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AN

ARABIC-ENGLISH LEXICON,

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COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE ḲÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K.G.,

ETC. ETC. ETC.,

AND THE BOUNTY OF

38977

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,

HON. DOCTOR OF LITERATURE OF THE UNIVERSITY OF LEYDEN, CORRESPONDENT OF THE INSTITUTE OF FRANCE. ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 7.

م — ق

EDITED BY STANLEY LANE-POOLE.

D.D. C. 1

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EDITOR'S PREFACE.

In the Preface to Volume VI. I gave some account of the condition in which Mr. Lane left the MS. of his Lexicon: a more detailed statement is necessary to explain the manner in which this material has been treated in the present volume.

As I stated before, Mr. Lane composed his Lexicon in the order of the Ṣiḥáḥ, that is, in the order of the final instead of the initial letter of each word. When he had reached words ending with ط in this order he began printing. Those articles which were not included in the general body of MS.,—those namely ending in letters which occur later in the alphabet than ط,—were written as they were required. Thus the work of correcting the proof-sheets and of composing fresh MS. proceeded *pari passu.* For example, in the letter غ the article غدر was provided for in the general MS., but the next article غدق, occurring later than ط in the order of the Ṣiḥáḥ, had to be composed in course of printing. In this manner ف was finished, and during the printing of ف, part of the MS. required for ق, not included in the series of articles with final letters ا — ط, was prepared. The last article thus composed was قد. Up to قد therefore the MS. for Book I. is complete. Beyond قد all articles ending in letters later in the alphabet than ط are wanting. For these missing articles the only materials left by Mr. Lane are a collection of notes and explanations written in his interleaved copy of Freytag's Lexicon. These form an invaluable record of Mr. Lane's own lexicological study and literary experience, and may be regarded, if not as the most important division of his work, at least as the part which could least be spared, since it is absolutely unreplaceable. These notes, however, contain little beyond Mr. Lane's own interpretations: the native works upon which his Lexicon is founded are not quoted or translated. Hence for the composition of the missing articles the original MSS. of the native lexicons require to be consulted, translated, collated, and arranged.

The question immediately arose, whether these articles should be composed by me for the 7th and 8th Volumes or reserved for the Supplement (Book II.). The matter of time was an important consideration. Mr. Lane was twenty years composing half his Lexicon, and ten completing and printing five volumes out of eight: and it is easy to understand that the process would be greatly protracted in the case of one who has all the inferiority of scholarship and experience which fifty years of juniority imply. If I supplied what is wanting in Volumes VII. and VIII. the publication of the Lexicon would be delayed for ten years. The work is too essential to scholars to be thus postponed. Moreover, the *lacunae* filled by another hand could not possess the authority of the articles written by the universally acknowledged chief of Arabic scholarship. After serious consideration and consultation with several eminent scholars, I decided to indicate the *lacunae* by the headings of the articles that are wanting, and to reserve these for the Supplement (Book II.). The result is necessarily to make the work less complete than it ought to be: but it must be remembered that the plan adopted by Mr. Lane of dividing the Lexicon into two Books involves in any case a certain amount of incompleteness. In the earlier volumes we not seldom look for words or meanings which are not to be found, but have been reserved for Book II.

All that is effected by the publication of Volumes VII. and VIII. with the *lacunae* unfilled is to make a somewhat more frequent reference to Book II. necessary. The advantages are a more speedy publication of Mr. Lane's work, the authoritative position attained by restricting Volumes VII. and VIII. entirely to his own composition, and the reservation of all less authoritative—because not Mr. Lane's—work for the Supplement or Second Book. The use of M. Dozy's *Supplément aux dictionnaires arabes* will meanwhile supply much that is wanting in the present work.

Restricting myself, therefore, to articles completed by Mr. Lane, I first instituted a minute survey of the existing MS. with a view to ascertaining its deficiencies. Since some articles were written thirty years earlier than others it was natural to expect some inequality in the work, and the suspicion was increased by the discovery that whereas Mr. Lane was in the habit of cutting out articles from the later volumes of his MS. and sending them unaltered to the printers, he generally copied out the articles occurring in the earlier volumes. Knowing, however, the finality which characterized my Uncle's work, and also the almost fastidious "cleanness" which he always desired in his "copy," I was led to believe that the practice of rewriting his earlier articles was due more to his consideration for the compositor than to any variation in his scholarship. A detailed investigation proved the correctness of this belief. The copied articles differ in no important particular from the original MS. A few changes in abbreviations and punctuation, with a view to conciseness, had to be made in order to render the earlier articles consistent with the later. Sometimes a paragraph was rearranged, but it was a rare case to find any addition or any correction of moment. The only deficiency was in the omission of the readings of the 'Obáb, the MS. of which was acquired later than the composition of the greater part of the Lexicon: but as the 'Obáb seldom offers a new interpretation, and is generally useful only as confirming other authorities, this omission is not of serious importance. A few articles, chiefly those ending in ه, were taken down in the order of the various native lexicons and left unarranged. These I have of course arranged. The slight alterations in abbreviations and punctuation necessary to make the earlier articles consistent with the later I have made. Beyond these changes, I have in no way interfered with my Uncle's MS., unless the correction of obvious clerical errors and the insertion of a few needful cross-references can be termed interference.

The time required for the minute examination of the materials and arrangement and correction of the MS., to say nothing of the tedious labour of proof-sheets, will account for the delay in the appearance of the Seventh Volume. Mr. Lane was able to give the whole of his time to the Lexicon: I can only devote to it a share of my time. Still, over six hundred columns, in proof or revise, I have collated and corrected, unaided, during the last six months, and these figures considered in connection with the closely printed imperial quarto pages of Mr. Lane's Lexicon represent no slight amount of labour.

With a view to placing the work in the hands of scholars and students as speedily as possible it has been decided to publish Volumes VII. and VIII. in *fasciculi*, each containing one letter of the alphabet. The title-page of Vol. VII. will be given with the fourth *fasciculus*.

STANLEY LANE-POOLE.

March, 1881.

ق

The twenty-first letter of the alphabet: called قَافٌ. Respecting its pronunciation as the title of the fiftieth chapter of the Ḳur-án, see صاد, in art. صود. It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]; its place of utterance is between the root of the tongue and the uvula, in the farthest part of the mouth; and it is of the strongest of the letters, and of the most certain of them in sound. (TA at the commencement of باب القاف.) It is sometimes pronounced like the Pers. گ, i. e. الكَافُ المَمْزُوجَةُ بِالقَافِ; in which case it is termed القَافُ المَعْقُودَةُ [?]: this mode of pronouncing it is well known as of the dial. of the people of El-Yemen [and others]: Ibn-Khaldoon says that it is of the dial. of Muḍar; and that some of the people of the [Prophet's] house are so extravagant as to assert that recitation in prayer is not rightly but with this letter thus pronounced. (MF and TA voce جُلَّنَارٌ.) It has been substituted for one letter, i. e. ك, [as some say,] in the instance of أُكْنَةُ الطَّائِرِ [for which they sometimes said أُقْنَة]. (MF and TA at the commencement of باب القاف. [It is there added that a pl. of أُكْنَة has been heard, but not of أُقْنَة, and this is a sign of the originality of the former: but أُقُنَاتٌ is mentioned as pl. of أُقْنَة in art. اقن in the TA.])

قأب

1\. قَأَبَ الطَّعَامَ, (Aṣ, Ṣ, O, Ḳ,) aor. ـَ, inf. n. قَأْبٌ, (Ḳ,) *He ate the food.* (Aṣ, Ṣ, O, Ḳ.) — And قَأَبَ المَآءَ *He drank the water;* as also قَأَبَهُ: (Ḳ:) or *he drank all the water that was in the vessel.* (Aṣ, Ṣ, O, Ḳ.) — And قَئِبَ مِنَ الشَّرَابِ, aor. ـَ, inf. n. قَأْبٌ and قَأَبٌ, (Ḳ, TA,) the latter thus (مُحَرَّكَة), agreeably with analogy, (TA, [but in the CḲ قَآب,]) *He became filled with the beverage;* (Lth, Ḳ;) as also قَأَبَ مِنْهُ: (Lth:) or *he drank the beverage:* (TA:) and, or simply قَئِبَ, like صَئِبَ, (Ṣ,) *he drank much water.* (Ṣ, TA.)

قَؤُوبٌ: see مِقْأَبٌ.

إِنَآءٌ قَوْأَبٌ and ♦ قَوْأَبِىٌّ *A vessel that takes, or receives, much water:* (O, Ḳ:) the latter epithet expl. by Lth as signifying *taking, or receiving, much.* (L.)

قَوْأَبِىٌّ: see what next precedes.

مِقْأَبٌ (Ṣ, O, Ḳ) and ♦ قَؤُوبٌ (Ḳ) One *who drinks much water:* (Ṣ, O:) or one *who drinks much.* (Ḳ.)

قب

1\. قَبَّ, aor. ـِ, (M, Ḳ,) inf. n. قَبِيبٌ, (M,) or قُبُوبٌ, (so in the Ḳ, [but see the next sentence,]) and قَبٌّ, (TA,) said of a number of men (قَوْمٌ), *They raised a clamour,* or *confusion of cries* or *shouts* or *noises,* in contention, or litigation, (M, Ḳ,) or in dispute. (M.) And قَبَّ, aor. ـِ, inf. n. قَبِيبٌ (Ṣ, M, O, Ḳ) and قَبٌّ, (M, Ḳ,) said of a lion, (Ṣ, M, O, Ḳ,) and of a stallion [camel], (M, Ḳ,) *He made the gnashing* (قَبْقَبَة [inf. n. of ♦ قَبْقَبَ], Ṣ, O, or قَعْقَعَة, M, Ḳ) *of his canine teeth to be heard:* (Ṣ, M, O, Ḳ:) and in like manner the verb (M, Ḳ) with the same inf. ns. (M) is said of the canine tooth of the stallion [camel] and of the lion, (M, Ḳ,) meaning *it made a sounding,* and *a gnashing:* (Ḳ:) and some expl. قَبِيبٌ in a general manner, saying that it signifies *a sounding,* or *sound:* (M:) قَبْقَبَة also, and قَبْقَابٌ, [both inf. ns. of ♦ قَبْقَبَ,] (M,) or the former and قَبِيبٌ, (TA,) signify the *sounding* [or *gnashing*] *of the canine teeth* of the stallion [camel]: and his *braying:* or, as some say, the *reiterating of the braying:* (M, TA:) and ♦ قبقبة and قَبِيبٌ signify the *sounding of the chest* or *belly* of the horse. (Ṣ, M, O.) — And قَبَّ, aor. ـِ, inf. n. قُبُوبٌ, said of flesh-meat, *It lost its moisture,* (Ṣ, M, O, Ḳ,) or *freshness:* (M, Ḳ:) and in like manner said of dates (تَمْر), (Ṣ, M, O, Mṣb, [in my copy of the last of which the inf. n. is said to be قَبِيب,]) and of the skin, and of a wound: (Ṣ, O:) and hence said of the back of a man who had been beaten with the whip or some other thing, meaning *the marks of the beating thereof became in a healing state, and dried.* (Aṣ, O, TA.) And قَبَّتِ الرُّطَبَةُ, (M, TA,) thus correctly, but in copies of the Ḳ ♦ قَبْقَبَت, (TA,) [and the CḲ has الرَّطْبَةُ for الرُّطَبَةُ,] is said to signify *The fresh ripe date became somewhat dry after the ripening:* (M, TA:) or *became dry.* (Ḳ.) — And قَبَّ النَّبْتُ, aor. ـِ and ـُ, [the latter anomalous,] inf. n. قَبٌّ, *The plant dried up.* (M, L, Ḳ.) — قَبَّ, (M, MA,) aor. يَقَبُّ, (M,) inf. n. قَبَبٌ, (Ṣ,* M, MA, O,* Ḳ,*) *He was,* or *became, slender in the waist,* (Ṣ,* M, MA, O,* Ḳ,*) *lank in the belly:* (Ṣ,* M, O,* Ḳ:*) and قَبِبَتْ, uncontracted, as in some other instances, said of a woman [as meaning *she was,* or *became, slender in the waist, lank in the belly*], is mentioned by IAạr: (M:) and some say, of the belly of the horse, قَبَّ, (M, TA,) meaning *his flanks became lank;* (M;) or *his flanks adhered to his* حَالِبَانِ [dual. of حَالِبٌ, q. v.]: (TA:) or one says, [app. of a horse,] قَبَّ بَطْنُهُ, (Ḳ, TA,) inf. n. قَبٌّ; (TA;) and قَبِبَ, (Ḳ, TA,) inf. n. قَبَبٌ, in the original uncontracted forms, anomalously, (TA,) meaning *his belly became lank.* (Ḳ, TA.) And one says also, قُبَّ بَطْنُهُ, i. e. *His* (a horse's) *belly was,* or *became, firmly compacted, so as to have a round form:* and قَبَّهُ means *He caused it to be so:* (O, TA:) the aor. of the latter is ـُ, and the inf. n. is قَبٌّ. (TA.) — قَبَّ الشَّىْءَ *He collected,* or *gathered together, the extremities of the thing;* as also ♦ قَبَّبَهُ. (M, TA.) — And قَبَّهُ, aor. ـُ, (Ṣ, M, O,) inf. n. قَبٌّ, (M, Ḳ,) *He cut it off;* (Ṣ, M, O, Ḳ;*) and ♦ اقتبّهُ signifies the same: (M, Ḳ:*) or, [app. the latter,] as some say, peculiarly the hand, or arm: (M:) one says, اقتبّ فُلَانٌ يَدَ فُلَانٍ *Such a one cut off the hand, or arm, of such a one:* (Aṣ, Ṣ, O:) or اِقْتِبَابٌ signifies *any cutting off that does not leave aught.* (M.) — See also the next paragraph.

2\. قبّب *He* (a man) *made a* قُبَّة [q. v.]: (Ḳ:) or so ♦ قَبَّ: (TA:) and قبّب قُبَّةً, (M, TA,) inf. n. تَقْبِيبٌ, (TA,) *he made,* (M,) or *constructed,* (TA,) *a* قُبَّة. (M, TA.) [Hence,] الهَوَادِجُ تُقَبَّبُ [*The women's camel vehicles of the kind called* هوادج *have dome-like,* or *tent-like, coverings made to them*]. (Ṣ, O.) — [Hence also,] قبّب ظَهْرَهُ [*He* (a man) *made his back round like a dome,* lowering his head]. (Ṣ and Ḳ in art. دبخ.) — See also 1, in two places, near the middle and near the end.

5\. تقبّب قُبَّةً *He entered a* قُبَّة [q. v.]. (M, Ḳ.)

8: see 1, near the end. — IAar says, El-'Okeylee used not to discourse of anything but I wrote it down from him; wherefore he said, مَا تَرَكَ عِنْدِى قَابَةً ♦ إِلَّا ٱقْتَبَّهَا وَلَا نُقَارَةً إِلَّا ٱنْتَقَرَهَا, meaning †*He did not leave with me any approved and choice word but he cut it off for himself* [or *appropriated it to his own use*], *nor any such expression but he took it for himself.* (M, TA.)

R. Q. 1. قَبْقَبَ, and its inf. ns.: see 1, former half, in three places. Said of a stallion [camel], (O, TA,) it signifies [also] *He brayed:* (O, K,* TA:) and, said of a lion, (S, M, TA,) *he roared;* (S, K,* TA;) and *he uttered a sound;* (K, TA;) and (TA) *he made a grating sound with his canine teeth:* (M, TA:) and, said of the فَرْج of a woman by reason of the act of إِيلَاج, *it made a sound.* (IAar, O.) And, said of a sword, in a striking [therewith], *It made a sound like* قَبْ [q. v.]. (A.) — Also, (said of a man, O) *He was,* or *became, foolish, stupid,* or *unsound in intellect* or *understanding.* (O, K.)

R. Q. 2. جَيْشٌ يَتَقَبْقَبُ *An army of which one part presses upon another.* (TA in art. جعب.)

قَبْ, (M, A, K,) or قَبْ قَبْ, (TA,) an expression imitative of *The sound of the fall of a sword* [*upon an object struck therewith*] (M, A,* K, TA) *in fight.* (TA.)

قُبٌّ The *perforation in which runs* [or rather *through which passes*] *the pivot of the* مَحَالَة [or *great pulley*]: (M, K:) or the *hole which is in the middle of the* بَكَرَة [or *sheave*] (M, A, K) *and around which the latter revolves:* (A:) or the [*sheave* or] *perforated piece of wood which revolves around the pivot:* and its pl., in these senses, is أَقْبٌ, *only:* (M:) or the *piece of wood above the teeth of the* مَحَالَة: (K, TA:) or [this is app. a mistake, or mistranscription, and the right explanation is] the *piece of wood* [i. e. the *sheave*] (S, O, TA) *in the middle of the* بَكَرَة, (S, O,) *above which are teeth* (S, O, TA) *of wood,* (S, O,) *the teeth of the* محالة [*between which teeth runs the well-rope*]; thus says As. (TA.) [See an ex. in a verse of Zuheyr cited voce ثَنَايَةٌ.] — And The *head* [or *truck*] *of the* دَقَل [or *mast*] *of a ship.* (Az, TA in art. رنح.) — And [app. as being likened to the pivot-hole of the sheave of a pulley,] ‡*A head, chief,* or *ruler,* (S, M, A, O, K,) of a people, or party: (M, A:) or the *greatest head* or *chief* or *ruler;* (M;) or such is called القُبُّ الأَكْبَرُ; (S, O;) and this appellation means *the* شَيْخ [or *elder,* &c.,] *upon* [*the control of*] *whom the affairs of the people,* or *party, turn.* (A.) And, (K,) some say, (M,) †*A king:* (M, K:) and, (K,) some say, (M,) *a* خَلِيفَة [q. v.]. (M, K.) [See also قِبٌّ.] — And [hence, perhaps,] †*A* فَحْل [i. e. *stallion,* or *male,*] *of camels* and *of mankind.* (O, K.) — Also †The *back-part of a coat of mail:* so called because that part is its main support; from the قُبّ of a pulley. (TA, from a trad.) — And †The *piece,* or *pieces, inserted* [i. e. *sewed inside, next to the edge,*] *in the* جَيْب [or *opening at the neck and bosom*] *of a shirt.* (A'Obeyd, S, M, O, K.) [And in the present day it is likewise used to signify The *collar* of a shirt or similar garment; as also ♦ قَبَّة.] — Also The *part between the two hips:* (M, K:) or, *between the two buttocks:* (K:) or قُبُّ الدُّبُرِ means *what is between the two buttocks.* (M.) See also قِبٌّ. — And The *hardest,* or *most severe,* (M, O, K,) *and largest,* (M, K,) *of* لُجُم [i. e. *bits,* or *bridles;* pl. of لِجَام, q. v.]. (M, O, K.) — And *A certain measure for corn,* or *grain,* or *other kinds of the produce of land.* (TA.) — وَتَرٌ قُبٌّ means [app. *A bow-string*] *of which the several* طَاقَات [or *component fascicles of fibres* or *the like*] *are even.* (A.)

قِبٌّ, with kesr, The شَيْخ [or *elder,* &c.,] of a people, or party: (S, O, K:) but he is rather called قُبٌّ, with fet-h, as mentioned above. (TA.) — And The *bone that projects from the back, between the two buttocks;* (S, O, K;) *i. q.* عُجْب: (TA:) one says, أَلْزِقْ قِبَّكَ بِالأَرْضِ, (S, O, TA,) but it is said that in a copy of the T, in the handwriting of its author, it is ♦ قَبَّكَ, with fet-h, (TA,) [as it is also in a copy of the A,] i. e. [*Make thou*] *thy* عُجْب [*to cleave to the ground*], (A, TA,) meaning ‡*sit thou.* (A.)

قَبَّة: see قُبٌّ, last quarter.

قُبَّةٌ *A certain kind of structure,* (S, M, A, O, Msb, TA,) *well known;* (M, A, Msb, TA;) and applied to *a round* بَيْت [i. e. *tent,* or *pavilion*], *well known among the Turkumán and the Akrád;* (Msb;) it is *what is called a* خَرْقَاهَة [an Arabicized word from the Pers. خَرْگَاه]; (Mgh, Msb;) and signifies *any round structure:* (Mgh:) it is said to be *a structure of skins,* or *tanned hides,* peculiarly; (M, TA;) derived from قَبَّبَ الشَّىْءَ and قَبَّبَهُ meaning "he collected, or gathered together, the extremities of the thing:" (M:) accord. to IAth, it is *a small round tent of the kind called* خِبَآء; *of the tents of the Arabs:* in the 'Ináyeh it is said to be *what is raised for the purpose of the entering thereinto;* and not to be peculiarly a structure: (TA:) [also *a dome-like,* or *tent-like, covering* of a woman's camel-vehicle of the kind called هَوْدَج: and *a dome,* or *cupola, of stone* or *bricks:* and *a building covered with a dome* or *cupola:*] the pl. is قُبَبٌ (S, M, A, Mgh, Msb, K) and قِبَابٌ. (S, M, O, K.) — [Hence,] قُبَّةُ السَّنَامِ †[*The round, protuberant, upper portion of the camel's hump*]. (A, voce قَمَحْدُوَةٌ.) — قُبَّةُ الإِسْلَامِ is an appellation of *El-Basrah.* (M, K.) — And القُبَّةُ is the name by which some of the Arabs call †*The thirteen stars that compose the constellation of Corona Australis;* because of their round form. (Kzw.)

قُبَّةُ الشَّاةِ, also pronounced without teshdeed [i. e. قُبَةٌ], *The* حَفِث [q. v.] *of the sheep* or *goat,* (S, O, K,) *which has* أَطْبَاق, [see, again, حَفِث,] (S, O,) *and which is the receptacle whereto the feces of the stomach finally pass.* (TA.) [See also art. وقب.]

قَبَّابٌ *Sharp;* (O, K;) applied to a sword and the like: (K:) from قَبَّ "he cut off." (TA.) — And A *thick, large,* nose. (M, K.) — And, (M, O,) or ♦ قُبَابٌ, (K,) *A species of fish,* (M, O, K,) *which is eaten, resembling the* كَنْعَد. (M, O.)

قُبَابٌ: see what next precedes.

قَبِيبٌ an inf. n. of 1 [q. v.]. — Also *Dry herbage:* like قَفِيفٌ. (M.) — And [The preparation of curd called] أَقِط *of which the dry has been mixed with the fresh.* (M, K.)

المُقَبْقِبُ *The lion;* as also ♦ القَبْقَابُ. (O, K: in the CK the latter is written المُقْبَقَب.)

حِمَارُ قَبَّانَ [The *wood-louse;* thus called in the present day;] *a certain insect,* or *small creeping thing;* (S, O, K;) mentioned in art. حمر [q. v.]; (Msb;) also called عُيَيْرُ قَبَّانَ; (K;) *a small, smoothish, blackish thing, the head of which is like that of the* [*beetle termed*] خُنْفَسَآء, *and long, and its legs are like those of the* خنفسآء, *than which it is smaller;* and it is said that what is called عير قبان is *party-coloured, black and white, with white legs, having a nose like that of the hedge-hog; when it is moved, it feigns itself dead, so that it appears like a* [*small*] *globular piece of dung; but when the voice is withheld, it goes away:* (M, TA:) MF says that the appellation عير قبان is used only in poetry, in a case of necessity, for the sake of the metre; and is not mentioned in the lexicons of celebrity [except the K]: but it is mentioned in the M and the L: he says also that what is called حِمَارُ قَبَّانَ is said to be *a species of the* [*beetles termed*] خَنَافِس [pl. of خُنْفَسَآء] *found between Mekkeh and El-Medeeneh:* (TA:) [accord. to Dmr, it is a kind of six-footed insect, round, smaller than the black beetle, with a shield-shaped back, bred in moist places: (Golius:)] it is related on the authority of Jáhidh that *one species thereof is called* أَبُو شُغْمُوم, *which is the small* [*species*] *thereof;* and that the people of El-Yemen apply the appellation حمار قبان *to a certain insect,* or *small creeping thing, above the size of a locust, of the same sort as the* فَرَاش [generally meaning *moth*]: in the Mufradát of Ibn-El-Beytár, it is said that what is called حمار قبان is also called حِمَارُ البَيْتِ: the reason for the appellation [حمار قبان] seems to be because its back resembles a قُبَّة: (TA:) قَبَّانُ in this case is of the measure فَعْلَانُ, from قَبَّ, (S, O, K,) because the Arabs imperfectly decline it, and they use it determinately; if it were of the measure فَعَّال, they would decline it perfectly: the pl. is حُمُرُ قَبَّانَ. (S, O.) — قَبَّانٌ, syn. with قُسْطَاسٌ, see in art. قبن.

القُبَّيُّونَ, [in the CK القُبِيُّونَ,] occurring in a trad., in the saying خَيْرُ النَّاسِ القُبِّيُّونَ, means, (Th, O, K,) if the trad. be correct, (Th, O,) *Those who continue uninterruptedly fasting* [*except in the night*] *until their bellies become lank:* (Th, O, K:)

or, accord. to one relation, it is ▼ المُقِبُّونَ, which means the same. (TA.)

القَابُ and قَابٌ: see قُبَاقِبٌ, in three places.

قَابَّةٌ *A drop of rain:* (AZ, ISk, Ṣ, M, A, O, Ḳ:) so in the saying مَا رَأَيْنَا العَامَ قَابَّةً [*We have not seen this year a drop of rain*]: (AZ, ISk, Ṣ, O:) and مَا أَصَابَتْنَا العَامَ قَابَّةٌ [*Not a drop of rain has fallen upon us this year*]. (ISk, Ṣ, M,* A,* O.) — And *Thunder;* (A, Ḳ;) or *the sound of thunder:* so in the saying مَا سَمِعْنَا العَامَ قَابَّةً [*We have not heard this year the sound of thunder*]; (ISk, Ṣ, M, A,* O;) accord. to Aṣ; but only he has related this. (ISk, Ṣ, O.) = See also 8.

قَبْقَبٌ The *belly;* (Ṣ, M, O, Ḳ;) as also ▼ قُبْقَابٌ: (Suh, TA:) from ▼ قَبْقَبَةٌ, [an inf. n. of R. Q. 1, q. v., and] a word imitative of the sounding [or rumbling] of the belly. (TA.) = And The *wood of a horse's saddle:* so in the saying,

* يُطَيِّرُ الفَارِسَ لَوْ لَا قَبْقَبُهْ *

[*He would make the horseman to fly off, were it not for the wood of his saddle*]. (M. [But in this sense it is app. a mistranscription for قَيْقَبٌ.]) — And *A species of trees;* as also ▼ قَبْقَبَانٌ. (M. [But in this sense both are app. mistranscriptions, for قَيْقَبٌ and قَيْقَبَانٌ.])

قُبْقُبٌ *A certain marine shell* (O, Ḳ) *wherein is a flesh* [i. e. *mollusk*] *which is eaten.* (O.)

قَبْقَبَةٌ : } see قَبْقَبٌ.
قَبْقَبَانٌ : }

قَبْقَابٌ an inf. n. of R. Q. 1. [q. v.] — Also *A camel that brays much.* (Ṣ, O, Ḳ.) — And *One who talks much;* as also ▼ قُبَاقِبٌ: (M,* Ḳ, TA:) or one *who talks much, whether wrongly or rightly:* (M,* TA:) or one *who talks much and confusedly.* (M, Ḳ,* TA.) — And *A liar.* (O, Ḳ.) — See also قَبْقَبٌ. — Also The فَرْج [meaning *external portion of the organs of generation*] (M, O, Ḳ) *of a woman:* (O:) or [*a vulva*] *such as is* [*described as being*] وَاسِعٌ كَثِيرُ المَآءِ, (O, Ḳ,) [because] إِذَا أَوْلَجَ الرَّجُلُ ذَكَرَهُ فِيهِ قَبْقَبَ أَىْ صَوَّتَ (IAar, O.) And they also used it as an epithet; [but in what sense is not expl.;] saying ذَكَرٌ قَبْقَابٌ. (M.) — And The [*clog,* or] *wooden sandal:* (O, Ḳ:) [app. because of the clattering sound produced by it:] of the dial. of El-Yemen: (O, TA:) [but now in common use; applied to *a kind of clog,* or *wooden patten, generally from four to nine inches in height, and usually ornamented with mother-of-pearl, or silver, &c.; used in the bath by men and women; and by some ladies in the house:*] in this sense the word is said to be post-classical. (TA.) = Also, (Ḳ,) accord. to Az, (O,) The خَرَزَةٌ [app. *a polished stone,* or *a shell,*] *with which cloths are glazed:* (O, Ḳ:) but this is called قَيْقَابٌ. (O.)

قُبَاقِبٌ : see قَبْقَابٌ. — Also, as an epithet applied to a man, (Ḳ,) i. q. جَافٍ [*Coarse, rough,* or *rude, of make,* or *of nature* or *disposition;* &c.]. (O, Ḳ.) = And القُبَاقِبُ signifies العَامُ المُقْبِلُ [i. e. *The year that is the next coming*]: (Ḳ:) or [this is a mistake occasioned by an omission, and] its meaning is العَامُ الَّذِى بَعْدَ العَامِ المُقْبِلِ [*the year that is after that which is the next coming*]; you say, لَا آتِيكَ العَامَ وَلَا قَابِلَ وَلَا قُبَاقِبَ [*I will not come to thee this year, nor next year, nor the year after the next*]; and AO cites as an ex.

* العَامُ وَالمُقْبِلُ وَالقُبَاقِبُ *

[*This year, and the next year, and the year after the next*]: (Ṣ:) or قُبَاقِبٌ [without the art. ال and perfectly decl.] signifies [thus, i. e.] العَامُ الَّذِى يَلِى قَابِلَ عَامِكَ, and is a proper name of the year; whence the saying of Khálid Ibn-Ṣafwán to his son, when he reproved him, إِنَّكَ لَنْ تُفْلِحَ العَامَ وَلَا قَابِلًا وَلَا قُبَاقِبًا وَلَا مُقَبْقِبًا ▼ [*Verily thou wilt not prosper this year, nor next year, nor the year after the next, nor the year after that*]; every one of these words being the name of the year after the year; thus related by Aṣ, who says that they know not what is after that: (M:) IB says that the statement of J is what is commonly known; i. e., that قُبَاقِبٌ means *the third year* [*counting the present year as the first*], and that ▼ المُقَبْقِبُ means *the fourth year:* but some make ▼ القَابُ *the third* year; and القُبَاقِبُ, *the fourth year;* and ▼ المُقَبْقِبُ, *the fifth year:* (TA:) [thus Sgh says,] ▼ القَابُ is *the third year:* and Khálid Ibn-Ṣafwán [is related to have] said, يَا بُنَىَّ إِنَّكَ لَا تُفْلِحُ العَامَ وَلَا قَابِلَ وَلَا قَابَ ▼ وَلَا قُبَاقِبَ ▼ وَلَا مُقَبْقِبَ [*O my child* (lit. *my little son*), *verily thou wilt not prosper this year, nor next year, nor the year after the next, nor the year after that, nor the year after that*]; (O, Ḳ;*) every one of these words being the name of the year after the year. (O.)

أَقَبُّ *Lank in the belly:* (Ṣ, O:) or *slender in the waist, lank in the belly:* (M:) fem. ▼ قَبَّآءُ, (Ṣ, M, A, O, Ḳ,) applied to a woman, (Ṣ, A, O,) meaning *slender in the waist;* (Ḳ;) or *lank in the belly;* (TA;) or *lank in the belly, slender in the waist:* (A:) and pl. قُبٌّ, (Ṣ, A, O, Ḳ,) applied to horses, (Ṣ, A, O,) meaning *lean,* or *light of flesh:* (Ṣ, O:) and some say that أَقَبُّ applied to a horse signifies *lank in his flanks.* (M.)

مُقَبَّبٌ, applied to a house, or chamber, *Having a* قُبَّة [q. v.] *made above it.* (Ṣ, O, Ḳ.) [And in like manner applied to a woman's camel-vehicle of the kind termed هَوْدَج: see 2. — And it is also an epithet applied to a solid hoof; meaning *Round like a cupola:* see مُقَعَّبٌ, and see the first sentence in art. قعب.] = سُرَّةٌ مُقَبَّبَةٌ, (M, Ḳ, TA,) in a copy of the Ḳ erroneously written مُقَبْقَبَةٌ, (TA,) *A lean navel;* as also ▼ مَقْبُوبَةٌ. (M, Ḳ, TA.) — See also المُقِبُّونَ.

سُرَّةٌ مَقْبُوبَةٌ : see the next preceding paragraph.

مُقَبْقِبٌ : see القُبَاقِبُ: = and see also قُبَاقِبٌ, in four places.

قبج

قَبْجٌ, (Ṣ, M, MA, L, Mṣb, Ḳ, &c.,) or, accord. to MF, قَبَجٌ, (TA,) a Pers. word, arabicized, (Ṣ, M,) originally كَبْكْ, (M,) or كَبْك, (MA,) The حَجَل [i. e. *partridge,* or *partridges*]; (Ṣ, M, MA, L, Mṣb, Ḳ;) a coll. gen. n.: (Ṣ:) n. un. قَبْجَةٌ; (Ṣ, MA, Mṣb;) which is applied to the male and to the female; (Ṣ, Mṣb, Ḳ;) يَعْقُوبٌ being specially applied to the male. (Ṣ, Mṣb: [but see يَعْقُوبٌ:]) pl. قِبَاجٌ. (MA: in which قَبْجٌ is also termed a pl.) — And The كَرَوَان [q. v., a name now given to the *stone-curlew,* or *charadrius œdicnemus*]. (M, L, TA.)

قبح

1. قَبُحَ, (Ṣ, Mṣb, Ḳ, &c.,) aor. ـُ, (Mṣb, Ḳ,) inf. n. ▼ قُبْحٌ, (Mṣb, Ḳ,) [or this, accord. to the Ṣ, seems to be a simple subst.,] and قَبْحٌ (Ḳ) and قَبَاحَةٌ (Ṣ, Ḳ) and قُبُوحَةٌ and قُبُوحٌ and قُبَاحٌ, (Ḳ,) *He,* or *it,* (a form, and an action, L, and anything, T,) *was,* or *became, bad, evil, abominable, foul, unseemly, unsightly, ugly,* or *hideous; contr. of* حَسُنَ. (Ṣ, Mṣb, Ḳ, TA, &c.) One says of a man, قَبُحَ وَشَقُحَ [app. using the latter v. as an imitative sequent]: and جَآءَ بِالقَبَاحَةِ وَالشَّقَاحَةِ [*He did,* or *said, what was bad* or *evil* &c.]. (Ḳ in art. شقح.) And ▼ أَقْبِحْ إِنْ كُنْتَ قَابِحًا *Be thou bad or evil* &c., *if thou be desirous of becoming so:* and مَا هُوَ بِقَابِحٍ ▼ فَوْقَ مَا قَبُحَ *He is not becoming bad* &c., or *will not become bad* &c., *above the degree in which he has become so:* and in like manner one says in similar cases. (Lḥ, L.) = لَا تُقَبِّحُوا الوَجْهَ, occurring in a trad., means *Say not ye that the face is* قَبِيحٌ [i. e. *unseemly, unsightly, ugly,* or *hideous*]; because God formed it: or the meaning is, *say not ye* قَبَّحَ اللّٰهُ وَجْهَ فُلَانٍ [expl. in what follows]. (L.) — And قَبَحَهُ اللّٰهُ, (Ṣ, A, Mṣb, Ḳ, TA, &c., [in the CḲ قَبَّحَهُ,]) aor. ـَ, (Mṣb,) inf. n. قَبْحٌ and قُبُوحٌ, (AZ, L, TA,) *God removed him,* or *may God remove him,* (Ṣ, A, Mṣb, Ḳ, &c.,) *far,* (A, TA,) *from good,* or *prosperity,* (Ṣ, Mṣb, Ḳ,) or *from all that is good;* (L, TA;) [or *from success,* or *the attainment of that which he deserves* or *seeks;* (see the pass. part. n.;)] *like as one does the dog and the pig:* (AZ, L, TA:) [or *God drove him away,* or *may God drive him away, like a dog:* or *God rendered him,* or *may God render him, foul, unseemly, unsightly, ugly,* or *hideous, in form:* (see, again, the pass. part. n.:)] and قَبَّحَهُ ▼ اللّٰهُ has a similar, but intensive, signification. (Mṣb.) One says, قَبْحًا لَهُ [an elliptical expression, a verb and its agent being understood, i.e., with these supplied, (*May God decree*) *removal far from good,* &c., *to him;* or (*cause*) *removal* &c. (*to cleave*) *to him;* meaning *may removal* &c. *betide him*]; (Ṣ;) and ▼ قُبْحًا (Ṣ, A) also, (Ṣ,) with damm; (A;) [i. e. *foulness,*

unseemliness, unsightliness, ugliness, or *hideousness;*] and قَبْحًا لَهُ ↑قُبْحًا لَهُ وَشُقْحًا; (L, Ḳ, TA;) and وَشَقْحًا; in which شقحا is [said to be] an imitative sequent. (L, TA: but see art. شقح.) — قَبَحْتُ لَهُ وَجْهَهُ, [thus,] without teshdeed, means *I said to him,* قَبَحَ ٱللّٰهُ وَجْهَكَ [i. e. *May God remove thee far from good,* &c., for وَجْهَكَ is here put for نَفْسَكَ, the phrase being] from القَبْح signifying "the removing far [from good, &c.]." (AA, L. [See an ex. in a verse cited in art. سبح, conj. 2.]) = And قَبَحَ (IAạr, L, Ḳ, TA, [accord. to the CḲ قبّح, and so in one of two copies of the A, but the former is the right, as is shown by the form of the aor. in an ex. in the TA,]) *He broke* a purulent pustule (in his face, L,) *in order that the matter might come forth:* (L, Ḳ, TA:) or *he squeezed* a purulent pustule *to express its contents before it was ripe:* (A, TA:) and [in like manner] *he broke* an egg, (Ḳ,) or anything. (L.)

2. قَبَّحَهُ *He* (i. e. God) *rendered him,* or *it, bad, evil, abominable, foul, unseemly, unsightly, ugly,* or *hideous.* (L.) — See also the preceding paragraph, near the middle. — And *He rejected,* or *reprobated, what he said, as bad, evil, abominable, foul,* or *unseemly.* (L.) — And قَبَّحَ عَلَيْهِ فِعْلَهُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. تَقْبِيحٌ, (Ṣ, Ḳ,) *He showed,* or *declared, his deed to be bad, evil, abominable, foul,* or *unseemly:* (Ḳ:) said when a deed is such as is blamed. (Mṣb.)

3. قابحهُ, (A,) inf. n. مُقَابَحَةٌ, (Ḳ, TA,) with which مُكَابَحَةٌ is syn., (TA,) *He reviled,* or *vilified, him, being reviled,* or *vilified, by him;* or *he vied,* or *contended, with him in reviling,* or *vilifying.* (A, Ḳ.*)

4. اقبح *He did* [or *said*] *what was bad, evil, abominable, foul,* or *unseemly.* (Ṣ, A, Ḳ.) = مَا أَقْبَحَ وَجْهَهُ is said in reviling a man [as meaning *How foul, unseemly, unsightly, ugly,* or *hideous, is his face!*]. (Ḥam p. 138.)

10. استقبحهُ *He regarded him,* or *it, as bad, evil, abominable, foul, unseemly, unsightly, ugly,* or *hideous;* (TA;) *contr. of* استحسنهُ. (Ṣ,* Ḳ.)

قُبْحٌ [either an inf. n. or a simple subst.; much used as a simple subst., and ↑مَقَابِحُ, q. v., may be an anomalous pl. thereof, like as مَحَاسِنُ is said to be of its contr. حُسْنٌ]: see 1, first sentence; and again, in two places, in the latter half.

القُبَاحُ: see the next following paragraph.

قَبِيحٌ *Bad, evil, abominable, foul, unseemly, unsightly, ugly,* or *hideous; contr. of* حَسَنٌ; (Ṣ, L, Mṣb, Ḳ, &c.;) applied to a form, and to an action, (L,) and to anything: (T:) pl. قِبَاحٌ and قَبَائِحُ and قَبْحَى and قُبَاحَى; fem. قَبِيحَةٌ; pl. قِبَاحٌ. (Ḳ.) — نَاقَةٌ قَبِيحَةُ الشُّخْبِ *A she-camel having wide orifices to her teats.* (A, Ḳ.) — القَبِيحُ [is said to signify] *The extremity of the bone of the elbow;* (Ṣ, TA;) so in the T; and the إِبْرَةُ is another small bone, the head of which is large, and the rest of it small, [the former, i. e. the head,] compactly joined to the قَبِيح: (TA:) or [it is more correctly expl. as] *the extremity of the bone of the upper half of the arm, next the elbow;* (Ḳ, TA;) the extremity next the shoulder-joint being called الحَسَنُ, because of the abundance of the flesh that is upon it: (TA:) or *the lower part of the upper half of the arm;* the upper part being called الحَسَنُ: (Fr. TA:) or the قَبِيحَانِ are *the two slender ends that are at the heads of the* ذِرَاعَانِ [here meaning the *two bones of the fore arm*]: (TA:) or the قبيح is *the place of junction* [*of the bones*] *of the shank and the thigh,* (Ḳ, TA,) *which are termed* قَبِيحَانِ; (TA;) and it is also called ↑القُبَاحُ: (Ḳ, TA:) accord. to A'Obeyd, كَسْرُ قَبِيحٍ, (L, TA,) which is composed of two syn. words, one prefixed to the other, governing it in the gen. case, (L,) signifies *the bone of the* سَاعِد [here meaning the *upper half of the arm*] *from the part next the middle to the elbow.* (L, TA; and thus it is expl. in the Ṣ and Ḳ in art. كسر.)

قُبَاحٌ *A bear* (Ḳ, TA) *that is extremely aged,* or *old and weak.* (TA.)

قَابِحٌ [as part. n. of قَبُحَ]: see 1, first quarter, in two places.

مَقْبُوحٌ, of which the pl. occurs in the Ḳur [xxviii. 42], (Ṣ, L, Mṣb,) *Removed* (Ṣ, Mṣb, Ḳ, TA) *far* (TA) *from good,* or *prosperity,* (Ṣ, Ḳ,) or *from all that is good;* (L, TA;) or *from success,* or *the attainment of that which he desires or seeks;* (Mṣb;) *like as are the dog and the pig:* (AZ, L, TA:) or *driven away like a dog:* (ISd, TA:) or *rendered foul, unseemly, unsightly, ugly,* or *hideous, in form.* (I'Ab, TA.) [See also مَشْقُوحٌ, in the first paragraph of art. شقح.]

مَقَابِحُ *Bad, evil, abominable, foul,* or *unseemly, qualities* or *dispositions* [&c.]; *contr. of* [مَحَاسِنُ and] مَمَادِحُ. (L. [See قُبْحٌ.])

قبر

1. قَبَرَهُ, aor. ـِ and ـُ, inf. n. قَبْرٌ (Ṣ, Mṣb, Ḳ) and مَقْبَرٌ, (Ḳ,) *He buried* a corpse; (Ṣ, Mṣb, Ḳ;) *concealed* it *in the earth.* (TA.)

4. اقبرهُ *He made him to be buried:* so in the Ḳur, lxxx. 21: (Fr, Ṣ:) where it is meant that man is not made by God to be thrown, when dead, to the dogs, (Ṣ,) or to the birds and wild beasts. (Fr.) — *He ordered that he should be buried.* (Ṣ, Mgh, Mṣb.) — [*He permitted that he should be buried.*] The tribe of Temeem said to El-Ḥejjáj, who had slain Ṣáliḥ the son of 'Abd-er-Raḥmán, أَقْبِرْنَا صَالِحًا, meaning, *Permit us to bury Ṣáliḥ.* (Ṣ,* TA.) You say also أقبر القَوْمَ, meaning, *He gave them their slain that they might bury him.* (Ḳ.) — *He assigned to him,* or *made for him, a grave* (ISk, Ṣ, Mṣb, Ḳ) *to be buried in it:* (Ṣ:) *he made him to have a grave.* (Mgh.) — Accord. to some, *He ordered him to dig a grave.* (TA.)

قَبْرٌ *A grave, tomb, sepulchre,* or *place of burial,* of a human being: (Ḳ:) pl. قُبُورٌ. (Ṣ, Mṣb, Ḳ.)

قُبَرٌ: see قُبَّرٌ.

قُبَّرٌ (Ṣ, Mṣb, Ḳ) and ↑قُبَرٌ (Ḳ) and ↑قُنْبَرَاءُ (Ṣ, Ḳ) and ↑قُنْبُرٌ, this last occurring in a Rejez, to be cited below, (Ṣ,) [*The lark;*] *a kind of bird,* (Ṣ, Ḳ,) *resembling the* حُمَّرَة; (TA;) *a kind of small bird:* (Mṣb:) n. un. قُبَّرَةٌ (Ṣ, Mṣb, Ḳ) and قُبَرَةٌ (Ḳ) and قُنْبُرَةٌ, (Ṣ, Mṣb,) which last is the form used by the vulgar, (Ṣ,) or it is not allowable, or it is a form of weak authority, (Ḳ,) and is also pronounced قُنْبَرَةٌ: (Mṣb:) pl. of قنبراء, (Ṣ, Ḳ,) and of قنبرة, (Mṣb,) قَنَابِرُ. (Ṣ, Mṣb, Ḳ.) AO cites, from a Rejez of Jendel Ibn-El-Muthennà Eṭ-Ṭahawee,

* جَاءَ الشِّتَاءُ وَٱجْثَأَلَّ القُنْبُرُ *

[*The winter came, and the lark plumed himself*]. (Ṣ.)

قُنْبُرٌ: } see قُبَّرٌ.
قُنْبَرَاءُ: }

مَقْبِرٌ and مَقْبُرٌ: see مَقْبَرَةٌ.

مَقْبَرَةٌ and مَقْبُرَةٌ (Ṣ, Mgh, Mṣb, Ḳ) and مَقْبِرَةٌ (Ḳ) and ↑مَقْبَرٌ, (Lth, Ṣ, Mgh,) with fet-ḥ only, (Mgh,) this last occurring in poetry, (Ṣ,) but agreeable with analogy, (IB,) and ↑مَقْبُرٌ, (MF, and TA voce أَلُوقٌ, [under which see some remarks on words of this form in the present work,]) *A cemetery, burial-place,* or *place of graves:* (Mṣb, Ḳ:) or the *place of a grave:* (Mgh:) or the last of the above words has this latter signification: (Lth:) pl. (of مقبرة and مقبر, Mgh) مَقَابِرُ. (Ṣ, Mgh, Mṣb.)

مَقْبُرِيٌّ and مَقْبَرِيٌّ applied to a man [*A keeper of a cemetery:* or *of a grave* or *tomb:* or *a grave-digger*]. (Ṣ.)

قبس

1. قَبَسَ نَارًا, aor. ـِ, (Mṣb, Ḳ,) inf. n. قَبْسٌ, (T, Ḳ,) *He took fire,* مِنْهُ [*from him;*] (Ḳ;) as also ↑اقتبسها: (Ṣ, Ḳ:) or *he took fire from the main mass thereof;* (Mṣb;) as also ↑اقتبس [alone]. (Mṣb, Ḳ.) — [Hence,] قَبَسَ عِلْمًا, (and مِنَ العِلْمِ, TA,) †*He acquired knowledge,* مِنْهُ [*from him;*] (Ks, Ḳ, TA;) as also ↑اقتبسهُ: (Ks, Ṣ, Ḳ, TA:) or *he learned knowledge;* as also ↑اقتبس. (Mṣb.) — [Hence also, قَبَسَ حُمَّى †*He caught a fever* from another; as also ↑اقتبسها.] You say, هٰذِهِ حُمَّى قَبَسٍ †*This is a fever caught from another; not accidentally inbred:* (A, TA:) but Ṣgh explains it differently, as signifying *an accidental fever.* (TA.) And ↑اقتبس الحُمَّى مِنْ غَيْرِهِ وَلَمْ تَعْرِضْ لَهُ مِنْ نَفْسِهِ †[*He caught the fever from*

another; and it did not accidentally come to him from himself]. (A, TA.) = قَبَسَ مِنْهُ نَارًا, aor. ِ, inf. n. قَبْسٌ, [He sought from him fire; (see its part. n., below;)] (Ṣ;) [and so ▼ اقتبسه, for اقتبس منه نارا; for you say,] اِقْتَبَسْنَا فُلَانًا فَأَبَى أَنْ يُقْبِسَنَا, meaning, [We sought fire from such a one, and he refused] to give us fire. (TA.) — [And hence,] قَبَسَ عِلْمًا † He sought knowledge; (see, again, its part. n., below;) and so ▼ اقتبسه; as appears from an explanation of the part. n. of this latter also; and from the saying,] أَتَانَا فُلَانٌ يَقْتَبِسُ العِلْمَ فَأَقْبَسْنَاهُ, meaning, † [Such a one came to us seeking knowledge, and] we taught him. (TA.) = Also, قَبَسَ النَّارَ He lighted, or kindled, the fire. (IKṭṭ.) = See also 4, passim.

4. اقبسهُ He gave him a قَبَس [a brand, or burning stick, or burning piece of fire-wood]: (Ṣ, Ḳ:) or he gave him fire: and ▼ قَبَسَهُ he brought him fire: (TA:) and اقبسهُ نَارًا (Ks, Ṣ, Mṣb) he gave him fire; (Ṣ,* Mṣb, TA;) as also ▼ قَبَسَهُ نَارًا. (Yz, Ks, IAạr, Ṣ.) — [Hence,] اقبسهُ † He taught him: (Ḳ:) and اقبسهُ عِلْمًا, (Yz, Ks, IAạr, Ṣ, A, Mṣb,) and خَيْرًا, (A, TA,) † he taught him knowledge, (Ṣ,* Mṣb, TA,) and † good; (TA;) as also ▼ قَبَسَهُ عِلْمًا, (Ks, IAạr, Ṣ, A, Mṣb, TA,) and خَيْرًا: (A:) the latter verb is sometimes thus used; (IAạr, TA;) or is allowable: (Ks, TA:) or only the former: (A:) [but it seems to be indicated in the TA, that you say ▼ قَبَسَهُ خَيْرًا as meaning † he brought him good:] and you say also ▼ قَبَسَهُ مَالًا [app. meaning † he gave him property]. (IAạr, TA.) = اقبس فُلَانًا نَارًا He sought fire for such a one. (Yz,* Ṣ,* Ḳ.)

8: see 1, passim.

قَبَسٌ *Fire*: (TA:) or *a live coal*: (Bḍ, xx. 10:) or [more commonly, and more properly, like نَفَضٌ in the sense of مَنْفُوضٌ;] *a firebrand* (شُعْلَةٌ مِنْ نَارٍ, T, Ṣ, A, Mṣb, Ḳ,* and Bḍ ubi supra,) *taken from the main mass of fire*; (T, A, Mṣb,* Ḳ;) as also ▼ مُقْتَبَسٌ and ▼ مِقْبَسٌ (A) and ▼ مِقْبَاسٌ: (Ṣ, A, Mṣb, Ḳ:) the last two [properly] signify *a thing* [*such as a stick, or piece of fire-wood,*] *with which one has taken fire*: (TA:) and قَبَسٌ is also explained as signifying *a live coal*, or *piece of fire*, (جَذْوَةٌ مِنْ نَارٍ,) *which one takes upon the end of a stick*: (TA:) [and ▼ قَبْسَةٌ also signifies the same; as appears from an application thereof in the Ḳ, art. جذو, where الجِذْوَةُ is explained by القَبْسَةُ مِنَ النَّارِ; and from the saying,] مَا أَنَا إِلَّا قَبْسَةٌ مِنْ نَارِكَ [lit., *I am nought but a piece from thy fire*; app. meaning, my subsistence, or the like, is derived from thee]. (A, TA.) It is said in a trad. of 'Alee, حَتَّى أَوْرَى قَبَسَ القَابِسِ † *So that he manifested a light of truth to the seeker thereof.* (TA.)

قَبْسَةٌ [inf. n. of un. of 1; *A single act of taking fire*; &c. Hence the saying,] مَا زُرْتُكَ إِلَّا كَقَبْسَةِ العَجْلَانِ [*I did not visit thee save like the hasty person's single act of taking fire*]. (TA.) = See also قَبَسٌ.

قَابِسٌ [act. part. n. of 1; *Taking fire*; *a taker of fire*; &c. Hence the saying,] مَا أَنْتَ إِلَّا كَالقَابِسِ العَجْلَانِ [*Thou art none other than like the hasty taker of fire*]. (A.) — [† *Acquiring*, or *learning*, *knowledge*; *an acquirer*, or *a learner*, *of knowledge*.] = *Seeking*, or *a seeker of*, *fire*: pl. أَقْبَاسٌ; its only broken pl. (TA.) — † *Seeking*, or *a seeker of*, *knowledge*; as also ▼ مُقْتَبِسٌ. (TA.) — القَوَابِسُ [pl. of القَابِسُ, like as الفَوَارِسُ is pl. of الفَارِسُ,] † *Those who teach men what is good.* (TA.)

مِقْبَسٌ The *place of the fire-brand*: i.e., *fire-wood that has been lighted*: or *charcoal that has become hard*; opposed to حُمَمَةٌ, which is [a piece of] charcoal that does not hold together: pl. مَقَابِسُ. (Mṣb.)

مِقْبَسٌ : } see قَبَسٌ.
مِقْبَاسٌ : }

مُقْتَبَسٌ : see قَبَسٌ.

مُقْتَبِسٌ : see قَابِسٌ.

قبص

1. قَبَصَهُ, aor. ِ, (M, A, Ḳ,) inf. n. قَبْصٌ, (Ṣ, M,) *He took it with the ends of his fingers*; (Ṣ, M, A, Ḳ;) the action which it denotes being less than that termed قَبْضٌ; (M;) the latter signifying the "taking with the whole of the hand;" (Bḍ, xx. 96;) as also ▼ قَبَّصَهُ, (Ibn-'Abbád, Ḳ,) inf. n. تَقْبِيصٌ. (TA.) Thus, accord. to one reading, [in the Ḳur, xx. 96,] فَقَبَصْتُ قَبْصَةً مِنْ أَثَرِ الرَّسُولِ; (Ṣ, M, A, TA;) and, accord. to another, قُبْصَةً; (TA;) [in each] with ص [in both instances] instead of ض, with which the passage is commonly read; (TA;) meaning, [*And I took with the ends of my fingers somewhat*] of the dust *from the footstep* of the horse *of the messenger* Gabriel. (Jel.) [But see قبض.] You say also, اِقْتَبَصْتُ ▼ قُبْصَةً [*I took for myself somewhat with the ends of my fingers*]. (A.) And جِئْتُ لِأَقْتَبِسَ ▼ مِنْ أَنْوَارِكَ وَأَقْتَبِصَ مِنْ آثَارِكَ † [*I came to acquire of thy lights of knowledge, and pick up somewhat of thy traditions*]. (A.)

2: see 1.

8: see 1, in two places.

قُبُصٌ : see قِبْصٌ, throughout.

قِبْصٌ *A great number* (AO, Ṣ, M, Ḳ) of men or people; (Ṣ, Ḳ;) as also ▼ قُبُصٌ: (M, TA:) thus applied it is like a dim. applied to that which is esteemed great. (El-Fáïḳ, O.) You say, إِنَّهُمْ لَفِي قِبْصِ الحَصَى *Verily they are numerous as the pebbles.* (TA.) And هُوَ فِي قِبْصِ الحَصَى, and ▼ قِبَصِهَا, *He is in, or among, a multitude that cannot be numbered.* (O, TA.) [See also a verse of El-Kumeyt cited in the first paragraph of art. ثرو.] — *A place where a number is collected together* of ants; as also ▼ قِبَصٌ: (M:) and of bees; as also the latter word: (TA:) or *where a great number of ants is collected together*: (El-'Eyn, TA:) or *where a great quantity of sand is collected together*; as also the latter word. (Ibn-'Abbád, Ḳ.)

قَبْصَةٌ *What one takes with the ends of his fingers*; as also ▼ قُبْصَةٌ, (Ḳ,) and ▼ قَبِيصَةٌ: (Ṣ, Mṣb:) [in the L, قُبَيْصَةٌ; but this is the dim. of the first and second of the above words:] or, accord. to some, the first is a noun signifying the *act* [*of so taking*]: (M:) and the second, (M,) or this and the first also, (Ḳ,) signifies *what one's two hands carry*, of food, or wheat: (M, Ḳ:) the pl. of ▼ قُبْصَةٌ is قُبَصٌ. (TA.)

قُبْصَةٌ : see قَبْصَةٌ, throughout.

قَبِيصٌ : see what next follows.

قَبِيصَةٌ : see قَبْصَةٌ. — Also, (M, Ḳ,) and ▼ قَبِيصٌ, (M, TA,) *Dust*, or *earth*, (M, Ḳ,) and *pebbles*, (Ibn-'Abbád, Ḳ, TA,) *collected together*. (M, Ḳ, TA.)

قَابِصَةٌ sing. of قَوَابِصُ; which signifies *Bodies* [*of men*]; syn. طَوَائِفُ; and *a number collected together.* (TA.)

قبض

1. قَبَضَهُ, (Ṣ, M, A, Mgh, Mṣb,) or قَبَضَهُ بِيَدِهِ, (O, Ḳ,) aor. ِ, (A, Mṣb, Ḳ,) inf. n. قَبْضٌ, (Ṣ, Mṣb,) *He took it with his hand*, (A, O, Ḳ,) *by actual touch*, or *feel*: (O:) or the former signifies *he closed his hand upon it*: (Lth:) [*he grasped it*; *griped it*; *clutched it*; *seized it*:] or *he took it with the whole of his hand*: (Bḍ, xx. 96:) or *i. q.* أَخَذَهُ [*he took it* in any manner: *he took it with his hand*: *he took possession of it*: and *he received it*]: (Ṣ, M, Mgh, Mṣb:) and قَبَضَ عَلَيْهِ, and بِهِ, (M,) or قَبَضَ عَلَيْهِ بِيَدِهِ, (A, Mgh, Mṣb, Ḳ,) aor. and inf. n. as above, (M,) *he grasped it, clutched it, laid hold upon it,* or *seized it, with his hand*; syn. أَمْسَكَهُ: (A, Ḳ:) or *he seized it* (أَنْحَى عَلَيْهِ) *with the whole of his hand*: (M:) or *he closed*, or *contracted, his fingers upon it*: (Mgh, Mṣb:) it is also said, by MF, that some assert قَبْضٌ to signify the "taking with the ends of the fingers;" but this is a mistranscription, for قَبْصٌ, with the unpointed ص. (TA [in which it is said, in another place in this art., that ▼ تَقْبِيضٌ has also this last signification; but this is evidently, in like manner, a mistranscription, for تَقْبِيصٌ.]) You say, قَبَضَ المَتَاعَ [*He took*, or *received, the commodity*, or *the commodities*, or *goods*]. (A.) And قَبَضَ مِنْهُ الدَّيْنَ [*He took*, or *received, from him the debt*]. (M, Ḳ, in art. قضى; &c.). And it is said in the Ḳur, [xx. 96,] فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ, (M,) and, accord. to an extraordinary reading, ▼ قُبْضَةً, (B,) meaning [*And I took a handful*] of the dust *from the footstep* of the hoof of the horse *of the messenger* [Gabriel]: (IJ, M:) and ▼ اِقْتَبَضَ

مِنْ أَثَرِهِ قَبْضَةً signifies the same as قَبَصَ: and قَبَضَ [q. v.] is [said to be] a dial. form thereof. (TA.) And you say, قَبَضَ الطَّائِرَ *He collected, or comprehended, the bird in his grasp.* (A.) And قَبَضَ عَلَى عُرْفِ الفَرَسِ [*He grasped, or laid hold upon, the mane of the horse*]. (A.) — It is also used metaphorically, to denote the having an absolute property in a thing, to dispose of it at pleasure, without respect to the hand; as in the phrase قَبَضْتُ الأَرْضَ, and الدَّارَ, ‡ *I had, or took, or got, possession of the land,* and *of the house.* (TA.) And [in like manner] it is said in a trad., يَقْبِضُ ٱللّٰهُ الأَرْضَ, and السَّمَآءَ, † *God will comprehend, or collect together,* [*within his sole possession,* (see قُبْضَةٌ,)] *the earth,* and *the heaven.* (TA.) [In like manner] you say also, قَبَضَ عَلَى غَرِيمِهِ ‡ [*He arrested his debtor:* used in this sense in the present day]. (A.) And قَبَضَ ٱللّٰهُ رُوحَهُ ‡ *God took his soul.* (TA.) And قَبَضَهُ ٱللّٰهُ ‡ *God caused him to die.* (Mṣb.) And قُبِضَ ‡ *He* (a man, Ṣ, M, A) *died:* (Ṣ M, A,* Ḳ:) and also † *he* (a sick man) *was at the point of death; in the state of having his soul taken; in the agony of death.* (L, TA.) And قَبَضْتُهُ عَنِ الأَمْرِ † *I removed him from the thing,* or *affair.* (Mṣb.) — قَبَضَهُ, aor. as above, (M, Ḳ,) and so the inf. n., (Ṣ, M, Mgh,) also signifies the † *contr. of* بَسَطَهُ; (Ṣ,* M, Mgh,* Ḳ;) and so ▼ قَبَّضَهُ, (IAạr, M,) inf. n. تَقْبِيضٌ. (TA.) [As such, † *He contracted it;* or *drew it together.*] You say, قَبَضَ رِجْلَهُ وَبَسَطَهَا ‡ [*He contracted his leg, and extended it*]. (A.) And قَبَضَ كَفَّهُ [*He clenched his hand*]. (Ṣ, Mgh, Mṣb, Ḳ, in art. برجم.) And قَبَضَ يَدَهُ عَنْهُ † [*He drew in his hand from it:* or] *he refrained from laying hold upon it.* (Ḳ.) Whence the saying in the Ḳur, [ix. 68,] وَيَقْبِضُونَ أَيْدِيَهُمْ, meaning † [*And they draw in their hands,* or *refrain,*] from expenditure, or from paying the [poor-rate called] زَكَاة. (TA.) You say also, قَبَضَ ▼ جَنَاحَهُ † *He* (a bird) *contracted his wing:* (M:) or قَبَضَ, or قَبَّضَ, جَنَاحَهُ, † *he contracted his wing to fly.* (TA.) And hence, (TA,) قَبَضَ, aor. as above; (Ṣ, Ḳ;) or قَبُضَ (M;) [or both;] inf. n. [of the former] قَبْضٌ (Ṣ, Ḳ,) and [of the latter, as indicated in the M,] قَبَاضَةٌ (Ṣ, M, A, Ḳ) and قُبَاضٌ; (M;) ‡ *He* (a bird, Ṣ, Ḳ, and a horse, A, and a man, Ṣ, or other [animal], Ḳ,) *was quick,* (Ṣ, M, A, Ḳ,) *in flight,* or *in going* or *pace.* (Ḳ.) يَقْبِضْنَ, said of birds, in the Ḳur, [lxvii. 19,] is [said to be] an ex. of this signification. (Ṣ, Ḳ.*) You say also, قَبَضَتِ الإِبِلُ ‡ *The camels were quick in their pace; at every spring therein, putting their legs together.* (A.) And ▼ اِنْقَبَضَ ‡ *He,* or *it,* (a company of men, M,) *went,* or *journeyed, and was quick.* (Lth, M, Ḳ.) And اِنْقَبَضَ ▼ فُلَانٌ فِى حَاجَتِهِ ‡ *Such a one was quick, and light,* or *active, in accomplishing his want.* (A.) And قَبْضٌ also signifies *i. q.* نَزْوٌ † [The act of *leaping,* &c.]. (TA.) — [Also, as contr. of بَسَطَهُ,] † *He collected it together.* (Az.) And hence, (Az,) قَبَضَ الإِبِلَ, (Az, M,) aor. ـِ, inf. n. قَبْضٌ (Az, Ṣ, M) † *He drove* (Az, Ṣ, M) *the camels violently,* or *roughly,* (Az, M,) or *quickly:* (Ṣ:) because the driver collects them together, when he desires to drive them; for when they disperse themselves from him, the driving of them is difficult: (Az, TA:) and ▼ اِنْقَبَضَ بِهَا [signifies the same, or, agreeably with an explanation given above, ‡ *he went quickly with them*]. (M.) And العَيْرُ يَقْبِضُ عَانَتَهُ † *The he-ass drives away his she-asses.* (M.) — [As such also,] قَبَضَهُ; (A;) and ▼ قَبَّضَهُ, (Ṣ, M, Ḳ,) inf. n. تَقْبِيضٌ; (Ṣ;) ‡ *He,* or *it, drew it, collected it,* or *gathered it, together; contracted it, shrank it,* or *wrinkled it.* (Ṣ, M, A,* Ḳ.) You say, قَبَضَ وَجْهَهُ ‡ *He,* or *it, contracted,* or *wrinkled, his face*]. (A.) And قَبَضَتِ النَّارُ الجِلْدَةَ ‡ [*The fire contracted, shrank,* or *shrivelled, the piece of skin*]. (A.) And ▼ قَبَّضَ مَا بَيْنَ عَيْنَيْهِ † *He contracted,* or *wrinkled, the part between his eyes.* (M, TA.) And ▼ يَوْمٌ يُقَبِّضُ مَا بَيْنَ العَيْنَيْنِ † [*A day that contracts,* or *wrinkles, the part between the eyes*]; a metonymical phrase, denoting vehemence of fear, or of war. (M, TA.*) And in like manner you say, ▼ يَوْمٌ يُقَبِّضُ الحَشَى † [*A day that contracts the bowels*]. (M.) [And hence قَبَضَ, aor. and inf. n. as first mentioned, † *It* (a medicine, or food, &c.,) *astringed,* or *constipated.* And † *It* (food) *was astringent* in taste; as also ▼ تَقَبَّضَ.] — As such also, قَبَضَهُ, signifies † *He straitened it; scanted it; made it scanty.* (Mṣb, TA.) You say, قَبَضَ ٱللّٰهُ الرِّزْقَ, aor. and inf. n. as first mentioned, † *God straitened, scanted,* or *made scanty, the means of subsistence.* (Mṣb.) And it is said in the Ḳur, [ii. 246,] وَٱللّٰهُ يَقْبِضُ وَيَبْسُطُ † *And God straitens,* or *scants,* or *makes scanty,* the means of subsistence, to some, (Bḍ, Mṣb,* TA,*) or *withholds* the means of subsistence from whom He will, (Jel,) *and amplifies, enlarges,* or *makes ample* or *plentiful,* the same, (Bḍ, Mṣb, Jel, TA,) to some, (Bḍ, TA,) or to whom He will. (Jel.) — [As such also, ‡ *He abridged his liberty.*] You say, فُلَانٌ يَبْسُطُ عَبِيدَهُ ثُمَّ يَقْبِضُهُمْ ‡ [*Such a one enlarges the liberty of his slaves; then abridges their liberty*]. (A.) — [As such also, ‡ *He,* or *it, contracted his heart;* i. e. *distressed him; grieved him.*] You say, إِنَّهُ يَقْبِضُنِى مَا يَقْبِضُكَ وَيَبْسُطُنِى مَا يَبْسُطُكَ ‡ *Verily what distresses thee, or grieves thee, distresses, or grieves, me; and what rejoices thee rejoices me*]. (A.) [And it is related in a trad., that Moḥammad said, فَاطِمَةُ مِنِّى يَقْبِضُنِى مَا قَبَضَهَا وَيَبْسُطُنِى مَا بَسَطَهَا ‡ [*Fáṭimeh is* as though she were a part *of me: what hath distressed her, or grieved her, distresses, or grieves, me; and what hath rejoiced her rejoices me*]. (TA.) Or the phrase إِنَّهُ لَيَقْبِضُنِى مَا قَبَضَكَ mentioned by Lth, means † *Verily what hath annoyed and angered thee annoys and angers me.* (Az, TA.) قَبْضٌ and بَسْطٌ are terms applied by the investigators of truth among the Ṣoofees to two contrary states of the heart, from both of which it is seldom or never free: the former being an affection of the heart withholding it from dilatation and joy; whether the cause thereof be known, as the remembrance of a sin or an offence, or of an omission, or be not known; and some of them make other divisions thereof. (TA.) [In like manner] you say also, ▼ اِنْقَبَضْتَ عَنَّا فَمَا قَبَضَكَ ‡ [*Thou shrankest from us: and what made thee to shrink?*]. (A.) — [As such also, ‡ *He,* or *it, made him close-fisted, tenacious,* or *niggardly.*] You say, الخَيْرُ يَقْبِضُهُ وَالشَّرُّ يَبْسُطُهُ ‡ [*Wealth makes him close-fisted, tenacious, or niggardly; and poverty makes him open-handed, liberal, or generous*]. (A.)

2: see a remark appended to the first sentence in this art.: — see also قَبَضَهُ as *contr. of* بَسَطَهُ, in six places. — قَبَّضَهُ المَالَ, (Ṣ,* M, Ḳ,*) or المَتَاعَ, (A,) inf. n. تَقْبِيضٌ, (Ṣ, Ḳ,) *He gave to him,* (Ṣ, M, Ḳ,) *in his grasp,* or *possession,* (Ḳ,) i. e. to him who should receive it, (Ṣ,) *the property,* (Ṣ, M,) or *commodity,* or *commodities,* or *goods;* (A;) i. e. *he transferred it to his possession;* (TA;) [lit. *he made him to take it, to take it with his hand, to grasp it,* or *to receive it;*] as also ▼ أَقْبَضَهُ إِيَّاهُ. (A.)

3. قابضه, inf. n. مُقَابَضَةٌ (AZ, A) and قِبَاضٌ, (Er-Rághib, TA in art. شرى,) *He bartered,* or *exchanged commodities, with him.* (AZ, in TA, art. عوض.) [See also قَايَضَهُ.]

4. اقبضهُ المَتَاعَ [or المَالَ]: see 2. = اقبضهُ *He put,* or *made, a handle to it,* (Ṣ, M, A, Ḳ,) namely a knife, (Ṣ, M, A,) and a sword. (Ṣ, Ḳ.)

5. تقبّض quasi-pass. of قَبَّضَهُ as contr. of بَسَّطَهُ; (M;) as also ▼ اِنْقَبَضَ is of قَبَضَهُ in the same sense, (Ṣ,* M, Ḳ,*) being *contr. of* اِنْبَسَطَ. (Ṣ, Ḳ.) [As such,] both signify † *It became drawn, collected,* or *gathered, together;* or *it drew, collected,* or *gathered, itself together;* or *contracted;* or *shrank;* syn. of the former, تَجَمَّعَ; (TA;) and of the latter, اِنْضَمَّ [which also signifies *it became drawn and joined,* or *adjoined,* to another thing; &c.]. (O, Ḳ.) So the latter signifies in the phrase انقبض ▼ فِى حَاجَتِى † [*It became comprised in,* or *adjoined to, the object of my want*]. (O.) — [As such also,] the former signifies ‡ *It* (a man's face, A, or the part between the eyes, M,) *became contracted,* or *wrinkled;* (M, A;*) and in like manner a piece of skin, in, or upon, a fire; meaning *it became contracted, shrunken,* or *shrivelled;* · *it shrank:* (so in different copies of the Ṣ:) or *it* (skin, Ḳ, or the skin of a man, TA) *became contracted,* or *shrunken;* (Ḳ, TA;) and so an old man. (A.) — [As such also,] تقبّض عَنْهُ ‡ *He shrank,* or *shrank with aversion, from him,* or *it;* (Ṣ, M, A, Ḳ;) as also ▼ اِنْقَبَضَ عَنْهُ: (A:) [see an ex. of the latter near the end of 1.] ▼ الاِنْقِبَاضُ عَنِ النَّاسِ also signifies † *The withdrawing, removing,* or *retiring, from men.* (TA.) And ▼ اِنْقَبَضَ عَنِ الأَمْرِ † *He removed,* or *became*

removed, from the thing, or *affair.* (Mṣb.) —— ‡ تقبّض عَلَى الأَمْرِ ‡ *He paused,* or *waited, at the thing,* or *affair;* syn. تَوَقَّفَ. (M, A.) —— تقبّض إِلَيْهِ † *He leaped,* or *sprang, towards him.* (Sgh, Ḳ.) —— See also 1; last third of the paragraph.

6. تقابض المُتَبَايِعَانِ [*The two parties in an affair of traffic bartered,* or *exchanged commodities, each with the other:* see 3]. (A.)

7. انقبض *It* (a thing) *became* مَقْبُوض [meaning *taken, taken with the hand, grasped,* or *received*]. (Ṣ.) —— See also 5, in six places. —— And see 1, in three places, about the middle of the paragraph.

8. اقتبضهُ لِنَفْسِهِ [*He took it, took it with his hand, grasped it, clutched it, seized it, took possession of it,* or *received it, for himself*]. (A.) See an ex. in 1, before the first break in the paragraph.

قَبْضٌ The act of *taking, taking with the hand;* [*grasping; clutching; seizing;*] *taking possession of;* or *receiving.* (Ṣ, Mṣb.) —— And [hence], *Possession;* (Ṣ, TA;) as also ▼ قُبْضَةٌ: (Ṣ, M, Mgh, Mṣb, TA:) or the latter is a n. un. [signifying *an act of taking,* or *taking with the hand; a grasp; a seizure;* &c.]. (TA.) You say, صَارَ الشَّىْءُ فِى قَبْضِكَ, and ▼ قُبْضَتِكَ, *The thing became in thy possession.* (Ṣ, M.*) And هٰذِهِ الدَّارُ فِى قَبْضِى, (TA,) and ▼ قُبْضَتِى, (M, TA,) *This house is in my possession;* (M, TA;) like as you say, فِى يَدِى. (TA.)

قَبَضٌ *i. q.* مَقْبُوضٌ; (Mgh, Ḳ;) like هَدَمٌ in the sense of مَهْدُومٌ, and نَفَضٌ in the sense of مَنْفُوضٌ; (TA;) meaning *What is taken, of articles of property* (Ṣ, M) *of people:* (Ṣ:) *what is collected,* (Lth,) or *taken and collected,* (Mgh,) *of spoils, before they are divided.* (Lth, Mgh.) You say, دَخَلَ مَالُ فُلَانٍ فِى القَبَضِ *The property of such a one entered into what was taken of the articles of property of the people.* (Ṣ.) And إِطْرَحْهُ فِى القَبَضِ (A, Mgh) *Throw thou it among the things that have been taken:* (Mgh:) said to Saad Ibn-Abee-Waḳḳáṣ, when he slew Sa'eed Ibn-El-'Ás, and took his sword: so in a trad. (TA.) And in another trad. it is said, جُعِلَ سَلْمَانُ عَلَى قَبَضٍ *Selmán was set over spoils that were taken and yet undivided,* to guard and divide them. (Mgh.)

قَبْضَةٌ: [pl. قَبَضَاتٌ:] see قَبْضٌ, in three places. —— See also قُبْضَةٌ, in four places. —— And see مَقْبِضٌ. —— Also, [The *measure of a man's fist, from side to side;*] *four finger-breadths;* (Mgh, Mṣb, voce جَرِيبٌ;) *the sixth part of the common* ذِرَاع [or cubit: but in the present day, the *measure of a man's fist with the thumb erect;* which is about *six inches and a quarter*]: pl. قَبَضَاتٌ. (Mgh, Mṣb, vocibus ذِرَاعٌ and جَرِيبٌ.)

قُبْضَةٌ (Ṣ, A, Mgh, Mṣb, Ḳ) [*A handful;*] *what one takes with the hand,* or *grasps;* (Ṣ, Ḳ;) مِنْ كَذَا [*of such a thing*]; (Mgh;) as, for instance, مِنْ سَوِيقٍ [*of meal of parched barley*]; (Ṣ;) or مِنْ تَمْرٍ [*of dates*]; (Ṣ, A, Mṣb;) i. e. كَفٌّ; (Ṣ;) as also ▼ قَبْضَةٌ; (Ṣ, M, A, Ḳ;) but the former is the more common; (Ṣ, Ḳ;) and ▼ قُبَيْضَةٌ: (B:) or the first is a subst. in the sense of مَقْبُوض, and the second is a n. un.: (TA:) the pl. of the first is قُبَضٌ. (TA.) You say also, هٰذَا قَبْضَةُ ▼ كَفِّى *This is the quantity that my hand grasps.* (M.) See two other exs. of the second word, and an ex. of the third, in 1, before the first break in the paragraph. It is also said in the Ḳur, [xxxix. 67,] وَالأَرْضُ جَمِيعًا قَبْضَتُهُ ▼ يَوْمَ القِيَامَةِ, i. e. قُبْضَتُهُ, for قَبْضَةٌ is an inf. n. [of un.] used as a subst., or is for ذَاتُ قَبْضَةٍ, (Bḍ,) and the literal signification is,* [*And the earth altogether shall be*] *his handful* [*on the day of resurrection*]; (Bḍ, Jel;) meaning *in his possession* (Jel, TA) *alone,* (TA,) *and at his free and absolute disposal:* (Jel:) Th says, that this is like the phrase هٰذِهِ الدَّارُ فِى قَبْضَتِى, meaning as explained above, voce قَبْضٌ; but this opinion is not valid:) (M:) another reading is ▼ قَبْضَتَهُ, in the accus. case, (M, Bḍ,) as an adv. n.; that which is determinate being thus likened to what is vague; (Bḍ;) and this is allowed by some of the grammarians; but it is not allowed by any one of the grammarians of El-Baṣrah. (M.) It is also said, in the trad. of Bilál and the dates, فَجَعَلَ يَجِىْءُ بِهِ قُبَضًا قُبَضًا [*And he set about bringing them* (the pronoun referring to التَّمْر *the dates*) *handfuls by handfuls*]. (TA.)

قُبَضَةٌ, (Ḳ,) or قُبَضَةٌ رُفَضَةٌ, (Ṣ, M, A, TA,) to this latter, not to the former alone, the following explanation applies, (TA,) A man *who lays hold upon a thing, and then leaves it without delay.* (Ṣ, M, A, Ḳ.) And the former, A pastor *who draws his sheep or goats together, not going far and wide in pasturing them:* (Ṣ:) or *who manages well* (A, Ḳ) *for his sheep or goats,* (Ḳ,) or *for his beasts, collecting them together, and, when he finds a place of pasture, spreads them abroad:* (A:) and the latter, a pastor *who manages well, and is gentle with his pasturing beasts, collecting them together and driving them, when their place of pasturage becomes wanting in herbage, and, when they light upon a piece of herbage, leaves them to spread abroad and pasture at pleasure:* (Az, TA:) or *who collects together his camels, and drives them until he brings them whithersoever he will.* (M.) [See also art. رفض.]

قَبِيضٌ: see قَابِضٌ, in three places.

قُبَيْضَةٌ: see قُبْضَةٌ, in two places.

قَبَّاضٌ: / قَبَّاضَةٌ: } see قَابِضٌ; each in two places.

قَابِضٌ *Taking with the hand:* [or *in any manner: taking possession of: receiving:* (see 1:)] *grasping, clutching,* or *seizing, with the hand:* and in like manner, [but in an intensive sense,] ▼ قَبَّاضٌ: (Ḳ:) or the latter is of the dial. of the people of El-Medeeneh, applied to him *who* [*grasps* or] *collects everything:* (Aboo-'Othmán El-Mázinee:) and ▼ قَبَّاضَةٌ [which is doubly intensive]; (Ḳ;) the ة in this last not denoting the fem. gender. (TA.) قَابِضُ الأَرْوَاحِ [‡*The taker of the souls*] is an appellation of [the Angel of Death,] 'Izrá-eel, or 'Azrá-eel. (TA.) And القَابِضُ, one of the names of God, signifies ‡*The Withholder* [or *Straitener* or *Scanter*] *of the means of subsistence,* and *of other things,* from his servants, by his graciousness and his wisdom: and *the Taker of souls, at the time of death.* (TA.) —— A bird † *contracting his wing to fly.* (TA.) And hence, (TA,) قَابِضٌ (Ṣ, Ḳ) and ▼ قَبِيضٌ (Ṣ, A, Ḳ) A bird, (Ḳ,) or horse, (A,) or other [animal], (Ḳ,) ‡*quick* (A, Ḳ) *in flight,* or *in going* or *pace:* (Ḳ:) or a man † *light,* or *active, and quick:* (Ṣ:) and [hence, app.,] the latter also signifies † an *intelligent* man, *who keeps,* or *adheres, to his art,* or *work.* (Ibn-'Abbád, Ḳ.) And قَبِيضُ ▼ الشَّدِّ A horse, (Ṣ, Ḳ, in [some of] the copies of the Ḳ "a man," which is a mistake, though it seems to be also applied to a man, TA,) or a beast of carriage, (L,) † *quick in the shifting of the legs from place to place* [*in running*]. (Ṣ, L, Ḳ.) —— A camel-driver †*driving quickly; a quick driver;* and in like manner, [but in an intensive sense,] ▼ قَبَّاضٌ, and [in a doubly intensive sense] ▼ قَبَّاضَةٌ: (Ṣ:) or the last signifies †*driving away vehemently;* the ة denoting intensiveness; and is applied to an ass driving away his she-ass, and to a camel-driver. (M.) [See an ex. of the first, voce عَائِضٌ, in art. عوض.] —— [Applied to medicine, food, &c., †*Astringent,* or *constipating.*]

مَقْبَضٌ *A place of taking, taking with the hand,* [*grasping, clutching, seizing,*] or *receiving:* extr. [in form, for by rule it should be مَقْبِضٌ]. (M.) See also what next follows.

مَقْبِضٌ (Ṣ, M, A, Mgh, Mṣb, Ḳ) and ▼ مَقْبَضٌ, (Lth, M, Mṣb, Ḳ,) but the former is the more common and the better known, (Lth,) and ▼ مُقْبَضٌ, (M, Ḳ,) and with ة, (Ḳ,) i. e. ▼ مَقْبِضَةٌ, and ▼ مَقْبَضَةٌ, (M,) The *handle;* or *part where it is grasped,* (Ṣ, M, A,* Mgh,* Mṣb, Ḳ,) *by the hand,* (Mṣb,) or *with the whole hand;* (Ṣ;) of a sword, (Ṣ, A, Mgh, Mṣb, Ḳ,) and ▼ قَبْضَةٌ is said to signify the same; (TA;) or of a knife, (M, A,) and of a bow, (Ṣ, A,) and of a whip, (A,) &c., (Ḳ,) or of anything: (M:) or ▼ مَقْبَضَةٌ or ▼ مَقْبِضَةٌ signifies the place of the hand of a spear or spear-shaft: (ISh:) pl. مَقَابِضُ. (A.)

مُقْبَضٌ: see مَقْبِضٌ.

مَقْبَضَةٌ and مَقْبِضَةٌ: see مَقْبِضٌ, in two places.

مَقْبُوضٌ pass. part. n. of قَبَضَهُ. See قَبَضٌ, and قُبْضَةٌ. —— ‡*Taken* to the mercy of God; (A;) *dead.* (Ṣ.)

مُتَقَبِّضٌ: see what next follows.

مُنْقَبِضٌ, (O, TṢ,) or ▼ مُتَقَبِّضٌ, (Ḳ,) A lion *prepared to spring:* (Ḳ:) or a lion *drawn together:* and one *prepared to spring:* (O, TA:) but the conjunction should rather be omitted. (TA.)

قبط

1. قَبَطَهُ, aor. ـِ, so in the margin of a copy of the Ṣ, (TA,) inf. n. قَبْطٌ, (TṢ, O, Ḳ,) *He collected it together,* or *comprehended it, with his hand:* (TṢ, O, Ḳ:) [like قَبَضَهُ:) in the TṢ given as on the authority of IDrd: in the O as on that of IF. (TA.)—Also, inf. n. as above, *He mixed it.* (TA.)

2. [قَبَّطَ وَجْهَهُ *He contracted his face much; made it much contracted,* or *very austere* or *morose:*] تَقْبِيطُ الوَجْهِ is *syn. with* تَقْطِيبُهُ; (Yaạḳoob, Ḳ;) and is formed from the latter by transposition. (TA.)

القِبْطُ [*The Copts;* often called by themselves القُبْط;] *a certain people,* or *nation, in Egypt;* (TA;) *the original,* or *genuine, people of Egypt;* (Ṣ, Ḳ, TA;) *the Christians of Egypt:* (Mṣb:) n. un. ↑ قِبْطِىٌّ; (Ṣ, Mṣb, Ḳ;) fem. with ة: (Mṣb, Ḳ:) you say اِمْرَأَةٌ قِبْطِيَّةٌ [*A Copt woman*]: (Mṣb:) and جَمَاعَةٌ قِبْطِيَّةٌ and أَقْبَاطٌ [*A company of Copts;* اقباط being a pl. of قِبْط]. (TA.) [See قِبْطِىٌّ.] Authors differ respecting their pedigree: some say, that القِبْط was son of حَام [or Ham], son of نُوح [or Noah]: the author of the Shejereh, that مِصْرَايِيم [or Mizraïm] the son of حام left issue from لُوذِيم [or Ludim], and that لوذيم are the قِبْط of Egypt, in the Ṣa'eed: Aboo-Háshim Aḥmad Ibn-Jaạfar El-'Abbásee, the genealogist, says, that they are the children of قبط son of مصر son of قوط [a mistranscription for فُوط, the Phut of the English Bible, A.V.,] son of حام: and this is verified by Ibn-El-Joowánee the genealogist. (TA.)

قُبْطِىٌّ *A kind of thin,* or *fine,* (Mgh, Mṣb,) *white,* (Mgh,) *cloth,* (Mgh, Mṣb,) *of linen,* (Mṣb,) *made in Egypt;* so called in relation to the قِبْط, irregularly, to distinguish between it and the man, who is called قِبْطِىٌّ: (Mgh, Mṣb:) so says Lth, respecting these two forms: (TA:) you also say, ↑ ثِيَابٌ قِبْطِيَّةٌ, with kesr; but when you convert the rel. n. into a subst, you say قُبْطِيَّةٌ, with ḍamm, to distinguish the subst. from the rel. n. without ثياب; like as you say, رِمَاحٌ خَطِّيَّةٌ, and خُطِّيَّةٌ, with kesr, when you do not mention the رماح: so says Kh: (Mṣb in art. خط:) it is said in the Ḳ, that القُبْطِيَّةُ, with ḍamm, signifies *a kind of cloths,* so called in relation to the قِبْط; and sometimes it is with kesr; which is a plain assertion that the form with ḍamm is the more common: but in the Ṣ it is said, that القِبْطِيَّةُ signifies *certain white, thin,* or *fine, cloths, of linen, made in Egypt;* and sometimes it is with ḍamm, because they make a change in the rel. n., as in سُهْلِىٌّ and دُهْرِىٌّ, which (as SM adds) are from سَهْل and دَهْر; and this indicates that the regular form, with kesr, is the more common: (TA:) the pl. is قَبَاطِىُّ (Ṣ, Mgh, Mṣb, Ḳ) and قَبَاطِى: (Ḳ [but the latter, being indeterminate, should be written قَبَاطٍ, like مَهَارٍ &c.:]) Sh says, that the قَبَاطِىّ are *a kind of cloths inclining to fineness and thinness and whiteness.* (TA.)

قِبْطِىٌّ and قِبْطِيَّةٌ and قُبْطِىٌّ: see القِبْطُ and قُبْطِىٌّ.

قُبَّيْطَى:
قُبَّاطٌ:
قُبَيْطٌ:
} see what next follows.

قُبَّيْطَى and ↑ قُبَّيْطَآءُ, the former with teshdeed and with a short final alif, and the latter without teshdeed and with a long final alif, (Ṣ, Mṣb, Ḳ,*) and ↑ قُبَّيْطٌ and ↑ قُبَّاطٌ, (Ṣ, Ḳ,) *i. q.* نَاطِفٌ; (Ṣ, Mṣb, Ḳ;) [described by Golius, on the authority of an Arabic and Persian vocabulary, entitled كتاب السامى فى الاسامى, as *a very white kind of sweetmeat, which consists of juice of grapes, with an addition of other things, cooked so that it becomes white and hard:*] derived from قَبْط signifying the act of "collecting together." (TA.)

قُنْبِيطٌ: see art. قنبط.

[قبع
قبل
قبن
قبو
See Supplement.]

قت

1. قَتَّ, (M, Ḳ,*) or قَتَّ الحَدِيثَ or الأَحَادِيثَ, (Ṣ, O, TA,) aor. ـُ, (Ṣ, M, O,) inf. n. قَتٌّ, (Ṣ, M, O, Ḳ,) with which ↑ قِتِّيتَى is syn. [either as an inf. n., app. in an intensive sense, or as a simple subst.]; (O, Ḳ;) and so too is تَقْتِيتٌ [as inf. n. of ↑ قَتَّتَ], (Ḳ,) or so is تَقْتِيتُ الحَدِيثِ; (O;) and so is قَتْقَتَةٌ [as inf. n. of ↑ قَتْقَتَ], (Ḳ,) or so is قَتْقَتَةُ الحَدِيثِ; (O;) *i. q.* نَمَّ, (M,) or نَمَّ الحَدِيثَ (Ṣ, O, Ḳ,* TA) or الأَحَادِيثَ, (Ṣ, O, TA,) i. e. [*He uttered calumny;* or] *he made known, divulged,* or *told, discourse,* or *conversation, in a malicious,* or *mischievous, manner, so as to occasion discord, dissension,* or *the like;* (TA;) or قَتَّ الحَدِيثَ signifies *he falsified and embellished discourse,* or *conversation:* (A:) it is said that القَتّ, which signifies النَّمِيمَةُ [i. e *the uttering,* or *utterance, of calumny*], (M, L,) [and] so does ↑ القِتِّيتَى, (Ṣ,) is from تقتّت ↑ الحَدِيثَ, meaning *he sought time after time to obtain a knowledge of discourse,* or *conversation, and listened thereto:* (M, L:) and ↑ القِتِّيتَى signifies [also] *the seeking time after time to obtain a knowledge of* نَمَائِم [i. e. *calumnies,* pl. of نَمِيمَة]. (M, TA.)—And قَتٌّ [app. as an inf. n.] signifies The *lying,* or *uttering of falsehood:* (Ḳ:) [or] *a prepared lying.* (M.)—And قَتَّهُ, (Ḳ, TA,) inf. n. قَتٌّ, (TA,) signifies قَدَّهُ [meaning *He cut it out,* or *shaped it,* in any manner, whether lengthwise or otherwise]. (Ḳ, TA.) One says, هُوَ حَسَنُ القَتِّ, meaning حَسَنُ القَدِّ [i. e. *He is goodly,* or *beautiful, in conformation*]: and a poet says,

* كَأَنَّ ثَدْيَيْهَا إِذَا مَا ٱبْرَنْتَى *
* حُقَّانِ مِنْ عَاجٍ أُجِيدَا قَتَّا *

meaning قَدًّا and خَرْطًا [i. e. *As though her two breasts, when they come forth unexpectedly* (a meaning of ابرنتى expl. in the L, in art. برت, on the authority of Lḥ, but it is here expl. in the TA as signifying انتصب, so that the phrase may be rendered either *when appearing unexpectedly,* or *when standing out*), *were two round boxes of ivory, excellently cut out,* or *shaped, and made smooth in their surfaces*]: (O, TA:*) regarding them as one member, he has made the verb singular. (O.)—Also *He prepared, disposed,* or *arranged, it;* or *put it into a right,* or *good, state.* (M, Ḳ.)—And *He collected it together by little and little.* (M, Ḳ.)—And *He made it,* or *made it to appear, to be little;* syn. قَلَّلَهُ. (M, Ḳ.) And قَتَّ أَثَرَهُ, (M, Ḳ,) aor. ـُ, inf. n. قَتٌّ, (M,) *He followed,* or *followed after, his track,* or *footsteps, in pursuit; or endeavoured to track him,* or *trace him.* (M, Ḳ.)—And قَتٌّ signifies also The *following the footsteps* of a man *secretly, in order to know what he desires* [*to do*]. (O, Ḳ.)—And A pastor's *smelling the odour of a camel* (O, Ḳ) *that is* مَهْيُوم (Ḳ) [i. e.] *that is smitten by the* [*disease termed*] هُيَام. (O, TA. [Freytag, supposing مهيوم in this explanation in the Ḳ to be syn. with هائم, renders the verb as meaning *He* (a pastor) *smelt the urine of a straying camel, that he might know its way.*])= See also the next paragraph.

2: see 1, first sentence.= تَقْتِيتٌ also signifies The *collecting of odoriferous substances,* or *aromatics,* (O, Ḳ,) *of all sorts, in a cooking-pot,* (O,) *and cooking them:* (O, Ḳ:) and one does not say قَتَّتَ except of olive-oil when it is thus prepared [i. e. it means *it was,* or *has been, cooked with all sorts of odoriferous substances,* or *aromatics*]: thus says Khálid Ibn-Jembeh: IF adds that ↑ قَتُّ الزَّيْتِ is like تَقْتِيتُهُ [in meaning]: and Zj says that ↑ اقْتَتُّ الدُّهْنَ means the same as قَتَّتُّهُ [i. e. *I cooked the oil with all sorts of odoriferous substances,* &c.]. (O.) [See also مُقَتَّتٌ, below.]

5: see 1, first sentence.

8. اقْتَتَّهُ *He,* or *it, extirpated,* or *eradicated, him,* or *it.* (M, Ḳ.)= See also 2.

R. Q. 1. قَتْقَتَ, inf. n. قَتْقَتَةٌ: see 1, first sentence.

قَتٌّ inf. n. of قَتَّ [q. v.]. (Ṣ, M, O, Ḳ.)= And *i. q.* فِصْفِصَةٌ, (Ṣ, M, O, Mṣb,) or إِسْفِسْتٌ, (Mgh, Ḳ,) both of which signify the same, i. e. *A certain food,* or *fodder, of beasts,* as is said in the Nh; (TA;) [*a species of trefoil,* or *clover;*] or (M, Ḳ) *when dry:* (M, Mgh, O, Mṣb:) accord.

to Sb, a pl. [or rather a coll. gen. n.], (M,) sing., or n. un., قَتَّةٌ, (T, Ṣ, M, O,) like as تَمْرَةٌ is of تَمْرٌ. (T, Ṣ, O.) —— And *A certain wild grain, not raised by man; which the people of the desert, on the occasion of a year of drought, when they are destitute of milk and dates and the like for their food, bruise and grind; being content therewith notwithstanding its coarseness.* (T, Mṣb, TA.)

قَتُوتٌ: see the next paragraph, in two places.

قَتَّاتٌ (Ṣ, M, A, O, Ḳ) and ▾ قَتُوتٌ and ▾ قِتِّيتَى, (M, Ḳ,) this last being used as an inf. n. and as an epithet, (TA,) A man *wont to calumniate;* or *to make known, divulge,* or *tell, discourse,* or *conversation, in a malicious,* or *mischievous, manner, so as to occasion discord, dissension,* or *the like;* (Ṣ,* M,* A,* O,* Ḳ,* TA;) [or *wont to falsify and embellish discourse,* or *conversation:* (see 1:)] or *who listens to the discourse,* or *conversation, of others, without their knowing;* (M, Ḳ, TA;) *whether he make it known in the manner explained above, or not:* (M,* Ḳ,* TA:) or قَتَّاتٌ, accord. to Khálid Ibn-Jembeh, signifies one *who hears the discourses,* or *conversations, of men, and informs their enemies:* or, as some say, one *who is with a people,* or *party, and calumniates them:* (TA:) it is said in a trad. (Ṣ, O) of the Prophet (O) that the قَتَّات will not enter Paradise: (Ṣ, O:) the epithets قَتَّاتَةٌ and ▾ قَتُوتٌ are applied to a woman: (M, TA:) and the pl. of قَتَّاتٌ is قُتَّاتٌ, with ḍamm. (TA.)

قِتِّيتَى: see 1, in three places: —— and see قَتَّاتٌ.

مُقَتَّتٌ Oil, (M, A, Mgh,) or olive-oil, (O, Ḳ,) *perfumed,* or *rendered fragrant,* (M, A, Mgh, O,) *by its being* (Mgh, O) *cooked with sweet-smelling plants:* (M, Mgh, O, Ḳ:) or *mixed with other oils of fragrant odour:* (Th, M, Ḳ:*) or olive-oil *cooked with sweet-smelling plants, not mixed with perfume:* so says IAth: or olive-oil *boiled over the fire with odoriferous substances,* or *aromatics.* (TA.) [See also its verb.]

مَكْذُوبٌ فِيهِ *i. q.* مَكْذُوبٌ [meaning قَوْلٌ مُقَتَّتٌ *A saying in which a falsehood,* or *lie, is told*]; (M, TA;) i. e. *a false saying,* or *lie:* (TA:) or *a saying that is falsified,* or *embellished with lies:* (JK:) or *a misreported saying; a reported saying that is misrepresented:* (TA:) it occurs in the saying (O, TA) of Ru-beh, (O,)

قُلْتُ وَقَوْلِي عِنْدَهُمْ مُقَتَّتُ

[*I said, and my saying was in their estimation false,* or *falsified,* &c.]. (O, TA.)

قتب

1. قَتْبٌ The *feeding* (O, Ḳ) a guest (O) *with* [*the intestines called*] أَقْتَاب [pl. *of* قِتْبٌ or *of* قِتْبَةٌ] *roasted,* or *broiled:* (O, Ḳ:) an inf. n. *of which* the verb is قَتَبَ. (TḲ.)

2. قَتَّبَ كَاهِلَهُ, said of a man, † *He was,* or *became, such as is termed* أَجْنَأُ. (JK. [See رَجُلٌ مُقَتَّبُ الكَاهِلِ, below.] —— And one says, فِي كَاهِلِ الفَرَسِ تَقْتِيبٌ i. e. جَنَأٌ ‡ [app. meaning *In the withers of the horse is a bending over the breast*]. (A.)

4. أَقْتَبْتُ البَعِيرَ, (Ṣ, A,) inf. n. إِقْتَابٌ, (Ṣ, Ḳ,) *I bound upon the camel the* [*saddle called*] قَتَب. (Ṣ, A, Ḳ.) —— Hence, (A,) اقتبهُ يَمِينًا, (T, A, O,) inf. n. as above, (Ḳ,) ‡ *He imposed upon him a hard,* or *severe, oath;* (T, A, O, Ḳ;*) as though he put upon him a [saddle of the kind called] قَتَب: and in like manner, اقتبهُ فِي اليَمِينِ: (A:) and اقتب عَلَيْهِ فِي اليَمِينِ. (T, O.) And اقتبهُ الدَّيْنُ ‡ *Debt, or the debt, pressed heavily upon him.* (A.)

قِتْبٌ (Ks, Ṣ, O, Mṣb, Ḳ) and ▾ قِتْبَةٌ (Aṣ, Ṣ, ISd, O, Mṣb, Ḳ) and ▾ قَتَبٌ (TA) *i.q.* مِعًى [i.e *An intestine of those into which the food passes from the stomach*]: (Ṣ, O, Mṣb, Ḳ:) or (Ṣ, O, Ḳ,) as AO says of the first of these words, (Ṣ, O,) *an intestine of the belly that winds round, or takes a coiled form;* (Ṣ, O, Ḳ;) and such as take this form are [also] called the حَوَايَا; but the أَمْعَاء are the أَقْصَاب: (Ṣ, O:) قِتْبٌ is of the fem. gender: (Ks, Ṣ, O:) and its pl. is أَقْتَابٌ: (Ks, Ṣ, O, Mṣb:) or the sing. of this pl. is ▾ قِتْبَةٌ: and the dim. is ▾ قُتَيْبَةٌ. (Aṣ, Ṣ, O, Mṣb, Ḳ.) ═ And قِتْبٌ signifies also *All the apparatus,* or *furniture, of the* سَانِيَة [i. e. *camel,* or *she-camel, upon which water is drawn*] (Ṣ, ISd, O, Ḳ;) *consisting of the* أَعْلَاق [pl. of عَلَقٌ q. v.] *of the* سانية*, and the ropes thereof.* (Ṣ, ISd, O.) —— See also the next paragraph, in two places.

قَتَبٌ *A small* رَحْل [or *camel's saddle*], (Ṣ, O,) or *a small* [*camel's saddle such as is called*] إِكَاف, (ISd, Ḳ,) *of a size corresponding to the hump:* (Ṣ, ISd, O, Ḳ:) or [*a sort of pack-saddle for a camel;* i. e.] the إِكَاف *that is put upon such beasts* [or *camels*] *as transport burdens:* (A:) or [simply] *i.q.* إِكَافٌ; as also ▾ قِتْبٌ; but the former is the more common: (Ḳ:) or the ▾ قِتْب is only *what belongs to the* سَانِيَة [meaning as expl. in the next preceding paragraph], (Aṣ, TA,) or *to the camel that draws water* (لِلْبَعِيرِ السَّانِي); (JK;) and the إِكَاف belongs to the ass, or is common to the ass and the mule and the camel: (TA:) the قَتَب belongs to the camel: (Mṣb:) the word thus applied is sometimes fem., though more commonly masc.: and its dim. is ▾ قُتَيْبَةٌ: (TA:) the pl. is أَقْتَابٌ, (Sb, A, Mṣb, Ḳ, TA,) only, (Sb, TA.) It is said in a trad. that the woman on the occasion of her bringing forth used to be seated upon a قَتَب, in order that her parturition might be more easy. (O.) —— هُوَ قَتَبٌ يَعَضُّ بِالغَارِبِ ‡ [lit. *He is a saddle that pinches the fore part of the hump*] and قَتَبٌ مِلْحَاحٌ ‡ [*a pinching, galling, saddle*] are said of an importunate person. (A.) ═ See also قِتْبٌ.

قَتِبٌ [in the O without any vowel-sign] *Narrow,* or *contracted,* (O, Ḳ, TA,) *in disposition,* (TA,) *quickly excited to anger.* (O, Ḳ, TA.)

قِتْبَةٌ: see قِتْبٌ, in two places.

قَتُوبٌ: see the paragraph here following.

قَتُوبَةٌ *Camels upon which the* [*kind of saddle called*] قَتَب *is bound:* (Ṣ, A, O, Ḳ, TA:) or *a camel upon which the* قَتَب *may be put:* (Lh, TA:) the ة is affixed because the word is similar to حَلُوبَةٌ and رَكُوبَةٌ, (Ṣ, O, TA,) having the signification of a pass. part. n.; but one may elide the ة, saying ▾ قَتُوبٌ. (TA.) It is said in a trad., لَا صَدَقَةَ فِي الإِبِلِ القَتُوبَةِ, meaning *There is no poor rate in the case of the working camels,* (O, TA,) but only in the case of the pasturing. (O.) And you say, كَأَنِّي لَهُمْ قَتُوبَةٌ وَكَأَنَّ مُؤُونَتَهُمْ عَلَيَّ مَكْتُوبَةٌ ‡ [I am *as though I were to them a working camel, and as though their food were prescribed as incumbent on me*]. (A.)

قُتَيْبَةٌ a dim. n.: see قِتْبٌ: ═ and قَتَبٌ.

مُقْتَبٌ عَلَيْهِ ‡ One *upon whom is imposed a hard,* or *severe, oath.* (T, O, TA.)

رَجُلٌ مُقَتَّبُ الكَاهِلِ ‡ *i. q.* أَجْنَأُ [app. meaning *A man having a bending of the upper part of the back over the breast*]. (JK, A.*)

قتد

1. قَتِدَتِ الإِبِلُ, (L, Ḳ, TA,) aor. ـَ, (Ḳ, TA,) inf. n. قَتَدٌ, (TA,) *The camels had a complaint* (L, Ḳ, TA) *of their bellies* (L, TA) *in consequence of eating of the trees called* قَتَاد [q. v.]. (L, Ḳ, TA.)

2. التَّقْتِيدُ [or تَقْتِيدُ القَتَادِ] signifies *The cutting of the trees called* قَتَاد [q. v.], *and burning them,* (L, Ḳ,) i. e. *burning* [*off*] *their thorns,* (L,) *and then giving them as fodder to the camels,* (L, Ḳ,) which fatten upon them on the occasion of drought: (L:) one says, قَتَّدَ القَتَادَ, inf. n. as above, *He* (a man) *scorched,* or *slightly burned, the extremities of the* قتاد *with fire:* (O:) *the man comes, in the year of drought, and kindles fire among them, so that he burns their thorns, then he feeds his camels therewith:* (T, O, TA:) one says of him who does this, قَتَّدَ إِبِلَهُ [i. e. *He fed his camels with* قتاد *thus prepared*]: so says Ibn-'Abbád: (O:) and the act [of burning &c.] is called التَّقْتِيدُ. (T, TA.)

قَتَدٌ (Ṣ, O, L) and ▾ قِتْدٌ (Kr, L) The *wood of a* [*camel's saddle that is called*] رَحْل: (Ṣ, O, L:) or *one of the things that compose the apparatus of a* رَحْل: or the *whole apparatus thereof:* (L:) pl. [of mult.] قُتُودٌ and [of pauc.] أَقْتَادٌ (Ṣ, O, L) and أَقْتُدٌ: (L:) but accord. to the Baṣrees, قُتُودٌ, signifying the *pieces of wood of a* رَحْل, has no singular. (Ḥam p. 662.)

قَتِدٌ [part. n. of قَتِدَ said of a camel: see 1]. One says إِبِلٌ قَتِدَةٌ, and قَتَادَى, [the latter being pl. of the former,] *Camels having a complaint* (Ks, Ṣ, O, Ḳ) *of their bellies* (Ks, Ṣ, O) *in consequence of eating of the trees called* قَتَاد: (Ks, Ṣ, O, Ḳ:) like as one says رَمِثَةٌ and رَمَاثَى. (Ks, Ṣ, O.) = See also قَتَدٌ.

قَتَادٌ [a coll. gen. n., The *tragacanth-tree;*] *a species of thorny tree; this is the larger sort;* (Ṣ;) *a species of thorny and hard tree, which bears a pod, and of which the fruit is like that of the* سَمُر [or *gum-acacia-tree*], *growing in Nejd and Tihámeh;* n. un. with ة; (L;) it is *a species of hard tree having thorns like needles;* (Ḳ;) *a species of tree having thorns like needles, and a small dust-coloured leaf, and a fruit growing therewith of the same colour, resembling the date-stone;* (AḤn, O,* L;) *the large* قتاد [*thus described*] *produces large wood, and its thorns are curved and short, and it is of the* [*class termed*] عِضَاه; (Aboo-Ziyád, L;) or *it is not reckoned among the* عضاه: (AḤn, L: [but this assertion may perhaps be meant to apply to the smaller sort: respecting the larger, see also 1 and 2:]) *the smaller sort is a species of tree of which the fruit is a bladder* (نُفَّاخَة) *like that of the* عُشَر [q. v.]; (Ṣ, O, L;) accord. to the ancient Arabs of the desert, *it is not tall, being of the size of a man sitting;* (L;) *and this sort grows upwards, no part of it spreading, consisting of twigs, or shoots, in a collected state, every one of which is full of thorns from its top to its bottom.* (Aboo-Ziyád, L.) It is said in a prov., مِنْ دُونِهِ خَرْطُ القَتَادِ [expl. in art. خرط, first paragraph]. (Ṣ, L.)

إِبِلٌ قَتَادِيَّةٌ *Camels that eat the trees called* قَتَاد. (AḤn, Ḳ.)

قُتَائِدَةُ, (Ṣ, O, Ḳ,) occurring in a verse of 'Abd-Menáf Ibn-Ribạ [cited in art. آل, p. 40, col. iii.], (Ṣ, O,) is the name of a certain عَقَبَة [or mountain-road], (Ṣ, O, Ḳ,) or a ثَنِيَّة [which is said by some to be syn. with عَقَبَة]; (Ḳ;) [and if so, it is properly imperfectly decl.;] or *any* ثَنِيَّة is called قُتَائِدَة. (Ḳ.)

قتر

1. قَتَرَ, aor. ـِ (Ṣ, Mṣb, Ḳ) and ـُ, (Mṣb, Ḳ,) inf. n. قَتْرٌ and قُتُورٌ; (TḲ;) and قَتِرَ, aor. ـَ; (Ṣ, Ḳ;) *It* (roast meat, Ṣ, Mṣb, Ḳ, and a cooking-pot, and burnt bone, and a perfume with which one fumigates, Ḳ, or aloes-wood, TA) *exhaled its scent, smell,* or *odour;* (Ṣ, Mṣb, Ḳ;) as also ↓قتّر, inf. n. تَقْتِيرٌ. (Ḳ.) — قَتَرَتِ النَّارُ *The fire smoked.* (TA.) = قَتَرَ, aor. ـُ and ـِ, inf. n. قَتْرٌ and قُتُورٌ, *It* (sustenance) *was barely sufficient;* (Ḳ;) as also ↓أَقْتَرَ. (CḲ: but this latter is omitted in the TA; and in a MS. copy of the Ḳ I find in its place أَقْتَرُ, as a syn. of قَاتِرٌ and قَتُورٌ.) [This signification is implied in the Ḳ, but not expressed, and I think it doubtful.] — قَتَرَ عَلَى عِيَالِهِ, aor. ـُ and ـِ, inf. n. قَتْرٌ and قُتُورٌ; (Ṣ, Mṣb;) and ↓قتّر عَلَيْهِمْ, (Ṣ, Mṣb, Ḳ,) inf. n. تَقْتِيرٌ; (Ṣ, Mṣb;) and ↓اقتر, (Ṣ, Mṣb, Ḳ,) inf. n. إِقْتَارٌ; (Ṣ, Mṣb;) *He scanted his household, stinted them,* or *was niggardly* or *parsimonious towards them, in expenditure;* (Ṣ, Mṣb, Ḳ;) like قَدَرَ: (Ṣ, art. قدر:) as though he took *only the* قُتَار [or scent] of a thing. (El-Baṣáir.) وَلَمْ يَقْتُرُوا in the Ḳur, xxv. 67, signifies وَلَمْ يُقَتِّرُوا عَمَّا يَجِبُ عَلَيْهِمْ مِنَ النَّفَقَةِ [*Nor are sparing of what is incumbent on them, of expenditure*]. (Fr.) You say also ↓أَقْتَرَ اللّٰهُ رِزْقَهُ *God made his means of subsistence strait,* and *scanty.* (IAth.) And قُتِرَ عَلَيْهِ رِزْقُهُ *His means of subsistence were scanted,* or *straitened, to him,* like قُدِرَ; (Ṣ, art. قدر;) and ↓تَقَتَّرَ رِزْقُهُ [signifies the same]. (TA in art. حرف, &c.)

2. قتّر, inf. n. تَقْتِيرٌ: see 1. — *He excited,* or *raised, the scent termed* قُتَار. (Ṣ.) — قتّر لِلْأَسَدِ *He put for the lion some flesh-meat* (Ṣ, Ḳ) *in the pitfall,* (Ṣ,) *that he might perceive its scent.* (Ṣ, Ḳ.) — قتّر لِلْوَحْشِ *He* (a hunter, TA) *fumigated* [*himself* or *his clothes*] *with camels' dung, in order that the wild animals might not perceive his* (the hunter's) *smell,* (Ḳ, TA,) *and flee from him.* (TA.) = قتّر عَلَى عِيَالِهِ: see 1.

4. اقترت *She* (a woman) *fumigated herself with aloes-wood.* (Ṣ, Ḳ.) — اقتر النَّارَ *He made the fire to smoke.* (TA.) = اقتر على عياله: and اقتر اللّٰه رزقه: see 1. — Also اقتر *He was,* or *became, poor, needy,* or *indigent:* (Ṣ, Ḳ:) or *his property became small, though some of it yet remained to him.* (TA.) A poet says,

* لَكُمْ قِبْصَةٌ مِنْ بَيْنِ أَثْرَى وَأَقْتَرَا *

meaning مِنْ بَيْنِ مَنْ أَثْرَى وَأَقْتَرَ [*Ye have its multitude of people, of those who have become wealthy and* of those *who have become poor*]. (Ṣ.) [Cited voce ثرا. See another ex. in a verse cited in art. عى, conj. 4.] = See also 8.

5: see 1: = and see also 8.

8. اقتتر, (Mṣb,) or اقتتر فِى قُتْرَةٍ, (A, L, TA,) in the Ḳ, ↓أَقْتَرَ فِيهَا, but this is a mistake, (TA,) *He concealed,* or *hid, himself in a* قُتْرَة. (A, L, Mṣb, TA.) And ↓تقتّر لِلصَّيْدِ *He hid himself in a* قُتْرَة *to deceive the wild animals,* or *game.* (TA.)

قَتْرٌ *What is barely sufficient, of sustenance;* as also ↓تَقْتِيرٌ: (Ḳ:) or *what is barely sufficient to sustain life, of expenditure.* (Lth.)

قُتْرٌ: see قُتُرٌ. = *A side, quarter, tract,* or *region;* (Ṣ, Ḳ;) a dial. form of قُطْرٌ; (Ṣ;) as also ↓قُتُرٌ: (Ḳ:) either *side* of a man: (JK, L:) pl. أَقْتَارٌ. (TA.)

قَتَرٌ and ↓قَتَرَةٌ, (Ḳ,) or the latter, and the *former* is its pl., (Ṣ,) [or rather the former is a coll. gen. n., and the latter is the n. un.,] and ↓قَتْرَةٌ, (Ḳ,) *Dust;* syn. غُبَارٌ, (Ṣ,) or غَبَرَةٌ: (Ḳ:) so in the Ḳur, lxxx. 41: (AO, Ṣ:) or the *dust of an army:* (Nh:) or *dust-colour overspread with blackness:* (T, TA:) or *blackness* and *darkness.* (Bḍ, Jel, lxxx. 41.)

قُتُرٌ [and app. ↓قُتْرٌ, like قُطْرٌ and قُطُرٌ,] *Aloes-wood with which one fumigates.* (TA.) = See also قُتْرٌ.

قَتْرَةٌ: see قَتَرٌ.

قُتْرَةٌ The نَامُوس [or *lurking-place*] *of a hunter,* (Ṣ, Ḳ,) *which prevents his scent* (قُتَار) [*from being perceived by the wild animals*]; (El-Baṣáir:) the *covert of a hunter, in which he hides himself from the game,* or *wild animals; such as a booth of reeds,* and *the like;* (Mṣb;) *a well,* [or *pit*] *which a hunter digs for himself that he may lie in wait therein:* (AO:) pl. قُتَرٌ. (Mṣb, TA.) = †*Straitness of the means of subsistence.* (TA.)

قَتَرَةٌ: see قَتَرٌ.

قُتَارٌ The *scent, smell,* or *odour, of roast meat;* (El-Fárábee, Ṣ, Mṣb, Ḳ;) or *of flesh-meat when roasted upon live coals:* this is the sense in which the Arabs use it: (T, TA:) [or] it signifies also *that of a cooking-pot:* and *of burnt bone:* (Ḳ:) and *of aloes-wood,* (Ṣ,) or *of* بَخُور, (Ḳ,) i. e., *aloes-wood which is burnt and with which one fumigates:* (TA:) or the *last odour of aloes-wood when one fumigates with it:* (Fr, in the Kitáb el-Maṣádir:) or it has not this signification of the odour of aloes-wood, but the Arabs compare the liking of men in a time of dearth for the scent of roast meat to their liking for the odour of aloes-wood: (T, TA:) or it signifies the *smoke of cooked food:* (Mṣb:) and the *scent,* or *smell, of a man.* (El-Baṣáir.) — It is also sometimes applied by the Arabs to *Fat:* and *flesh.* (TA.)

قَتُورٌ *Barely sufficient* sustenance; as also ↓قَاتِرٌ, (Ḳ,) and ↓أَقْتَرُ. (So in one copy of the Ḳ; but see 1.) [This signification is implied in the Ḳ, but not expressed; and I think it doubtful.] — [One *who scants his household;*] *niggardly,* or *parsimonious* [*towards his household in expenditure*]; (Ḳ;) as also, [though not in so strong a sense,] ↓مُقْتِرٌ (TA) [and ↓قَاتِرٌ].

قَاتِرٌ Flesh-meat *exhaling its scent, smell,* or *odour* [*in roasting*]: (Ṣ:) and *having a scent by reason of its greasiness.* (TA.) = See also قَتُورٌ, in two places.

أَقْتَرُ: see قَتُورٌ.

تَقْتِيرٌ: see قَتْرٌ, and 2.

مُقْتَتِرٌ A woman *fumigating herself with aloes-wood.* (Ṣ.) = See also قَتُورٌ.

كِبَآءٌ مُقَتَّرٌ [*A kind of aloes-wood made to exhale its odour*]. (Ṣ.)

قترد

See the more correct form قثرد.

[قتع
قتل
قتم
قتن
قتو

See Supplement.]

قث

1. قَثٌّ, as an inf. n., of which the verb is قَثَّ, aor. ـُ, (M, O, TA,) signifies *The collecting* (O, TA) of مَال [i. e. cattle, or other property], (TA,) and (O, TA) so قِثِّيثَى, (O, K, TA,) with kesr, (TA, but written in the O قِثِّيثَى,) used in relation to مال: (K, TA:) or the *collecting* of a thing *largely*, or *abundantly*. (IDrd, M, O, TA.) And The *drawing*, or *dragging, along*, (M, K,) of a thing. (M.) And The *driving along*. (M, K.) One says, جَآءَ فُلَانٌ يَقُثُّ مَالًا [*Such a one came*] *drawing*, or *dragging, along*, (S, O,) and *driving along*, (O,) مال [i. e. *cattle*]. (S, O.) And جَآءَ يَقُثُّ دُنْيَا عَرِيضَةً [*He came*] *drawing*, or *dragging, along* [*ample worldly property*]. (M.) And قَثَّ السَّيْلُ الغُثَآءَ [*The torrent*] *drove along* [*the rubbish*, and *scum*, and *rotten leaves mixed with the scum*, or *the like*]. (TA.) — And The *pulling out*, or *up*; or *uprooting*, or *eradicating*; (O, K, TA;) as also ↓ اِقْتِثَاثٌ. (K, TA.) One says, ↓ اقتثّ حَجَرًا مِنْ مَكَانِهِ (O, TA) *He pulled out*, or *up, a stone from its place*: (O:) and ↓ اقتثّ القَوْمَ مِنْ أَصْلِهِمْ [*He extirpated the people*, or *party*]; (O, TA;) as also اِجْتَثَّهُمْ: and ↓ اُقْتُثَّ and اُجْتُثَّ *It was uprooted*: قَثَّ and جَثَّ are one [in meaning]. (TA.) — And The *eating* [a thing]. (O.)

8: see above, in four places, in the last two sentences but one. — One says also, اقتثّ يَدَهُ *He cut off* [*his hand*, or *arm*]. (O.)

قُثَاثٌ [and ↓ قُثَاثَةٌ] *Household-goods*, or *utensils and furniture*; (M, O, K;) and *the like*. (M.) One says, جَاؤُوا بِقُثَاثِهِمْ and ↓ بِقُثَاثَتِهِمْ [lit. *They came with their household-goods*, &c.,] meaning *they left not anything behind them*. (M.)

قَثِيثٌ *Shoots of palm-trees when they are first pulled off from the mother-trees*: as also جَثِيثٌ. (O, TA.) — [And] القَثِيثُ signifies *What become scattered at the bases of grape-vines*: [or] accord. to AZ, as mentioned by El-Fárisee, *what become scattered at the bases of the branches of palm-trees*. (M.)

قُثَاثَةٌ: see قَثِيثَةٌ, in two places.

قُثَاثَةٌ: see قُثَاثٌ, in two places.

قَثِيثَةٌ *A collective body* (O, K) of men; (O;) and ↓ قُثَاثَةٌ signifies the same. (K.) One says, اِنْتَقَلَ القَوْمُ بِقَثِيثَتِهِمْ [and ↓ بِقُثَاثَتِهِمْ] (in the O erroneously written بِقُثَاثِهِمْ) *The people*, or *party, removed with their collective body*. (O.)

مَقَثَّةٌ *Multitude*: (As, O, K, TA:) like مَغَثَّةٌ. (TA.) One says, فُلَانٌ ذُو مَقَثَّةٍ *Such a one has a multitude*, or *large number* [*of adherents* or *the like*]. (O.) And مَا أَكْثَرَ مَقَثَّتَهُمْ [*How numerous is their multitude!*]. (O.)

قثأ

4. اقثأت الأَرْضُ, (AZ, S, O,) or اقثأ المَكَانُ, (K,) *The land*, or *the place, abounded with the* [*species of cucumber called*] قِثَّآء. (AZ, S, O, K.) And اقثأ القَوْمُ *The people had abundance of* قِثَّآء. (S, O, K.)

قِثَّآءٌ (S, O, Msb, K) and قُثَّآءٌ, (O, Msb, K,) the former of which, with kesr, is the more common, (Msb, TA,) [*A certain vegetable*,] *well-known*: (K, TA:) [*a species of cucumber*; *cucumis sativus β fructu flavo majore*: (Delile's Floræ Ægypt. Illustr., no. 928:)] or the [*cucumber called*] خِيَار [q. v.]: (S, O, K:) or *a general name for the* فَقُّوس [or فَقُّوص, *the* عَجُّور [q. v.], *and the* خِيَار, q. v.]: but some apply the name to *a species resembling the* خيار: (Msb, TA:) and it is said that it is *lighter* (أَخَفّ) *than the* خيار: also that عَجُّور signifies large قِثَّآء: (TA:) the n. un. is قِثَّآءَةٌ. (S, O, Msb.) — قِثَّآءُ الحِمَارِ see voce عَلْقَمٌ.

أَرْضٌ مَقْثَأَةٌ and مَقْثُؤَةٌ, (S, O, K, TA,) or مَقْثَأَةٌ and مَقْثُؤَةٌ, (Msb,) *A place*, or *land*, *of* قِثَّآء, (S, Msb, K,) *where* قِثَّآء *are sown and grow*. (TA.)

قثد

1. قَثَدَ, aor. ـِ, (TK,) inf. n. قَثْدٌ, (K,) *He ate the* [*plant, or vegetable, called*] قَثَد. (K.)

8. اقتثد *He cut* (L, K) *as one cuts the* قَثَد. (L.)

قَثَدٌ [a coll. gen. n.] *A certain plant resembling the* قِثَّآء [*a kind of cucumber*]: (S, L, K:) or *a species of the* قِثَّآء: (L, K:) or *the round* قِثَّآء: (IDrd, L:) or the خِيَار: (L, K:) or the خِيَار بَاذَرَنْق [Persian بَادْ رَنْگ]: (T, L:) n. un. with ة. (L, K.)

قثرد

Q. 1. قَثْرَدَ *He* (a man) *had much milk and* أَقِط. (TA.) [Also sometimes written قترد with ت, as are the other forms of the root mentioned below.]

قُثْرُدٌ, and ↓ قُثْرَدٌ and ↓ قَثْرَدٌ and ↓ قُثَارِدٌ *Household-goods*, or *utensils and furniture*: (K:) AA says that قُثْرُدٌ has this signification: others say ↓ قُثْرُدٌ and ↓ قُثَارِدٌ; i. e., *i. q.* قرنشوش. (IAar, L.)

قَثْرَدٌ and ↓ قُثْرُدٌ and ↓ قُثَارِدٌ and ↓ مُقَثْرِدٌ A man *possessing many sheep or goats and lambs or kids*: (K:) or *possessing much of household-goods*, or *utensils and furniture*, (K,) *and of bad articles of this kind*. (TA.) See also قُثْرُدٌ — And قَثْرَدٌ *Portions of wool*, (K,) *and of hair, and of soft camel's hair*, (TA,) *and such articles of household-goods or utensils and furniture as are not carried away on departing, or migrating*, (K,) *but are left in the abode*. (TA.)

قُثْرُدٌ *Dry rotten leaves, or other rubbish, at the foot of a vine*. (K.) — *A multitude of men*. (K.) — And see قُثْرُدٌ.

قُثْرُدٌ see قُثْرُدٌ.

قُثَارِدٌ (in SM's copy of the K, قُثَارِدُ,) The *lower parts of the shirt, and the like*. (K.)

قُثْرُدٌ see قُثْرُدٌ and قُثَارِدٌ.

مُقَثْرِدٌ see قَثْرَدٌ.

[قثع
قثم

See Supplement.]

قح

1. قَحَّ, (L, K, TA,) [sec. pers., app., قَحُحْتَ,] aor. يَقِحُّ, (L,) inf. n. قَحَاحَةٌ and قُحُوحَةٌ, *He*, or *it, was*, or *became, such as is termed* قُحّ [i. e. *pure, sheer, mere, unmixed, unmingled, unadulterated*, or *genuine*; said of, or in relation to, meanness, sordidness, or ignobleness, and generosity, liberality, or nobleness, and anything]. (S, L, K.)

R. Q. 1. قَحْقَحَةٌ [an inf. n. of which the verb is قَحْقَحَ] signifies *The laughing* of the ape or monkey. (L, K.) [Compare with this قَهْقَهَةٌ.] — And The voice's *being*, or *becoming, reiterated in the throat*, or *fauces*. (L, K.) And it is similar to بُحَّةٌ [which means *A hoarseness, roughness, harshness*, or *gruffness*, of the voice]. (L.) [But both of these significations are also assigned in the L to فَحْفَحَةٌ, with ف; to which alone, of these two words, they may perhaps belong.]

قُحٌّ *Pure, sheer, mere, unmixed, unmingled, unadulterated*, or *genuine*; (As, S, A, K;) in, or in respect of, (As, S, A,) or applied to, (K,) meanness, sordidness, or ignobleness, and generosity, liberality, or nobleness, (As, S, A, K,) and anything: (K:) fem. قُحَّةٌ: and pl. أَقْحَاحٌ. (S, A.) One says لَئِيمٌ قُحٌّ [*One that is mean, sordid*, or *ignoble*,] *in whom is nought of generosity, liberality*, or *nobleness*. (A.) And عَبْدٌ قُحٌّ *A pure*, or *mere, slave*; *one that is of purely servile condition*; (S;) or *such as is termed* قِنٌّ [which means the same; or *one born of slave-parents*; &c.]. (A.) And عَرَبِيٌّ قُحٌّ *A pure*, or *genuine, Arabian*; *one of pure Arabian race*; fem. عَرَبِيَّةٌ قُحَّةٌ: (S, A, TA:) as also كُحٌّ and كُحَّةٌ; in which the ك is a substitute for the ق; for they said أَقْحَاحٌ, but not أَكْحَاحٌ: [i. e. كُحٌّ is not a dial. var. of قُحٌّ, because the former has no pl.:] or أَكْحَاحٌ is

used as a pl. of قُحّ. (L in art. كح.) And أَعْرَابِىٌّ قُحٌّ and ▼ قُحَاحٌ (Ḳ, TA) *A pure, or genuine, Arab of the desert:* or *one who has not entered the towns, nor mixed with their inhabitants:* (TA:) pl. أَعْرَابٌ أَقْحَاحٌ. (Ṣ, TA.) And فُلَانٌ مِنْ قُحِّ العَرَبِ (ISk, A,* TA) and كُحِّهِمْ, (ISk, TA) *Such a one is of the pure,* or *genuine, of the Arabs.* (ISk, A,* TA.) — Also *Coarse, rough,* or *rude, in make,* or *in nature* or *disposition;* applied to a man; (Lth, Ṣ, Ḳ;) as though he were purely so; (Ṣ;) and to other than man. (Lth, Ḳ.) — And (hence, TA) *Unripe,* applied in this sense to a melon, or water-melon, (Lth, A, Ḳ, TA,) because of its dryness: (A:) or one *in its last state:* but Az says that Lth has erred in explaining the word in the former of these senses, and that the correct word is فِجٌّ. (TA.)

قُحَاحُ أَمْرٍ *The root, foundation, origin,* or *source, of a thing* or *an affair; its essence,* or *very essence;* or *what is,* or *constitutes, its most essential,* or *elementary, part; the ultimate element to which it can be reduced* or *resolved; its utmost point* or *particular;* or *its principal,* or *best, part;* syn. أَصْلُهُ (Kr, L, Ḳ, TA) and قَصُّهُ (Ḳ, TA) and خَالِصُهُ. (L, Ḳ, TA.) One says, صَارَ إِلَى قُحَاحِ الأَمْرِ *He reached,* or *arrived at, the root,* &c., *of the affair.* (L.) And لَقَدْ وَقَعْتُ بِقُحَاحِ قُرِّكَ, as also وَقَعْتُ بِقُرِّكَ, *I have become acquainted with* (عَلِمْتُ) *all that thou knowest, nothing thereof being hidden from me.* (Ibn-Buzurj, TA.) And لَأَضْطَرَّنَّكَ إِلَى قُحَاحِكَ *I will assuredly make thee to have recourse to thine utmost effort,* or *endeavour,* i. e. إِلَى جُهْدِكَ: or, as IAạr says, لأضطرّنّك الى قُرِّكَ وَقُحَاحِكَ, i. e. إِلَى أَصْلِكَ. (L. [See أَصْلٌ.]) — See also قُحٌّ, latter half.

قَحِيحٌ. [It is said in the Ḳ, القَحِيحُ فَوْقَ العَبِّ وَالجُرْعِ: but it appears from a statement in the TḲ that these words are a mistake copied from the Moheeṭ of Ibn-'Abbád, founded upon a mistranscription of القُحْقُحُ فَوْقَ القَبِّ. See what next follows.]

قُحْقُحٌ [The *ischium;* i. e.] the *bone that surrounds the posterior pudendum,* (Ṣ, Ḳ,) *somewhat above the* قَبّ [or *end of the rump-bone*]: (Ṣ:) or the *part where the two hip-bones meet, internally:* or [rather] *what intervenes between the two hip-bones, and surrounds the* خَوْرَان [or *anus,* or *part in which is the anus*]; the خوران being between the قُحْقُح and the عُصْعُص: or the *lower part of the* عَجْب [or *rump-bone,* or *root of the tail*], *in the integuments* (طِبَاق) *of the two hip-bones; somewhat above the* قَبّ: or the *bone upon which is the place wherein the penis is inserted, next,* or *near, to the lower part of the* رَكَب [or *pubes*]: it is said in the T that it is no part of the extremity of the backbone, and that *its place of junction,* or *meeting, is outside the* عُصْعُص: also, that the upper part of the عُصْعُص is the عَجْب, and its lower part is the ذَنَب: or the عصعص is the internal extremity of the backbone, and the عجب is its external extremity, and the خَوْرَان is the دُبُر; (L, TA:) or, accord. to IAạr, *i. q.* عُصْعُص. (O voce عُكْدَةٌ.)

قَرَبٌ قَحْقَاحٌ and ▼ مُقَحْقِحٌ [*A night's journey to water*] *that is hard,* or *difficult.* (Ḳ.)

مُقَحْقِحٌ: see what next precedes.

قحب

1. قَحَبَ, aor. يَقْحُبُ, (Ṣ, ISd, O, Mṣb, Ḳ,) with ḍamm, (Ṣ,) like يَكْتُبُ, (O,) the verb being of the class of نَصَرَ, (Ḳ,) inf. n. قُحَابٌ (Ṣ,* O,* Ḳ) and قَحْبٌ, (Ḳ,) both of the inf. ns. mentioned by ISd; (TA;) and ▼ قحّب, inf. n. تَقْحِيبٌ; (Ḳ;) *He coughed;* (Ṣ, ISd, O, Ḳ;) said of a camel, but only of one that has the disease termed نُحَاز, or such as is soft and plump; (ISd, TA;) and of a man, or of an old man, and of a dog: (TA:) or قُحَابٌ signifies the *coughing* of horses and of camels and sometimes of human beings: (Ṣ, O, TA:) or it is originally of camels, and metaphorically of others than camels: in the T it is expl. in a general manner, without restriction, as syn. with سُعَالٌ: (TA:) or قَحَبَ signifies سَعَلَ مِنْ لُؤْمِهِ [app. meaning *he coughed by reason of his ungenerousness;* as an ungenerous man is wont to do when a request is made to him]. (Mṣb.) [See also قُحَابٌ below.]

2: see the preceding paragraph.

قَحْبٌ an inf. n. of 1 [q. v.]. (ISd, Ḳ.) = And *Attached by coughing;* (AZ, O, Ḳ;) applied in this sense to an old man. (O.) — And, applied to a man, and so قَحْبَةٌ applied to a woman, *Who coughs much, and is extremely aged,* or *old and infirm:* or [simply] *who coughs much,* whether or not extremely aged or old and infirm. (TA.) — The former signifies also *Advanced in age;* (O, Ḳ;) applied to an elder; like قَحْرٌ and قَحْمٌ: (O:) and the latter, *aged,* or *extremely aged,* or *old and infirm,* applied to a woman; (T, O, Ḳ, TA;) like قَحْمَةٌ: (T, TA:) and *advanced in age* as applied to a ewe or she-goat (T, ISd, TA) and other kind of animal: (ISd, TA:) and the people of El-Yemen thus name *a woman advanced in age:* (T, TA:) or they thus name *a woman;* and they say, لَا تَثِقْ بِقَوْلِ قَحْبَةٍ [*Confide not thou in the saying of a woman*]. (A, TA.) — And the former, (A,) or the latter, (IDrd, O, Ḳ,) *In a corrupt,* or *disordered, state of the interior of the body,* (IDrd, A, O, Ḳ,) *by reason of disease* (دَآءٍ), (IDrd, O, Ḳ,) or *by reason of medicine* (دَوَآءٍ) [app. a mistranscription for دَآءٍ]). (So in a copy of the A.) — And قَحْبَةٌ signifies also *A prostitute,* or *fornicatress:* (IDrd, T, ISd, O, Mṣb, Ḳ, TA:) accord. to IDrd, from the same word in the sense next preceding; (O, Mṣb;) but the Arabs knew not this appellation: (O:) or because, in the Time of Ignorance, the prostitute used to give permission to those who desired her by her coughing; (Az, TA;) or because she makes a sign by coughing, or by making a reiterated hemming in her throat: (ISd, Mṣb, Ḳ, TA:) or, (Ḳ, TA,) accord. to J (Mṣb, TA) and others, (TA,) it is post-classical: (Ṣ, O, Mṣb, Ḳ, TA:) but Ibn-Hilál says, in the Kitáb eṣ-Ṣiná'ateyn, that it is a proper [not a tropical] appellation of her who makes gain by prostitution: (TA:) the pl. is قِحَابٌ, like كِلَابٌ pl. of كَلْبَةٌ. (Mṣb.)

قَحْبَةٌ fem. of قَحْبٌ [q. v.] = And *A cough:* [and so قُحَابٌ used as a simple subst.:] thus in the phrase بِهِ قَحْبَةٌ [*In him is* (i. e. *he has*) *a cough*]: (Ḳ, TA:) and thus in the phrase بِالدَّابَّةِ قَحْبَةٌ [*In the beast,* or *horse* or *the like, is a cough*]. (TA.)

قُحَابٌ an inf. n. of 1 [q. v., and often used as a simple subst., like قَحْبَةٌ q. v.]. (ISd, Ḳ, &c.) — And *A corrupt,* or *disordered, state of the interior of the body.* (IDrd, Mṣb, TA.) One says to him who is hated, (T, TA,) or to the elder, (TA,) وَرْيًا وَقُحَابًا [May God inflict upon thee *an abscess, and a corrupt,* or *disordered, state of the interior of the body*]: (T, TA:) and to him who is beloved, (T, TA,) or to the young man, (TA,) عُمْرًا وَشَبَابًا [May God grant thee *continuance of life, and youthful vigour*]. (T, TA.)

سُعَالٌ قَاحِبٌ *A vehement coughing.* (Ḳ.)

قحد

1. قَحَدَ, aor. ـَ, (Ḳ,) inf. n. قُحُودٌ; (Ḳ,* TḲ;) and ▼ اقحد; (TA;) *He* (a camel) *became in the state of having a* قَحَدَة [q. v.], (Ḳ, TA,) meaning, *a hump like a cupola;* so accord. to ISd: (TA:) or *became large in the* قحدة, (Ḳ, TA,) *after smallness* [*thereof*]: (TA:) and قَحِدَتْ, inf. n. قُحُودٌ; and قحدت; (IḲṭṭ, L;) and ▼ اقحدت; (Ṣ, IḲṭṭ, L;) *she* (a camel) *became in the state of having a* قَحَدَة: (ISd, L:) or *became large in her hump;* (Ṣ, IḲṭṭ;) [i. e.] *became such as is termed* مِقْحَاد; (L;) [and] so ▼ استقحدت: (A, TA:*) or ▼ اقحدت signifies *she continued always to have a* قحدة, *even when she had become lean.* (L.)

4: see above, in three places.

10: see the first paragraph.

قَحَدَةٌ: see قَحْدَةٌ.

قَحْدَةٌ, (Ṣ, O, Ḳ,) originally قَحَدَةٌ, like as one says عَشْرَةٌ and عَشَرَةٌ, (Ṣ, O, TA,) and فَخْذٌ and فَخِذٌ, (TA,) the medial radical being made quiescent for the purpose of alleviating the utterance, (Ṣ, O, TA,) applied to a she-camel, (Ḳ,) or to a بَكْرَة [or youthful she-camel, (Ṣ, O,) *Large in the hump:* (Ṣ,* O:) or *large in the* قَحَدَة [q. v.]: (Ḳ:) and ▼ مِقْحَادٌ is applied to a

she-camel (Ṣ, O, Ḳ) in the former sense, (Ṣ, O,*) or in the latter sense; (A,* Ḳ;) and its pl. is مَقَاعِيدُ. (A, O, Ḳ.)

قَحَدَةٌ The *base of the hump of a camel;* (Ṣ, A, O, L, Ḳ;) [as also ↓ قَحَدٌ, mentioned by Freytag as occurring in the Deewán of the Hudhalees, and I find قحد (thus without any syll. sign) expl. as having this meaning (as well as قحدة) in a copy of the A;] and so ↓ مُقْحَدَةٌ: (O, Ḳ:) [respecting which last, SM, having overlooked it in the O, observes, in the TA, "so in all the copies" (meaning of the Ḳ) "in our hands; but I have not found it in the books of strange words, nor in the L; and it appears to be مُقْحَد; for it is said in the L that IAạr mentions مُحْقَد [with ق] as having this meaning, that the like of this is mentioned on the authority of Aboo-Naṣr, and that IAạr says that مُحْتَد and مُحْفَد and مُقْعَد and مُحْكَد are all syn. with أَصْلٌ; but Az says that مُحْقَد is not mentioned with مُحْتَد in the book of Aboo-Turáb:"] or the *portion of the hump,* (Ḳ, TA,) i. e. (TA) the *portion of the fat of the hump,* (Lth, O, L, TA,) *that is between the* مَأْنَتَانِ [app. here meaning *the two anterior upper portions of the lumbar region, next the back-bone*]: (Lth, O, L, Ḳ, TA:) or the *hump* (A'Obeyd, O, L, Ḳ, TA) itself: (TA:) or *a hump like a cupola:* (ISd, TA:) or the قُبَّة [or *round, protuberant, upper portion*] *of the hump:* (A:) pl. [of mult.] قِحَادٌ (Ṣ, O, Ḳ) and [of pauc.] أَقْحُدٌ. (Ḳ.)

قُحَّادٌ A *solitary* man, *who has neither brother nor offspring:* (IAạr, Sh, O, Ḳ, TA:) and وَاحِدٌ ↓ قَاحِدٌ signifies [the same, or the like; *i. q.*] صُنْبُورٌ: (IAạr, Sh, T, O:) [see also صَاخِدٌ:] accord. to the Ḳ, ↓ قَاحِدٌ in this case is an imitative sequent to وَاحِدٌ, and so accord. to the M: and it is said in the T that AA mentions this phrase, as on the authority of Abu-l-'Abbás, with ف, saying وَاحِدٌ فَاحِدٌ; but that it is correctly as mentioned [and expl.] by Sh, on the authority of IAạr; i. e. that one says وَاحِدٌ ↓ قَاحِدٌ, and صَاخِدٌ. (TA.)

قَاحِدٌ: see the next preceding paragraph, in three places.

القَمَحْدُوَةُ: see what next follows.

القَمَحْدُوَةُ, (Ṣ, O,) and ↓ القَمَحْدَةُ, the latter like عَرْضَنَةٌ [in form], and mentioned by Ibn-'Abbád, (O,) [words] in which the م is augmentative, (Ṣ, O,) [or, accord. to the Ḳ, it is radical,] *What is behind the head;* (Ṣ, O;) said by AZ to be *the part of the bone of the head that protuberates over the back of the neck; the* هَامَة [or *crown*] *being above it, and the* قَذَال, *which is next to the* قَفَا [or مَقَذّ, i. e. the *part between the two ears, behind*], *being beneath it:* (O:) pl. [of both] قَمَاحِدُ (Ṣ, O) and [of the former] قَمَحْدُوَاتٌ [also]. (O.) See also art. قمحد.

قَحْدَةٌ: مُقْحَدَةٌ: see قَحَدَةٌ.

قَحْدَةٌ: مُقْحَادٌ: see قَحَدَةٌ.

قحط

1. قَحَطَ المَطَرُ, aor. ـَ, (Ṣ, Mṣb,) inf. n. قُحُوطٌ, (Sh, Ṣ,) or قَحْطٌ; (Mṣb, Ḳ;) and قَحِطَ, aor. ـَ, (Fr, Ṣ, Mṣb,) inf. n. قَحَطٌ; (Fr, Mṣb;) but the former is said by ISd, to be the more approved, (TA,) and قَحُطَ; (Mṣb;) قُحِطَ, mentioned by AḤn, and IB, but the latter says, قُحِطَ القَطْرُ; and ↓ أَقْحَطَ, also mentioned by AḤn; (TA;) *The rain was withheld,* (Sh, AḤn, Ṣ, Mṣb, Ḳ,) *being wanted.* (Sh.) An Arab of the desert said to 'Omar, قَحَطَ السَّحَابُ, meaning *The clouds were withheld.* (TA.) — قَحَطَ العَامُ, aor. ـَ, inf. n. قُحُوطٌ; and قَحِطَ, aor. ـَ, inf. n. قَحَطٌ; and قُحِطَ, inf. n. قُحُوطٌ; (Ḳ,* TA;) and ↓ أَقْحَطَ; (Ḳ;) *The year was one of drought; without rain:* (Ḳ:) and أُكْحِطَ signifies the same. (TA.) You say also, كَانَ ذٰلِكَ فِى إِقْحَاطِ ↓ الزَّمَانِ, and إِكْحَاطِهِ, meaning *That was in the distressing state of the time,* or *season.* (Ibn-El-Faraj.) — قَحَطَتِ الأَرْضُ, aor. ـَ; (IDrd;) or قُحِطَت; (Mṣb, TA;) and ↓ اقحطت [app. in the act. and pass. forms, though the pass. form seems to be of doubtful authority, as will be seen from what follows]; (Mṣb;) *The land received no rain:* (Mṣb, TA:) but it is asserted that one says قَحَطَ, with fet-ḥ, of rain; and قَحِطَ, with kesr, of a place. (IB.) — قَحِطَ النَّاسُ, like سَمِعَ [in form], (Ḳ, TA,) not otherwise; (TA;) [unless in the pass. form; for] you say also, قُحِطُوا (Ḳ,) ; (Ṣ, Mṣb, Ḳ,) and ↓ أُقْحِطُوا; (Mṣb, Ḳ;) but these two are rare; (Ḳ;) or they are not allowable; (M;) and ↓ أَقْحَطُوا; (Ṣ, Mgh, Mṣb, Ḳ;) and قَحَطَ عَنْهُمُ المَطَرُ; (Mgh;) *The people suffered,* or *were afflicted with, drought,* or *want of rain;* (Ṣ, Mṣb, Ḳ, TA;) *they had no rain;* (TA;) *rain was withheld from them.* (Mgh, Mṣb.)

4. اقحط: see 1, throughout. — أَقْحَطَ, said of a man, also signifies ‡ *Semen non emisit:* (Mgh, Mṣb:) or *inivit et semen non emisit:* (Ḳ:) from the same verb in the last of the senses explained in the preceding paragraph. (Mgh, Mṣb.) = أَقْحَطَ ٱللّٰهُ الأَرْضَ *God afflicted the land with drought; by withholding rain from it.* (Mṣb, Ḳ.)

قَحْطٌ: see 1. — *Drought; dearth; scarcity:* (Ṣ, TA:) and † *paucity of good* in anything. (ISd, TA.) You say also, لَهُ ↓ قَحْطًا, like سُحْقًا, and بُعْدًا, in the accus. case as [though it were] an inf. n.; meaning *May drought,* or *dearth,* or *scarcity, betide him:* and ‡ *cessation of good,* or *welfare:* and ‡ *unfruitfulness in respect of good works.* (TA.)

قَحْطًا لَهُ: see قَحْطٌ.

قَحِيطٌ: see قَحْطٌ.

قَحِيطٌ Rain *withheld.* (Fr, Mṣb.) Also, and ↓ قَحِطٌ, applied to a year, and to a beating, *Distressing; severe; vehement.* (Ḳ.)

زَمَنٌ قَاحِطٌ, (Ḳ, TA,) and ↓ عَامٌ مُقْحِطٌ, (TA,) *A time,* and *a year, of drought; in which is no rain:* (Ḳ,* TA:) pl. of the former epithet قَوَاحِطُ. (Ḳ.)

مُقْحِطٌ: see قَاحِطٌ.

بَلَدٌ مَقْحُوطٌ, (Mṣb,) and أَرْضٌ مَقْحُوطَةٌ, (TA,) *A country,* and *a land, that has received no rain:* (Mṣb, TA:) pl. مَقَاحِيطُ. (Mṣb.)

[قحف

قحل

قحم

See Supplement.]

قد

1. قَدَّهُ, aor. ـُ, (Ṣ, M, O, L, Mṣb,) inf. n. قَدٌّ; (Ṣ, M, A, O, L, Mṣb, Ḳ;) and ↓ قَدَّدَهُ, (M, L,) [but this app. has an intensive signification, or denotes repetition of the action, or its relation to several objects,] inf. n. تَقْدِيدٌ; (L, Ḳ;) and ↓ اِقْتَدَّهُ, (M, L,) inf. n. اِقْتِدَادٌ; (Ḳ;) *He cut it in an enlongated form;* or *lengthwise:* (IDrd, M, L, Ḳ:) or *slit, split, clave, rent,* or *divided, it,* (namely, a thong, &c., Ṣ, O, L, and a garment, or piece of cloth, L,) *lengthwise:* (Ṣ, M, A, O, L, Mṣb, Ḳ:) and *he cut it off entirely:* (M, L, Ḳ:) or *he cut it,* or *cut it off,* in an absolute sense: (TA:) *he cut it,* namely, a skin: and *he rent it,* namely, a garment, or piece of cloth, or the like. (L.) One says, ضَرَبَهُ بِالسَّيْفِ فَقَدَّهُ بِنِصْفَيْنِ [*He smote him with the sword and clave him in halves,*] (L, Mṣb,*) or قَدَّهُ نِصْفَيْنِ. (A.) And قَدَّ القَلَمَ وَقَطَّهُ [*He slit the writing-reed, and nibbed it,* or *cut off its point breadthwise,* or *crosswise*]: (A, TA:) [for] قَطَّهُ is opposed to قَدَّهُ: (Ṣ and TA in art. قط:) and both of these verbs occur in a trad. describing 'Alee's different modes of cutting [with the sword] when contracting himself and when stretching himself up. (TA.) — And [hence] قَدَّ, (Ṣ, M, A, L,) inf. n. قَدٌّ, (M, L, Ḳ,) ‡ *He clave, cut through by journeying,* or *passed through,* the desert, (Ṣ, M, A, O, L, Ḳ,) and the night. (M, L.) — And قَدَّتْهُ, قَدَّ بِهِ الطَّرِيقُ, (so in a copy of the M,) or الطَّرِيقُ, (so in the L and TA,) aor. and inf. n. as above, (M, L, TA,) *i. q.* قَطَعَهُ (M) or قَطَعَتْهُ (L, TA) ‡ [*The road cut him off,* app. *from his companions,* or *from the object of his journey:* compare قُطِعَ بِهِ and قَطَعَ بِهِ]. — And قَدَّ الكَلَامَ, (M, L,) inf. n. as above, (M, L, Ḳ,) i. q. قَطَعَهُ (M, L, Ḳ*) and شَقَّهُ (M, L) [both of which explanations may here mean, as قَطَعَ الكَلَامَ generally does, † *He cut short,* or *broke off,* the

speech; or *ceased from speaking*: or both may here mean, as قَطَعَ الكَلَامَ sometimes does, *he articulated speech*, or *the speech*: compare this latter rendering with an explanation of شَقَّقَ الكَلَامَ.] — [قَدَّهُ also signifies *He cut it out*, or *shaped it*, in any manner, whether lengthwise or otherwise; like قَتَّهُ: see this latter, and a verse cited as an ex. of its inf. n.: and see also a saying near the end of the first paragraph of art. فرى. Hence] قُدَّ فُلَانٌ قَدَّ السَّيْفِ [*Such a one was shaped with the shaping of the sword*] means ‡ *such a one was made goodly*, or *beautiful, in respect of* التَّقْطِيع [i. e. *conformation*, or *proportion*, &c., *like as is the sword*]. (Ṣ, O, L, TA.) [See also قُدٌّ, below.] — And قُدَّ means also † *He suffered a pain* [app. what may be termed *a cutting pain*] *in the belly*, called قُدَاد. (M, L, Ḳ.)

2: see 1, first sentence. — [Hence,] قدّد, (as implied in the L,) or قدّد اللَّحْمَ, (A, O,*) inf. n. تَقْدِيدٌ, (O, L,) *He made* قَدِيد [i. e. *he cut flesh-meat into strips*, or *oblong pieces, and spread them in the sun*, or *salted them and spread them in the sun, to dry*]. (L.) = قدّد عَلَيْهِ, said of a garment, *It fitted him*, or *suited him, in size and length*. (L, from a trad.)

4. اقدّ عَلَيْهِ, said of food, † *It occasioned him a pain in the belly, termed* قُدَاد. (IḲṭṭ, TA.)

5: see 7. — تقدّد said of a garment, or piece of cloth, *It was*, or *became, much slit or rent*, or *ragged*, or *tattered*, (O, Ḳ, TA,) *and old and worn out*. (TA.) — And, said of flesh-meat, quasi-pass. of 2, [i. e. *It was*, or *became, cut into strips*, or *oblong pieces, and spread in the sun*, or *salted and spread in the sun, and so dried*.] (O.) — And, said of a company of men (قَوْمٌ), *It became separated* (Ṣ, M, O, L, Ḳ) *into* قِدَد [or *parties*, &c., pl. of قِدَّةٌ, q. v.]. (M, L.) — Also, said of a thing, (TA,) [perhaps from the same v. said of flesh-meat,] *It was*, or *became, dry*; or *it dried*, or *dried up*. (Ḳ, TA.) — And تقدّدت said of a she-camel, *She became somewhat lean* (O, Ḳ) *after having been fat*: (O:) or *she became fat*, (TA,) or *began to become fat, after having been lean*. (Ḳ, TA.)

7. انقدّ, (Ṣ, M, A, O, L, Mṣb, Ḳ,) and تقدّد ↓, (M, L, Ḳ,) [but the latter app. has an intensive signification, or is said of a number of things,] the former said of a skin, and of a garment, or piece of cloth, (A,) not said of aught except some such thing as a bag for travelling-provisions and for goods or utensils &c., and such as clothing, (O,) *It became cut in an elongated form*; or *lengthwise*: (L, Ḳ:) or *became slit, split, cloven, rent*, or *divided, lengthwise*: (Ṣ, M, A, O, L, Mṣb, Ḳ:) or *became cut off entirely*: (M, L, Ḳ:) or *became cut*, or *cut off*. (TA.)

8: see 1, first sentence. — اقتدّ الأُمُورَ means ‡ *He considered the affairs, forecasting their issues*, or *results, and discriminated them*: (Ṣ, O, Ḳ:) or *he devised the affairs, and considered what would be their issues*, or *results*. (M.)

10. استقدّ ‡ *It contained*, or *continued in one manner*, or *state*, (Ibn-'Abbád, A, O, Ḳ,) لَهُ to him. (A.) And † *It* (an affair, TA) *was*, or *became, uniform*, or *even in its tenour*. (Ibn-'Abbád, O, Ḳ, TA.) And استقدّت الإِبِلُ † *The camels went on undeviatingly, in one course, way*, or *manner*: (O, Ḳ:) so says AA. (O.)

قَدْ is a noun and a particle: (Ṣ, O, Mughnee, Ḳ:) and as a noun it is used in two ways. (Mughnee, Ḳ.) — (1) It is a noun *syn. with* حَسْبُ; (Ṣ, O, Mughnee, Ḳ;) generally used indeclinably; (Mughnee, Ḳ;) thus accord. to the Baṣrees; with the د quiescent; (TA;) because resembling قَدْ the particle in respect of the letters composing it, and many other particles in respect of its form, (Mughnee, TA,) such as عَنْ and بَلْ &c.: (TA:) one says, قَدْ زَيْدٍ دِرْهَمٌ [*The sufficiency of Zeyd* (i. e. *what is sufficient for Zeyd*) *is a dirhem*], (Mughnee, Ḳ,) with the د quiescent; (Mughnee,* Ḳ,* TA;) and قَدِى (Ṣ, O) and قَدْنِى (Ṣ, O, Mughnee) [both] meaning حَسْبِى [*My sufficiency* (i. e. *what is sufficient for me*)]; (Ṣ, O;) the ن in قَدْنِى being inserted in order to preserve the quiescence [of the final letter of the noun] because this is the original characteristic of what they make indeclinable; (Mughnee;) but the insertion of the ن in this case is anomalous, for it is [by rule] only added in verbs, by way of precaution, [to prevent the confusion of the pronominal affix of the verb and that of the noun,] as in ضَرَبَنِى: (Ṣ, O:) [see, however, in the next sentence, an explanation of قَدْنِى accord. to which the ن is inserted regularly:] accord. to Yaakoob, using قَدْ in the sense of حَسْبُ, one says, مَا لَكَ عِنْدِى إِلَّا هٰذَا فَقَدْ i. e. فَقَطْ [*There is nothing for thee with me*, or *nothing due to thee in my possession, except this, and it is a thing sufficient*, or *it is enough*, فَقَطْ being held to signify properly فَحَسْبُ, but it is commonly used as meaning *and no more*]; and he asserts it [i. e. قَدْ] to be a substitute [for قَطْ]: (M:) and it is also used declinably; (Mughnee, Ḳ;) thus accord. to the Koofees; (TA;) but this is rare: (Mughnee:) one says قَدُ زَيْدٍ, making it marfooa, (Mughnee, Ḳ,) like as one says حَسْبُهُ; and قَدِى without ن, [as mentioned above,] like as one says حَسْبِى. (Mughnee.) — (2) It is also a verbal noun, *syn. with* يَكْفِى: one says, قَدْ زَيْدًا دِرْهَمٌ [*A dirhem suffices*, or *will suffice, Zeyd*], and قَدْنِى دِرْهَمٌ [*A dirhem suffices*, or *will suffice, me*]; (Mughnee, Ḳ;) like as one says يَكْفِى زَيْدًا دِرْهَمٌ, and يَكْفِينِى دِرْهَمٌ. (Mughnee, Ḳ.*) = As a particle, it is used peculiarly with a verb, (Mughnee, Ḳ,) [i. e.] as such it is not preposed to anything except a verb, (Ṣ, O,) either a pret. or an aor., (TA,) from which it is not separated unless by an oath, (Mughnee,) such as is perfectly inflected, enunciative, (Mughnee, Ḳ,) not an imperative, (TA,) affirmative, and free from anything that would render it mejzoom or mansoob, and from what is termed حَرْفُ تَنْفِيسٍ [i. e. سَوْفَ and its variants]: and it has six meanings. (Mughnee, Ḳ.) — (1) It denotes expectation: (M, Mughnee, Ḳ:) and when it is with an aor., this is evident; (Mughnee;) one says قَدْ يَقْدَمُ الغَائِبُ, (Mughnee, Ḳ,) meaning *It is expected that the absent will come*: (TA:) and most affirm that it is thus used with a pret.: (Mughnee:) accord. to some, (M,) it is used in reply to the saying لَمَّا يَفْعَلْ [i. e. "He has not yet done" such a thing, which implies expectation that he would do it]; (Ṣ, M, O;) the reply being, قَدْ فَعَلَ [*Already he has done* the thing]: (M:) and Kh asserts that it is used in reply to persons expecting information; (Ṣ, M,* O, Mughnee;) [for to such] you say, قَدْ مَاتَ فُلَانٌ [*Already such a one has died*]; but if one inform him who does not expect it, he does not say thus, but he says [merely] مَاتَ فُلَانٌ: (Ṣ, O:) thus some say قَدْ رَكِبَ الأَمِيرُ [*Already the commander has mounted* his horse] to him who expects his mounting: some, however, disallow that قَدْ is used to denote expectation with the pret. because the pret. denotes what is already past; and hence it appears that those who affirm it to be so used mean that the pret. denotes what was expected before the information: (Mughnee: [in which it is added, with some other observations, that, in the opinion of its author, it does not denote expectation even with the aor.; because the saying يَقْدَمُ الغَائِبُ denotes expectation without قَدْ:]) MF says, What we have been orally taught by the sheykhs in El-Andalus is this, that it is a particle denoting the affirmation of truth, or certainty, when it occurs before a pret., and a particle denoting expectation when it occurs before a future. (TA.) — (2) It denotes the nearness of the past to the present: (O, Mughnee, Ḳ:) so in the saying قَدْ قَامَ زَيْدٌ [*Zeyd has just*, or *just now, stood*; a meaning often intended by saying merely, *has stood*]; (Mughnee, Ḳ;) for this phrase without قد may mean the near past and the remote past; (Mughnee;) and so in the saying of the muëdhdhin, قَدْ قَامَتِ الصَّلَاةُ [*The time of the rising to prayer has just come*, or simply *has come*]: (O:) [and, when thus used, it is often immediately preceded by the pret. or aor. of the verb كَانَ; thus you say, كَانَ قَدْ ذَهَبَ *He had just*, or simply *had, gone away*; and يَكُونُ قَدْ ذَهَبَ *He will*, or *shall, have just*, or simply *have, gone away*:] and accord. to the Baṣrees, except Akh, it must be either expressed or understood immediately before a pret. used as a denotative of state; as in [the saying in the Ḳur ii. 247,] وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ ٱللّٰهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا [*And what reason have we that we should not fight in the cause of God when we have been expelled from our abodes and our children?*]; and in [the saying in the Ḳur iv. 92,] أَوْ جَاؤُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ [*Or who come to you, their bosoms being contracted so that they*

are incapable of fighting you, or *their bosoms shrinking from fighting you*]; but the Koofees and Akh says that this is not required, because of the frequent occurrence of the pret. as a denotative of state without قَدْ, and [because] the primary rule is that there should be no meaning, or making, anything to be understood, more especially in the case of that which is in frequent use: (Mughnee:) Sb [however] does not allow the use of the pret. as a denotative of state without قَدْ; and he makes حصرت صدورهم to be an imprecation [meaning *may their bosoms become contracted*]: (Ṣ in art. حصر; in which art. in the present work see more on this subject:) and the inceptive لَ is prefixed to it like of the saying, إِنَّ زَيْدًا لَقَدْ قَامَ [*Verily Zeyd has just stood*, or *has stood*]; because the primary rule is that it is to be prefixed to the noun, and it is prefixed to the aor. because it resembles the noun, and when the pret. denotes a time near to the present it resembles the aor. and therefore it is allowable to prefix it thereto. (Mughnee.) [See also the two sentences next after what is mentioned below as the sixth meaning.] — (3) It denotes rareness, or paucity; (Mughnee, Ḳ;) either of the act signified by the verb, (Mughnee,) as in [the saying], قَدْ يَصْدُقُ الكَذُوبُ [*In some few instances the habitual liar speaks truth*]; (Mughnee, Ḳ;) or of what is dependent upon that act, as in [the saying in the Ḳur xxiv. last verse,] قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ [as though] meaning أَنَّ مَا هُمْ عَلَيْهِ هُوَ أَقَلُّ مَعْلُومَاتِهِ [so that it should be rendered *At least He knoweth that* state of conduct and mind *to which ye are conforming yourselves*]: but some assert that in these exs. and the like thereof it denotes the affirmation of truth, or certainty; [as will be shown hereafter;] and that the denoting of rareness, or paucity, in the former ex. is not inferred from قَدْ, but from the saying الكَذُوبُ يَصْدُقُ. (Mughnee.) — (4) It denotes frequency; (Mughnee, Ḳ;) [i. e.] sometimes (Ṣ, O) it is used as syn. with رُبَّمَا [as denoting frequency, as well as with رُبَّمَا in the contr. sense, mentioned in the next preceding sentence]: (Ṣ, M, O:) thus in the saying (Ṣ, M, O, Mughnee, Ḳ) of the Hudhalee, (M, Mughnee,) or 'Abeed Ibn-El-Abraṣ, (IB, TA,)

* قَدْ أَتْرُكُ القِرْنَ مُصْفَرًّا أَنَامِلُهُ *

[*Often I leave the antagonist having his fingers' ends become yellow*]. (Ṣ, M, O, Mughnee, Ḳ.) — (5) It denotes the affirmation of truth, or certainty: thus in [the saying in the Ḳur xci. 9,] قَدْ أَفْلَحَ مَنْ زَكَّاهَا [*Verily*, or *certainly*, or *indeed*, or *really*, *he prospereth*, or *will prosper*, *who purifieth it*; (namely, his soul;) each pret. here occupying the place of a mejzoom aor.]: (Mughnee, Ḳ:) and thus accord. to some in [the saying in the Ḳur xxiv. last verse, of which another explanation has been given above,] قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ [*Verily*, or *certainly*, &c., *He knoweth that* state of conduct and mind *to which ye are conforming yourselves*]. (Mughnee.) — (6) It denotes negation, (Mughnee, Ḳ,) accord. to ISd, (Mughnee,) occupying the place of مَا, (M,) in the saying, قَدْ كُنْتَ فِي خَيْرٍ فَتَعْرِفَهُ, (M, Mughnee, Ḳ,) with تعرف manṣoob, [as though meaning *Thou wast not in prosperity, that thou shouldst know it*,] (Mughnee, Ḳ,) heard from one of the chaste in speech: (M:) but this is strange. (Mughnee.) — [When it is used to denote the nearness of the past to the present, as appears to be indicated by the context in the O,] قَدْ may be separated from the verb by an oath; as in قَدْ وَاللّٰهِ أَحْسَنْتَ [*Thou hast, by God, done well*] and قَدْ لَعَمْرِى بِتُّ سَاهِرًا [*I have, by my life*, or *by my religion*, *passed the night sleepless*]. (O, Mughnee. [In the latter, this and what here next follows are mentioned before the explanations of the meanings of the particle; probably because the meaning in these cases can hardly be mistaken.]) And the verb may be suppressed after it, (M,* O, Mughnee,) when its meaning is apprehended, (O,) or because of an indication; (Mughnee;) as in the saying of En-Nábighah (M, O, Mughnee) Edh-Dhubyánee, (O,)

* أَفِدَ التَّرَحُّلُ غَيْرَ أَنَّ رِكَابَنَا *
* لَمَّا تَزُلْ بِرِحَالِنَا وَكَأَنْ قَدِ *

[*The time of departure has drawn near, though the camels that we ride have not left with our utensils and apparatus for travelling, but it is as though they had* (left)]; meaning كَأَنْ قَدْ زَالَتْ. (M, O, Mughnee.) — If you make قد an اِسْم [i. e. a subst. or a proper name], you characterize it by teshdeed: therefore you say, كَتَبْتُ قَدًّا حَسَنَةً [*I wrote a beautiful* قد]; and so you do in the case of كَيْ and هُوَ and لَوْ; because these words have no indication of what is deficient in them [supposing them to be originally of three radical letters], therefore it is requisite to add to the last letter of each what is of the same kind as it, and this is incorporated into it: but not in the case of ا; for in this case you add ء; thus if you name a man لَا, or مَا, and then add at the end of it ا, you make it ء; for you make the second ا movent, and ا when movent becomes ء: (Ṣ, O:) so says J, [and Ṣgh has followed him in the O,] and such is the opinion of Akh and of a number of the grammarians of El-Baṣrah [and of El-Koofeh (MF)], and F has quoted this passage in the B and left it uncontradicted: but IB says, (TA,) [and after him F in the Ḳ,] this is a mistake: that only is characterized by teshdeed of which the last letter is infirm: you say, for هُوَ, (IB, Ḳ,) used as the name of a man, (IB,) هُوٌّ, (IB, Ḳ,) and for لَوْ you say لَوٌّ, and for فِي you say فِيٌّ; (IB;) and such is characterized by teshdeed only in order that the word may not be reduced to one letter on account of the quiescence of the infirm letter [which would disappear] with tenween [as it does in دَمٍ and يَدٍ &c.]: (Ḳ:) but as to قَدْ, if you use it as a name, you say قَدٌ; (IB, Ḳ;) and for عَنْ you say عَنٌ, and for مِنْ you say مِنٌ; (Ḳ;) like يَدٌ (IB, Ḳ) and دَمٌ &c.: (Ḳ:) F, however, [following IB,] is wrong in calling J's statement a mistake; though the rule given by him [and IB] is generally preferred. (MF, TA.)

قِدٌّ The *skin of a lamb* or *kid*: (M, A, L, Mṣb, Ḳ:) or [only] *of a kid*: (Ṣ, O, L:) or, accord. to IDrd, *a small skin*, but of what kind he does not say: (M, L:) pl. (of pauc., Ṣ) أَقُدٌّ and (of mult., Ṣ) قِدَادٌ (ISk, Ṣ, M, L, Mṣb, Ḳ) and [of pauc. also] أَقِدَّةٌ, which is extr. (M, L.) Hence the saying, فُلَانٌ مَا يَعْرِفُ القِدَّ مِنَ القَدِّ *Such a one knows not the skin of a lamb*, or *kid*, *from the thong*. (A.) And hence, (O, Ḳ,) it is said in a prov., (Ṣ, M, A, O,) مَا يَجْعَلُ قِدَّكَ إِلَى أَدِيمِكَ (Ṣ, M, A, O, Ḳ) *What approximates thy skin of a lamb*, or *kid*, *to thy hide* [of a full-grown beast]? meaning, accord. to Th, †*what makes the great to be like the little?* (M: [or *the little to be like the great?*]) or meaning *what induces thee to make thy small affair* [*appear*] *great?* (Ṣ:) or *what approximates thy small* [*affair*] *to thy great?* (O, Ḳ:) applied to him who transgresses his proper limit; (M, O, Ḳ;) and to him who compares the contemptible with the noble. (O, Ḳ.) — See also قَدٌّ, in two places. = Also † The *measure*, *quantity*, *size*, or *bulk*, (M, L, Mṣb, Ḳ,) of a thing: (M, L:) ‡ the *conformation*, or *proportion*, syn. تَقْطِيع, (Ṣ, M, A, O, L, Ḳ,) of a thing, (M, L,) or of a young woman, (A,) or of a man: (Ḳ:) ‡ the *stature*, syn. قَامَة, (Ṣ, A, O, L, Ḳ,) of a man: (Ḳ:) † his *justness of form*, or *symmetry*: (M, L, Ḳ:) and † his *figure*, *person*, or *whole body*: (M, L:) pl. [of pauc.] أَقُدٌّ (M, L, Ḳ) and أَقِدَّةٌ, (Ḳ,) which is extr., (TA,) and [of mult.] قُدُودٌ (M, L, Ḳ) and قِدَادٌ. (Ḳ.) One says, هٰذَا عَلَى قَدِّ ذَاكَ † *This is equal in measure*, *quantity*, *size*, or *bulk*, *to that*; *is like that*. (Mṣb.) And شَىْءٌ حَسَنُ القَدِّ † *A thing goodly*, or *beautiful*, *in respect of conformation*, or *proportion*. (L.) And جَارِيَةٌ حَسَنَةُ القَدِّ ‡ *A young woman goodly*, or *beautiful*, *in respect of stature*, *and of conformation*, or *proportion*. (A.) And غُلَامٌ حَسَنُ القَدِّ † *A young man goodly*, or *beautiful*, *in respect of justness of form*, or *symmetry*, and *in person*, or *the whole of his body*. (M, L.) = See, again, قَدٌّ. = By the phrase يَا وَيْلَ قَدِّ, addressed to Miḳdád, in a verse of Jereer, is meant يَا وَيْلَ مِقْدَادِ [*O, woe to thee Miḳdád*]; the poet restricting himself to some of the letters [of the name]: an instance [more obviously] of a similar kind is سَلَامٌ used by El-Ḥoṭeiäh for سُلَيْمَان. (O.)

قُدٌّ *A certain marine fish*, (O, Ḳ,) *the eating of which is said to increase* [*the faculty of*] الجِمَاع. (O.)

قِدٌّ *A thing that is* مَقْدُود [i. e. *cut in an elongated form*, &c.]. (M, L.) — [And hence] *A thong cut from an untanned skin*, (Ṣ, M,* A, O,* L, Mṣb, Ḳ,) *with which sandals or shoes are sewed*, (M,* L, Mṣb,) *and with which a captive*

is bound; (A;) pl. أَقُدٌّ: (Ṣ, O, L:) and [as a coll. gen. n.] *thongs, cut from an untanned skin, with which camels' saddles and* [*the vehicles called*] مَحَامِل *are bound:* (M, L:) and ♦ قِدَّةٌ [of which the pl. is قِدَدٌ] is a more special term, (Ṣ, O, L,) signifying *a single thong of this kind.* (Ḳ.) See an ex. voce قَدٌّ. — And (hence, L) *A whip;* (O, L, Ḳ;) as also ♦ قُدٌّ. (Ḳ.) Thus in the trad., لَقَابُ قَوْسِ أَحَدِكُمْ وَمَوْضِعُ قِدِّهِ فِى الجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا, (O,* L,) or ♦ قَدِّهِ, (Ḳ,) i. e. *Verily the space that would be occupied by the bow of any one of you, and the place that would be occupied by his whip, in Paradise, are better than the present* [*sublunary*] *world and what is in it:* or قِدّه may here have the meaning next following. (L.) — *A sandal;* because cut in an elongated form from the skin: (O, L:) or *a sandal not stripped of the hair,* in order that it may be more pliant. (IAạr, O, L.) — And *A vessel of skin.* (Ṣ, O, Ḳ.) One says, مَا لَهُ قِدٌّ وَلَا قِحْفٌ *He has not a vessel of skin nor a vessel of wood:* (Ṣ, O, M:) or *a skin nor a fragment of a drinking-cup* or *bowl.* (M.) — شَدِيدُ القِدِّ occurs in a trad. as some relate it, meaning *Having a strong bow-string:* but accord. to others, it is ♦ شَدِيدُ القَدِّ, meaning *strong in pulling the bow.* (L.)

قِدَّةٌ: see قِدٌّ. — Also *A piece* of a thing. (M, L.) — And hence, (M,) *A party, division, sect,* or *distinct body* or *class, of men, holding some particular tenet,* or *body of tenets, creed, opinion,* or *opinions,* (Ṣ, M, O, L, Mṣb, Ḳ,) accord. to some, (Mṣb,) *of whom each has his own,* (Ṣ, O, L, Ḳ,) or *of which each has its own,* (Mṣb,) *erroneous opinion:* (Ṣ, O, L, Mṣb, Ḳ:) pl. قِدَدٌ. (Mṣb.) Hence, كُنَّا طَرَائِقَ قِدَدًا, (Ṣ, L, O, Ḳ,) in the Ḳur [lxxii. 11], (L, O,) said by the Jinn, (Fr, L,) *We were parties,* or *sects, differing in their erroneous opinions,* or *in their desires:* (Fr, O, L, Ḳ:) or *separate* [*sects*]; Muslims and not Muslims: (Zj:) or *diverse,* or *discordant,* or *various, sects;* Muslims and unbelievers. (Jel.) And one says, صَارَ القَوْمُ قِدَدًا *The people became divided,* or *different, in their states,* or *conditions, and their desires,* or *erroneous opinions.* (L.)

قَدَادٌ The *hedge-hog:* — and The *jerboa.* (O, Ḳ.)

قُدَادٌ *A pain* [app. what may be termed *a cutting pain*] *in the belly.* (Ṣ, M, O, L, Ḳ.) حُبْنًا وَقُدَادًا is a form of imprecation, meaning [*May God inflict upon thee*] *dropsy, and a pain in the belly.* (L.)

قَدِيدٌ, (Ṣ, M, O, L, Ḳ,) or لَحْمٌ قَدِيدٌ, (Mṣb,) *Flesh-meat cut into strips,* or *oblong pieces:* (M, L, Ḳ:) or *cut,* (M,) or *cut into oblong pieces, and spread,* or *spread in the sun, to dry:* (M, L, Ḳ:) or *salted, and dried in the sun:* (L:) i. q. لَحْمٌ مُقَدَّدٌ: (Ṣ, O, L:) قَدِيدٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (L.) — ثَوْبٌ قَدِيدٌ *A garment, or piece of cloth,* [*slit,* or *rent, and*] *old and worn out.* (Ṣ, O, L, Ḳ.)

مِسْحٌ قُدَيْدٌ *A small* مِسْح [or *garment of thick,* or *coarse, hair-cloth*], (M,* Ḳ,* TA,) *such as is worn by persons of low condition.* (TA.)

قَدِيدِيُّونَ, (IAth, O, Ḳ, TA,) thus accord. as a trad. in which it occurs is related, (IAth, TA,) not to be pronounced with ḍamm, (Ḳ,) or, as some say, it is [قُدَيْدِيُّونَ, i. e.] with ḍamm to the ق and fet-ḥ to the [first] د, (IAth, TA,) and thus in the handwriting of Z in the "Fáïḳ," (O,) [and thus I find it in a copy of the A,] The *followers of an army, consisting of handicraftsmen,* (A, IAth, O, Ḳ, TA,) *such as the repairer of cracked wooden bowls, and the farrier,* (O, Ḳ, TA,) *and the blacksmith:* (O, TA:) of the dial. of the people of Syria: as though they were called by the former appellation because of the tattered state of their clothing; (O;) or by the latter as though, by reason of their low condition, they wore the small مِسْح called قُدَيْد; or from التَّقَدُّدُ, because they disperse themselves in the provinces on account of need, and because of the tattered state of their clothing; and the diminutive form denotes mean estimation of their condition: (IAth, TA:) a man (IAth, O, TA) of them (O) is reviled by its being said to him يَا قَدِيدِيُّ (IAth, O, TA) and يَا قُدَيْدِيُّ: (IAth, TA:) and it is commonly used in the language of the Persians also. (O.)

قَيْدُودٌ A she-camel *long in the back:* (O, Ḳ:) but this is said to be derived from القَوْدُ, like الكَيْنُونَةُ from الكَوْنُ: (L:) [see art. قود:] pl. قَيَادِيدُ. (Ḳ. [In the O the pl. is written قَنَادِيدُ.])

مَقَدٌّ ‡ *A road:* (A, Ḳ, TA:) because it is cut: so in the phrase مَفَازَةٌ مُسْتَقِيمَةُ المَقَدِّ ‡[*A desert,* or *waterless desert, whereof the road is straight,* or *direct*]. (A, TA.) — † The *rima vulvæ* of a woman. (M, L.) — † The *part of the back of the neck that is between the ears.* (Ḳ, L.) [A dial. var. of, or a mistake for, مَقَذٌّ.]) — And *i. q.* قَاعٌ, i. e. † *An even,* or *a plain, place.* (Ṣ, M, O, L.)

مِقَدٌّ, like مِدَقٌّ [in measure], (Ḳ, [in a copy of the M, erroneously, مُقَدّ,]) or ♦ مِقَدَّةٌ, (L,) *The iron instrument with which skin is cut* (يُقَدُّ). (L,* Ḳ,* TA.)

مِقَدَّةٌ: see the next preceding paragraph.

مَقَدِّيٌّ Wine *of El-Maḳadd,* a town of the region of the Jordan, (Ḳ,) or, as is said in the Maráṣid and the Moajam, near Adhri'át, in the Howrán; (TA;) wrongly said by J to be without teshdeed to the د, for the wine called مَقَدِيٌّ is different from that called مَقَدِّيٌّ: (Ḳ:) or it is wine *boiled until it is reduced to half its original quantity;* likened to a thing that is divided (قُدَّ) in halves; so accord. to Rejá Ibn-Selemeh, and in the Nh and Ghareebeyn; and sometimes it is pronounced without teshdeed to the د. (TA.)

قدح

1. قَدَحَ الدُّودُ, (Ṣ, A,) [aor. ـَ,] inf. n. قَدْحٌ, (Lth, Ṣ, Mgh,) *The worm,* or *worms, effected a cankering,* or *corrosion,* (Lth, Ṣ, A, Mgh,) فِى الشَّجَرِ, [*in the trees*], (Lth, Ṣ, Mgh,) or فِى العُودِ [*in the wood*], (A,) and فِى الأَسْنَانِ [*in the teeth*]. (Lth, Ṣ, A, Mgh.) And قُدِحَ and قُدِحَ فِيهِ, inf. n. as above, *It* (the tree, and the tooth,) *became cankered,* or *corroded.* (L.) — [Hence,] قَدَحَ فِيهِ, (Mṣb, Ḳ,) or فِى عِرْضِهِ, and فِى سَاقِهِ, (A,) aor. ـَ, (Mṣb, Ḳ,) inf. n. as above, (Mṣb,) from the incidency of the قَوَادِح [or canker-worms] in the سَاق [or stem] of the tree, (A,) ‡ *He impaired, injured, detracted from, impugned,* or *attacked, his honour,* or *reputation; blamed, censured,* or *reproached, him; found fault with him;* or *spoke against him.* (A, Mṣb, Ḳ.) And قَدَحَ فِى نَسَبِهِ ‡ *He found fault with,* or *spoke against, his parentage, genealogy,* or *pedigree.* (Ṣ, A, Mṣb.) And قَدَحَ فِى عَدَالَتِهِ † *He impugned his rectitude as a witness, mentioning something that should have the effect of causing his testimony to be rejected.* (Mṣb.) And قَدَحَ فِى سَاقِ أَخِيهِ ‡ *He acted dishonestly,* or *insincerely, towards his brother, and did that which was displeasing to him,* or *that which he hated.* (L, TA.) And فُلَانٌ يَفُتُّ فِى عَضُدِ فُلَانٍ وَيَقْدَحُ فِى سَاقِهِ †[*Such a one seeks to injure such a one by diminishing,* or *impairing,* (*in number* or *power*) *the people of his house,* or *his aiders,* or *assistants; and blames, censures,* or *reproaches, him*]: by عَضُدِه being meant أَهْلُ بَيْتِهِ; and by سَاقِه, نَفْسُه. (IAạr, T. [See عَضُدٌ.]) — قَدَحَ فِى القِدْحِ, (A, Ḳ, TA,) aor. as above, (TA,) *He* (a maker of arrows, A) *made a hole in* [*the end of*] *the* [*arrow in the state in which it is termed*] قِدْح *with the tang of the iron head* [*for the insertion of the said tang*]: (A, Ḳ, TA:) which hole is termed ♦ مِقْدَحٌ. (A, TA.) — قَدَحَ خِتَامَ الخَابِيَةِ *He broke the sealed clay upon the mouth of the* [*wine-jar called*] خَابِيَة. (TA. [Accord. to the TA, a verse of Lebeed cited voce أَدْكَنُ presents an ex. of the verb in this sense: but see the explanation given in art. دكن.]) — قَدَحَ العَيْنَ [*He* (the operator termed ♦ قَدَّاح, A) *performed upon the eye the operation of couching;*] *he extracted from the eye the corrupt fluid.* (Ṣ, A. [See نَقَبَ العَيْنَ.]) — قَدَحَ النَّارَ, (Ṣ, L,) aor. and inf. n. as above, *He struck,* or *produced, fire* with a flint &c.: (L:) or قَدَحَ النَّارَ مِنَ الزَّنْدِ [or الزَّنْدَة] i. e. *He produced fire from the piece of stick,* or *wood, called* زَنْد, or rather *from that called* زَنْدَة]; as also ♦ اقتدحها: (A:) or قَدَحَ بِالزَّنْدِ, and ♦ اقتدح الزَّنْدَ, (Ḳ,) or ♦ اقتدح, (Ṣ,) *He endeavoured to produce fire with the* زَنْد. (Ḳ.) أُحْنُ لِى أَقْدَحْ لَكَ [app. *Bend thou to me* branches and *I will produce fire for thee* to kindle them] is a prov., meaning كُنْ لِى أَكُنْ لَكَ [*Be thou a*

helpmate *for me* and *I will be* a helpmate *for thee*]. (TA.) See also another prov. cited and expl. voce دِفْلَى. — قَدَحَ الشَّىْءُ فِى صَدْرِى † *The thing made an impression in my bosom*, or *mind*. (L.) — قَدَحَ, (Ṣ, A, L,) aor. and inf. n. as above; (L;) and ↓ اقتدح; (Ṣ, A, L, Ḳ;) *He laded out* broth [&c.] (Ṣ, A, L, Ḳ) *with a ladle*. (A.) And قَدَحَ القِدْرَ *He laded out what was in the cooking-pot*. (L.) And قَدَحَ مَا فِى أَسْفَلِ القِدْرِ *He laded out with pains what was in the bottom of the cooking-pot*. (L.) And قَدَحَ مَا فِى أَسْفَلِ البِئْرِ [*He laded out what was in the bottom of the well*]. (A.) = قَدَحَتْ عَيْنُهُ, (Ṣ, A,) inf. n. قَدْحٌ; (Ḳ;) and ↓ قدّحت, (Ṣ,) inf. n. تَقْدِيحٌ; (Ḳ;) † *His eye sank*, or *became depressed*, (Ṣ, A, Ḳ,) *so that it became like the* قَدَح [q. v.]. (A. [See an ex. of the latter v. in a verse cited in the first paragraph of art. سلب.])

2: see above, last explanation. = قدّح فَرَسَهُ, (Ṣ,) inf. n. تَقْدِيحٌ, (Ḳ,) ‡ *He made his horse lean, lank*, or *slender*: (Ṣ, Ḳ,* TA:) or قَدَّحْتُ خَيْلِى, inf. n. as above, ‡ *I made my horses to be* [*like the arrows termed*] قِدَاح *in slenderness*. (A.)

3. مُقَادَحَةٌ is ‡ syn. with مُقَاذَعَةٌ, [so in a copy of the A, an evident mistranscription for مُقَاذَعَة, with ذ,] from القَدْحُ meaning "the act of blaming, censuring," &c., syn. الطَّعْنُ: thus in the saying, جَرَتْ بَيْنَهُمَا مُقَادَحَةٌ ‡ [*A mutual reviling*, and *vying in foul*, or *unseemly, speech* or *language, occurred between them two*]. (A.) — And قادحه signifies ‡ نَاظَرَهُ [app. as meaning جَادَلَهُ i. e. ‡ *He contended in an altercation*, or *disputed*, or *litigated, with him*: &c.]. (A.)

5. تقدّح: see 5 in art. قرح.

6. تقادحا ‡ [app. *They contended in an altercation*, or *disputed*, or *litigated, each with the other*]. (A: there immediately following قادحه as meaning نَاظَرَهُ.)

7. انقدحت النَّارُ مِنَ العُودِ *Fire was*, or *became, struck*, or *produced, from the wood*, or *stick*. (L in art. صلد.)

8: see 1, latter half, in three places. — اقتدح بِزَنْدِهِ is [also] a tropical phrase [meaning ‡ *He endeavoured to avail himself of his* (another's) *instrumentality*: or *he availed himself thereof*: see the phrase أَنَا مُقْتَدِحٌ بِزَنْدِكَ in art. زند]. (A.) — And اقتدح الأَمْرَ means ‡ *He considered, and looked into, the affair, seeking to elicit what would be its issue*, or *result*. (A, Ḳ, TA.) — See also 1, again; last quarter.

10. استقدح زِنَادَهُ [lit. signifies *He asked*, or *demanded, that his* (another's) زِنَاد (pl. of زَنْد q. v.) *should produce fire*: and] is a tropical phrase [meaning ‡ *He asked*, or *demanded, that he might avail himself of his* (another's) *instrumentality*]. (A.)

قَدْحٌ and ↓ قَادِحٌ, [the former, in the CḲ, in this case, erroneously, with fet-ḥ to the د,] *A canker*, or *corrosion, incident in trees* and *in teeth*: (L, Ḳ:) [the former is originally an inf. n.: and] each, in the sense here expl., an epithet in which the quality of a subst. predominates: (L:) [they are therefore more properly to be expl. as meaning *a thing that cankers*, or *corrodes*: and ↓ the latter signifies also *rottenness, decay, corruption*, or *unsoundness*: (L:) and *blackness that appears in the teeth*: (Ṣ:) and *a crack*, or *fissure*, in wood, or in a stick, or rod; (Ṣ, L, Ḳ;) and so the former word. (Ḳ.) — إِبْرَةُ القَدْحِ: see مِقْدَح.

قِدْحٌ *An arrow*, (Ṣ, Mṣb, Ḳ, &c.,) [i. e.] the *pared wood*, or *rod, of an arrow*, (Mgh,) *before it has been furnished with feathers and a head*: (Ṣ, Mgh, Mṣb, Ḳ, &c.:) or *an arrow when straightened, and fit to be feathered and headed*: (T, voce بُرِىٌّ, q. v.:) or *a rod that has attained the desired state of growth, and been pruned, and cut according to the required length for an arrow*: (AḤn:) and [particularly] *such as is used in the game called* المَيْسِر: (Ṣ, L:) pl. قِدَاحٌ, (Ṣ, A, Mgh, L, Ḳ,) a pl. of mult., (TA,) and [of pauc., and accord. to the L of قِدْحٌ in the last of the senses expl. above,] أَقْدُحٌ (Ṣ, L, Ḳ) and أَقْدَاحٌ (L, TA) and أَقَادِيحُ, (Ṣ, L, Ḳ,) which last is a pl. pl. [i. e. pl. of أَقْدَاحٌ]. (L.) [One says, in speaking of the arrows used in the game called المَيْسِر, ضَرَبَ بِالقِدَاحِ, and ضَرَبَ القِدَاحَ: and in speaking of the two arrows used in practising sortilege, ضَرَبَ بِالقِدْحَيْنِ: see art. ضرب, p. 1778, col. iii.] صَدَقَنِى وَسْمَ قِدْحِهِ ‡ [*He told me truly what was the brand of his* gaming-*arrow*] is a prov.; meaning he told me the truth: (A,* TA:) so says AZ: (TA:) or it means he told me what was in his mind: the وسم of the قدح is the mark that denotes its share [of the slaughtered camel]; and the sign is sometimes made by means of fire. (Meyd.) And they say, أَبْصِرْ وَسْمَ قِدْحِكَ ‡ [*See*, or *look at, the brand of thy* gaming-*arrow*]; (TA;) which is [also] a prov.; (A;) meaning know thyself. (A, TA.) And قِدْحُ ٱبْنِ مُقْبِلٍ † [*The gaming-arrow of Ibn-Mukbil*, which seems to have been one remarkable for frequent good luck,] is a proverbial expression relating to goodness of effect. (TA.)

قَدَحٌ [*A drinking-cup* or *bowl*;] *a certain vessel* (Mṣb, Ḳ) *for drinking*, (Ṣ, Mgh,) *well known*, (Mṣb,) *large enough to satisfy the thirst of two men*: (A'Obeyd, Ḳ:) or *a small one* and *a large one*: (Ḳ:) [in the Ḳ voce عُلْبَةٌ, it is applied to *a vessel used for milking, sometimes made of camel's skin* and *sometimes of wood*: *it was used for drinking* and *for milking*:] pl. أَقْدَاحٌ. (Ṣ, Mgh, Mṣb, Ḳ.) It is said in a trad., لَا تَجْعَلُونِى كَقَدَحِ الرَّاكِبِ [*Make not ye me to be like the drinking-cup of the rider on a camel*]; meaning, make not ye me to be last in being mentioned; because the rider on a camel suspends his قدح on the hinder part of his saddle when he is finishing the putting-on of his apparatus, (Mgh, TA,) placing it behind him. (TA.) — Also *A certain measure of capacity, in Egypt, containing two hundred and thirty-two* دَرَاهِم. (Es-Suyootee in his "Ḥusn el-Moḥádarah." See إِرْدَبٌّ, in art. ردب.)

قَدْحَةٌ *A single act of striking*, or *producing, fire*. (IAth, Ḳ, TA.) — And hence, ‡ *An elicitation, by examination, of the real state* or *nature of a case* or *an affair*. (IAth, TA.) — And *A single act of lading out* broth [&c. *with a ladle*]. (L, in so in the CḲ.) — See also what next follows.

قُدْحَةٌ *A ladleful* of broth: (Ṣ, L, Ḳ:) and some say that ↓ قَدْحَةٌ signifies the same. (L.) You say, أَعْطِنِى قُدْحَةً مِنْ مَرَقَتِكَ *Give thou to me a ladleful of thy broth*. (Ṣ.)

قِدْحَةٌ The *act of striking* or *producing, fire* (IAth, Ḳ, TA) *with the* مِقْدَحَة. (IAth, TA.) Hence the saying, لَوْ شَآءَ ٱللّٰهُ لَجَعَلَ لِلنَّاسِ قِدْحَةً ظُلْمَةٍ كَمَا جَعَلَ لَهُمْ قِدْحَةَ نُورٍ [*If God had willed, He had assigned to men the faculty of producing darkness, like as He has assigned to them the faculty of producing light*]: (Ḳ, TA:) a trad. (TA.) — And [hence] † *Consideration and examination of an affair, to elicit what may be its issue*, or *result*. (Ḳ, TA.)

قَدُوحٌ أَقْدَحُ and ↓ أُقْدُحٌ, (Ḳ,) or ↓ قَدُوحٌ, (A,) ‡ The ذُبَاب [i. e. *common fly*, or *flies*]: (A, Ḳ, TA:) which one never sees otherwise than as though producing fire with the two fore legs [by rubbing them together like as one rubs together the زَنْد and the زَنْدَة]. (TA. [But in a verse cited by Meyd in his Proverbs, instead of القدوح ↓ الاقدح, we find القَدُوحُ الأَقْرَحُ; and he says that الأَقْرَح (q. v.) is from القُرْحَة, and that every ذُبَاب has upon its face a قُرْحة (or white mark): see that verse in Freytag's Arab. Prov., ii. 48: and see also EM, p. 228.]) = قَدُوحٌ also signifies A well (رَكِىٌّ) *of which the water is laded out with the hand*: (Ṣ, Ḳ:) or a well (بِئْر) *of which the water is not taken otherwise than by successive ladings* [*with the hand*]. (A.)

قَدُوحٌ The *pieces of wood of the* [*camel's saddle called*] رَحْل [for which the TA has رمل, but the right reading is shown by the context]: a word having no singular. (TA.)

قَدِيحٌ *Broth*: (Ḳ: [app. because laded out:]) or *some broth remaining* in the bottom of the cooking-pot: (A:) or *what remains in the bottom of the cooking-pot and is laded out with pains*; (Ṣ, L, Ḳ;) as also ↓ مَقْدُوحٌ. (L.)

قِدَاحَةٌ The *art*, or *craft, of making vessels such as are called* أَقْدَاح [pl. of قَدَحٌ]. (Ḳ.)

قَدَّاحٌ: see 1, latter half: — and see قَدَّاحَةٌ. As an epithet applied to a زَنْد [q. v.], (Ḳ in art.

خور,) it signifies *That produces much fire.* (TḲ in that art.) — See also مِقْدَحٌ. ═ Also *A maker of vessels such as are called* أَقْدَاحٌ [pl. of قَدَحٌ]. (Ḳ.) ═ And a subst. signifying The *blossoms of plants before they open:* (TA:) or the *extremities of fresh, juicy, plants:* (Ḳ:) or the *extremities, consisting of fresh, juicy, leaves, of plants:* (TA:) or *soft,* or *tender, suckers* or *offsets,* of [*the species of trefoil, or clover, called*] فِصْفِصَة: (Az, Ḳ, TA:) of the dial. of El-'Irák: n. un. ↓ قَدَّاحَةٌ. (TA.)

قَدَّاحَةٌ *A stone from which one strikes fire;* (Aṣ, Ṣ, A, Ḳ;) and so ↓ قَدَّاحٌ. (T, Ṣ, Ḳ.) ═ See also قَدَّاحٌ, last sentence.

قَادِحٌ: see قَادِحَةٌ: — and see also قَدْحٌ, in two places. — هٰذَا مَآءٌ لَا يَنَامُ قَادِحُهُ [*This is water of which the lader-out will not sleep*] is said in describing such [water] as is little in quantity. (A, TA.)

قَادِحَةٌ [*A canker-worm;*] the *worm* (Lth, Ṣ, Mgh, L, Ḳ) *that cankers,* or *corrodes, trees* and *teeth:* (Lth,* Mgh,* L, TA:) [coll. gen. n. ↓ قَادِحٌ; occurring in the Ḳ in art. خرب, &c.:] pl. قَوَادِحُ. (L.) One says, قَدْ أَسْرَعَتْ فِى أَسْنَانِهِ القَوَادِحُ [*The canker-worms have quickly come into his teeth*]. (L.)

أَقْدَحُ: see قَدُوحٌ, in three places.

مَقْدَحٌ: see 1, in the middle of the paragraph.

مِقْدَحٌ [*A couching-needle;* called thus, and ↓ إِبْرَةُ القَدْحِ, in the present day. — Also], (Ḳ, and so in some copies of the Ṣ,) and ↓ مِقْدَحَةٌ, (A, TA, and so in other copies of the Ṣ,) and ↓ مِقْدَاحٌ, and ↓ قَدَّاحٌ, (Ḳ,) The *thing* (Ṣ, A, Ḳ) *of iron* (A, Ḳ) *with which one strikes fire.* (Ṣ, A, Ḳ.) — And the first, *A ladle;* (Ṣ, A, Ḳ;) as also ↓ مِقْدَحَةٌ. (A.) ↓ سَتَأْتِيكَ بِمَا فِى قَعْرِهَا المِقْدَحَةُ [*The ladle will bring to thee what is in the bottom thereof*] is a prov., meaning, that to which thou art blind will become apparent, or manifest, to thee. (A.)

مِقْدَحَةٌ: see the next preceding paragraph, in three places.

خَيْلٌ مُقَدَّحَةٌ ‡ *Horses that are lean, lank,* or *slender;* as though *made slender* [*like the arrows termed* قِدَاحٌ: see 2]. (TA.)

عَيْنٌ مُقَدَّحَةٌ † *An eye that is sunk* or *depressed* [*so as to be like the* قَدَح: see 1, last signification]. (TA.) And خَيْلٌ مُقَدَّحَةٌ † *Horses whose eyes are sunk* or *depressed.* (TA.)

مِقْدَاحٌ: see مِقْدَحٌ.

مَقْدُوحٌ, applied to broth: see قَدِيحٌ.

شَجَرٌ مُتَقَادِحٌ *Trees having soft, weak, branches, which, when the wind puts them in motion, blaze forth with fire; but which when used for producing fire for a useful purpose, yield no fire at all:* whence one says to him who has no ground of pretension to respect or honour, nor parentage, genealogy, or pedigree, of a sound quality, زَنْدَاكَ لِلْمُتَقَادِحِ † [lit. *Thy two pieces of stick,* or *wood, for producing fire pertain to the trees that have soft and weak branches,* &c.]. (TA.)

قدر

1. قَدَرْتُ الشَّىْءَ, aor. ِ and ُ, [or the former only accord. to the Mgh., as will be seen by what follows,] inf. n. قَدْرٌ, (Ṣ, Mṣb,) is from التَّقْدِيرُ, (Ṣ,) [or] it signifies the same as ↓ قَدَّرْتُ الشَّىْءَ, inf. n. تَقْدِيرٌ: (Mṣb:) [which latter phrase is afterwards mentioned in the Ṣ, but unexplained: the meaning is, *I measured the thing; computed,* or *determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, limit* or *limits,* or *number:*] ↓ قَدَّرَ الشَّىْءَ signifies *he computed,* or *determined,* or *computed by conjecture, the quantity, measure, size, bulk, proportion, extent, amount, sum,* or *number, of the thing,* (حَزَرَهُ,) *in order that he might know how much it was.* (IḲṭṭ.) It is said in a trad., إِذَا غُمَّ عَلَيْكُمُ الهِلَالُ فَاقْدِرُوا لَهُ, and فَاقْدُرُوا له; (Ṣ, Mṣb;*) or إِنْ غُمَّ عَلَيْكُمْ فَاقْدِرُوا, with kesr to the د; (Mgh, Mṣb;*) for فَاقْدُرُوا, with ḍamm, is wrong; (Mgh;) and Ks. say, that you say قَدَرْتُ الشَّىْءَ, aor. أَقْدِرُهُ, with kesr, and that he had not heard any other aor.: (TA:) the meaning of the trad. is, [*When the new moon* (of Ramaḍán) *is hidden from you by a cloud or mist,* or *if it be so hidden,*] *compute ye* (↓ قَدِّرُوا) *the number of the days to it,* (Mgh, Mṣb,) and so complete Shaạbán, making it thirty days: (Ṣ,* Mgh,* Mṣb:) or, as some say, *compute ye* (قَدِّرُوا) *the mansions of the moon, and its course in them* [*to it,* i. e., to the new moon]. (Mṣb.) See also 5. — [Hence, app., the saying,] اُقْدُرْ بِذَرْعِكَ بَيْنَنَا *See thou and know thy rank,* or *estimation, among us.* (AO.) — Hence also,] مَا قَدَرُوا ٱللّٰهَ حَقَّ قَدْرِهِ [Ḳur., vi. 91, and other places, meaning, *And they have not estimated God with the estimation that is due to Him:* or] *and they have not magnified,* or *honoured, God, with the magnifying,* or *honouring, that is due to Him:* (Ṣ, Ḳ:) for قَدْرٌ signifies [also] *a magnifying,* or *honouring:* (Ḳ:) or *have not assigned to God the attributes that are due to Him:* (Lth:) or *have not known what God is in reality.* (El-Baṣáïr.) — قَدَرَ الشَّىْءَ بِالشَّىْءِ, aor. [ِ and] ُ, (L,) inf. n. قَدْرٌ; (L, Ḳ;) and ↓ قَدَّرَهُ به; (L;) *He measured the thing by the thing:* (L, Ḳ:*) and ↓ قَدَّرَهُ عَلَى مِثَالِهِ *he measured it by its measure:* (Ṣ, Ḳ, art. قيس:) and ↓ قَدَّرَ بَيْنَ الأَمْرَيْنِ *he measured,* or *compared, the two things,* or *cases, together;* syn. قَايَسَ; (Ḳ, art. قيس;) and so ↓ قَادَرَ بَيْنَهُمَا. (L, art. قيس.) — [Hence, app.,] قَدَرَ الأَمْرَ, (L, Ḳ,) and إِلَى الأَمْرِ, (L,) aor. ِ (L, Ḳ,) and ُ, (L,) inf. n. قَدْرٌ; (L, Ḳ;) [and ↓ قَدَّرَهُ;] *He thought upon the thing,* or *affair,* (L,) *and considered its end, issue,* or *result,* (L, Ḳ,) *and measured,* or *compared, one part of it with another;* (L;) *he measured it, compared one part of it with another, considered it, and thought upon it.* (L.) See also 2. — قَدَرْتُ عَلَيْهِ الثَّوْبَ, (Ṣ, Ḳ,*) inf. n. قَدْرٌ, (Ṣ,) *I made the garment according to his measure; adapted it to his measure:* (Ṣ, Ḳ:*) [and قَدَرْتُ عَلَيْهِ الشَّىْءَ app. signifies *I made the thing according to his,* or *its, measure; proportioned,* or *adapted, the thing to him,* or *it;* for وصفته, by which it is explained in the TA, seems to be, as IbrD *thinks,* a mistake for وَضَعْتُهُ:] and ↓ قَدَّرَ الشَّىْءَ signifies, in like manner, *he made the thing by measure,* or *according to a measure;* or *proportioned it;* syn. جَعَلَهُ بِقَدَرٍ: (IḲṭṭ:) the primary meaning of ↓ تَقْدِيرٌ is the *making a thing according to the measure of another thing.* (Bḍ. xv. 60.) — [Hence,] قَدَرَ ٱللّٰهُ ذٰلِكَ عَلَيْهِ, aor. ِ and ُ, inf. n. قَدْرٌ and قَدَرٌ, (Ḳ,) or the latter is a simple subst., (Lḥ, Mṣb,) and مَقْدَرَةٌ; (Ṣ [unless this be a simple subst.];) and ↓ قَدَّرَهُ عليه, (Ḳ,) [which is more common,] inf. n. تَقْدِيرٌ; (TA;) and لَهُ; (Ḳ;) [*God decreed, appointed, ordained,* or *decided, that against him;* and *for him,* or *to him;* accord. to an explanation of قَدَرٌ in the Ḳ: or *decreed,* &c., *that against him;* and *for him,* or *to him; adapting it to his particular case;* accord. to an explanation of قَدَرٌ by Lth, and of قَدْرٌ and قَدَرٌ in the Ṣ, and of قَدْرٌ in the Mṣb: see قَدْرٌ, below.] You say also قَدَرَ ٱللّٰهُ لَهُ بِخَيْرٍ [*God decreed,* &c., *for him, good*]. (Ḳ.) — Also, قَدَرَ, (Ḳ,) aor. ِ and ُ, inf. n. قَدْرٌ, (TA,) *He* [*God*] *distributed, divided,* or *apportioned,* [*as though by measure,*] sustenance, or the means of subsistence. (Ḳ, TA. In the CḲ, the verb is قَدَّرَ.) Hence, say some, the appellation of لَيْلَةُ القَدْرِ, (in the Ḳur, ch. xcvii.,) as being *The night wherein the means of subsistence are apportioned.* (TA.) See also قَدْرٌ, below. — Also, aor. ِ and ُ, but the former is that which is adopted by the seven readers [of the Ḳur-án], and is the more chaste, (Mṣb,) *He* (God) *straitened,* or *rendered scanty,* [*as though He measured and limited,*] the means of subsistence: (Bḍ, xiii. 26, and other places; and Mṣb:) and قُدِرَ عَلَيْهِ رِزْقُهُ, [see Ḳur, lxv. 7,] inf. n. قَدْرٌ, *his means of subsistence were straitened to him;* like قُتِرَ. (Ṣ, TA.) You say قَدَرَ عَلَيْهِ الشَّىْءَ, aor. ِ and ُ, (Lḥ, TA,) inf. n. قَدْرٌ (Ḳ,) and قَدَرٌ and قُدْرَةٌ; (Lḥ, TA;) and ↓ قَدَّرَ, inf. n. تَقْدِيرٌ; (Ḳ;) *He rendered the thing strait,* or *distressing, to him.* (Lḥ, Ḳ,* TA.) And قَدَرَ عَلَى عِيَالِهِ *He scanted his household,* or *was niggardly* or *parsimonious towards them, in expenditure;* like قَتَرَ. (Ṣ.) It is said in the Ḳur, [xxi. 87,] فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ *And he thought that we would not*

straiten him: (Fr, AHeyth:) or the meaning is, لَنْ نَقْدِرَ عَلَيْهِ مَا قَدَّرْنَا مِنْ كَوْنِهِ فِى بُطْنِ الحُوتِ for نقدر is syn. with نُقَدِّرُ; (Zj;) and this is correct; i.e., *we would not decree against him what we decreed, of the straitness* [*that should befall him*] *in the belly of the fish:* it cannot be from القُدْرَةُ [meaning power, or ability]; for he who thinks this is an unbeliever. (Az, TA.) — Also, قَدَرَهُ, aor. ـِ, inf. n. قِدَارَةٌ; (K;) and ↓قدّره; (TA;) *He prepared it.* (K, TA.) — And the former, *He assigned,* or *appointed, a particular time for it.* (K.) = قَدَرْتُ عَلَى الشَّىْءِ, aor. ـِ, (S, Msb, K) and ـُ, (Ks, K,) but the former is that which is commonly known, (TA,) inf. n. قُدْرَةٌ and قِدْرَانٌ, (S, K,) with kesr, (K,) but the latter is written in a copy of the T, قَدَرَانٌ, (TA,) [and in one copy of the S قُدْرَانٌ,] and قَدْرٌ (Ks, Fr, Akh, K) and مَقْدُرَةٌ and مَقْدَرَةٌ and مَقْدِرَةٌ (S, K) and مِقْدَارٌ (K) and مَقْدُرٌ (TA) and قَدَارٌ (Sgh, K) and قِدَارٌ; (Lh, K;) and قَدِرْتُ عَلَيْهِ, aor. ـَ, (S, K,*) a form of weak authority, mentioned by Yaakoob, (S,) and by Sgh from Th, and said by IKtt, to be of the dial. of Benoo-Murrah, of Ghatafán, (TA,) inf. n. قَدَرٌ (Ks, Fr, Akh, K) and قَدَارَةٌ and قُدُورَةٌ and قُدُورٌ, (K, TA,) these four are of قَدِرَ; (TA;) and all that are here mentioned as from the K, are inf. ns.; (TK;) and ↓اقتدرت عليه; (S, K,* TA;) or this has a stronger signification; (IAth;) *I had power,* or *ability, to do, effect, accomplish, achieve, attain,* or *compass, &c., the thing; I was able to do it, I was able to prevail against it.* (Msb, K,* TA.) You say مَا لِى عَلَيْكَ مَقْدُرَةٌ, and مَقْدَرَةٌ, and مَقْدِرَةٌ, i.e. قُدْرَةٌ, [*I have not power over thee.*] (S.) And in like manner, المَقْدُرَةُ تُذْهِبُ الحَفِيظَةَ [*Power drives away that care which one has of what is sacred,* or *inviolable,* or *of religion, to avoid suspicion*]. (S.) — See also قُدْرَةٌ, below. = قَدَرَ and ↓اقتدر are like طَبَخَ and إِطَّبَخَ [meaning *He cooked,* and *he cooked for himself, in a* قِدْر, or *cooking-pot*]. (S, TA.) You say قَدَرَ القِدْرَ, (K,* TA,) aor. ـُ and ـِ, inf. n. قَدْرٌ, (K,) *He cooked* [*the contents of*] *the cooking-pot.* (K,* TA.) And أَمَرَنِى أَنْ أَقْدُرَ لَحْمًا *He ordered me to cook a cooking-pot of flesh-meat.* (TA, from a trad.) And أَتَقْتَدِرُونَ ↓ أَمْ تَشْتَوُونَ *Do ye cook* [*for yourselves*] *in a cooking-pot, or roast?* (S.)

2. قدّر, inf. n. تَقْدِيرٌ: see 1, in most of its senses. — *He meditated, considered,* or *exercised thought in arranging and preparing,* a thing or an affair; (T, K,* El-Basáir;) either *making use of his reason, and building thereon;* the doing of which is praiseworthy; or *according to his desire* or *appetite;* as in the Kur, lxxiv. 18 and 19; the doing of which is blameable; (El-Basáir;) or *by means of marks, whereby to cut it.* (T.) — *He intended* a thing or an affair; *he determined upon it.* (T.) [Said of God, *He decreed, appointed, ordained, destined, predestined,* or *predetermined* a thing.] — [Hence, app., قدّر كَذَا, in grammar, *He meant,* or *held,* or *made, such a thing to be supplied,* or *understood.* You say تَقْدِيرُهُ كَذَا *Its* (a phrase's) *implied,* or *virtual, meaning,* or *meaning by implication, is thus.* And يُقَدَّرُ بِكَذَا *Its implied meaning is to be expressed by saying thus.* And تَقْدِيرًا is said in the sense of *implicatively,* or *virtually,* as opposed to لَفْظًا or literally. — And *He supposed such a thing.*] — *He made;* syn. صَنَعَ and جَعَلَ. Ex., in the Kur, [xli. 9,] وَقَدَّرَ فِيهَا أَقْوَاتَهَا *And He made therein its foods,* or *aliments.* And it is said in the Kur, [x. 5,] وَقَدَّرَهُ مَنَازِلَ *And hath made for it* [the moon] *mansions.* (TA.) — *He knew.* So in the Kur, xv. 60; and lxxiii. 20, according to the Basáir. (TA.) = قدّرهُ, inf. n. تَقْدِيرٌ, *He asserted him to be,* or *named him,* or *called him, a* قَدَرِىّ: (Fr, Sgh, K:) but this is post-classical. (TA.) = قدّره, (Msb,) or ↓اقدرهُ, (K,) [the latter of which is the more common,] *He empowered him; enabled him; rendered him able.* (Msb, K.) You say اقدرهُ اللّٰهُ عَلَى كَذَا *God empowered him, enabled him,* or *rendered him able, to do such a thing.* (K,* TA.)

3. قادر بَيْنَ الأَمْرَيْنِ: see 1. — قَادَرْتُهُ, (K,) inf. n. مُقَادَرَةٌ, (TA,) *I measured myself,* or *my abilities, with him,* or *his,* (قَايَسْتُهُ,) *and did as he did:* (K:) or *I vied,* or *contended, with him in power,* or *strength.* (A, TA.)

4: see 2.

5: see 7. — كَانَ يَتَقَدَّرُ فِى مَرَضِهِ أَيْنَ أَنَا اليَوْمَ [*He* (Mohammad) *used to compute,* or *reckon, in his mind, in his disease, Where am I to-day?*] i.e., he used to compute, or reckon, (يُقَدِّرُ,) [in his disease,] the days of his wives, when it was his turn to visit each of them. (TA, from a trad.) See also 1. — تقدّر *It* (a thing, S,) *became prepared,* (S, K,) لَهُ *for him.* (S.)

7. انقدر (S, K) and ↓تقدّر (A) *It* (a garment) *agreed with,* or *was according to, the measure.* (S, A, K.) You say تقدّر الثَّوْبُ عَلَيْهِ *The garment agreed with, or was according to, his measure.* (A.)

8. اقتدرهُ *He made it of middling size;* expl. by جَعَلَهُ قَدْرًا. (JK, TA. [In the latter, the explanation is without any syll. signs; but in the former I find it fully pointed, and immediately followed by شَىْءٌ مُقْتَدَرٌ, thus pointed, and explained as signifying "a thing of middling size, whether in length or tallness or in width or breadth."]) = See also 1, last two significations.

10. استقدر اللّٰهَ خَيْرًا *He begged God to decree, appoint, ordain, or decide, for him good.* (S, K.) = اَللّٰهُمَّ إِنِّى أَسْتَقْدِرُكَ بِقُدْرَتِكَ *O God, I beg Thee to give me power* to do it, *by Thy power.* (TA, from a trad.)

قَدْرٌ The *quantity, quantum, measure, magnitude, size, bulk, proportion, extent, space, amount, sum,* or *number attained,* of a thing; (S, Msb, K;) as also ↓قَدَرٌ (Msb, K) and ↓قُدْرٌ (Fr, Sgh, K) and ↓مِقْدَارٌ. (Msb, K.) You say هٰذَا قَدْرُ هٰذَا, and ↓قَدَرُهُ, *This is the like of this* [*in quantity, &c.*; *is commensurate with,* or *proportionate to, this;* and so هذا بِمِقْدَارِ ↓ هذا]. (Msb.) And هُمْ قَدْرُ مِائَةٍ, and قَدَرُ مائة, *They are as many as a hundred.* (Z, Msb.) And أَخَذَ بِقَدْرِ حَقِّهِ, and ↓بِقَدَرِهِ, and ↓بِمِقْدَارِهِ, *He took as much as his due,* or *right.* And قَرَأَ بِقَدْرِ الفَاتِحَةِ, and ↓بِقَدَرِهَا, and ↓بِمِقْدَارِهَا, *He read as much as the Fátihah.* (Msb.) And أَقَمْتُ عِنْدَهُ قَدْرَ أَنْ يَفْعَلَ كَذَا *I remained at his abode long enough for him to do thus.* (Meyd, TA.) But you say ↓جَآءَ عَلَى قَدَرٍ, thus only, with fet-h [to the dál, as is shown by what precedes in the Msb,] as meaning [*It came according to measure;* i.e.,] *it was conformable; it matched; it suited.* (Msb.) You say also جَاوَزَ قَدْرَهُ or ↓قَدَرَهُ [*He overstepped, transgressed, went beyond,* or *exceeded, his proper measure, bound,* or *limit:* and the same is said of a thing]. (L, art. عند; &c.) And فَرَسٌ بَعِيدُ القَدْرِ *A horse that takes long, or wide, steps.* (JK, TA.) [And هٰذَا قَدْرِى *This is sufficient for me.*] — [Hence, *Estimation, value, worth, account, rank, quality,* or *degree of dignity;*] *greatness, majesty, honourableness, nobleness;* (Msb,* TA;) *gravity of character;* (Msb;) as also ↓قَدَرٌ. (Msb.) You say مَا لَهُ عِنْدِى قَدْرٌ, and ↓قَدَرٌ, *He has no honourableness,* or *gravity of character, in my opinion.* (Msb.) In the words of the Kur, [vi. 91,] وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ, {for explanations of which see 1,} we may also correctly read ↓قَدَرِهِ. (TA.) = قَدْرٌ and ↓قَدَرٌ, (S,) [the latter of which is the more common,] or قَدَرٌ (JK, Msb, K) alone, (Msb,) or both, and ↓مِقْدَارٌ and ↓تَقْدِيرٌ, (TA,) and ↓مَقْدَرَةٌ, with fet-h only [to the د], (S,) *Decree, appointment, ordinance,* or *destiny:* or *what is decreed, appointed, &c.:* syn. قَضَآءٌ and حُكْمٌ: (M, K:) or *decree, &c., adapted* [*to a particular case*], (Lth, JK, Az, TA,) *by God;* (S, Msb;) expl. by قَضَآءٌ مُوَفَّقٌ, (Lth, JK, &c.,) and مَا يُقَدِّرُهُ اللّٰهُ مِنَ القَضَآءِ, (S,) and القَضَآءُ الَّذِى يُقَدِّرُهُ اللّٰهُ: (Msb:) [accord. to general usage, it differs from قَضَآءٌ; this latter signifying a general decree of God, as that every living being shall die; whereas ↓قَدَرٌ signifies *a particular decree of God,* as that a certain man shall die at a particular time and place &c.; or *particular predestination:* thus القَضَآءُ وَالقَدَرُ may be rendered *the general and particular decrees of God;* or *general and particular predestination* or *fate and destiny.* The term قَدَرٌ is variously explained by different schools and sects: but its proper meaning seems to be that given above on the authority of Lth.] The pl. of ↓قَدَرٌ is أَقْدَارٌ; (K, TA;) and of ↓مِقْدَارٌ, مَقَادِيرُ. (TA.) You say الأُمُورُ تَجْرِى بِقَدَرِ اللّٰهِ, and ↓بِمِقْدَارِهِ, &c., *Events have their course by the decree, &c., of God.* (TA.) It is said that لَيْلَةُ القَدْرِ signifies *The night of decree,*

&c. (TA. See also 1.) ═ قَدْرٌ (A, L, Ḳ) and قَدَرٌ ▼ (L) A camel's or horse's saddle *of middling size;* (A, L, Ḳ;) and in like manner قَادِرٌ ▼, applied to a horse's saddle, *between small and large;* or this last signifies *easy, that does not wound;* like قَاتِرٌ: (T, TA:) and مُقْتَدِرٌ ▼, (JK,) or مُقْتَدَرٌ ▼, (Ḳ, but see 8,) a thing, (JK,) or anything, (M, Ḳ,) *of middling size,* (JK, M, Ḳ,) *whether in length or tallness or in width or breadth:* (JK:) مُقْتَدِرُ الخَلْقِ signifying a man, and a mountain-goat, and an antelope, *of middling make:* (M, TA:) and مُقْتَدِرُ الطُّولِ a man *of middling stature* or *tallness;* (A, TA;) as also قُدَارٌ ▼. (Ḳ.) And أُذُنٌ قَدْرَآءُ *An ear neither small nor large.* (Ṣgh, Ḳ.) ═ See also قُدْرَةٌ.

قُدْرٌ: see قَدْرٌ.

قِدْرٌ *A cooking-pot;* a *vessel in which one cooks:* (Mṣb:) [and it very often means the *food contained therein;* i. e. *pottage* of any kind: (see, for an ex., 3 in art. غلو:)] of the fem. gender (Mṣb, Ḳ, TA) without ة: (TA:) or it is made fem. (Ṣ, Ḳ) as well as masc., accord. to some: but he who asserts it to be made masc. is led into error by a saying of Th: AM observes, as to the saying of the Arabs, related by Th, مَا رَأَيْتُ قِدْرًا غَلَى أَسْرَعَ مِنْهَا [*I have not seen a cooking-pot that has boiled quicker than it*], قدر is not here meant to be made masc. but the meaning is, ما رأيت شَيْئًا غلى [*I have not seen a thing that has boiled*]; and similar to this is the saying in the Ḳur, [xxxiii. 52,] لَا يَحِلُّ لَكَ النِّسَآءُ, meaning, لا يحلّ لك شَىْءٌ مِنَ النِّسَآءِ: (TA:) the dim. is قُدَيْرٌ, without ة, contr. to analogy; (Ṣ, TA;) or قُدَيْرَةٌ, with ة, because قِدْرٌ is fem.; (Mṣb;) or both: (TA:) and the pl. is قُدُورٌ: (Mṣb, Ḳ:) it has no other pl. (TA.) [See a tropical ex. voce حامِر.]

قَدَرٌ: see قَدْرٌ, throughout: (where its pl. is أَقْدَارٌ; Ḳ,* TA:) and قُدْرَةٌ: (in which sense also its pl. is as above; Ḳ.) — See also جَبْرٌ: and see مِقْدَارٌ. — Also, *A time,* or *a place, of promise; an appointed time,* or *place;* syn. مَوْعِدٌ. (TA.) [See Ḳur, xx. 42.]

قُدْرَةٌ and مَقْدَرَةٌ ▼ and مَقْدُرَةٌ ▼ and مَقْدِرَةٌ ▼ (Ṣ, Ḳ) and قُدْرَانٌ ▼ and قَدْرٌ ▼ (Ks, Fr, Akh, Ḳ) and قَدَارٌ ▼ (Ṣ, Ḳ) and مِقْدَارٌ (Ḳ) and مَقْدَرٌ ▼ (TA) and قُدُورَةٌ ▼ (Ṣgh, Ḳ) and قَدَارَةٌ ▼ (Lḥ, Ḳ) and قُدَارٌ ▼ and قُدُورٌ ▼ (Ḳ) *Power; ability.* (Ḳ.) See قَدَرْتُ عَلَى الشَّىْءِ. — Hence, (TA,) the first and second and third and fourth (Ṣ,* Mṣb,* TA) and fifth, (Ḳ, TA,) or all excepting قَدْرٌ and مَقْدَرٌ, (TḲ,) [and there seems to be no reason for not adding these two,] *Competence,* or *sufficiency; richness.* (Ṣ,* Mṣb,* Ḳ.) You say رَجُلٌ ذُو قُدْرَةٍ, and مَقْدُرَةٍ ▼, and مَقْدَرَةٍ ▼, and مَقْدِرَةٍ ▼, *A man possessing competence,* or *riches.* (Ṣ,* Mṣb,* TA.)

قَدَرَةٌ *A certain interval,* or *distance, between every two palm-trees.* (JK, Ṣgh, Ḳ.) You say نَخْلٌ غُرِسَ عَلَى القَدَرَةِ *Palm-trees planted at the fixed distance, one from another.* (JK, Ṣgh, Ḳ.) And كَمْ قَدَرَةُ نَخْلِكَ [*What is the fixed distance of thy palm-trees, one from another?*] (Ḳ.)

قَدْرَآءُ: see قَدْرٌ, last signification. ═ بَنُو قَدْرَآءَ *Those possessing competence,* or *sufficiency; the rich.* (Ḳ.)

قُدْرَانٌ: see قُدْرَةٌ.

القَدَرِيَّةُ *The sect of those who deny* القَدَر *as proceeding from God,* (Ḳ,* TA,) *and refer it to themselves.* (TA.) [Opposed to الجَبْرِيَّة.]

قَدَارٌ: see قُدْرَةٌ.

قُدَارٌ: see قَدْرٌ, last signification. ═ *A cook:* or *one who slaughters camels* or *other animals;* (Ṣ, Ḳ;) as being likened to a cook: (TA:) or *one who slaughters camels, and cooks their flesh:* (TA:) and *one who cooks in a cooking-pot* (قِدْر); as also مُقْتَدِرٌ ▼. (Ḳ.)

قَدَارَةٌ :}
قُدُورٌ :} see قُدْرَةٌ.

قَدِيرٌ: see قَادِرٌ. ═ Flesh-meat *cooked in a pot, with seeds to season it, such as pepper and cumin-seeds and the like:* (Lth, JK:) if without such seeds, it is called طَبِيخٌ: (Lth, TA:) or *what is cooked in a* قِدْر; (L, Ḳ;) as also قَادِرٌ ▼: so in the Ḳ; but this seems to be a mistake, occasioned by a misunderstanding of the saying of Ṣgh [and others] that قَدِيرٌ is the same as قَادِرٌ: or perhaps the right reading of the passage in the Ḳ is وَالقَدِيرُ القَادِرُ وَمَا يُطْبَخُ فِى القِدْرِ; and it has been corrupted by copyists:) (TA:) [but this is improbable, as the passage, if thus, would be in part a repetition:] also *cooked* broth; (L;) and so مَقْدُورٌ ▼. (JK, L.)

قَدَارَةٌ :}
قُدُورَةٌ :} see قُدْرَةٌ.

قَادِرٌ, applied to God, *i. q.* مُقَدِّرٌ ▼ [*Decreeing, appointing, ordaining, deciding*]; (Ṣ;) and قَدِيرٌ ▼ may signify the same. (TA.) ═ See also قَدْرٌ, last signification. ═ *Possessing power,* or *ability;* as also قَدِيرٌ ▼, (Ḳ,) and مُقْتَدِرٌ ▼: (TA:) or قَدِيرٌ has an intensive signification, and مُقْتَدِرٌ still more so: (IAth:) or قَدِيرٌ ▼ *signifies he who does what he will, according to what wisdom requires, not more nor less;* and therefore this epithet is applied to none but God; and مُقْتَدِرٌ signifies nearly the same, but is sometimes applied to a human being, and means one *who applies himself, as to a task, to acquire power or ability.* (El-Baṣáïr.) When you say اَللّٰهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ [*God is able to do everything; is omnipotent;*] you mean, to do everything that is possible. (Mṣb.) — وَبَيْنَ أَرْضِكَ وَأَرْضِ فُلَانٍ لَيْلَةٌ قَادِرَةٌ (Yaạkoob, Ṣ;) and بَيْنَنَا لَيْلَةٌ قادرة; (Ḳ;) *Between thy land and the land of such a one is a gentle night's journey;* (Yaạkoob, Ṣ;) and *between us is an easy night's journey, in which is no fatigue.* (Ḳ.) ═ See also قَدِيرٌ.

تَقْدِيرٌ: see قَدْرٌ, and 2.

مَقْدَرٌ: see قُدْرَةٌ.

مُقَدَّرٌ: see قَادِرٌ.

مَقْدَرَةٌ and مَقْدُرَةٌ and مَقْدِرَةٌ: for the first, see قَدْرٌ: — and for all, see قُدْرَةٌ.

مِقْدَارٌ *A measure;* (JK, L;) *a thing with which anything is measured;* as also قَدَرٌ ▼: (L:) *a pattern* (مِثَال) *by which a thing is measured, proportioned,* or *cut out.* (T, art. مثل.) — See also قَدْرٌ, in six places. — *Death.* They say إِذَا بَلَغَ العَبْدُ المِقْدَارَ مَاتَ [*When man reacheth the term of life, he dieth*]. The pl. is مَقَادِيرُ. (TA.) ═ See also قُدْرَةٌ.

مَقْدُورٌ: see قَدِيرٌ.

مُقْتَدَرٌ: see قَدْرٌ, last signification.

مُقْتَدِرٌ: see قَدْرٌ, last signification. ═ See also قَادِرٌ. — صَانِعٌ مُقْتَدِرٌ *An artificer gentle in work.* (A, TA.) ═ See also قُدَارٌ.

قدس

1. قَدَسَ فِى الأَرْضِ *He went far away into the land, or country.* (Bḍ, ii. 28.) ═ قَدُسَ, aor. ـُ, (TḲ,) inf. n. قُدْسٌ and قُدُسٌ, (Ṣ, A, Ḳ,) said of a thing, (TḲ,) *It was, or became,* [*holy,* accord. to the most common usage, *or*] *pure.* (Ṣ,* A,* Ḳ,* TḲ.) [It may also be said of God, as meaning, emphatically, *He is holy.*]

2. قدّسهُ, (A,) inf. n. تَقْدِيسٌ, (Ṣ, M, Ḳ,) [*He hallowed,* or *sanctified, him* or *it: he consecrated him* or *it*]. — *He declared Him* (namely God, M, A) *to be far removed,* or *free, from every impurity* or *imperfection,* or *from everything derogatory from his glory;* (M;) *he declared Him to be far removed from evil;* [i. e., *to be holy;*] and so قدّس لَهُ; from قَدَسَ فِى الأَرْضِ, explained above; (Bḍ, ii. 28;) the ل, in the latter case, being redundant. (Jel, ii. 28.) — *He purified him* or *it;* (Ṣ, M, Ḳ, Bḍ, ubi supra;) because he who purifies a thing removes it far from unclean things. (Bḍ.) Accord. to Zj, وَنُقَدِّسُ لَكَ, in the Ḳur, ii. 28, means, *And we purify* ourselves, and those who obey Thee, *for,* or *towards, Thee.* (TA.) — *He blessed him.* You say, لَا قَدَّسَهُ اللّٰهُ *May God not bless him.* (IAạr, M.) — تَقْدِيسٌ also signifies The *praying for a blessing.* (M.) [You say, app., قدّس لَهُ, meaning, *He prayed for a blessing for him.*] ═ Also قدّس *He came* [or *went*] *to* بَيْتَ المَقْدِسِ [i. e. *Jerusalem*]; like

كُوفَ [he came or went to El-Koofeh] and بَصَّرَ [he came or went to El-Basrah]. (A.)

5. تَقَدَّسَ [*He, or it, was,* or *became, hallowed,* or *sanctified: he,* or *it, was,* or *became, consecrated*]. — *He* (God, Msb) *was far,* or *far removed,* or *free,* [or *clear,*] *from every impurity* or *imperfection,* or *from everything derogatory from his glory;* [i. e., *He was holy;*] or *He removed himself far from every impurity* or *imperfection,* &c.: (Msb, TA:) *he,* or *it, was,* or *became, purified;* or *he purified himself.* (S, K.)

قُدْسٌ and ▼ قُدُسٌ [*Holiness, sanctity:*] *purity:* (S, A, Msb, K:) [each] a subst. as well as an inf. n.: (S, A, K:) the former a contraction of the latter. (Msb.) — Hence, (S,) حَظِيرَةُ القُدْسِ, or ▼ القُدُسِ, [*The Enclosure of Holiness* or *Purity;*] i. e., *Paradise.* (S, A.) — [Hence, also,] رُوحُ القُدْسِ, (S, A, K,) and ▼ رُوحُ القُدُسِ, accord. to the reading of Ibn-Ketheer, (Bd, ii. 81,) [The Spirit of Holiness or Purity; properly applied to *The Holy Spirit, The Third Person of the Trinity,* in Christian theology; generally, but incorrectly, called by the Eastern Christians among the Arabs الرُّوحُ القُدُسُ: but accord. to the Muslims,] *Jibreel* [i. e. *Gabriel, the Archangel*]; (S, A, K; and Bd, ubi supra;) as also القُدْسُ and القُدُسُ: (K, TA:) or *the Spirit of Jesus:* or *the Gospel:* or *the most great name of God, by which Jesus used to raise to life the dead:* (Bd, ubi supra:) or *God's protection and direction.* (A.) You say, رُوحُ القُدُسِ مَعَكَ, and مُعِينُكَ, *Gabriel,* or *God's protection and direction, be with thee,* and *be thine aider.* (A.) — قُدْسٌ or ▼ قُدُسٌ also signifies *Blessing.* (M, TA.) — Also, القُدْسُ and ▼ القُدُسُ *i. q.* بَيْتُ المَقْدِسِ, البَيْتُ المُقَدَّسُ, q. v. (K,) or (A.) — And ▼ أَرْضُ القُدُسِ [or ارض القُدْسِ] *i. q.* الارض المُقَدَّسَةُ. (TA.)

قَدَسٌ *A* [*vessel of the kind called*] سَطْل; (S, A, K;) of the dial. of the people of El-Hijáz; so called because one purifies himself in it, (S, TA,) and with it. (TA.)

قُدُسٌ: see قُدْسٌ, throughout.

حَدِيثٌ قُدْسِىٌّ [*A holy tradition* or *narration*]: see art. حدث.

القُدُّوسُ (S, M, A, Msb, K) and القَدُّوسُ, (S, M, K,) applied to God, (S, M, A, &c.,) as also ▼ المُتَقَدِّسُ (M, A) and ▼ المُقَدَّسُ; (A;) [all of which are nearly syn.;] القدّوس signifies [*The All-holy, All-pure,* or *All-perfect;*] *He who is far removed from every imperfection* or *impurity,* or *from everything derogatory from his glory;* (M, Msb;) as also المتقدّس [but not in an intensive degree]; (M;) and المقدّس signifies the same as this last; (T, TA;) or *from faults and defects:* (TA:) or *the Pure;* (S,* K;) [or *the Very Pure:*] or *the Blessed;* (Ibn-El-Kelbee, K;) [or *the Greatly Blessed:*] Sb used to say قَدُّوس and سَبُّوح, with fet-h to the first letter of each: (S:) Th says, (S,) every noun of the measure فَعُّول is with fet-h to the first letter, (S, K,*) like سَفُّود and كَلُّوب &c., (S,) except سُبُّوح and قُدُّوس (S) and ذُرُّوح, (S, K, but not as from Th,) and in the K is added فُرُّوج; (TA;) [see سُبُّوح] for these are mostly with damm, though sometimes with fet-h: (S, K:*) Lh says, all agree in pronouncing سبّوح and قدّوس with damm, though fet-h is allowable; (M;) but Az denies this agreement: (TA:) and Lh adds, that all other words of the measure فعّول are with fet-h. (M.)

مَقْدِسٌ: see بَيْتُ المَقْدِسِ.

مُقَدَّسٌ *Hallowed,* or *sanctified: consecrated: purified:*] *blessed.* (M.) — المُقَدَّسُ, applied to God: see القُدُّوسُ. — البَيْتُ المُقَدَّسُ, (K,) and بَيْتُ المُقَدَّسِ, (S, K,) and [more commonly] بَيْتُ ▼ المَقْدِسِ, (M, A, K,) which [i. e. المقدس] is either formed from مُقَدَّس by rejecting the augmentative letter, or is a subst. not formed from a verb, like as Sb says of المَنْكِبُ, (M,) [signifying *The hallowed,* or *consecrated,* or *purified,* or *blessed, dwelling;* or *the dwelling of the hallowed,* &c.; are appellations of *Jerusalem;*] also called ▼ القُدْسُ [which is the name generally given to it in the present day] and ▼ القُدُسُ; (A, K;) because one is purified therein from sins, or because of the blessing that is therein. (TA.) — الأَرْضُ المُقَدَّسَةُ *The* [*hallowed,* or *consecrated,* or] *purified land;* (S, Msb, K;) or *the pure land;* (Fr;) or *the blessed land;* (IAar;) is an appellation of *Damascus and Palestine and part of the Jordan:* (Fr:) or *Syria:* (M:) and ▼ أَرْضُ القُدُسِ [or ▼ أَرْضُ القُدْسِ] signifies the same. (TA.)

مُقَدِّسٌ A Christian monk [or any Christian or a Jew] *who comes* [or *goes* or *performs pilgrimage* or *has performed pilgrimage*] *to* بَيْتُ القُدْسِ *or* المَقْدِسِ [i. e. *Jerusalem*]: (A:) or *a Christian monk:* (K:) or *a* [*learned Jew* or *other, such as is called*] حَبْر. (M, TA.) Imra-el-Keys says, describing dogs and a [wild] bull,

فَأَدْرَكْنَهُ يَأْخُذْنَ بِالسَّاقِ وَالنَّسَا
كَمَا شَبْرَقَ الوِلْدَانُ ثَوْبَ المُقَدِّسِ

And they (the dogs) *overtook him,* (namely, the bull,) seizing the *shank and the sciatic vein,* and tearing his skin, *as the children* of the Christians *tear the garment of the monk that has come from* بَيْتُ المَقْدِسِ, [or *Jerusalem*] for the purpose of obtaining a blessing from it: thus the verse is found in the handwriting of Aboo-Sahl; but in all the copies of the S, we find ثَوْبَ المُقَدَّسِى, with ى. (TA.)

مُقَدَّسِىٌّ and مَقْدِسِىٌّ *Of,* or *relating to,* or *belonging to,* بَيْتُ المَقْدِسِ *or* بَيْتُ المُقَدَّسِ [i. e. *Jerusalem*]: *a Jew.* (S.)

المُتَقَدِّسُ: see القُدُّوسُ.

قدع]
قدم
قدى and قدو
See Supplement.]

قذ

1. قَذَّ الرِّيشَ, (S, M, A, L,) [aor. ـُ,] inf. n. قَذٌّ, (K,) *He cut the edges,* or *extremities, of the feathers,* (S, M, A, L, K,) [*for the arrow,* or *arrows,*] *with the instrument called* مِقَذّ, (A,) *and made them* (قَذَّذَهُ, M, L, [in the K, تَشْرِيفُهُ is put for تَحْذِيفُهُ]) *of the suitable dimensions,* (عَلَى نَحْوِ الحَذْوِ وَالتَّقْدِيرِ, M, [in the L and K, الحذو is put for التَّقْدِير, and in the K التَّدْوِير and the foll. conjunction are omitted,]) *and even.* (M, L, K.) — And قَذَّ, *He cut* anything *in a similar manner.* — [Hence,] قُذَّ, *It* (anything) *was made even,* and *fine,* or *delicate,* or *elegant;* (M, L;) [as also ▼ قُذِّذَ: see مُقَذَّذٌ, and see 2.] — قَذَّ السَّهْمَ, (S, M, A, L,) aor. ـُ, (M, A, L,) inf. n. قَذٌّ; (S, M, L, K;) and ▼ اقذّهُ, (M, L,) inf. n. إِقْذَاذٌ; (K;) and ▼ قَذَّذَهُ; (Deewán El-Hudhaleeyeen, cited by Freytag;) *He feathered the arrow; fixed,* or *stuck, upon it the feathers;* (S, M, A, L, K;) whereof an arrow has three, also called its آذان. (L.) = قَذَّهُ, aor. ـُ, (L,) inf. n. قَذٌّ, (K,) *He struck him upon the part called the* مَقَذّ; (L, K;) *on the back of his neck.* (L.) [But see طَبَعَ قَفَاهُ in art. طبع.]

2. قَذَّذَ, (inf. n. تَقْذِيذٌ, L,) *It* (anything) *was trimmed,* or *decorated.* (M, L.) See also 1.

4: see 1.

8. اقتذّ الحَدِيثَ مِنِّى † *He heard the story from me like as I heard it.* (TA, voce اِخْتَتَّ.)

قُذَّةٌ *A feather of an arrow:* pl. قُذَذٌ, (S, M, L, K,) and قِذَاذٌ. (M, L.) [You say,] حَذْوَ القُذَّةِ بِالقُذَّةِ, *Like as one feather of an arrow corresponds to,* or *matches, another.* (L.) — [Hence,] *the ear* of a man, and of a horse; (M, L, K;) the two ears are called القُذَّتَانِ. (M, L.) — And the *side* of the vulva; (K;) dual, قُذَّتَانِ, the *two sides* of the vulva, (S, M, L,) which are called the إِسْكَتَانِ. (M, L.) = The *flea;* (S, M, L, K;) as also ▼ قُذَذٌ: (M, L, K:) pl. قِذَّانٌ. (S, M, L, K.)

قُذَذٌ see قُذَّةٌ.

قُذَاذَةٌ *A piece that is cut from the extremity of a feather;* (M, L;) and قُذَاذَاتٌ, [the pl.,] *what falls in the cutting of the extremities of feathers, and the like:* (S, L, K:) and the sing., *what is cut,* or *clipped,* from *the extremities of gold,* &c.: (K:) the pl. signifies *pieces,* (M,) or *small*

pieces, (L,) *cut*, or *clipped, from the extremities of gold*: and pieces cut or clipped from silver are called جُذَاذَاتٌ: or the sing. signifies *what is cut*, or *clipped, from anything*. (M, L.)

أَقَذُّ An arrow *without feathers upon it*; (T, Ṣ, M, A, L, Ḳ;) like as أَفْوَقُ, applied to an arrow, signifies "having no notch:" (L:) or *of which the feathers have fallen off*: (L:) or *just pared, before it is feathered*: (Lḥ, M, L:) also, a *feathered* arrow: or (in the Ḳ, and) *that is evenly pared, without any deviation from a straight shape*: (M, L, Ḳ:*) pl. قُذٌّ: and pl. of قُذَاذٌ, قِذَاذٌ. (Ṣ, L. [See an ex. voce أَخْشَنُ.]) — مَا لَهُ أَقَذُّ وَلَا مَرِيشٌ *He has not anything*: (M, L, Ḳ:) or, *he has not either property or people*. (Lḥ, M, L, Ḳ.) A proverb. (TA.) — مَا أَصَبْتُ مِنْهُ أَقَذَّ وَلَا مَرِيشًا *I gained not from him anything*: (M, L:) or *I obtained not from him good, either little or much*. (Meyd, TA.) Ibn-Hání relates this saying, on the authority of Aboo-Málik, differently, saying أَفَذَّ, with ف, instead of اقذّ, from فَذَّ in the sense of فَرْدٌ. (L.) — In another proverb it is said, مَا تَرَكْتُ لَهُ أَقَذَّ وَلَا مَرِيشًا [*I left not to him anything*]. (A.)

مَقَذٌّ The *part between the two ears, behind*: (M,* L, Ḳ:) one says, إِنَّهُ لَلَئِيمُ المَقَذَّيْنِ *Verily he is vile in the part between the two ears, behind*, and حَسَنُ المقذّين, *goodly in that part*; though a man has but *one* مَقَذّ: also, the *base of the ear*: (M, L:) and the *place where the hair of the head ends, between the two ears, behind*: (Ṣ:) the *part of the back of the head where the growth of the hair ends*: (M, L, Ḳ:) or the *part of the back of the head where the hair is cut with the shears*: (M, L:) and the *part where the hair ends, behind and before*: (L:) or the *place where the head is set upon the neck*: its proper signification is *a place of cutting*: and therefore it may mean the *place where the hair ends, at the back of the neck*: or the *place where the head ends*; which is the *place where it is set upon the neck*. (A.)

مِقَذٌّ *A blade for cutting or clipping*; syn. مِقْرَاضٌ; (Ṣ;) *an instrument for cutting the extremities of feathers*, (M, A, L, Ḳ,*) *such as a knife and the like*; as also ↓ مِقَذَّةٌ: (M, L:) *a knife*. (Ḳ.)

مُقَذَّذٌ and ↓ مَقْذُوذٌ, *Trimmed*, or *decorated*; (M, Ḳ;) applied to a man. (M.) See مَقْذُوذٌ — [Hence,] مُقَذَّذٌ (M, Ḳ) and ↓ مَقْذُوذٌ (L), A man (M, L) *having his hair clipped* (M, L, Ḳ) *round the part where its growth terminates, before and behind*: (M, L:) and مُقَذَّذُ الشَّعَرِ, (Ṣ, L,) and ↓ مَقْذُوذُهُ, (L,) A man *having his hair trimmed*. (Ṣ, L.) — مُقَذَّذٌ Anything *made even*, and *fine*, or *delicate*, or *elegant*. (Ḳ.) — [Hence,] A man *having a clean garment, one part of it resembling another, every part of it goodly*. (L.) And A man *of light form*, or *figure*; (Yaḳoob; Ṣ, M, L, Ḳ;) as also مُزَلَّمٌ: and in like manner مُقَذَّذَةٌ, A woman *not tall*; also مُزَلَّمَةٌ. (Yaḳoob, Ṣ, M,* L.)

مَقْذُوذٌ see مُقَذَّذٌ in three places. — أُذُنٌ مَقْذُوذَةٌ, (Ṣ, M, L, Ḳ,) and ↓ مُقَذَّذَةٌ, (M, L, Ḳ,) *an ear of a rounded shape* (M, L, Ḳ,) *as though it were pared*. (Ṣ, L.) [You say,] لَهُ أُذُنَانِ مَقْذُوذَتَانِ *He* (a horse) *has two ears shaped like the feathers of an arrow*. (A.) — هُوَ مَقْذُوذُ القَفَا He has his hair clipped at the back of the neck. (L.)

قذر

1. قَذِرَ, aor. ـَ; (Lth, Mgh, Mṣb, Ḳ;) and قَذُرَ, aor. ـُ; (Lth, Mgh, Ḳ;) and قَذَرَ, aor. ـُ; (Ḳ;) inf. n. قَذَرٌ, (Ṣ, Mgh, Mṣb, Ḳ,) of قَذِرَ; (Mṣb;) and قَذَارَةٌ, (Ṣ, Mgh, Ḳ,) of قَذُرَ; (Lth;) *It* (a thing, Mgh, Mṣb) *was*, or *became, unclean, dirty*, or *filthy*. (Ṣ, Mgh, Mṣb.) = قَذِرَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـَ; (Mṣb, Ḳ;) and قَذَرَهُ, aor. ـُ; (Ḳ;) inf. n. [of the former] قَذَرٌ, and [of the latter] قَذْرٌ; (Ḳ;) and ↓ تقذّره; and ↓ استقذره; (Ṣ, Mgh, Mṣb, Ḳ;) [and ↓ قذّره; (see قَاذُورَةٌ;)] *He held it to be unclean, dirty*, or *filthy*:] *he disliked it*, or *hated it, for its uncleanness, dirtiness*, or *filthiness*: (Mṣb:) or †*he disliked it*, or *hated it*: (Ṣ:) or †*he shunned it*, or *avoided it, through dislike*, or *hatred*: (Mgh:) قذره and ↓ استقذره and تقذّر ↓ مِنْهُ are syn. [in this last, or a similar, sense]: (Lth:) and قَذِرَهُ, aor. ـَ, signifies ‡ *he disliked it*, or *hated it*, and *shunned it*, or *avoided it*: (TA:) and ↓ تَقَذَّرَتْ ‡ *she* (a woman) *shunned, avoided*, or *removed herself far from, unclean things*, or *foul actions*; *preserved herself therefrom*. (Ṣ.) It is said in a trad., قَذِرْتُ لَكُمْ جَوَّالَ القُرَى [*I dislike, for you, what goes round about the towns*, or *villages*], meaning, I dislike, for you, oxen and cows that eat filth; therefore do not ye eat them. (Mgh.) And El-'Ajjáj says

وَقَذَرِى مَا لَيْسَ بِمَقْذُورِ

‡[*And my disliking what was not disliked*], meaning, that he had come to dislike (يَقْذَرُ) the food which he did not dislike in his youth. (TA.)

2: see 1. — [قذّر also signifies *He fouled* a thing.]

4. اقذره *He found it to be unclean, dirty*, or *filthy*. (Mṣb.)

5: see 1, in three places. = [Also تقذّر *He became unclean, dirty*, or *filthy*. (So used in the L, Ḳ, art. نت.)]

10: see 1, in two places.

قَذْرٌ: see قَذِرٌ.

قَذَرٌ: see 1. — [As a simple subst., *Uncleanness, dirt*, or *filth*: and *an unclean, a dirty*, or *a filthy, thing*: pl. أَقْذَارٌ:] also, *dirt*, or *filth, which renders one legally impure*: (Az, Mṣb:) ↓ قَاذُورَةٌ is likewise used in the sense of قَذَرٌ: (Mṣb:) and [hence] both these words also signify ‡ *a foul action*: (TA, for this meaning of قَذَرٌ, accord. to an explanation of its pl. أَقْذَارٌ; and L, Mṣb, for the same meaning of قَاذُورَةٌ:) قَاذُورَةٌ is also explained as signifying *adultery*, or *fornication*, (Mṣb, Ḳ,) and *the like*: (Mṣb:) or this latter word signifies *anything that is deemed foul* (يُسْتَفْحَشُ), *and that ought to be shunned*, or *avoided*: (Mgh:) *an offence for which a punishment such as is termed* حَدّ *is inflicted*; *such as adultery*, or *fornication*, and *drinking* [*wine or the like*]: (IAth:) or *foul action*, and *evil speech*. (Khálid Ibn-Jembeh.) You say هُوَ يَتَنَزَّهُ عَنِ القَذَرِ, and ↓ الأَقْذَار, (Mṣb,) and ↓ القَاذُورَاتِ, (Ṣ,) [*He shuns, avoids*, or *removes himself far from, that which is unclean*, and *unclean things*, or *foul conduct*, and *foul actions*; *preserves himself therefrom*.] And اِجْتَنِبُوا القَاذُورَاتِ ↓ الَّتِى نَهَى اللّٰهُ عَنْهَا *Shun ye*, or *avoid ye, the foul actions, such as adultery*, or *fornication, and the like, which God hath forbidden*. (Mṣb.) = See also قَذِرٌ.

قَذِرٌ: see قَذِرٌ.

قَذِرٌ, (Lth, Ṣ, Mgh, Mṣb, Ḳ,) from قَذِرَ, (Lth,) and ↓ قَذُرٌ, (Lth, Ḳ,) from قَذُرَ, (Lth,) and ↓ قَذْرٌ and ↓ قَذَرٌ, (Ḳ,) [but the last has an intensive signification, as though meaning "dirt," or "filth," itself, (see عَرَّةٌ,)] A thing *unclean, dirty*, or *filthy*. (Ṣ, Mgh, Mṣb.)

قَذُرَةٌ A man *who shuns, avoids*, or *removes himself far from, causes of blame*; *who preserves himself therefrom*. (Ṣ, Ḳ, TA.) See also قَذُورٌ and مِقْذَرٌ.

قَذُورٌ ‡ A woman *who shuns, avoids*, or *removes herself far from, unclean things*, or *foul actions*. (Ṣ, Ḳ.) See also قَذُرَةٌ, and مِقْذَرٌ. — ‡ A woman *who shuns*, or *avoids, men*. (Ḳ.) See also قَاذُورَةٌ. — ‡ A she-camel *that lies down apart* (A'Obeyd, Ṣ, Ḳ) *from the other camels, retiring to a distance*, (A'Obeyd, Ṣ,) *and fleeing from them at the time of milking*; (TA;) like كَنُوفٌ, excepting that the كنوف does not retire to a distance: (A'Obeyd, Ṣ) or a she-camel *that does not come to the watering-trough or tank, to drink, until it is left to her unoccupied*; *that cuts herself off from the other camels*: (L, voce عَضَادٌ:) as also ↓ قَاذُورَةٌ: (Ḳ:) and so كَنُوفٌ. (TA voce صَرُومٌ.)

قَاذُورٌ: see قَاذُورَةٌ.

قَاذُورَةٌ: see قَذَرٌ, throughout. = † A man *foul in language*; (Mgh;) *evil in disposition*: (Mgh, Ḳ:) *one who cares not what he does or says*. (TA.) — † A *very jealous* man; syn. غَيُورٌ. (Lth, Ḳ.) — ‡ A man *who does not mix with*

others, (Ḳ,) or *who does not associate as a friend with others,* (Ṣ,) *because of the evilness of his disposition,* (Ṣ, Ḳ,) *nor alight with them;* (Ṣ;) as also قَذُورٌ and قَاذُورٌ (Ḳ) and ذُو قَاذُورَةٍ: (Ṣ, Ḳ:) or a man *who shuns, avoids,* or *removes himself far from, others, not sitting unless alone, nor alighting unless alone.* (A, TA.) See also قَذُورٌ. — *Dainty,* or *squeamish;* one *who dislikes and avoids a thing, and will not eat it:* (AO, M, Mgh, Ḳ:) the ة is added to give intensiveness to the signification: (TA:) or one *who dislikes* (يَتَقَذَّرُ) *everything that is unclean.* ('Abd-el-Wahhâb El-Kilâbee.) It is said of Mohammad, كَانَ قَاذُورَةً لَا يَأْكُلُ الدَّجَاجَ حَتَّى تُعْلَفَ *He was dainty; not eating the domestic fowl until it had been fed with vegetable food.* (Mgh, TA.)

مُقَذَّرٌ † One *whom others avoid,* or *shun:* (Ṣ, Ḳ:) occurring in a Hudhalee poem: (Ṣ:) or *i. q.* مُتَقَذِّرٌ [one *who shuns, avoids,* or *removes himself far from, unclean things,* or *foul actions; who preserves himself therefrom*]. (Ḳ.) See also قَذُورٌ, and قَذِرَةٌ.

مُقَذِّرٌ † One *who commits foul actions.* (TA, from a trad.)

مُتَقَذِّرٌ: see مُقَذَّرٌ.

قذع
قذف
قذل
قذم
قذى
See Supplement.

قر

1. قَرَّ بِالْمَكَانِ, (M, Mgh, Mṣb, Ḳ, &c.,) and فِيهِ, (Ṣ, M, Mgh,) first pers. قَرِرْتُ, (Ṣ,) aor. يَقَرُّ; (Ṣ, M, Mgh, Mṣb, Ḳ;) and first pers. قَرَرْتُ, (Ṣ, Mṣb, TA,) aor. يَقِرُّ; (Ṣ, M, Mṣb, Ḳ;) but the former is the more usual, or common; (M, TA;) inf. n. قَرَارٌ, (Ṣ, M, Mgh, Ḳ,) of both verbs, (Ṣ,) or this is a simple subst., (Mṣb,) and قُرُورٌ, (Ṣ, M, Ḳ,) of the former verb, (Ṣ,) and قَرٌّ (M, Mṣb, Ḳ) and تَقِرَّةٌ, (M, Ḳ,) which last is anomalous, (M,) and تَقْرَارَةٌ; (TA;) and اسْتَقَرَّ, (Ṣ, M, Mṣb, Ḳ,) بِهِ, (Mṣb,) or فِيهِ; (Ṣ;) and تَقَارَّ, (Ṣ, M, Ḳ,) originally تَقَارَرَ, (TA,) فِيهِ; (Ṣ, TA;) and تَقَرَّرَ; (TA;) [and اِقْتَرَّ, as appears from an ex. below;] *He,* or *it, settled; became firm, steady, fixed, settled,* or *established; became motionless, stationary, standing, quiet, still,* or *at rest; rested; remained; continued; resided; in the place;* syn. ثَبَتَ وَسَكَنَ, (Ḳ,) and تَمَكَّنَ [which, when said of a man, particularly implies being *in authority and power*]. (Mṣb.) [See also 4.] In the words of the Ḳur, [xxxiii. 33,] وَقِرْنَ فِى بُيُوتِكُنَّ, and وَقَرْنَ, [*And remain ye in your houses,* or *chambers,*] قِرْنَ and قَرْنَ are contractions of اِقْرِرْنَ and اِقْرَرْنَ like as ظِلْنَ and ظَلْنَ are contractions of اِظْلِلْنَ and اِظْلَلْنَ: (M, Bḍ,* TA:* [but see ظَلَّ:]) or قِرْنَ is from وَقَرَ, aor. يَقِرُ, inf. n. وَقَارٌ; (Bḍ, TA;*) and قَرْنَ from قَارَ, aor. يَقَارُ, signifying اِجْتَمَعَ. (Bḍ.) It is said in a proverb, اِبْدَأْهُمْ بِالصُّرَاخِ يَقِرُّوا [*Begin thou by crying out to them,* and *they will become still,* or *quiet;* or] begin thou by complaining of them, and they will be content to be still, or quiet. (TA.) [But see Freytag's Arab. Prov., i. 173, where, instead of يَقِرُّوا, we find يَفِرُّوا.] You also say فُلَانٌ مَا يَتَقَارُّ فِى مَكَانِهِ, i. e. مَا يَسْتَقِرُّ, [*Such a one does not rest,* or *remain, in his place*]. (Ṣ.) And it is said in a trad. of Aboo-Dharr, فَلَمْ أَتَقَارَّ أَنْ قُمْتُ *And I did not delay to rise,* or *stand up.* (TA.) You say also, of a woman, تَقِرُّ لِمَا يُصْنَعُ بِهَا (Ḳ) *She suffers quietly what is done to her,* such as the being kissed, &c. (Ḳ,* TA.) And اِقْتَرَّ مَآءُ الفَحْلِ فِى الرَّحِمِ *The seed of the stallion rested,* or *remained, in the womb* (Ṣ, Ḳ) of the she-camel; (Ḳ;) *i. q.* اِسْتَقَرَّ. (Ṣ, Ḳ.) See also قَرٌّ, and قَرَارٌ, below. — قَرَّ, (Ṣ, M, Mgh, Mṣb, Ḳ,) like لَبِسَ (Mgh) and تَعِبَ, (Mṣb,) [so that the second pers. is قَرِرْتَ,] aor. يَقَرُّ; (Lḥ, M, IḲṭṭ, Mgh, Mṣb, Ḳ;) and قَرَّ, like ضَرَبَ, (Mgh, Mṣb,) [so that the second pers. is قَرَرْتَ,] aor. يَقِرُّ; (M, IḲṭṭ, Mgh, Mṣb, Ḳ;) and قُرَّ, [second pers. قُرِرْتَ or قُرْتَ,] aor. يَقُرُّ; (Lḥ, M, Ḳ;) or, accord. to MF, Lḥ mentions the aors. ـُ and ـِ in his Nawádir; and IḲṭṭ, the three forms of aor., and so the author of the Ma'álim; but IḲṭṭ says, in his Kitáb el-Abniyeh, يَقَرُّ and يَقِرُّ, though he may have mentioned the three forms in another book; and accord. to what is stated [in the M and] in the L, Lḥ says يَقُرُّ and يَقَرُّ, which is a rare form; (TA;) [on which it should be remarked, that ISd, IḲṭṭ, and Mṭr, mention the form ـَ first, as though to indicate its being the more, or most, common;] inf. n. قَرٌّ, (Mṣb,) or قُرٌّ, (IḲṭṭ, TA,) or the latter is a simple subst.; (Mṣb;) *It* (the day, Lḥ, Ṣ, M, &c., and in like manner one says of the night, قَرَّتِ اللَّيْلَةُ, M) *was,* or *became, cold.* (Lḥ, Ṣ, M, &c.) — قُرَّ *He* (a man) *was,* or *became, affected,* or *smitten, by the cold.* But you do not say قَرَّهُ اللّٰهُ: instead of this you say أَقَرَّهُ. (M, Ḳ.) — It is said in a trad. respecting the war of the Moat, فَلَمَّا أَخْبَرْتُهُ خَبَرَ القَوْمِ وَقَرَرْتُ قُرِرْتُ, meaning, *And when I* [*acquainted him with the tidings of the people, and*] *became quiet, I experienced cold.* (TA.) [But perhaps the last word should be قُرِرْتُ.] — قَرَّتْ عَيْنُهُ, (Ṣ, M, IḲṭṭ, Mṣb, Ḳ,) of the measure فَعِلَتْ, (M,) like تَعِبَتْ, (Mṣb,) [second pers. قَرِرْتَ,] aor. يَقَرُّ, (Ṣ, M, IḲṭṭ, Ḳ,) which is the more usual form; (M;) and قَرَّتْ, like ضَرَبَتْ, (Mṣb,) [second pers. قَرَرْتَ,] aor. يَقِرُّ; (Ṣ, M, IḲṭṭ, Ḳ;) inf. n. قُرَّةٌ, (Th, M, Mṣb, Ḳ,) said by Th to be an inf. n., (M,) and قَرَّةٌ (M, Ḳ) and قُرُورٌ; (M, Mṣb, Ḳ;) ‡ *His eye was,* or *became, cool,* or *refrigerated,* or *refreshed; contr. of* سَخِنَتْ; (Ṣ, M;) wherefore some prefer that قَرَّتْ should be of the measure فَعِلَتْ, to agree in measure with its contr.: (M:) or *became cool,* &c., *by reason of happiness,* or *joy:* (Mṣb:) or *became cool,* &c., *and ceased to weep,* (M, Ḳ,) *and to feel hot with tears;* (M;) for the tear of happiness, or joy, is cool; and that of sorrow, or grief, is hot: (Ṣ:) [it may therefore be rendered, *his eye was,* or *became, unheated* by tears:] or it is from القَرَارُ, and means, *his eye, seeing that for which it longed, became at rest, and slept.* (M, Ḳ.*) You also say قَرِرْتُ بِهِ عَيْنًا, and قَرَرْتُ بِهِ عَيْنًا, inf. n., of both forms, قُرَّةٌ and قُرُورٌ, ‡ *I was,* or *became, cool,* or *refrigerated,* or *refreshed, in eye thereby.* (Ṣ.) See also 4. — قَرَّهُ, aor. يَقُرُّ, inf. n. قَرٌّ, *He poured it; poured it out,* or *forth;* namely, water: and *he poured it,* or *poured it out* or *forth, at once.* (TA.) You say قَرَّ عَلَيْهِ المَآءَ *He poured the water upon him.* (M, Ḳ.) And قَرَرْتُ عَلَى رَأْسِهِ ذَنُوبًا مِنْ مَآءٍ بَارِدٍ *I poured upon his head a bucket of cold water.* (Ṣ.) And قَرَّ المَآءَ فِى الإِنَآءِ *He poured the water into the vessel.* (TA.) — Hence, (TA,) قَرَّ الكَلَامَ فِى أُذُنِهِ, (Sh, M, Ḳ,) and الحَدِيثَ, (Ṣ,) aor. يَقُرُّ, (Sh, Ṣ, M,) inf. n. قَرٌّ, (Sh, Ṣ, M, Ḳ,) ‡ *He poured forth the speech,* or *discourse,* or *narration, into his ear:* (M, Ḳ:) or *he did as though he poured it into his ear:* (Ṣ:) or *he intrusted him with it:* (TA:) or *he spoke it secretly into his ear:* (M,* Ḳ,* TA:) or *he repeated it in his ear,* meaning the ear of a dumb man (أَبْكَم), *that he might understand it:* (IAạr:) or *he put his mouth to his ear and spoke loudly to him, as one does to a deaf man.* (Sh.)

2: see 4, in two places. — قَرَّرَهُ بِهِ, inf. n. تَقْرِيرٌ, *He made him to acknowledge,* or *confess, it.* (Ṣ.) You say قَرَّرَهُ بِالْحَقِّ, (Ṣ,) and عَلَى الحَقِّ, (M, Ḳ,) حَتَّى أَقَرَّ, (Ṣ,) *He made him to acknowledge the truth,* or *right,* or *due,* (Ṣ, M, Ḳ,) *so that he did acknowledge it.* (Ṣ.)

3. قَارَّهُ, inf. n. مُقَارَّةٌ, *He settled, became fixed* or *established* or *motionless* or *quiet* or *still* or *at rest, rested, remained,* or *continued, with him.* (Ṣ, Ḳ.) You say لَا أُقَارُّكَ عَلَى مَا أَنْتَ عَلَيْهِ *I will not settle,* &c., *with thee in the state in which thou art.* (TA.) And hence the saying of Ibn-Mes'ood, قَارُّوا الصَّلَاةَ, (Ṣ,* Ḳ,) from القَرَارُ, not from الوَقَارُ, (Ṣ,) meaning, *Be ye still, without motion, and without play, during prayer.* (TA.)

4. اقرّه, (Ṣ, M, Ḳ,) and قَرَّرَهُ, (M, Ḳ,) *He settled, fixed, established* or *confirmed, him,* or *it; rendered him,* or *it, motionless, quiet, still,* or *at rest; made him,* or *it, to rest, remain,* or *con-*

tinue; (Ṣ,* M,* Ḳ;) فِيهِ [*in it,* namely, a place, or the like], and عَلَيْهِ [*in it,* namely, a state, an office, or the like]. (M, Ḳ.) You say اقرّه فى مَكَانِهِ [*He settled, fixed, established,* or *confirmed,* &c., *him,* or *it, in his,* or *its, place*]. (Ṣ, Ḳ.) And مَا أَقَرَّنِى فِى هٰذَا البَلَدِ إِلَّا مَكَانُكَ [*Nothing fixed me in this country,* or *town,* &c., *but thy being* in it]. (TA.) And اقرّ الطَّيْرَ فِى وُكُرِهِ *He left the birds to rest in their nest.* (Mṣb.) And اقرّ العَامِلَ عَلَى عَمَلِهِ *He left the agent to rest,* [or *settled, fixed,* or *established, him,* or *made him to continue,* or *confirmed him,*] *in his agency.* (Mṣb.) [And اقرّهُ عَلَى قَوْلِهِ *He left him at rest in his assertion, undisturbed, unopposed,* or *uncontradicted; he confirmed him in it; he confessed him to be correct respecting it.* Thus the verb is used in the phrase اقرّهُ عَلَى ذٰلِكَ in the Expos. of the Jel., xxxviii. 22: and in many other instances.] You say also † قَرَّرَ الشَّىْءَ, inf. n. تَقْرِيرٌ, meaning, *He put the thing in its* قَرَار [or *resting-place*]. (Ṣ.) And قَرَّرْتُ عِنْدَهُ الخَبَرَ حَتَّى † اسْتَقَرَّ [*I established the information in his mind, so that it became established*]. (Ṣ.) And أَقْرَرْتُ هٰذَا الأَمْرَ, inf. n. تَقْرَارَةٌ and تَقِرَّةٌ, [both of which inf. ns. properly belong to the synonymous form قَرَّرْتُ, (as Lumsden has remarked, in his Arabic Grammar, page 241,) *I settled, fixed, established,* &c., *this thing,* or *affair;* or *I confirmed it.*] (Ṣ.) And it is said in a trad. of 'Othmán, أَقِرُّوا الأَنْفُسَ حَتَّى تَزْهَقَ *Make ye the souls* of the beasts which ye slaughter *to become at rest,* [and wait ye] *that they may depart,* and do not hasten to skin the beasts, nor to cut them in pieces. (TA.) And in a trad. of Aboo-Moosà, أُقِرَّتِ الصَّلَاةُ بِالْبِرِّ والزَّكَاةِ *Prayer is established and connected with* بِرّ *and* زكاة [i. e., *benevolent treatment of others* or *piety* or *obedience to God, and the giving of the alms required by the law*]. (TA.) — أَقْرَرْتُ الكَلَامَ لِفُلَانٍ *I explained the saying,* or *speech,* or *language, to such a one, so that he knew it.* (TA.) = أَقَرَّ *He became quiet and submissive.* (TA, from a trad.) = اقرّ بِهِ, (Ṣ, Mṣb,) inf. n. إِقْرَارٌ, (M, Ḳ,) *He acknowledged,* or *confessed, it,* (Ṣ, M, Mṣb, Ḳ,) namely, the truth, or a right, or due, (Ṣ, M, Ḳ,) or a thing. (Mṣb.) إِقْرَارٌ signifies The *affirming* a thing either *with the tongue* or *with the mind,* or *with both.* (El-Baṣáïr.) — [Hence, app.,] أَقَرَّتِ النَّاقَةُ, [as though signifying *The she-camel acknowledged,* or *confessed, herself to be pregnant;*] *the she-camel's pregnancy became apparent:* (IḲṭṭ, TA;) or *became established; became a positive fact:* (ISk, Ṣ, Ḳ:) or *the she-camel conceived; became pregnant.* (IAạr.) = اقرّ *He entered upon a time of cold.* (M, Ḳ.) — اقرّهُ ٱللّٰهُ, (inf. n. إِقْرَارٌ, Mṣb,) *God caused him to be affected,* or *smitten, by the cold.* (Ṣ,* M, Mṣb, Ḳ.) One does not say قَرَّهُ (M, Ḳ) — اقرّ ٱللّٰهُ عَيْنَهُ, (Ṣ, M, Mṣb, Ḳ,) and بِعَيْنِهِ, (M, Ḳ,) ‡ *God made his eye to become cool,* or *refrigerated,* or *refreshed,* (Mṣb, TA,) *by happiness,* or *joy,* in consequence of his having offspring, or of some other event: (Mṣb:) or *cooled his tears;* for the tear of happiness, or joy, is cool: (Aṣ:) or *gave him to such an extent that his eye became quiet* (حَتَّى تَقَرّ), *and was not raised towards him who was above him,* (Ṣ, TA,) or *towards that which was above it:* (L:) or *caused him to meet with that which contented him, so that his eye became quiet* (تَقَرّ) *in looking at other things;* an explanation approved and adopted by Abu-l-'Abbás: (L, TA:) or *caused his eye to sleep, by making him to meet with happiness,* or *joy, that dispelled his sleeplessness.* (Aboo-Ṭálib.) You say also يَقُرُّ بِعَيْنِى أَنْ أَرَاكَ [*It refreshes my eye,* &c., *to see thee*]. (TA.) See also 1.

5 and **6**: see **1**, first signification.

8: see **1**, first signification. = اِقْتَرَّ, (Ḳ,) or اقترّ بِٱلْقَرُورِ, (Ṣ,) or بِٱلْمَآءِ البَارِدِ, (M,) *He washed himself with cold water.* (Ṣ, M, Ḳ.)

10: see **1**, first signification, in three places; and see **4**. [— استقرّ often signifies *It was,* or *subsisted,* or *had being:* and hence مُسْتَقِرٌّ is frequently used or understood as a copula, often with بِ prefixed to the predicate; as is also يَسْتَقِرُّ; so that زَيْدٌ مُسْتَقِرٌّ عِنْدَكَ or يَسْتَقِرُّ عندك may mean *Zeyd is with thee;* as well as *Zeyd is residing,* &c., *with thee.* See, on this point, I'Aḳ, p. 58.) — Also, *It obtained,* or *held.*

R. Q. **1**. قَرْقَرَ, [inf. n. قَرْقَرَةٌ,] *It* (a man's belly) *sounded,* [or *rumbled,*] (Ṣ, TA,) by reason of hunger, or from some other cause. (TA.) Also said of a cloud, with thunder. (TA.) — *It* (wine, or beverage,) *sounded,* [or *gurgled,*] in a man's throat. (M, TA.) — *He laughed* (Ṣ, M, Ḳ) *in a certain manner,* (Ṣ,) *violently,* or *immoderately, and reiterating his voice in his throat:* (M, Ḳ:) or *he imitated the sounds of laughing:* (IḲṭṭ:) or قَرْقَرَ is *similar to* قَهْقَهَ. (Sh.) — *He* (a camel) *brayed,* (Ṣ, M, Ḳ,) *with a clear and reiterated voice:* (Ṣ, M:) or *brayed in the best manner:* (IḲṭṭ:) said only of a camel advanced in age: (Ṣ, in art. نقض:) قَرْقَرَةٌ is the inf. n., (Ṣ,* M, Ḳ,*) and the simple subst. is قَرْقَارٌ: (M, Ḳ:) and قَرَاقِرُ is pl. of the former of these ns. (Ṣ.) — قَرْقَرَتْ *It* (a pigeon, حَمَامَة,) [*cooed;* or] *uttered its cry:* (Ṣ, Ḳ:) or *uttered a kind of cry:* (M:) the inf. n. is قَرْقَرَةٌ and قَرْقَرِيرٌ, (Ṣ, M, Ḳ,) which latter IJ says is of the measure فَعْلَلِيل, thus making it a quadriliteral-radical word, (M,) and قِرْقَارٌ and قَرْقَارٌ, which last is a simple subst. as well as an inf. n., and so is قَرْقَرَةٌ. (El-Ḥasan Ibn-'Abd-Allah El-Kátib El-Iṣbahánee.) — *She* (a domestic hen) *uttered a reiterated cry,* or *cackling.* (Hr, M.)

قَرٌّ: see **1**, throughout. — يَوْمُ القَرِّ [*The day of resting;*] *the eleventh day of Dhu-l-Ḥijjeh;* (A'Obeyd;) *the first of the days called* أَيَّامُ التَّشْرِيقِ; (Mṣb;) *the day next after that called* يَوْمُ النَّحْرِ [or *the day of the sacrifice,* or *of the slaughtering of camels*]: (Ṣ, M, Mgh, Ḳ:) so called because the people on that day rest, or settle, in their abodes: (Ṣ, M, Mgh:) or because they rest on that day in [the valley of] Minè, (A'Obeyd, Kr, M, Mṣb, Ḳ,) after the fatigue of the three days immediately preceding. (A'Obeyd.) = يَوْمٌ قَرٌّ, (Ṣ, M, Mṣb, Ḳ,) the inf. n. being thus used as an epithet, (Mṣb,) and † قَارٌّ, (Ṣ, Mgh, Mṣb,) but the latter was disapproved by IAạr, (TA,) and † مَقْرُورٌ, (M, Ḳ,) and لَيْلَةٌ قَرَّةٌ, (Ṣ, M, Mṣb, Ḳ,) and † قَارَّةٌ, (Ṣ, Mṣb,) *A cold chill,* or *cool, day,* and *night:* (Ṣ, M, &c.:) and قُرٌّ is applied to anything as signifying *cold;* (TA;) [and so, app., † قَارٌّ, and perhaps † قَرُورٌ and † قَرِيرٌ]. [Hence,] القَرَّتَانِ [*The two cold times;*] *the morning and the evening.* (Ṣ, Ḳ.) A man being asked what had caused his teeth to fall out, he answered أَكْلُ الحَارِّ وَشُرْبُ † القَارِّ [*The eating what was hot, and drinking what was cold:* but he may have used قَارّ instead of قَرّ for the purpose of assimilation to حَارّ; and it seems that, when coupled or connected with حَارٌّ, قَارٌّ is more chaste than قَرٌّ]. (TA.) Respecting the saying وَلِّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا, see art. حر. = See also قُرٌّ.

قُرٌّ *i. q.* قَرَارٌ [q. v.] (Ṣ, M, Ḳ) *and* مُسْتَقَرٌّ (TA) [*and* مَقَرٌّ]. = Also, (Ṣ, M, Mgh, Mṣb, Ḳ,) and † قُرٌّ, (Lḥ, Ḳt,) which latter form, it is said, must be used in conjunction with [its contr.] حُرٌّ, for the sake of assimilation, (TA,) and † قِرٌّ, (Ḳt,) *Cold; coldness; chill; chilness; coolness;* syn. بَرْدٌ; (Ṣ, M, Mgh, Mṣb, Ḳ;) as also † قِرَّةٌ: (Ṣ:) or قُرٌّ signifies *cold;* &c., *in winter;* (M, Ḳ;) whereas بَرْدٌ is in winter and summer: (M:) and † قِرَّةٌ, *cold,* &c., *by which a man* (M, Ḳ) or *other creature,* (M,) *is affected,* or *smitten.* (M, Ḳ.) You say دَخَلُوا فِى القُرِّ *They entered upon the* [*time of*] *cold.* (M.) And لَاحَرَّ وَلَا قَرَّ *Neither heat nor cold.* (TA, from a trad.) And لَيْلَةٌ ذَاتُ † قِرَّةٍ *A night of cold.* (TA.) And اشَدُّ العَطَشِ حِرَّةٌ عَلَى † قِرَّةٍ (Ṣ) *The most severe of thirst is thirst in a cold day.* (Ṣ, art. حر.) And sometimes the Arabs said أَجِدُ حِرَّةً تَحْتَ † قِرَّةٍ (Ṣ) [*I experience*] *thirst in a cold day.* (ISd, in TA, art. حر.) [See this and other exs. in art. حر.) One says also ذَهَبَتْ † قِرَّتُهَا, [meaning قِرَّةُ العِلَّةِ,] *The time of its access,* or *coming,* meaning *of the access,* or *coming, of the disease,* [app., *of the shivering-fit* of an ague, (see عُرَوَآءُ,)] *departed:* the [pronoun] ها refers to [the word] العِلَّة. (Ṣ.)

قِرٌّ: see قُرٌّ.

قُرَّتَانِ : see قُرٌّ.

قُرَّةُ العَيْنِ signifies مَا قَرَّتْ بِهِ العَيْنُ ‡ [*That by which*, or *in consequence of which, the eye becomes cool*, or *refrigerated*, or *refreshed*; &c.; or *in consequence of which it becomes at rest, and sleeps*: see 1]. (M, Ḳ.) In the Ḳur, xxxii. 17, instead of قُرَّةِ أَعْيُنٍ, Aboo-Hureyreh reads قُرَّاتِ أَعْيُنٍ, as on the authority of the Prophet. (M.) You say also هُوَ فِى قُرَّةٍ مِنَ العَيْشِ ‡ *He is in a plentiful and pleasant state of life.* (TA.)

قُرَّةٌ : see قُرٌّ, throughout.

قَرَارٌ : see 1, first signification. — *A state of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence,* or *continuance*; (Mṣb, TA;) and so ↓ مُسْتَقَرٌّ, in the Ḳur, ii. 34, and vii. 23: (Bḍ, TA:) or in these two instances the latter is a n. of place. (Bḍ.) [Hence,] دَارُ القَرَارِ [Ḳur, xl. 42, *The abode of stability; the permanent abode;* i. e.,] *the world to come.* (TA, art. دور; &c.) = [*A place*, and *a time, of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence,* or *continuance; a resting-place;*] i. q. ↓ مُسْتَقَرٌّ (TA) [*and* ↓ مَقَرٌّ *and* ↓ قُرٌّ]. (Ṣ, M, Ḳ.) Exs. صَارَ الأَمْرُ إِلَى قَرَارِهِ, and ↓ مُسْتَقَرِّهِ, [*The thing*, or *affair, came to its place*, or *time, of settledness*, &c.; or the meaning may be, *to its state of settledness*, &c.; the explanation is] *came to its end, and became settled, fixed*, &c. (M, TA.) And وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَهَا ↓ [Ḳur, xxxvi. 38,] *And the sun runneth to a place, and time, beyond which it doth not pass*: or *to a term appointed for it*: (TA:) or *to a determined limit, where its revolution ends*; likened to the مستقرّ of a traveller, when he ends his journey: or *to the middle of the sky*; for it there seems to pause: or *to its state of settledness*, &c., *according to a special path*: or *to its appointed end in one of the different places of rising and setting which it has on different days*: or *to the end of its course, in the desolate part of the world*: and accord. to other readings, لَا مُسْتَقَرَّ لَهَا, and لَا مُسْتَقَرٌّ لَهَا, meaning, *it has no rest*; for it is always in motion. (Bḍ.) And لِكُلِّ نَبَإٍ مُسْتَقَرٌّ ↓ [Ḳur, vi. 66,] *To every prophecy is a term* [for its fulfilment], which ye shall see in the present world and in the world to come. (TA.) And ↓ مَقَرُّ الرَّحِمِ *The extreme part of the womb; the resting-place* (مُسْتَقَرّ) *of the fœtus therein.* (M, Ḳ.) It is said in the Ḳur, [vi. 98,] فَمُسْتَقَرٌّ ↓ وَمُسْتَوْدَعٌ, meaning, *And* ye have *a resting-place in the womb, and a depository* [*in the spermatic sources*] *in the back*: but some read فَمُسْتَقِرٌّ ↓ وَمُسْتَوْدَعٌ, meaning, *and* [there is] *such as is yet remaining in the womb*, or *such as is established in the present world, in existence, and such as is deposited in the back, not yet created*: or *and* there is of you *such as remains among the living, and such as is deposited in the earth* [*among the dead*]: (M, TA:) or *such as hath been born and hath appeared upon the earth, and such as is in the womb*: (Lth, TA:) or *such as yet remains in the back, and such as is deposited in the womb.* (TA.) You say also, أَذْكَرَنِى ↓ المَقَارَّ المُقَدَّسَةَ [*He*, or *it, reminded me of the consecrated places of abode*: مَقَارٌّ is pl. of ↓ مَقَرٌّ]. (TA.) And one says, on the occasion of a calamity befalling, ↓ صَابَتْ بِقُرٍّ, (Ṣ, Z, M,*) or ↓ وَقَعَتْ بِقُرٍّ, (Ḳ,) meaning, *It* (the calamity, الشِّدَّةُ, Ṣ) *became* [or *fell*] *in its* قَرَار [or *settled* or *fixed place*, or *in the place where it should remain*:] (Ṣ, Ḳ:) or *the thing came to its* قَرَار: (M:) or *it fell in its place*: (Z:) or *it fell where it ought*: (Th:) and sometimes they said ↓ وَقَعَتْ بِقُرِّهَا [*it fell in its settled* or *fixed place*, &c.]: (Ṣ:) and وَقَعَ الأَمْرُ ↓ بِقُرِّهِ, i. e. ↓ بِمُسْتَقَرِّهِ [*the thing fell in the place where it did*, or *should, rest*, or *remain*]: (Aṣ:) and one says to a man who seeks blood-revenge, when he meets the slayer of his relation, ↓ وَقَعْتَ بِقُرِّكَ *thy heart has met that which it looked for.* (TA.) ↓ بِقُحَاحِ قُرِّكَ, and ↓ لَقَدْ وَقَعْتُ بِقُرِّكَ, also means *I have become acquainted with all that thou knowest, nothing thereof being hidden from me.* (Ibn-Buzurj, in TA, art. قح.) One says also, [in threatening another,] لَأُلْجِئَنَّكَ إِلَى قُرِّ قَرَارِكَ; a prov., meaning, الى أَصْلِكَ وَجَهْدِكَ [i. e. *I will assuredly impel thee*, or *drive thee, against thy will, to the utmost point to which thou canst go*, or *be brought* or *reduced*; and, *constrain thee to do thine utmost*]. (JK. [Or the meaning is, *I will assuredly impel thee*, or *drive thee, against thy will, to the place that thou deservest*: or, *to the place where thou shalt remain*: or, *to thy grave*: or, *to thy worst and lowest state* or *condition*: see Freytag's Arab. Prov. ii. 450.]) — *A region, or place, of fixed abode;* i. q. مُسْتَقَرٌّ مِنَ الأَرْضِ: (Ṣ:) *a region, district, or tract, of cities, towns, or villages, and of cultivated land*; syn. حَضَرٌ. (TA.) Hence, أَهْلُ القَرَارِ [*The people residing in such a region*]: and hence, قَرَارِىٌّ, q. v. (TA.) [Hence, ↓ مُسْتَقَرُّ المُلْكِ وَغَيْرِهِ *The seat of regal power, &c.*] — *I. q.* مَا قُرَّ فِيهِ, (as in a copy of the M,) or ما قُرَّ فيه, (as in copies of the Ḳ,) i. e., ما قُرّ فيه الماء (TA, written without any syll. signs,) [app. meaning, *A place in which water has remained*, or *been poured*]; as also ↓ قَرَارَةٌ: (M, Ḳ:) *a depressed piece of ground*; as also the latter word: (M, Ḳ:) or the latter is applied to *any depressed piece of ground into which water pours and where it remains*; and such ground is fertile, if the soil be soft: (AḤn, M:) and to *a round tract of level*, or *level and depressed, ground*: (IAạr, Ṣ:) and to *a low meadow*: (TA:) and to *a small pool of water left by a torrent*: (TA, art. ثعجر:) and the former of the two words is also explained as signifying *a depressed place where water rests*: so in the Ḳur, xxiii. 52: and *a place where water rests in a meadow*: (TA:) and it is also a pl., [or rather a coll. gen. n.,] of which the sing. [or n. un.] is ↓ قَرَارَةٌ: (Aṣ, M:) and قَرَارٌ is applied to *low grounds* because water rests in them. (ISh,) Ibn-'Abbás, mentioning 'Alee, said, عِلْمِى إِلَى عِلْمِهِ كَالقَرَارَةِ فِى المُثْعَنْجَرِ *My knowledge compared to his knowledge is like the small pool of water left by a torrent, placed by the side of the* [*main deep*, or] *middle of the sea.* (Ḳ,* TA, art. ثعجر.) — [The *bottom* of the sea, &c.]

قَرُورٌ A woman *who suffers quietly what is done to her*, (M, Ḳ,) or *who does not prevent the hand of him who feels her, as though she remained quiet to suffer what was done to her*, (TA,) *not repelling him who kisses her nor him who entices her to gratify his lust*, (M, Ḳ, TA,) *nor shunning that which induces suspicion.* (TA.) = *Cold water* (Ṣ, Ḳ) *with which one washes himself.* (Ṣ.) (It seems to be an epithet in which the quality of a subst. predominates.)

رَجُلٌ قَرِيرُ العَيْنِ ‡ *A man whose eye is cool, refrigerated*, or *refreshed*: (Ṣ:) or *whose eye is cool, &c., and ceases to weep*: or *whose eye sees that for which it has longed* [*and becomes at rest and sleeps*]. (Ḳ.) [See 1.] And عَيْنٌ قَرِيرَةٌ, and ↓ قَارَّةٌ, ‡ [*An eye that is cool, &c.*] (M, Ḳ.)

قِرِّيَّةٌ The *stomach*, or *triple stomach*, or the *crop*, or *craw*, of a bird; syn. حَوْصَلَةٌ; (Ṣ, Ḳ;) like جِرِّيَّةٌ (Ṣ) [and جِرِّيئَةٌ].

قَرَارَةٌ : see the last division of what is given above under قَرَارٌ.

قَرَارِىٌّ, from قَرَارٌ, because he who is so called remains in the dwellings, (TA,) *An inhabitant of a region, district, or tract, of cities, towns*, or *villages, and of cultivated land, who does not go in search of pasture*: (Ḳ:) *a tailor*: (IAạr, Ṣ, Ḳ:) *a butcher*: or *any workman* or *artificer*. (Ḳ.) The vulgar use it in the present day as an intensive epithet; saying خَيَّاطٌ قَرَارِىٌّ, and نَجَّارٌ قَرَارِىٌّ, (TA,) meaning *a clever tailor*, and *a clever carpenter*; and in like manner, قُرْقَارِىٌّ. (IbrD.)

قَرْقَرَةٌ :
قُرْقُورٌ : } see R. Q. 1; the first and last in two places.
قَرْقَارِ :

قُرْقُورٌ *A long ship* or *boat*: (Ṣ, Ḳ:) or *a great ship* or *boat*: (Ḳ:) pl. قَرَاقِيرُ. (TA.)

قَارٌّ [act. part. n. of قَرَّ, q. v.] You say فُلَانٌ قَارٌّ *Such a one is quiet*, or *still*, or *at rest*. (TA.) = See also قُرٌّ and قَرِيرٌ.

قَارُورَةٌ [*A flask, bottle*, or, as it generally signifies in the present day, *phial*;] the *thing in which wine*, or *beverage, &c.*, (M,) or *in which wine*, or *beverage, and the like*, (Ḳ,) *rests*, or *remains*: (M, Ḳ:) or it is *of glass*, (Ṣ, M, Ḳ,) only; (M, Ḳ;) *a kind of vessel of glass*: (Mṣb:) pl. قَوَارِيرُ. (Ṣ, &c.) The dim. is قُوَيْرِيرَةٌ. (TA.) قَوَارِيرَ قَوَارِيرَ مِنْ فِضَّةٍ, in the Ḳur, [lxxvi. 15 and 16,] is said by some learned men to mean *Vessels*, [*vessels*,] *white as silver and clear as* قوارير.

[See also art. نضّ.] An ا is added by some to the final قواريرَ [of verse 15] in order that the ends of the verses may be similar. (M.) — *A receptacle for fresh, or dried, dates;* also called قَوْصَرَّةٌ. (Mṣb.) — ‡ The *black of the eye; the part, of the eye, that is surrounded by the white:*" (M, Ḳ:) as being likened to قارورة of glass, because of its clearness, and because the observer sees his image in it. (M, TA.) [See an ex. in a verse cited in the first paragraph of art. سلب.] — ‡ *A woman,* or *wife;* as also قَوْصَرَّةٌ: (Az, Mṣb:) called by the former appellation because the child, or the seed, rests in her womb, as a thing rests in a vessel, and as being likened to a vessel of glass because of her weakness. (Mṣb.) Hence the words [of Moḥammad] in a trad., رُوَيْدَكَ رِفْقًا بِٱلْقَوَارِيرِ [*Go thou leisurely: act gently with the* قَوَارِير]: women being here likened to قوارير of glass because of their weakness of purpose, and their fickleness; for such vessels are soon broken and cannot be restored to soundness: meaning, that the man thus addressed, named أَنْجَشَة (Anjesheh), [a freedman of Moḥammad,] should not raise his voice and sing in driving the camels, for fear of the women's having their desires excited by what they heard; or for fear that the camels, hearing the singing, should go quickly, and jolt and fatigue the riders. (TA.)

مَقَرٌّ: see قَرَارٌ, in three places.

مُقِرٌّ A she-camel *whose pregnancy is established:* (TA:) or *that has condensed and retained the seed of the stallion in her womb,* (M, Ḳ,) *and not ejected it:* (M:) or *that has conceived,* or *become pregnant.* (IAar.) See 4.

مَقْرُورٌ *Affected,* or *smitten, by the cold:* (Ṣ, M, Ḳ:) from أَقَرَّهُ ٱللّٰهُ, contr. to rule; as though formed from قُرَّ. (Ṣ.) [It seems that J was not acquainted with the form قُرَّ, which is mentioned in the M and Ḳ, or that he did not allow it.] — See also قُرّ.

مُسْتَقَرٌّ: } see قَرَارٌ; *the former in several places:*
مُسْتَقِرٌّ: } — and for the latter, see 10.

قرا

1. قَرَأَ الشَّىْءَ, [aor. ـَ,] inf. n. قُرْآنٌ, *He collected together the thing; put it,* or *drew it, together;* (Ṣ, O, Ḳ, TA;) *part to part,* or *portion to portion.* (Ṣ, O, TA.) [This seems to be generally regarded as the primary signification.] — Hence the saying of the Arabs, مَا قَرَأَتْ هٰذِهِ ٱلنَّاقَةُ سَلًى قَطُّ and مَا قَرَأَتْ جَنِينًا, meaning *This she-camel has not contracted her womb upon a young one:* (Ṣ, O, TA:) but most say that the meaning is, *her womb has not comprised,* or *enclosed, a fœtus:* or the former saying means *she has not borne a fœtus:* accord. to AHeyth, this same saying and مَا قَرَأَتْ مَلْقُوحًا are both said to mean, by some, *she has not borne in her womb a young one, ever:* and by some, *she has not let fall a young one, ever;* i. e. *she has not been pregnant:* and accord. to ISh, one says, ضَرَبَ ٱلْفَحْلُ ٱلنَّاقَةَ عَلَى غَيْرِ قُرْءٍ ✝ [which seems to mean *The stallion covered the she-camel without her bringing forth,* or *becoming pregnant;* for he adds that قرء الناقة means ضعتها ; app. ضَعْتُهَا or ضَعَتُهَا; but I have not found ضَعْةٌ nor ضَعَةٌ among the inf. ns. of وَضَعَتْ meaning "she brought forth;" and I rather think that the right reading is ضَبْعَتُهَا or ضَبَعُهَا, and that the meaning therefore is, *without her inclining,* or *being desirous:* see 10, third sentence; and see [قُرْءُ ٱلْفَرَسِ]: and there is another saying; that لَمْ تَقْرَأْ جَنِينًا means *She has not,* or *did not, cast forth a fœtus, or a young one.* (TA.) One says also, of the she-camel, (Ḳ, TA,) and of the ewe, or she-goat, (TA,) قَرَأَتْ, alone, meaning *She became pregnant:* (Ḳ, TA:) and likewise, of the pregnant [in general], or of the she-camel, accord. to different copies of the Ḳ, (TA,) meaning *she brought forth:* (Ḳ, TA:) ISh says that قَرَأَتْ is used in relation to a she-camel; and ✝ أَقْرَأَتْ, in relation to a woman: [each, app., in the former sense and in the latter:] and that one says ✝ نَاقَةٌ قَارِئٌ; pl. نُوقٌ قَوَارِئُ. (TA.) — See also 4. ═ قَرَأَ ٱلْكِتَابَ, (Ṣ, O, Mṣb,* Ḳ,*) and بِهِ, (Mṣb,* Ḳ,) the verb being trans. by itself and by means of بِ, or this particle is redundant, (Mṣb,) and sometimes the ء is suppressed, so that one says [قَرَى and] قَرَيْتُ &c., (TA,) aor. ـَ and ـُ, (Ḳ,) the latter aor. on the authority of Ez-Zejjájee, as is said in the L, but generally ignored, (TA,) inf. n. قِرَآءَةٌ and قُرْآنٌ (Ṣ, O, Mṣb, Ḳ) and قَرْءٌ, (Mṣb, Ḳ,) this last mentioned by Az; (Mṣb;) and ✝ اِقْتَرَأَهُ; (Ḳ;) *He read* [*the book,* or *Scripture*], or *recited* [*it*]: (Ḳ, TA:) or قَرَأْتُ ٱلْقُرْآنَ means [properly, or etymologically, accord. to some,] *I uttered* [*the words of*] *the Ḳur-án in a state of combination* [or *uninterruptedly*]; (O, TA;) as Ḳṭr is related to have said: (O:) [or قَرَأَ as used in a case of this kind app. signifies properly *he read,* or *recited,* the Scripture *chanting;* like as أَنْشَدَ properly signifies "he recited" poetry "chanting with a high voice:" (for Scripture and poetry are usually chanted:) then, *he read,* or *recited,* anything *in any manner,* without, or from, or in, a book.] It is said in a trad., مَنْ أَرَادَ أَنْ يَقْرَأَ ٱلْقُرْآنَ غَضًّا كَمَا أُنْزِلَ فَلْيَقْرَأْهُ قِرَآءَةَ ٱبْنِ أُمِّ عَبْدٍ [He who desires to read, or recite, *the Ḳur-án freshly, like as it was revealed, let him read,* or *recite, it in the manner of Ibn-Umm-'Abd*]; meaning فَلْيُرَتِّلْ كَتَرْتِيلِهِ [properly, *let him read,* or *recite, in a leisurely manner, with distinct utterance, and with moderation;* but conventionally, *let him chant, in a peculiar, distinct, and leisurely, manner; like as he did*]: or يُحْزِنْ كَتَحْزِينِهِ [*let him read,* or *recite, with a slender and plaintive voice, like as he did*]: or يَحْدُرْهُ كَحَدْرِهِ [*let him read it,* or *recite it, quickly, like as he did*]. (O.) And in a trad. of I'Ab, it is said, كَانَ لَا يَقْرَأُ فِى ٱلظُّهْرِ وَٱلْعَصْرِ, meaning *He used not to recite* [the Ḳur-án] *aloud in the* [prayers of the] *noon and the* [period of the afternoon called the] عَصْر: or *he used not to make himself to hear his reciting:* as though he heard persons reciting and making themselves and those near them to hear. (TA.) The saying, in the Ḳur [lxxv. 17 and 18], إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَٱتَّبِعْ قُرْآنَهُ means *Verily on us is the collecting thereof* [i. e. of the Ḳur-án] *and the reciting thereof; and when we recite it, then follow thou the reciting thereof:* or, accord. to I'Ab, *and when we explain it to thee, then do thou according to that which we have explained to thee:* (Ṣ, O, TA:) or the meaning [signified and implied] is, *verily on us is the collecting thereof* in thy mind, *and the fixing the recitation thereof on thy tongue; and when we recite it* to thee by the tongue of Gabriel, *then follow thou the reciting thereof,* and often recur therein so that it may become firmly rooted in thy understanding: (Bḍ:) [therefore قُرْآنَهُ in the former instance means *the teaching* thee *to recite it;* and thus we may explain the assertion that] قَرَأَ and ✝ أَقْرَأَ are syn. in like manner as are عَلَا قِرْنَهُ and اِسْتَعْلَاهُ. (Sb, TA.) See 4. قَرَأَ عَلَيْهِ means *He read,* or *recited, to him* the Ḳur-án, &c., [*as a teacher,* or *an informant;* (as is shown by phrases in the Ḳur xxvi. 199 and lxxxiv. 21;) like تَلَا عَلَيْهِ: and also, as a conventional and post-classical phrase,] *as a pupil,* or *learner, to his sheykh,* or *preceptor.* (L.) قَرَأَ عَلَيْهِ ٱلسَّلَامَ and ✝ أَقْرَأَهُ ٱلسَّلَامَ are syn., (Ṣ, O, Mṣb, Ḳ, TA,) signifying *He conveyed,* or *delivered, to him the salutation:* or the latter phrase is not used unless the salutation is written: (Ḳ, TA:) or belongs to a particular dial.; and is used when the salutation is written, meaning *he made him to read the salutation:* (AHát, TA:) the aor. of the verb in the former phrase is ـَ, and the inf. n. is قِرَآءَةٌ: Aṣ says that the making that verb trans. by itself is a mistake; therefore one should not say اِقْرَأْهُ ٱلسَّلَامَ [meaning *Convey thou,* or *deliver thou, to him, salutation*]. (Mṣb.) — See also 5. ═ And see 4, first quarter.

2. قَرَّأَتْ جَارِيَةً *She kept at her abode a girl,* or *young woman, until she should menstruate, in order to find if she were free from pregnancy.* (Aboo-'Amr Ibn-El-'Alà, Ṣ, O.) And قُرِّئَتْ *She was kept in confinement* [*for the purpose above mentioned,* or] *in order that the termination of her menstruations might be waited for,* or *awaited,* (Ḳ,) or *until the termination of her* عِدَّة [q. v.]. (TA.)

3. قَارَأَهُ, (O, Ḳ,) inf. n. مُقَارَأَةٌ and قِرَآءٌ, (Ḳ,) *He read,* or *studied, with him, each of them teaching the other.* (O, Ḳ.) — It is said of the [ch. of the Ḳur-án entitled] سُورَةُ ٱلْأَحْزَابِ, as Ibn-Háshim related that trad., إِنْ كَانَتْ لَتُقَارِئُ سُورَةَ ٱلْبَقَرَةِ أَوْ هِىَ أَطْوَلُ i. e. [*Verily* (إِنْ) being here a contraction of إِنَّ as in the Ḳur xvii. 75 and 78 &c.)] *it was equal as to the time required to read it,* or *to recite it, to* [that which is entitled] *the* سورة *of the* بقرة [*or it was longer*]: but most

related it as commencing with the words ان كانت لَتُوَارِى. (TA.)

4. اقرأت, said of a woman: see 1, former half. Said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) *She retained the seed of the male in her womb:* (K, TA:) and when this is the case, one says that she is فِى قُرُوئِهَا, which is anomalous, for ▼ فِى قِرَائِهَا; (TA in the present art.;) meaning *in the first period of her pregnancy, before its becoming apparent,* or *manifest.* (TA in art. قرو.) [And accord. to Freytag, (app. in the phrase أَقْرَأَتْ سَمًّا,) the verb is expl. in the Kitáb el-Addád as said of a serpent, meaning *It retained* poison *for the space of a month.*] — Also, said of a woman, *She menstruated:* and *she became pure from the menstrual discharge:* (S, O,* Msb, K, TA:) and so ▼ قَرَأَتْ, in both of these senses, (Msb, TA,) aor. َ, inf. n. قَرْءٌ; (Msb;) or in the former sense; (Akh, S, K;) and [accordingly] one says, قَرَأَتْ حَيْضَةً أَوْ حَيْضَتَيْنِ [so in copies of the S, agreeably with what immediately precedes, but in one of my copies of the S and in the O and TA, أَقْرَأَتْ, meaning, *she menstruated once or twice*]; (S, O,* TA;*) and قَرَأَتْ signifies *she saw the blood* [*of the menses* app. *for the first time*]: (TA:) and أَقْرَأَتْ signifies *she became one who had the menstrual discharge.* (Akh, S, O, TA.) [Accord. to Zj, as I gather from the TA, the second of the significations in the sentence immediately preceding is from the collection of the blood in the womb: in the opinion of IAth, it and the first signification are from relation to time: but I rather incline to think that the converse of this is the case, and that hence are deduced several other meanings here following.] — اقرأت الرِّيَاحُ (S, K) *The winds blew,* (K,) or *began* [*to blow*], (S,) *in their time,* or *season.* (S, K.) — اقرأ (said of a man, O, TA) *He reverted,* or *turned back,* (O, K, TA,) from his journey. (O, TA.) And *He returned* (K, TA) from his journey. (TA.) — And *He,* or *it, approached,* or *drew near.* (K.) You say, أَقْرَأْتُ مِنْ أَهْلِى *I approached,* or *drew near to, my family.* (O.) And أَقْرَأَتْ حَاجَتُكَ *Thy object of want approached,* or *drew near;* or *has approached,* &c. (S, O.) — And *It set,* (K, TA,) said of a star: or *the time of its setting came,* or *drew near.* (TA.) أَقْرَأَتِ النُّجُومُ signifies *The stars set:* (O:) — and also (O) *The stars delayed* [*to bring*] *their rain.* (S, O.) — And اقرأ is also *syn. with* أَخَّرَ, (K, TA,) in the phrase اقرأ حَاجَتَهُ [*He postponed,* or *delayed, the object of his want:*] (TA:) and, (K, TA,) as some say, (TA,) *syn. with* اِسْتَأْخَرَ [*He,* or *it, was,* or *became, behind, backward, late,* &c.:] (K, TA:) [but it should be observed that أَخَّرَ is often intrans., and syn. with اِسْتَأْخَرَ; therefore one signification may possibly in this instance be meant by both: such, however, is not the case accord. to SM, as has been shown above, and as is further shown by his saying,] perhaps the saying of the author of the K, that it is syn. with أَخَّرَ, may have been taken from the phrase أَعَتَّمْتَ قِرَاكَ أَمْ أَقْرَأْتَهُ i. e. *Hast thou withheld thy entertainment for the guest,* or *guests, or hast thou postponed it?* but his explanation is obviously loose and defective. (TA.) — أَقْرَأْتُ فِى الشِّعْرِ is from الأَقْرَآءُ [pl. of القَرْءُ or القُرْءُ]: hence it seems to mean *I rhymed,* or *versified:* compare أَرْجَزَ from الرَّجَزُ, and أَرْمَلَ from الرَّمَلُ, &c.]. (O. [See also 8.]) = أَقْرَأَهُ, (L, K, TA,) inf. n. إِقْرَآءٌ, (TA,) *He* (a sheykh, or preceptor, L, TA) *made him,* or *taught him, to read,* or *recite;* (L, K, TA;) [and so ▼ قَرَّأَهُ, inf. n. قُرْآنٌ, as shown before:] see 1, last quarter. One says, أَقْرَأَهُ القُرْآنَ (S, O, L, TA) and الحَدِيثَ (L, TA) *He made him,* or *taught him, to read,* or *recite, the Kur-án* and *the tradition.* (L, TA.) Hence أَقْرَأَهُ السَّلَامَ: (AHát, TA:) see 1, near the end. — See also what next follows.

5. تقرّأ *He devoted himself to religious exercises* [and particularly *to the reading,* or *reciting, of the Kur-án*]; (S, K;) as also ▼ قَرَأَ; (O, TA;) and ▼ اقرأ: (K, TA:) and *i. q.* تَفَقَّهَ [i. e. *he learned knowledge,* or *science;* or particularly الفِقْه, meaning *the science of the law.* (K.)

8: see 1, former half. [After the mention of اقتراهُ as syn. with قَرَأَهُ, it is added in the TA, يقال اقترأت في الشعر, in which اقترأت is evidently a mistranscription; and not attributable to the copyist, but to the author, of the TA, for the whole sentence is misplaced.]

10. استقرأ الأَشْيَآءَ, (Msb,) or استقرى الاشياء, (TA in art. قرو,) [both probably correct, as dial. vars.,] *He investigated the* أَقْرَآء [or *modes,* or *manners of being,* (pl. of ▼ قَرْءٌ or قُرْءٌ, and of قُرُوٌّ,)] *of the things, for acquiring a knowledge of their conditions and properties.* (Msb in this art., and TA in art. قرو.) [And one says also, استقرأ الكِتَابَ, meaning *He investigated the book to find some particular thing.*] — And استقرأ الجَمَلُ النَّاقَةَ *The he-camel left the she-camel* (تَارِكًا [in the CK and in my MS. copy of the K بارِكًا]) *in order that he might see whether she had conceived or not:* (S, K:) [or *whether she were in her state of desire:* for SM adds, after stating that this is from AO,] as long as the وديق [i. e. وَدِيق, an epithet which seems to be properly applied to a female solid-hoofed animal, but here app. applied to a she-camel,] is in her وديق [a mistranscription for وِدَاق or a noun cognate therewith], one says of her, ▼ هِىَ فِى قُرْئِهَا and أَقْرَائِهَا. (TA. [See also 1, first quarter; and see قُرْءُ الفَرَسِ.]) = And استقرأهُ signifies *He desired,* or *demanded, of him that he should read,* or *recite.* (MA, TA.)

قَرْءٌ (S, Mgh, O, Msb, K, &c.) and ▼ قُرْءٌ, (Mgh, Msb, K,) or the latter is a simple subst. and the former is an inf. n., (Msb,) *A menstruation:* and *a state of purity from the menstrual discharge:* (S, Mgh, O, Msb, K, &c.:) thus having two contr. meanings: (S, O, K:) said by IAth to have the latter meaning accord. to Esh-Sháfi'ee and the people of El-Hijáz, and the former meaning accord. to Aboo-Haneefeh and the people of El-'Irák: (TA:) and *a time;* (AA, S, Mgh, O, K;) and so ▼ قَارِئٌ; (S, Mgh, O;) as in the sayings, هَبَّتِ الرِّيحُ لِقَرْئِهَا and ▼ لِقَارِئِهَا *The wind blew at its time;* (Kt, Mgh;) and this is the primary signification (IAth, Mgh, O) accord. to AA [and some others]; (Mgh;) whence [accord. to them] the first and second of the meanings mentioned above: (Kt, S, IAth, Mgh, O:) and قَرْءٌ signifies also the *termination of a menstruation:* and some say, the *period between two menstruations:* (S:) accord. to Zj, it means the *collecting of the blood in the womb;* which is only in the case of becoming pure from menstruation: (TA:) the pl. is أَقْرَآءٌ and قُرُوْءٌ and أَقْرُؤٌ, (S, O, Msb, K,) the last of which [as also properly the first] is a pl. of pauc.; (S, O, Msb;) or when قَرْءٌ or ▼ قُرْءٌ has the first of the meanings assigned to it above the pl. is أَقْرَآءٌ, and when it has the second thereof the pl. is قُرُوْءٌ: (K:) respecting the phrase ثَلٰثَةَ قُرُوْءٍ in the Kur [ii. 228], As says, it should by rule be ثَلٰثَةَ أَقْرُؤٍ: (Msb, TA:) the grammarians say that it is for ثَلٰثَةً مِنَ القُرُوْءِ; thus in the L: (TA:) or they say that it is for ثَلٰثَةَ أَقْرُؤٍ مِنَ القُرُوْءِ: but some of them say that it is allowable to use a pl. of mult. in relation to three and more as far as ten [inclusively] without [the necessity of] rendering the phrase otherwise in grammatical analysis. (Msb.) — [Hence,] *A rhyme:* (Z, K, TA:) أَقْرَآءٌ (Z, O, TA) and قُرُوْءٌ (O) signifying the *rhymes* of verses; (Z, O, TA;) which terminate like as do the اقراء of the states of purity from menstruation; (Z, TA;) [i. e., they are thus called] because they terminate, and limit, the verses: (O:) and أَقْرَآءُ الشِّعْرِ signifies also the *several modes,* or *manners,* or *species,* (IAth, O, K, TA,) and *metres,* (IAth, TA,) and *scopes,* (K,* TA,) of verse, or poetry: (IAth, O, K, TA:) the sing. is قَرْءٌ (O, TA) and ▼ قُرْءٌ, and some say ▼ قِرْءٌ also, and ▼ قَرِىْءٌ and قَرِىٌّ, and some say that it is قَرْوٌ [q. v.] with و: and the pl. of قَرِىٌّ is [also] أَقْرِيَةٌ [a pl. of pauc.]. (TA.) One says, هٰذَا الشِّعْرُ عَلَى قَرْءِ هٰذَا الشِّعْرِ i. e. *This poetry is according to the mode,* or *manner,* &c., *of this poetry.* (O.) See also 10, first sentence. — Also *A periodical festival;* syn. عِيدٌ. (TA.) — And *A fever* [app. *an intermittent,* or *a periodically-recurrent, fever*]. (TA.) — And *i. q.* غَائِبٌ [app. meaning *A thing becoming absent,* or *unapparent,* or *setting,* like a star: see 4]. (TA.) — And قُرْءُ الفَرَسِ means *The days of the mare's desiring the stallion:* or, *of her being covered:* one says فِى أَقْرَائِهَا and هِىَ فِى قُرْئِهَا [*She is in her days of desiring* &c.]. (TA.) See also 1, first quarter; and see 10, third sentence.

قُرْءٌ: see the next preceding paragraph, in two places.

قِرْءٌ: see قَرْءٌ, last quarter: — and see also the paragraph here following.

قِرْأَةٌ The وَبَآء [by which is here meant the *common*, or *general, disease*] (Aṣ, Ṣ, O, Ḳ) of a country; (Ṣ, O;) of which it is said that when a person has come to that country and remained in it fifteen nights [or days, accord. to one of my copies of the Ṣ,] the قِرْأَة thereof quits him; or, as the people of El-Ḥijáz say, its قِرَة; meaning that if he be affected with a malady after that, it will not be from the وَبَآء [or قِرْأَة] of the country: (Aṣ, Ṣ, O;) and it is also termed ↓ قُرْءٌ. (TA. [But I think it not improbable that this last word may have originated in a mistranscription of قِرْءٌ.]) — See also 4, second sentence.

الْقُرْآنُ is said by some of the erudite to be originally an inf. n. of قَرَأْتُ الشَّىْءَ meaning "I collected together the thing," or of قَرَأْتُ الكِتَابَ meaning "I read, or recited, the book, or Scripture;" and then conventionally applied to signify *The Book of God that was revealed to Mohammad:* (Kull:) it is [also expl. as signifying] *the revelation*, (Ḳ, TA,) meaning *that which is termed* العَزِيز [*the mighty*, or *inimitable*, &c.], *which is read*, or *recited, and written in books*, or *volumes:* (TA:) used as a subst., and unrestrictedly, it is applied in the language of the law to *the substance itself* [*whereof the Ḳur-án consists*], and lexically to *the alphabetical letters* [*in which it is written*] for these are what are read; as when one says, كَتَبْتُ القُرْآنَ [*I wrote the Ḳur-án*], and مَسِسْتُهُ [*I touched it*]: (Mṣb:) [and without the article ال, it is applied to *any portion of the Ḳur-án:*] accord. to AO, (Ṣ,) and Zj, (TA,) it is thus called because it collects and comprises the سُوَر [or chapters]: (Ṣ, O, TA:) and IAth says that the original meaning of the word is *the collection;* and that the قُرْآن is so called because it has collected the histories [of the prophets &c.], and commands and prohibitions, and promises and threats, [and the like is said in the O,] and the آيَات [i. e. verses, or signs], and the سُوَر [or chapters]: but Ismá'eel Ibn-Ḳusṭanṭeen, to whom, as a disciple to his preceptor, Esh-Sháfi'ee read, or recited, the Ḳur-án, is related on the latter's authority to have said that القُرَانُ is a subst., and with hemz, and not taken from قَرَأْتُ, but is a name for *the Book of God*, like التَّوْرَاةُ [the Book of the Law revealed to Moses] and الإِنْجِيلُ [the Gospel]: and it is related that Aboo-'Amr Ibn-El-'Alà used to pronounce القران without hemz [like many others, but it is, and always has been, pronounced by most with hemz]. (TA.) — It is also applied to *The divinely appointed act of prayer* (الصَّلَاةُ) because it comprises recitation [of words of the Ḳur-án]. (IAth, TA.)

قُرْئِىٌّ: see قُرْءٌ, last quarter.

قَرَّآءٌ *A good reader* or *reciter* [*of the Ḳur-án*]: pl. قَرَّآؤُونَ: it has no broken pl. (Ḳ, TA.)

قُرَّآءٌ, (Ṣ, O, Ḳ,) an epithet applied to a man and to a woman, (Fr, TA,) and ↓ قَارِئٌ and ↓ مُتَقَرِّئٌ, (Ḳ,) *A devotee;* or *one who devotes himself* [and in the case of the first of these epithets *herself*] *to religious exercises* [and particularly *to the reading*, or *reciting, of the Ḳur-án*]: (Ṣ, O, Ḳ:) pl. قُرَّاؤُونَ (Ṣ, Ḳ) and قَرَارِئُ, (Ḳ, TA,) [in the CḲ قَرارِئُ and] *in a* MS copy of the Ḳ قَوَارِئُ, which might be a pl. of قَارِئٌ; and in the L قَرَائِئُ. (TA.) And قُرَّآءٌ is sometimes a pl. of قَارِئٌ. (Ṣ.)

قَارِئٌ as an epithet applied to a she-camel; pl. قَوَارِئُ: see 1, former half. — Also *Reading*, or *reciting*, the Ḳur-án [&c.]; or *a reader*, or *reciter*, thereof: (Ḳ, TA:) and sometimes the ء is suppressed, so that one says قَارٍ: (TA:) pl. قَرَأَةٌ and قُرَّآءٌ (Ṣ, O, Mṣb, Ḳ) and قَارِئُونَ. (Mṣb, Ḳ.) — And *syn. with* قُرَّآءٌ, q. v. (Ḳ.) — See also قُرْءٌ, first quarter, in two places. — هٰذَا وَقْتُ قَارِئِ الرِّيحِ means *This is the time of the blowing of the wind.* (TA.) — It is also said to signify The *top*, or *upper part*, of a قَصْر [or pavilion, &c.]. (O.)

أَقْرَؤُكُمْ, occurring in a trad., may mean *He, of you, who reads*, or *recites*, [*the Ḳur-án*] *most:* or it may mean, *who is most sound in his knowledge of the Ḳur-án, and who retains it most in his memory.* (Ibn-Ketheer, TA.)

مُقْرِئٌ [thus without ة] *Menstruating:* (Ṣ, Mṣb:) and also *being pure from the menstrual discharge.* (Mṣb.) — And *One who makes*, or *teaches*, another or others *to read*, or *recite*, (Ṣ, TA,) the Ḳur-án [&c.]. (Ṣ.)

مُقْرَأَةٌ One *whose termination of her menstruations is waited for*, or *awaited* (Ḳ.) [See the verb.]

صَحِيفَةٌ مَقْرُوءَةٌ, (Ḳ, TA,) the only form of the latter word allowed by Ks and Fr, (TA,) and مَقْرُوَّةٌ and مَقْرِيَّةٌ, (Ḳ, TA,) which are extr., except in the dial. of those who say قَرَيْتُ [for قَرَأْتُ], (TA,) [*A writing read.*]

مُتَقَرِّئٌ: see قُرَّآءٌ.

قرب

1. قَرُبَ, aor. ـُ, inf. n. قُرْبٌ (Ṣ, Mgh, O, Mṣb*) and قُرْبَةٌ and قَرَابَةٌ and قُرْبَى (Mgh, Mṣb) and مَقْرَبَةٌ, (Mgh,) [to which may be added some other syns. mentioned below with قُرْبٌ and قَرَابَةٌ,] *It*, and *he, was*, or *became, near;* (Ṣ, Mgh, O;) syn. دَنَا; (Ṣ, O;) *contr. of* بَعُدَ: (Mgh:) or قُرْبٌ is *in place*, and قُرْبَةٌ is *in station*, or *grade*, or *rank*, and قَرَابَةٌ and قُرْبَى are *in* الرَّحِم [meaning *relationship*, or *relationship by the female side*]; (Mgh, Mṣb, TA;) or, accord. to the T, قَرَابَةٌ is *in* النَّسَب [app. *relationship in a general sense*], and قُرْبَى is *in* الرَّحِم [app. as meaning *relationship by the female side*]: (TA:) You say, قَرُبَ مِنْهُ, (A, MA, Mṣb, Ḳ,) and إِلَيْهِ (A;) and قَرِبَهُ, (Ṣ, MA, O, Ḳ,) aor. ـَ; (Ṣ, Ḳ;) inf. n. (of the former verb, Mṣb) قُرْبٌ, (Mṣb, Ḳ,) or قُرْبٌ and قُرْبَةٌ &c. as above, (Mṣb,) or قُرْبٌ and مَقْرَبَةٌ and مَقْرُبَةٌ; (MA;) and (of the latter verb, Ṣ, MA, O) قِرْبَانٌ (Ṣ, MA, O, Ḳ) and قُرْبَانٌ; (Ḳ;) *he* (a man, Ṣ, O) *was*, or *became, near to it;* (Ṣ, A, MA, O, Ḳ;) syn. دَنَا: (Ṣ, A, O, Ḳ:) or the former verb means thus; but when one says لَا تَقْرَبْ كَذَا with fet-ḥ to the ر, the meaning is, *occupy not thyself with doing such a thing:* (MF, TA, &c.:) or قَرِبْتُ الأَمْرَ, aor. ـَ, and قَرَبْتُهُ, aor. ـُ, i. e., like تَعِبَ and like قَتَلَ, inf. n. قِرْبَانٌ, signifies *I did the thing*, or *affair;* or *I was*, or *became, near*, or *I approached, to it*, or *to doing it* [or *to doing something with it* or *to it*]: an ex. of the former meaning is the saying [in the Ḳur xvii. 34], لَا تَقْرَبُوا الزِّنَا [*Commit not ye fornication*, or *adultery;* or, accord. to some, this is an ex. of the latter meaning]; and hence one says, قَرِبْتُ المَرْأَةَ, inf. n. قِرْبَانٌ, a metonymical phrase, meaning *I compressed the woman:* and an ex. of the latter meaning is the saying, لَا تَقْرَبُوا الحِمَى i. e. لَا تَدْنُوا مِنْهُ [meaning *Approach not ye to doing*, or *to entering upon, the thing*, or *place, that is prohibited*, or *interdicted*]. (Mṣb.) And the Arabs say, of a man, when a thing has disquieted, or disturbed, and grieved, him, أَخَذَهُ مَا قَرُبَ وَمَا بَعُدَ, as though meaning † *He became*, or *has become, disquieted by reason of near and remote circumstances of his case:* (O:) or *recent and old griefs took hold upon him.* (Mgh in art. قدم. [See art. بعد.]) دَنَا مِنِّى وَقَرُبَ is expl. by Zj as meaning *He drew near to me and drew nearer.* (T in art. دنو: see 5 in that art.) [And several other verbs belonging to this art. are syn., or nearly so, with قَرُبَ or with قَرِبَ in senses expl. above. Thus ↓ اقرب is *syn. with* قَرُبَ in the first of the senses expl. above, like as أَدْنَى is with دَنَا, for its inf. n.] الإِقْرَابُ signifies الدُّنُوُّ. (TA.) ↓ اقترب, also, is *syn. with* قَرُبَ in the first of the senses expl. above; (MA;) [i. e.] it is *syn. with* دَنَا: (Mṣb:) or it is *syn. with* ↓ تقارب, (Ṣ, O, Ḳ, TA,) signifying *he, or it, drew near;* (TA;) thus ↓ وَاقْتَرَبَ الوَعْدُ [in the Ḳur xxi. 97] signifies تقارب [meaning *And the fulfilment of the promise shall draw near*]: (Ṣ, O, TA:) and you say, اقترب مِنِّى [meaning *He drew near to me*]: (A:) it is also said that is has a more particular signification than قَرُبَ; for it denotes intensiveness in القُرْب; thus says Ibn-'Arafeh; probably meaning that it denotes labour and difficulty in the accomplishment of the act. (MF, TA.) ↓ تقرّب [likewise] is *syn. with* [قَرُبَ, i. e.] دَنَا, in the phrase تقرّب مِنْهُ: (O: [see قَرُبَ مِنْهُ:]) or it signifies *he drew near*, or *approached, by little and little*, (تَدَنَّى,) to a thing. (TA.) And ↓ قارب الشَّىْءَ, (ISd, TA,) or الأَمْرَ, (Mṣb,) [like قَرِبَهُ in many instances,] signifies *He was*, or *became, near*, or *he approached, to the thing*, or *affair*, or *to doing*

it. (ISd, Mṣb, TA.) — قَرُبَ, aor. ـُ , inf. n. قُرْبٌ signifies also † He formed an opinion that was near to certainty. (MF.) — In the phrase قَرِبَتِ الشَّمْسُ لِلْمَغِيبِ [meaning The sun was, or became, near to setting], like كَرَبَت, the ق is asserted by Yaakoob to be a substitute for ك. (TA.) = قَرَبَ, aor. ـُ , inf. n. قِرَابَةٌ, He (a man) journeyed to water, there being between him and it a night's journey. (Ṣ, O.) [See also أَقْرَبَ القَوْمُ. Or,] accord. to Lth, you say, قَرَبُوا, aor. ـُ , inf. n. قُرْبٌ [q. v.], meaning They, after pasturing their camels in the tract between them and the watering-place, and journeying on during a part of the time until there remained between them and the water a night, or an evening, hastened in their course. (TA.) And قَرَبَ الإِبِلَ [in some copies of the Ḳ الإِبِلَ and in others الإِبِلُ], aor. ـُ , inf. n. قِرَابَةٌ; thus in the Ḳ; but accord. to Th, قَرَبَتِ الإِبِلُ, aor. ـُ , inf. n. قُرْبٌ; (TA;) i. e. The camels journeyed by night in order to arrive at the water on the morrow: (Ḳ,* TA:) and [a man says, of himself,] قَرَبْتُ, aor. ـُ , inf. n. قِرَابَةٌ. (TA.) — And قَرَبْتُ المَآءَ, aor. ـُ , inf. n. قُرْبٌ, so in the Fṣ [of Th, meaning I journeyed to the water by night in order to reach it on the following morning]. (TA.) [Or] you say, قَرَبُوا المَآءَ, meaning They sought, or sought to attain, the water. (A.) — And [hence] one says, فُلَانٌ يَقْرُبُ حَاجَتَهُ, meaning † Such a one seeks, or seeks to attain, the object of his want; from the seeking, or seeking to attain, the water: and hence the saying, in a trad., وَإِنْ نَقْرُبُ بِذٰلِكَ إِلَّا أَنْ نَحْمَدَ ٱللّٰهَ † We not seeking thereby [aught] save our praising God: thus expl. by El-Khattábee. (Az, TA.) [Hence, also,] one says قَدْ قَرَبَ أَمْرًا لَا أَدْرِى مَا هُوَ ‡ [He has sought to accomplish an affair, I know not what it is]: (A, O:*) and فُلَانٌ يَقْرُبُ أَمْرًا لَا يَسْهُلُ لَهُ ‡ [Such a one seeks to accomplish an affair that will not be easy to him]. (A.) فُلَانٌ يَقْرُبُ أَمْرًا means † Such a one seeks, desires, or aims at, [the accomplishment of] an affair, when he does a deed, or says a saying, with that object. (T, O, TA.) = قَرَبَ السَّيْفَ, (Ṣ, O,) inf. n. قَرْبٌ; (Ḳ;) and ↓ اقربهُ, (O,) inf. n. إِقْرَابٌ; (Ḳ;) He put the sword into the قِرَاب [q. v.]: (Ṣ, O, Ḳ:) or the former, (accord. to the Ḳ,) or ↓ the latter, (accord. to the Ṣ and TA,) he made for the sword a قِرَاب: (Ṣ, Ḳ, TA:) or ↓ the latter has both of these significations: (O:) or the former verb is said of a sword or of a knife in the former sense; and in like manner ↓ the latter verb in the latter sense: or the former phrase signifies he made for the sword a قِرَاب; and ↓ the latter phrase, he put the sword into its قِرَاب: and one says, ↓ قرّب قِرَابًا and ↓ اقربهُ, meaning he made a قِرَاب. (TA.) = قَرْبٌ [as an inf. n. of which the verb is قَرَبَ] also signifies The feeding a guest with the أَقْرَاب (O, Ḳ, TA) meaning flanks [of an animal or of animals, pl. of قُرْبٌ or قُرُبٌ]. (TA.) = And قَرِبَ, (O, Ḳ,) with kesr to the ر, (O,) like فَرِحَ, (Ḳ,) [aor. ـَ , inf. n. app. قَرَبٌ,] He (a man, TA) had a complaint (O, Ḳ) of his قُرْب or قُرُب, (Ḳ,) [i. e.] of his flank; (O;) as also ↓ قرّب, (O,* Ḳ, [in the former this verb is only indicated by the mention of its inf. n.,]) inf. n. تَقْرِيبٌ. (O, Ḳ.)

2. قرّبهُ, inf. n. تَقْرِيبٌ, He made, or caused, to be, or become, near, caused to approach, or brought, or drew, near, him, or it. (Ṣ, O, Mṣb.*) [Hence the phrase قَرَّبَ ٱللّٰهُ دَارَكَ, which see in what follows.] — [And hence, He made him to be a near associate; he made him an object of, or took him into, favour: and (agreeably with an explanation of the pass. in the Ḥam p. 184) he made him, or rendered him, an object of honour.] One says, قَرَّبَهُ مِنْهُ meaning He (a king, or a governor, or prince, [or any other person who was either a superior or an equal,]) made him to be to him a قُرْبَان, i. e. [a near associate, or] a consessor, or a particular, or special, associate or companion [&c.: see قُرْبَان]. (TA.) — قرّبهُ إِلَيْهِمْ, in the Ḳur li. 27, means He presented it, or offered it, to them: (Jel:) or he placed it, or put it, before them. (Bḍ.) And one says also, قرّب خَصْمَهُ إِلَى السُّلْطَانِ [He brought, or placed, his adversary before the Sultán]. (Mgh in art. رفع.) And ↓ قرّب لِلّٰهِ قُرْبَانًا [He offered, or presented, to God, an offering, or oblation]. (Ṣ, O: in the Mṣb, إِلَى ٱللّٰهِ.) — حَيَّا وَقَرَّبَ, (A, O,) inf. n. تَقْرِيبٌ, (Ḳ,) signifies ‡ He said, حَيَّاكَ ٱللّٰهُ وَقَرَّبَ دَارَكَ [May God preserve thee alive, or prolong thy life, and make thine abode to be near]: (A, O, Ḳ:) one says thus of a host to a visitor. (TA.) — And التَّقْرِيبُ signifies also The denoting nearness. (Mughnee and Ḳ* voce أَوْ, and Kull pp. 82 and 83 and 124.) Thus what is termed تَصْغِيرُ التَّقْرِيبِ [The diminutive denoting nearness] is such as occurs in the saying, دَارِى قُبَيْلَ المَسْجِدِ ["My house is a little before the mosque"]. (Kull p. 124.) — And The advancing an argument in such a manner as renders the desired conclusion a necessary consequence. (MF.) — And A certain sort of عَدْو [or running] (Ṣ, O, Ḳ) of a horse: (Ṣ, O:) one says, of a horse, قرّب, inf. n. تَقْرِيبٌ, (Ṣ, A, O,) meaning he raised his fore legs together and put them down together (Ṣ, O, Ḳ*) in running: (Ṣ, O:) or he ran [as though] pelting the ground [with his hoofs]: (AZ, TA:) and it is also said of other animals than the horse: but not of the camel: (MF:) [one sort of] التقريب is [a rate] less than الحُضْرُ; (Ṣ, A, O;) and more than الخَبَبُ: (El-Ámidee, MF:) there are two sorts of تقريب, called أَعْلَى [which is a gallop] and أَدْنَى [which is a canter]: (Ṣ, O:) the former is termed الثَّعْلَبِيَّةُ; and the latter, الإِرْخَآءُ. (TA.) = See also 1, near the end, in two places.

3. قَارَبَهُ, inf. n. مُقَارَبَةٌ [and قِرَابٌ], I was, or became, near to him, or it; contr. of بَاعَدَهُ. (Mṣb.) See 1, near the middle of the paragraph. — One says of a vessel, (Ṣ, O, Ḳ,) قَارَبَ أَنْ يَمْتَلِئَ (Ṣ, O) or قارب الاِمْتِلَآءَ (Ḳ) [It was, or became, near to being full]: قارب [thus used] is the verb from قُرْبَانٌ [q. v.], and قَرُبَ is not used in its stead. (Sb, TA.) And one says also, قارب مِلْأَهُ [It was, or became, nearly equal, or it nearly amounted, to what would fill it]. (Mṣb.) And قارب قَدْرَهُ [It was, or became, nearly equal, or equivalent, to its quantity, or amount; or it was, or became, nearly equivalent to it]. (Ḳ, TA.) [And hence the term أَفْعَالُ المُقَارَبَةِ The verbs of appropinquation; as كَادَ &c.] — قارب الخَطْوَ He made the stepping to be contracted; syn. دَانَاهُ; (AZ, Ḳ, TA;) [i. e. he made short steps: made his steps to be near together;] said of a horse. (TA.) And قارب كَلَامَهُ [He made the several portions of his speech, i. e. he made his words, to be near together; so that it means he uttered his speech rapidly]. (Ḳ in art. وط; &c.) And قارب بين الكَلِمَةِ وَالكَلِمَةِ فِى التَّسْبِيحِ [He made the words to follow one another nearly, or to be near together, in the act of praise, or the like.] (M in art. دنو.) And قَارَبْتُ بَيْنَ الأَمْرَيْنِ i. q. دَانَيْتُ [I made the two affairs, or events, to be nearly uninterrupted]. (T, Ṣ, Mṣb, all in art. دنو.) — قاربهُ also signifies He thought him, or it, to be near. (Ḥam p. 634.) And قارب الأَمْرَ He thought the thing. (MF.) — And He interchanged with him good, or pleasing, speech. (O, Ḳ, TA.) — And قارب فِى الأَمْرِ He pursued the right, or just, or middle, course, neither exceeding it nor falling short of it, in the affair. (O,* Ḳ,* TA.) — And قَارَبْتُهُ فِى البَيْعِ [app. meaning, in like manner, I pursued a middle course with him in selling, or buying, with respect to the price demanded or offered, neither exceeding what was just nor falling short of it], (Ṣ, O,) inf. n. مُقَارَبَةٌ. (Ṣ.) — مُقَارَبَةٌ and قِرَابٌ signify also The raising the leg [or legs, of a woman,] for the purpose of جِمَاع. (Ḳ.)

4: see 1, second quarter. — [Hence,] أَقْرَبَتْ, (Ṣ, A, O, Ḳ,) said of the pregnant, (A, TA,) or of a woman, and of a mare, and of a ewe or goat, (Ṣ, O, TA,) and also of an ass, (Lth, TA,) but [app.] not [properly] of a camel, (Lth, Ṣ,* O,* TA,) [though it is sometimes said of a camel, as in the Ṣ and O voce عَمُوس, and in the O and Ḳ in art. فلك,] She was, or became, near to bringing forth. (Lth, Ṣ, A, O, Ḳ.) — And اقرب said of a colt, and of a young camel, (Ḳ, TA,) &c., (TA,) He was, or became, near to the age of shedding his central incisors; (Ḳ, TA;) and likewise, to that of shedding other teeth. (TA.) — And He nearly filled a vessel. (Ṣ, O, Ḳ.) — لَأُقَرِّبَنَّكُمْ صَلَاةَ رَسُولِ ٱللّٰهِ occurs in a trad. of Aboo-Hureyreh, meaning I will indeed perform to you the like of, or what will be nearly the same as, the praying of the Apostle of God.

(TA.) — اقرب الإِبِلَ *He made the camels to journey by night in order to arrive at the water on the morrow:* (O,* Ḳ, TA:) or اقربوا إِبِلَهُمْ *They, after pasturing them in the tract between them and the watering-place, and journeying on during a part of the time until there remained between them and the water a night,* or *an evening, hastened their camels.* (Lth, TA.) — And اقرب القَوْمُ *The people,* or *party, became persons whose camels were performing a journey such as is termed* قَرَبٌ: the part. n. is [said to be] ▼قارب, not مُقْرِبٌ: (Aṣ, Ṣ, O:) the former of these is said by A'Obeyd to be anomalous: (Ṣ, O:) [but see قَرَبٌ, which is expl. as having almost exactly the same meaning as that which is in this instance assigned to اقرب. And it is also mentioned in the TA, app. on the authority of AA, that the same phrase and the same anomalous part. n. are used when the people's camels are مُتَقَارِبَة (which means *few,* or *near together*): but I think that this word is a mistake of a copyist, for قَوَارِبُ: see قَارِبٌ.] = See also 1, last quarter, in six places.

5: see 1, near the middle of the paragraph. — [Hence] one says to his companion, urging him, تَقَرَّبْ, meaning ‡ *Advance thou,* or *come forward:* (A, TA:) or تَقَرَّبْ يَا رَجُلُ, meaning *hasten, O man.* (Aṣ, O, L, Ḳ, TA.) Only the imperative mood in this sense is said to be used. (MF, TA.) — And [hence, also,] تقرّب signifies *He rendered himself near,* or *allied himself,* [*drew near,* or *ingratiated himself,*] *by affection and friendship.* (TA, voce تَنَسَّبَ. [In this sense it is trans. by means of مِنْ.]) And *He applied himself with gentleness,* or *courtesy, to obtain access,* or *nearness,* to a man, *by means of some act performed for that purpose,* or *by right.* (TA. [In this sense it is trans. by means of إِلَى.]) And one says, تقرّب مِنَ ٱللّٰهِ [*He drew near unto God*] *by prayer* or *the like,* and *righteous actions:* and تقرّب ٱللّٰهُ مِنْهُ [*God drew near unto him*] *by beneficence towards him.* (TA.) And تقرّب بِهِ إِلَى ٱللّٰهِ, (Ṣ, A, O, Mṣb, Ḳ,*) inf. n. تَقَرُّبٌ and تِقِرَّابٌ, (O, Ḳ,) the latter [of a rare form] like تِحِمَّالٌ and تِكِلَّامٌ and تِمِلَّاقٌ, (O,) *He sought thereby nearness, to bring himself near, to draw near,* or *to approach, unto God;* or *to advance himself in the favour of God:* (Ṣ, Ḳ,* TA:) and فَعَلَهُ تَقَرُّبًا إِلَيْهِ [*He did it by way of seeking nearness, &c., to Him*]. (A.) = تقرّب also signifies *He* (a man, O) *put his hand upon his* قُرْب (O, Ḳ, TA) i. e. his *flank,* (O, TA,) *in walking;* or, as some say, *hastening,* or *going quickly.* (TA.)

6. تقاربوا *They were,* or *became,* or *drew, near, one to another:* (Ṣ,* A,* Mṣb:) you say تقاربوا and ▼اقتربوا [both app. signifying the same, like تخاصموا and اختصموا, and تخالطوا and اختلطوا, and تشاركوا and اشتركوا, &c.]. (A.) — See also 1, second quarter. — تقاربت إِبِلُهُ means ‡ *His camels became few,* [because drawing near together,] (A, O, Ḳ, TA,) *and* (as is also said of other things, TA) *declined,* or *became reduced to a bad state.* (O,* Ḳ,* TA.) — And [for the like reason, because of its becoming dense,] تقارب is said of seed-produce, or standing corn or the like, meaning † *It became nearly ripe.* (O, Ḳ, TA.) — And hence [accord. to some], إِذَا تَقَارَبَ الزَّمَانُ † [*When the time becomes contracted*], occurring in a trad., expl. in art. زمن, q. v. (TA.)

8: see 1, second quarter, in two places: — and see also 6.

10. استقربهُ [contr. of استبعدهُ]. One says, هُوَ يَسْتَقْرِبُ البَعِيدَ [*He reckons near that which is remote*]. (A, Mṣb.)

قُرْبٌ [mentioned in the first sentence of this art. as an inf. n.] is the *contr. of* بُعْدٌ: (Ṣ, O:) [used as a simple subst., it signifies *Nearness,* and] it is said to be [properly, or primarily,] *in respect of place;* [i. e. *vicinity;*] as distinguished from قُرْبَةٌ &c. (Mṣb, TA.) You say, إِنَّ قُرْبَكَ زَيْدًا [*Verily Zeyd is in thy vicinity;* i. e., *near thee in respect of place*]; but not إِنَّ بُعْدَكَ زَيْدًا; because قُرْب is more capable of being used as an adv. n. of place than بُعْد: in like manner they said also ▼هُوَ قُرَابَتَكَ, meaning [*He is in thy vicinity;* i. e.,] *near thee in respect of place.* (Sb, TA. [See also قَرِيبٌ.]) [And بِالقُرْبِ مِنْهُ is a phrase of frequent occurrence, meaning *In the vicinity of,* or *near in respect of place to, him,* or *it.*] And one says, تَنَاوَلَهُ مِنْ قُرْبٍ and ▼مِنْ قَرِيبٍ [*He took it,* or *took it with his hand, from a near place* or *spot*]. (A, Mṣb.) And رَأَيْتُهُ مِنْ قُرْبٍ [and ▼مِنْ قَرِيبٍ *I saw him,* or *it, from a near place* or *spot,* or *from within a short distance*]. (Ṣ in art. امر; &c.) — It is also syn. with ▼قُرَابٌ [signifying *Nearness in respect of time*] as used in the saying افْعَلْ ذٰلِكَ بِقُرَابٍ [i. e. *Do thou that soon;* like as one says, عَنْ قَرِيبٍ▼]: (Ḳ, TA:) accord. to the Ḳ, the word قراب in this case is like سَحَاب: but it is said in a prov., الفِرَارُ بِقِرَابٍ ▼ أَكْيَسُ, thus in the Ṣ, or, as some relate it, ▼بِقُرَابٍ; and IB says, J has cited this prov. [next] after the قِرَاب of the sword, but should have said that القُرَاب is also syn. with القُرْب, and should then have adduced the prov. as an ex. meaning *The fleeing soon* in eagerness of desire for safety [*is more,* or *most, shrewd*]: (TA:) [this rendering, however, requires consideration; for, accord. to Meyd, who gives only the reading بِقِرَابٍ, the meaning of the prov. is, that he who flees with the ▼قِرَاب (by which is meant the scabbard) when the sword has passed away from his possession is more shrewd than he who causes, or suffers, the قراب also to pass away from him: in Freytag's Arab Prov. ii. 210, both of these explanations are given; but قريب is there erroneously put for قُرْب.] — See also قَرَابَةٌ. — It is also a pl. of قَرِيبٌ [q. v.]. (TA in art. زلف.) = قُرْبٌ also, and ▼قُرُبٌ, (Ṣ, O, Ḳ,) the former of which is the original, (TA,) signify The خَاصِرَة [or *flank*]: (O, Ḳ:) or [the *part*] *from the* شَاكِلَة [which is syn., or nearly so, with خَاصِرَة,] *to the* مَرَاقّ [or *soft parts*] *of the belly:* (Ṣ, O, Ḳ:) and likewise *from the* رُفْغ [generally meaning *groin*] *to the armpit, on each side:* (TA:) [properly used in relation to a horse:] sometimes metaphorically used in relation to a she-camel, and to an ass [meaning a wild ass, and also to a man: see 5, last sentence]: (TA:) pl. أَقْرَابٌ; (T, Ṣ, O, Ḳ;) which is also used in the place of the dual. (T, TA.)

قَرَبٌ [mentioned in the latter half of the first paragraph of this art. as an inf. n.] is [said to be] a subst., signifying *A journey to water when it is a night's journey distant:* or, as Aṣ said, on the authority of an Arab of the desert, (Ṣ, O,) *a journey by night in order to arrive at the water on the morrow;* (Ṣ, O, Ḳ;) and so ▼قِرَابَةٌ [which is also mentioned as an inf. n. in the latter half of the first paragraph of this art.]; (Ḳ;) a journey by night in order to arrive at the water on the second following day being called طَلَقٌ: (Ṣ, O:) and the *seeking water by night:* or, *when it is not more than a night's journey distant:* or the *first day in which one journeys to water when it is two days distant;* the second day being called طَلَقٌ: (Ḳ: [but the converse seems to be the truth, being asserted by several of the highest authorities, and agreeable with the derivation of each of the two words: see طَلَقٌ:]) or the *night after which, in the morning, one arrives at the water:* (TA:) and لَيْلَةُ القَرَبِ is *the night in which people with their camels hasten to the water in a journey such as is termed* قَرَبٌ بَصْبَاصٌ; this latter term being applied to signify *a people's letting their camels pasture while they are journeying towards water; and when there remains an evening between them and the water, hastening towards it:* (Ṣ, O:) or, as is said on the authority of Aṣ, لَيْلَةُ القَرَبِ is *the second night after the pastor has turned the faces of his camels towards the water, and so left them to pasture;* this second night being the night of hard driving; and the first night being called لَيْلَةُ الطَّلَقِ: accord. to AA, [the journey called] القَرَبُ is [*the journey to water*] *during three days,* or *more.* (TA.) And [hence] القَرَبُ is used to signify *What is a night's journey distant.* (Ṣ in art. نوب, in explanation of a verse cited in that art. [Or, accord. to IAạr, قَرَب there signifies *near,* so as to be visited repeatedly: or, as AA says, *at such a distance as to be visited once in three days.*]) [See also a saying mentioned voce حَوْز.] — Also *A well of which the water is near* [*to the mouth*]. (O, Ḳ.)

قُرُبٌ: see قُرْبٌ, last sentence.

قُرْبَةٌ an inf. n. of قَرُبَ [q. v.: and used as a simple subst. signifying *Nearness*]; like قُرْبٌ: or the former is *in station*, or *grade*, or *rank*. (Mgh, Msb.) You say, طَلَبْتُ مِنْهُ القُرْبَةَ [*I sought of him nearness of station*, &c.; or *admission into favour*]. (A.) — See also قَرَابَةٌ. — Also, (A, O, Msb,) and ↑ قُرُبَةٌ, (Msb,) *A thing* [*such as prayer*, or *any righteous deed* or *work*,] *whereby one seeks nearness, to bring himself near, to draw near*, or *to approach, unto God*; or *to advance himself in the favour of God*; (A,* O, Msb;) as also ↑ قُرْبَانٌ: (S, O, Msb, K:) pl. of the first and second قُرَبٌ and قُرُبَاتٌ and and قُرَبَاتٌ. (Msb.)

قِرْبَةٌ *A kind of* سِقَآء [or *skin*], (S,* O,* TA,) *used for water*: (S, O:) or *a* وَطْب [or *skin*] *that is used for milk*, and *sometimes for water*: (ISd, K:) or *such as is sewed on one side*: (K:) [the modern قِرْبَة, which is seldom, if ever, used for anything but water, is (if I may judge from my own observations and the accounts of others) always made of the skin of a goat about one year old or upwards: it consists *of nearly the whole* skin; only the skin of the head, and a small portion of that of each leg, being cut off: it has a seam extending from the upper part of the throat nearly to the belly, and sometimes a corresponding seam at the hinder part, but more commonly only a patch of leather over the fundament and navel: over the seam, or over each seam, is sewed a narrow strip of leather; and a mouth of leather is added in the place of the head: it is carried on the back, by means of a strap, or cord, &c., one end of which is generally attached to a cord connecting the two fore-legs; and the other, to the right hind leg:] the pl. (of pauc., S, O) is قِرْبَاتٌ, and قِرَبَاتٌ, and قِرِبَاتٌ, and (of mult., S, O) قِرَبٌ. (S, O, Msb, K.)

فِيهِ قَرَبَةٌ and ↑ قَرَابَةٌ are said of a vessel that is nearly filled [meaning *In it is a quantity that nearly fills it*]. (K, TA.) [See also قِرَابٌ.]

قُرُبَةٌ: see قُرْبَةٌ: — and see also قَرَابَةٌ.

قُرْبَى [mentioned in the first sentence of this art. as an inf. n.: and used as a simple subst.]: see قَرَابَةٌ, in five places: and see also قَرِيبٌ, latter half.

قَرْبَانُ A vessel *nearly full*: fem. قَرْبَى: (S, O, K:) and pl. قِرَابٌ: (S, O:) you say قَدَحٌ قَرْبَانُ مَآءً i. e. [*A drinking vessel*] *nearly full of water*: and the ق in قربان is [said to be] sometimes changed into ك: (TA:) so accord. to Yaakoob; but ISd denies this. (TA in art. كرب.) — See also the paragraph here following.

قُرْبَانٌ: see قُرْبَةٌ: [it may often be rendered *An offering*, or *oblation*: and hence it sometimes means *a sacrifice*, as in the Kur iii. 179:] pl. قَرَابِينُ. (Msb.) قُرْبَانُهُمْ دِمَآؤُهُمْ [*Their offering to God is their blood*, lit. *bloods*,] occurs in a trad. as cited from the Book of the Law revealed to Moses, and as referring to the Arabs; meaning, they seek to bring themselves near unto God by shedding their blood in fighting in the cause of religion; whereas the قربان of preceding peoples consisted in the slaughtering of oxen or cows, and sheep or goats, and camels. (TA.) And it is said in another trad., الصَّلَاةُ قُرْبَانُ كُلِّ تَقِيٍّ [*The divinely-appointed act of prayer is the offering* to God *of every pious person*]; meaning, that whereby the pious seek to bring themselves near unto God. (TA.) — Also, (S, A, O, K,) and ↑ قِرْبَانٌ, (K,) but this latter is by some disapproved, (TA,) [*A near associate*; or] *a particular*, or *special*, (A, K,) *associate* or *companion* (A) or *consessor*; (K;) or *a consessor*; and *a particular*, or *special, associate* or *companion*; (S, ISd, O;) [or *a familiar*, or *favourite*;] of a king, (S, ISd, A, O, K,) or of a governor, or prince; (S, O;) [or of any person who is either a superior or an equal;] so called because of his nearness: (TA:) pl. قَرَابِينُ: (S, A, O, K:) and one says also, فُلَانٌ مِنْ قُرْبَانِ الأَمِيرِ [*Such a one is of the near associates, &c., of the governor*, or *prince*]; (S, O;) [for] قُرْبَانٌ is [said to be originally] an inf. n., and [therefore, as an epithet,] the same as sing. and dual and pl.: (so in a marginal note in one of my copies of the S:) or, in a phrase of this kind, it is a pl. of ↑ قَرِيبٌ. (A in art. بعد.)

قُرَابٌ: see قُرْبٌ, former half.

قُرَابٌ: see قَرِيبٌ, last quarter, in two places: — and قُرْبٌ, near the middle: — and قِرَابٌ, former half: — and قَرَابَةٌ.

قِرَابٌ [an inf. n. of 3. And hence قِرَابَ as an adv. n. of time]. You say, أَتَيْتُهُ قِرَابَ العِشَآءِ *I came to him near nightfall*: and قِرَابَ اللَّيْلِ *near night*. (Lth, TA.) And 'Oweyf El-Kawáfee says, describing she-camels, (so in the TA and in one of my copies of the S,) or 'Oweyf El-Fezáree, (so in the O,)

* هُوَ ٱبْنُ مُنَضَّجَاتٍ كُنَّ قِدْمًا *
* يَزِدْنَ عَلَى العَدِيدِ قِرَابَ شَهْرِ *

(O, TA) i. e. *He is the offspring of* [one of the] *she-camels that went beyond the usual time of bringing forth, that used formerly to exceed the computed* [time] *near a month*: J gives a different reading of this verse, يُرِدْنَ عَلَى الغَدِيرِ; but the correct reading is that given above. (IB, TA.) — See also قُرْبٌ, near the middle. — قِرَابُ الشَّىْءِ and ↑ قُرَابُهُ and ↑ قُرَابَتُهُ signify *What is nearly the equal in quantity*, or *amount*, or *nearly the equivalent, of the thing*. (K.) One says, مَعَهُ أَلْفُ دِرْهَمٍ أَوْ قُرَابُهُ *He has with him a thousand dirhems, or nearly the equal thereof*: and مَعَهُ مِلْءُ قَدَحٍ مَآءً أَوْ قُرَابُهُ *He has with him a cupful of water, or nearly the equal thereof*. (Lth, TA.) And a poet says, (S,) namely, El-'Ambar, (so in the O and TA,) or Es-Sinnabr, (so in the Mz, 49th نوع,) Ibn-'Amr, Ibn-Temeem, (O, TA,*)

* إِلَّا تَجِئْ مَلْأَى يَجِئْ قِرَابُهَا *

[*If a full* bucket (دَلْو being understood, as is indicated in the S and O and TA,) *come not, what will be nearly the equal thereof will come*]. (S, O, TA.) One says also, لَوْ أَنَّ لِى قِرَابَ هٰذَا ذَهَبًا i. e. [*If there belonged to me*] *the quantity nearly sufficient for the filling of this* [*of gold*]: and لَوْ جَآءَ بِقِرَابِ الأَرْضِ i. e. [*If he brought*] *that which would be nearly the equal in quantity of the earth*. (Msb.) And المَآءُ قُرَابَةُ ↑ الرُّكْبَتَيْنِ [*The water is such as is nearly the equal in height of the two knees*]. (A.) [See also قَرَبَةٌ.] = Also The غِمْد [i. e. *scabbard*, or *sheath*,] of a sword, (K, TA,) or of a knife: (TA:) or the جَفْن [i. e. *case*, or *receptacle*,] *of the* غِمْد; (K, TA;) *the* جفن, which is a *case*, or *receptacle*, *wherein is the sword together with its scabbard* (بِغِمْدِهِ) *and its suspensory belt* or *cord*: (S, O, TA:) it is *like a* جِرَاب *of leather, into which the rider*, or *rider upon a camel, puts his sword with its* جفن [here meaning *scabbard*], *and his whip, and his staff*, or *stick, and his utensils*: (Az, TA:) or *like the* جِرَاب, *into which one puts his sword with its scabbard* (بِغِمْدِهِ), *and his whip, and sometimes his travelling-provisions of dates &c.*: (IAth, TA:) the pl. of the قراب of the sword is قُرُبٌ [a pl. of mult.] (Msb, TA) and أَقْرِبَةٌ [a pl. of pauc.], like خُمُرٌ and أَخْمِرَةٌ pls. of خِمَارٌ. (Msb.) See also قُرْبٌ, latter half.

قَرِيبٌ *Near in respect of place*: (S, O, Msb, K,* &c.:) in this sense used alike as sing. and pl. (Kh, ISk, T, O, Msb, K*) and dual, (ISk, TA,) and as masc. and fem., (AA, Kh, Fr, ISk, T, S, O, Msb,) as is also بَعِيدٌ in the contr. sense: (Kh, ISk, TA:) the Arabs say هُوَ قَرِيبٌ مِنِّى, (ISk, O,* TA,) and هُمَا قَرِيبٌ مِنِّى, and هُمْ قَرِيبٌ مِنِّى, (ISk, TA,) and هِىَ قَرِيبٌ مِنِّى, &c., meaning فِى مَكَانٍ قَرِيبٍ [*in a place near*, to me, or *little removed* from me:] (ISk, O, TA:) or when you say هِنْدٌ قَرِيبٌ مِنْكَ, it is as though you said هِنْدٌ مَوْضِعُهَا قَرِيبٌ مِنْكَ [*Hind, her place is near to thee*:] (AA, Msb:) hence, [in the Kur vii. 54,] إِنَّ رَحْمَةَ ٱللّٰهِ قَرِيبٌ مِنَ المُحْسِنِينَ [*Verily the mercy of God is near unto the well-doers*]: (AA, ISk, O, Msb:) but it is allowable to say قَرِيبَةٌ, as also بَعِيدَةٌ: (ISk, O, Msb, TA:) or (accord. to Zj, TA) قريب is here without ة because رحمة is not really [but only conventionally] of the fem. gender: (S, O, TA:) [but this reason is not satisfactory, because it does not apply to other cases mentioned above:] and it is also said that it is without ة because it is assimilated to an epithet of the measure فَعُولٌ, which does not receive the fem. affix ة. (TA.) [Hence the phrase مِنْ قَرِيبٍ: see قُرْبٌ, former half, in two places. And [hence also] you say, إِنَّ قَرِيبًا

مِنْكَ زَيْدًا [*Verily Zeyd is in a place near to thee*]; like as you say, إِنَّ قُرْبَكَ زَيْدًا. (Sb, TA.) —[Also *Near in respect of time,* whether future, as in the Ḳur xlii. 16, &c.; or past, as in the Ḳur lix. 15. And hence قَرِيبًا meaning *Shortly* after and before. And *Nearly,* as when one says, أَقَمْتُ بِالْمَوْضِعِ قَرِيبًا مِنْ سَنَةٍ *I remained, stayed,* or *abode, in the place nearly a year.* Hence also the phrase عَنْ قَرِيبٍ: see قُرْبٌ, near the middle. — And *Near* as meaning *related by birth* or *by marriage:* (Ṣ, O, Mṣb, Ḳ:) [and generally used as an epithet in which the quality of a subst. is predominant, meaning *a relation,* or *relative:*] in this sense it receives the fem. form, by universal consent; so that you say, هٰذِهِ الْمَرْأَةُ قَرِيبَتِى [*This woman is my relation*]: (Fr, Ṣ, O, Mṣb:*) and likewise the dual form; so that you say, هُمَا قَرِيبَتَانِ [and هُمَا قَرِيبَانِ] [*They two are relations*]: (AA, Mṣb:) [and it has a pl., namely, أَقْرِبَآءُ;] you say, هُمْ أَقْرِبَائِى, and أَقَارِبِى (Ṣ, A, O, Ḳ) [and أَقْرَبُونَ, this last originally أَقْرَبُوىَ]; the first signifying *They are my relations;* and the second and third, properly, being pls. of ↓ أَقْرَبُ, *They are my nearer,* or *nearest,* or *very near, relations;* though in the T the second is said to be pl. of قَرِيبٌ; and in most of the copies of the Ḳ, but not in all, (for in some the first of these three words is omitted, as it is also in the TA,) it is implied that أَقْرِبَآءُ and أَقَارِبُ and أَقْرَبُونَ (which are mentioned in the Mṣb without any distinction of meaning) are all to be understood in the latter sense]: and قُرُبٌ [also] is a pl. of قَرِيبٌ [app. in the sense here assigned to it], like as غُرُبٌ is of غَرِيبٌ; (TA in art. زلف;) and قُرْبَى is allowable as a pl. of قَرِيبٌ: (T, TA:) the pl. of قَرِيبَةٌ is قَرَائِبُ. (T, Mṣb, TA.) And like as you say, هُوَ قَرِيبِى [meaning *He is my relation*], as too you say, هُوَ ذُو قَرَابَتِى ↓ (Ṣ, O, Ḳ) and ذُو قَرَابَةٍ ↓ مِنِّى and ذُو قُرْبَى ↓ مِنِّى and ذُو مَقْرُبَةٍ ↓ مِنِّى; (TA;) but not ↓ هُوَ قَرَابَتِى; (Ḳ;) [for only] the vulgar say this; as also هُمْ قَرَابَاتِى: (Ṣ, O:) or, accord. to Z, ↓ هُوَ قَرَابَتِى is allowable, being accounted for as a phrase in which the prefixed n. [ذُو] is suppressed; and it has moreover been asserted to be correct and chaste in verse and prose: ↓ قَرَابَةٌ also occurs in the trads. in the sense of أَقَارِبُ: it is said in the Nh to be an inf. n. used as an epithet, agreeably with general analogy: and in the Tes-heel it is said to be a quasi-pl. n. of قَرِيبٌ, like as صَحَابَةٌ is of صَاحِبٌ: (MF, TA:) [accord. to Mṭr,] ↓ قَرَابَةٌ is correctly applicable to one and to a pl. number, as being originally an inf. n.; so that one says, هُوَ قَرَابَتِى and هُمْ قَرَابَتِى; though the chaste phrase is ذُو قَرَابَتِى applied to one; and ذَوَا قَرَابَتِى, to two; and ذَوُو قَرَابَتِى, to a pl. number. (Mgh.) — And [it is also applied to relationship:] one says, بَيْنَنَا نَسَبٌ قَرِيبٌ and ↓ قُرَابٌ [*Between us is a near relationship*]. (A.) — It signifies also *Near,* or *allied, by affection and friendship.* (TA voce تَنَسَّبَ.) [You say, فُلَانٌ قَرِيبٌ مِنَ النَّاسِ meaning *Such a one is near,* &c., or *friendly and affectionate, to people,* or *mankind.*] See also قُرْبَانٌ, last sentence. — And one says, مَا هُوَ بِعَالِمٍ, وَلَا ↓ قُرَابِ عَالِمٍ and ↓ قُرَابَةِ عَالِمٍ meaning قَرِيبِ عَالِمٍ [i.e. *He is not learned nor near learned*]. (TA.) And مَا هُوَ بِشَبِيهِكَ وَلَا بِقُرَابَةٍ ↓ مِنْ ذٰلِكَ meaning وَلَا بِقَرِيبٍ مِنْ ذٰلِكَ [i.e. *He is not the like of thee nor near that*]; (Ṣ, O;) or وَلَا بِقُرَابَةٍ ↓ مِنْكَ meaning بِقَرِيبٍ [i.e., *nor near* the like of *thee*]. (Ḳ.) — فُلَانٌ قَرِيبُ الثَّرَى and قَرِيبُ الثَّرَى بَعِيدُ النَّبَطِ: see in arts. ثرى and نبط. = Also, (O, Ḳ, TA,) but in some of the lexicons written قُرَيْبٌ, (TA,) *Salted fish, while yet in its recent, moist, state.* (O, Ḳ, TA.)

قَرَابَةٌ, (Ṣ, O, Ḳ,) which is originally an inf. n., (Ṣ,) [i. e., of قَرُبَ, as is also, app., every one of its syns. here following,] and ↓ قُرْبَى and ↓ قُرْبَةٌ and ↓ قُرُبَةٌ (Ṣ, O, Ḳ) and ↓ قُرْبٌ (Ṣ, O) and ↓ مَقْرَبَةٌ and ↓ مَقْرُبَةٌ (Ṣ, O, Ḳ) ↓ مَقْرِبَةٌ, (Ḳ,) all of them, (Ṣ,O,Ḳ,) or the first and ↓ قُرْبَى, (Mṣb,) signify *Relationship,* or *relationship by the female side;* (Ṣ, O,* Mṣb, Ḳ,* TA;) or the first has the former of these significations and ↓ قُرْبَى has the latter of them: (T, TA:) [in the S, الْقَرَابَةُ is expl. signifying الْقُرْبَى فِى الرَّحِمِ; and in the Mgh and Mṣb, it and ↓ الْقُرْبَى are expl. as being فِى الرَّحِمِ; but in the T, as cited in the TA, the former is expl. as being فِى النَّسَبِ, and ↓ الْقُرْبَى as being فِى الرَّحِمِ: see the first sentence of this art.:] you say, بَيْنِى وَبَيْنَهُ قَرَابَةٌ &c. [i.e. *Between me and him is a relationship,* or *a relationship by the female side*]. (Ṣ, O.) — See also قَرِيبٌ, latter half, in six places.

قُرَابَةٌ: see قُرْبٌ, first quarter: — and قُرَابٌ, in two places: and قَرِيبٌ, near the end, in three places. — قُرَابَةُ الْمُؤْمِنِ and ↓ قُرَابُهُ signify *The believer's* فِرَاسَة [i.e. *insight,* or *intuitive perception,* &c.]; (Fr, O, Ḳ;) and *his opinion, which is near to knowledge and assurance:* occurring in a trad., in which it is said that one is to beware thereof, because he looks with the light of God. (Fr, O, TA. [See also فِرَاسَةٌ.])

قُرْبَةٌ: see قَرَابَةٌ: = and see also قُرْبٌ.

جَاؤُوا قُرَابَى, (IDrd, O, Ḳ,) the latter word similar to فُرَادَى, (IDrd, O,) *They came near together.* (IDrd, O, Ḳ.)

قُرَيْبَى [dim. of قُرْبَى]. دُونَ كُلِّ قُرَيْبَى قُرْبَى [*There is a relationship nearer than every relationship small in degree*] is a prov. applied to him who asks of thee something wanted which one more nearly related to thee than he has asked of thee. (Meyd. [See another prov., app. similar in meaning and application, voce دُنْيَا, in art. دنو.])

قَرَّابٌ *A maker of* [*what are called*] قُرَب [app. قُرُبٌ, pl. of قِرَابٌ; or perhaps قِرَبٌ, pl. of قِرْبَةٌ]. (TA.)

قُرُنْبٌ: &c.: see art. قرنب.

قَارِبٌ [part. n. of قَرَبَ said of a man journeying to water: and accord. to Aṣ and A'Obeyd, part. n. of أَقْرَبَ used in a similar sense; as such anomalous]. One *seeking,* or *seeking to attain,* [or *journeying to,*] *water:* so says Az, without specifying any time: (TA:) or, accord. to Kh, (Ṣ, O, TA,) one *doing so by night;* (Ṣ, O, Ḳ, TA;) not applied to one doing so by day. (Ṣ, O, TA.) And its pl. قَارِبُونَ signifies Persons *whose camels are performing a journey such as is termed* قَرَبٌ: (Aṣ, Ṣ, O:) see 4, latter half. The epithet applied to camels in this case is قَوَارِبُ; (Ṣ, O;) [of which see another explanation voce طَلَقٌ;] and this epithet is also used in relation to birds. (IAạr, TA.) مَا لِى قَارِبٌ وَلَا هَارِبٌ occurs in a trad., meaning *I have not any that goes to water nor any that returns from it.* (L, TA. [See also هَارِبٌ.]) And حِمَارٌ قَارِبٌ means *An ass hastening on in the night of arriving at the water.* (Lth, TA.) = Also *A small* سَفِينَة; (A, Ḳ;) i. e. (A,) [*a skiff;*] *a ship's boat, used by the seamen as a convenient means of accomplishing their needful affairs;* (Ṣ, A, O;) also called سُنْبُوك [or سُنْبُوق]: (A:) pl. قَوَارِبُ: and أَقْرُبٌ occurs in a trad., and is said to be also a pl. of قَارِبٌ; but IAth says that this is not known as a pl. of قَارِب, unless as anomalous; and it is said that أَقْرُبُ السَّفِينَةِ means *the nearest parts of the ship;* i. e., the parts near [or next] to the land. (TA.)

قَوْرَبٌ *Water over which,* or *against which, one has not power,* or *with which one cannot cope, by reason of its copiousness.* (O, Ḳ.)

أَقْرَبُ *Nearer,* and *nearest, in respect of place,* and *in respect of time,* &c.]: see قَرِيبٌ, in the middle of the paragraph.

ظَهَرَتْ تَقْرِبَاتُ الْمَاءِ ‡ *The foretokens of water appeared;* i. e. small pebbles, from seeing which the well-digger, when he has nearly reached a spring, infers that water is near. (A, TA.)

مَقْرَبٌ (A, O, Ḳ) and ↓ مَقْرَبَةٌ (O, Ḳ) ‡ *A near,* or *the nearest, road* or *way;* (A, O, Ḳ, TA:) or *a small road* or *way, leading into a great one;* said to be from الْقَرَبُ signifying "the journeying by night," or "the journeying [by night] to water:" (TA:) or, the former, *a conspicuous road* or *way;* so says IAạr: (TA voce مَطْرَبٌ:) and the latter, accord. to AA, *a place of alighting* or *sojourning* or *abiding;* from الْقَرَبُ signifying "the journeying [by night &c.]:" the pl. is مَقَارِبُ. (TA.)

مُقْرَبٌ A horse *that is brought* [or *kept*] *near* [*to the tent*, or *dwelling*], *and treated generously, and not left to seek for pasture:* fem. with ة:] or this is done only with mares, lest a stallion of low race should cover them: (IDrd, Ṣ, O, Ḳ:) or خَيْلٌ مُقْرَبَةٌ signifies *horses that are* [*kept*] *near at hand, and prepared* [*for riding*]: (El-Aḥmar, TA:) or *horses that have been prepared by scant food* (ضُمِّرَتْ) *for riding:* (Sh, TA:) or *horses of generous race, that are not confined in the pasturage, but are confined near to the tents,* or *dwellings, prepared for running.* (R, TA.) And إِبِلٌ مُقْرَبَةٌ *Camels girded for riding:* (Sh, O, Ḳ:) or *camels upon which are saddles* (رِحَال) *cased with leather, whereon kings ride:* but this explanation has been disallowed. (Aboo-Sa'eed [i. e. Aṣ], TA.) [See also مُكْرَبَاتٌ.]

مُقْرِبٌ A woman, and a mare, and a ewe or goat, (Ṣ, O,) and an ass, (Lth, TA,) *near to bringing forth:* (Ṣ, O, Ḳ, TA:) [said to be] not used in relation to a camel; (Ṣ, O, TA;) the epithet used in this case being مُدْنٍ: (TA:) [but see the verb:] the pl. is مَقَارِيبُ; (Ṣ, O, Ḳ, TA;) as though they had imagined the sing. to be مِقْرَابٌ. (TA.)

مَقْرَبَةٌ: see قَرَابَةٌ: — and see also مَقْرَبٌ.

مَقْرُبَةٌ: see قَرَابَةٌ; and see also قَرِيبٌ, latter half.

مَقْرِبَةٌ: see قَرَابَةٌ.

المُقَرَّبُونَ: see الكَرُوبِيُّونَ. — See also what here follows, in two places.

هَلْ مِنْ مُقَرِّبَةِ خَبَرٍ and ▼ مُقَرَّبٌ, and شَأْوٌ مُقَرِّبٌ and ▼ مُقَرَّبَةٍ خَبَرٍ, occur thus written, probably by mistake, the ق being thus put in the place of غ: see [مُغَرِّبٌ in] art. غرب. (TA.)

مُقَارَبٌ: see the next paragraph, in two places.

شَىْءٌ مُقَارِبٌ, with kesr to the ر, ‡ *A thing of a middling sort, between the good and the bad:* (Ṣ, O, Ḳ:*) and also *a cheap thing:* (Ṣ, O:) and ثَوْبٌ مُقَارِبٌ *a garment that is not good:* (Mṣb:) you should not say ▼ مُقَارَبٌ, (ISk, Ṣ, O, Mṣb,) with fet-ḥ: (ISk, Mṣb:) you say also رَجُلٌ مُقَارِبٌ [*a man of a middling sort*]: and مَتَاعٌ مُقَارِبٌ [*a commodity,* or *commodities,* &c., *of a middling sort, or cheap*]: (TA:) or you say دِينٌ مُقَارِبٌ with kesr, [meaning *a religion of a middling sort*], and ▼ مَتَاعٌ مُقَارَبٌ with fet-ḥ, (Ḳ, TA,) meaning [*a commodity,* &c.,] *not precious.* (TA.)

مُتَقَارِبٌ A *short* man: because his extremities are near together. (O.) — And المُتَقَارِبُ is the name of *The fifteenth metre of verse;* (O;) *the metre composed of* فَعُولُنْ *eight times;* (O, Ḳ;*) and [one species of] فَعُولُنْ فَعُولُنْ فَعَلْ *twice:* (Ḳ:) so called because its أَوْتَاد are near together; there being between every two of them one سَبَب. (O, Ḳ.*)

* Bk. I.

قربس

قَرَبُوسٌ, and قَرْبُوسٌ, but the latter is only used in poetry, (Ṣ,) by poetic license, (Ḳ,) because فَعْلُولٌ is not one of the measures of Arabic words, (Ṣ,) or, accord. to AZ, is a dial. form, and, as such, is said by MF, to be written قُرْبُوسٌ, with ḍamm to the ق and with the ر quiescent, but this is a mistake; (TA;) [*A thing*] *pertaining to the saddle of a horse;* (Ṣ;) *each of the two curved pieces of wood of the saddle of a horse,* (IDrd, Ḳ,) *which form its fore part and its hinder part;* [*one answering to the pommel of our saddle, and the other being the troussequin;*] *together corresponding to the* شَرْخَانِ *of the* [*camel's saddle called*] رَحْل: in the قربوس are the عَضُدَانِ, which are its two legs, that lie against, or upon, the دَفَّتَانِ, which are [the two boards that form] the inner sides of the عضدان: each قربوس has two legs (عضدان) and what are termed ذَنَبَتَانِ: then come the دفّتان, which are the two things against which comes the بَادّ of the horse; and in the دفّتان are the عَرَاقَانِ, which are the two edges of the دفّتان, at the fore part of the saddle and its hinder part: (IDrd:) the pl. is قَرَابِيسُ. (Ḳ.) Some of the people of Syria pronounce the word with teshdeed, [قَرَّبُوس,] which is wrong; and make its pl. قَرَابِيس, which is more wrong. (O.)

قرث

1. قَرِثَ, aor. ـَ, (O, Ḳ,) inf. n. قَرَثٌ, (TA,) *He toiled;* and *gained* or *earned,* or *sought gain* or *sustenance.* (O, Ḳ.) — قَرَثَهُ الأَمْرُ i. q. كَرَثَهُ. (Ḳ.) You say, قَرَثَنِى الأَمْرُ and كَرَثَنِى, meaning *The affair,* or *event, grieved me;* and *burdened me heavily,* or *overburdened me.* (Aṣ, O.)

8. اِقْتَرَثَتِ البُسْرَتَانِ, and الثَّلَاثُ, *The two unripe dates,* and *the three, grew together, intermingling.* ('Eesà Ibn-'Omar, O and TA in art. سحل.)

قَرْثٌ *A small* [*leathern vessel for water, of the kind called*] رَكْوَة: (O, Ḳ:) mentioned by Th, on the authority of IAar: (O:) قَرْثٌ is a dial. var. thereof; (TA;) [or] this latter, mentioned by Az, in art. فرث, is a mistranscription. (O.)

قَرِيثَآءُ: see قَرِيثَى.

قَرَاثَآءُ: see what next follows, in four places.

بُسْرٌ قَرِيثَآءُ, (Ks, Ṣ, O, Ḳ,) with the lengthened alif and without tenween, (Ks, Ṣ, O,) and ▼ قَرَاثَآءُ; (O, Ḳ;) and تَمْرٌ قَرِيثَآءُ and ▼ قَرَاثَآءُ: (Lḥ, Ḳ:) and نَخْلٌ قَرِيثَآءُ (Ks, Ṣ, O, Ḳ) and ▼ قَرَاثَآءُ: (Ḳ:) قَرِيثَآءُ is [thus] used as an epithet, and it is also used as the complement of a prefixed noun; [so that one says also بُسْرُ قَرِيثَآءَ, and app. ▼ قَرَاثَآءَ likewise, and each in like manner with نَخْل and with تَمْر prefixed;] and it is dualized and is pluralized; and there is no word like it in form, except كَرِيثَآءُ, in which the ك is app. a substitute [for ق]; (ISd, L;) and which is said by AZ to be syn. with قَرِيثَآء as applied to بُسْر: (L:) [but كَثِيرَآءُ should be added as a word of the same form; and perhaps there are other instances:] and accord. to Abu-l-Jarráḥ, one says ▼ تَمْرٌ قَرِيثَى, (Ṣ, O,) not with the lengthened alif, (Ṣ,) i. e. with the shortened alif: (O:) the meaning is, *A species of dates,* (Ṣ, Ḳ,) *of* (Ḳ) *the sweetest,* or *best, thereof, in the state in which they are termed* بُسْر; (Ṣ, O,* Ḳ;) *a species of dates, which are black, and of which the skin quickly falls off from the* لِحَآء [or *flesh*] *thereof when they become ripe;* as AḤn says, they are *the best of dates in the state in which they are termed* بُسْر; and he adds, *the dried thereof are black:* (L, TA:) [and *palm trees that produce such dates:*] some say that the word [قريثاء] is أَعْجَمِىٌّ [i. e. foreign or Pers.]. (TA.)

قِرِّيثٌ *A certain species of fish;* (Ṣ;) a dial. var. of جِرِّيثٌ [q. v.]. (Ṣ, Ḳ.*)

قرح

1. قَرَحَهُ, (Ṣ, A, Mgh, Mṣb, Ḳ,*) aor. ـَ, (Mṣb, Ḳ,) inf. n. قَرْحٌ (Ṣ, A, Mgh, L, Mṣb) and قُرْحٌ, (A,) or the latter is a simple subst., (L, Mṣb,) *He wounded him;* syn. جَرَحَهُ. (Ṣ, Mgh, Mṣb, Ḳ.*) — قَرَحَ بِئْرًا: see 8. — And قُرِحَ said of an arrow: see 8. — قَرِحَ said of a camel, *He was attacked by the disease termed* قُرْحَة [q. v.]; as also ▼ قُرِّحَ. (L.) — قَرَحَهُ بِالحَقِّ, (Ṣ, A, L, Ḳ, [in some copies of the Ḳ قَرَّحَهُ,]) inf. n. قَرْحٌ, (Ṣ,) ‡ *He accused him to his face* (اِسْتَقْبَلَهُ) *with truth:* (Ṣ, A, L, Ḳ:) or [simply] *he accused him* (رَمَاهُ) *with truth.* (L.) See an ex. voce قُرْحَانٌ. [See also 3.] — قَرَحَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـَ, (A, Mṣb, Ḳ,) inf. n. قُرُوحٌ; (Ṣ, A, Ḳ;) and قَرِحَ, aor. ـَ, inf. n. قَرَحٌ; and ▼ اقرح; (Ḳ;) the last mentioned by Lḥ, but bad, or of weak authority, and rejected; (TA;) said of a horse, (A, Ḳ,) or of a solid-hoofed animal, (Ṣ, Mṣb,) *He finished teething,* (Ṣ, Mṣb, Ḳ,) *completing his fifth year:* (Ṣ, Mṣb:) or *became in the state corresponding to that of the camel that is termed* بَازِل: or *shed* [*his corner-nipper,* i. e.] *the tooth next after the* رَبَاعِيَة: (Ḳ:) when a horse's nipper that is next to the central pair of nippers falls out, and a new tooth grows in its place, he is termed رَبَاعٍ: *this is when* he has completed his fourth year; and when the time of his قُرُوح comes, [the corner-nipper which is] the tooth next after the رَبَاعِيَة falls out, and

his نَاب grows in its place: [but by the ناب (which more properly means the tusk, and which does protrude at this time,) must be here meant the permanent corner-nipper, corresponding to the ناب of a human being:] this tooth is his ↑قَارِح: no tooth is shed, nor is any bred, after قُرُوح: and when the horse has entered his sixth year, you say of him قَدْ قَرَحَ: (IAạr, T:) one says أَجْذَعَ المُهْرُ, and أَثْنَى, and أَرْبَعَ, and قَرَحَ; the last, only, without ا: and of every solid-hoofed animal one says يَقْرَحُ; and of [the camel, or] every animal that has a foot of the kind termed خُفّ, يَبْزُلُ; and of every animal that has a divided hoof, يَصْلَغُ. (Ṣ.) [See also قَارِح.] — And قَرَحَ نَابُهُ *His* ناب [here meaning *permanent corner-nipper* as above] *grew forth.* (A.) — [Hence] one says also قَرَحَتْ سِنُّ الصَّبِىِّ ‡ *The tooth of the young male child was about,* or *ready, to grow forth.* (A.) — قَرَحَتْ, (Ṣ, Ḳ, TA,) aor. ـَ, (Ṣ, TA,) inf. n. قُرُوح (Ṣ, Ḳ, TA) and قِرَاحٌ, (TA,) said of a she-camel, *She was,* or *became, in a manifest state of pregnancy:* (Ṣ, Ḳ, TA:) or *began to be in a state of pregnancy:* or *began to show a sign of pregnancy by raising her tail:* (TA:) or *was in a state in which she was not supposed to be pregnant, and did not give a sign of it with her tail, until her pregnancy became evident in the appearance of her belly.* (Lth, TA.) [See also قَارِح.] — قَرِحَ, aor. ـَ, (Ṣ, A, Mṣb, Ḳ,) inf. n. قَرَحٌ, (Ṣ, A,* Mṣb, Ḳ, TA, [accord. to the CḲ, app. قَرْحٌ, for the v. is there said to be like سَمِعَ, but this is wrong,]) *He,* (a man, Mṣb, Ḳ,*) or *it,* (his skin, Ṣ, A,) *broke out with* قُرُوح [i. e. *purulent pustules*]; (Ṣ, A, Mṣb, Ḳ;) and [in like manner] ↑تقرّح *it* (his body) *broke out,* or *became affected, therewith.* (Ṣ.) — And [hence] one says, قَرِحَ قَلْبُ الرَّجُلِ مِنَ الحُزْنِ † [*The heart of the man became* as though it were *ulcerated by grief*]. (L.) — قَرِحَ, aor. ـَ, inf. n. قَرْحٌ, said of a horse, *He had a white mark in his face, such as is termed* قُرْحَة. (IAạr, Ṣ.)

2. قرّحهُ *He wounded him much,* or *in many places.* (Mṣb.) — قرّح said of a camel: see 1, near the beginning. — [قرّحهُ بالحَقِّ in some copies of the Ḳ is a mistranscription; the verb in this phrase being without teshdeed.] — قرّح الوَشْمَ وشم *He pricked,* or *punctured, the* [or *tattoo*] *with the needle.* (A.) — And [the inf. n.] التَّقْرِيحُ signifies التَّشْوِيكُ [by which may be meant *The pricking* with a thorn: or, as seems to be not improbable from what here follows, it may be from شَوْكُ الزَّرْعِ, q. v.]. (TA.) — قرّح, (A,) inf. n. تَقْرِيحٌ, (TA,) said of the [plant called] عَرْفَج, means ‡ *It put forth its first growth.* (A, TA.*) And قرّح الشَّجَرُ ‡ *The trees put forth the heads* [or *extremities*] *of their leaves.* (A.) Accord. to AḤn, التَّقْرِيحُ signifies † *The first vegetation of herbs, or leguminous plants, that grow from grain, or seed:* and *the growing of the stalk of herbs, or leguminous plants;* i. e. *the appearing of the stem* thereof: IAạr uses the phrase يَنْبُتُ البَقْلُ مُقْتَرِحًا ↑ صُلْبًا [as though meaning *the herbs, or leguminous plants, grow putting forth the stem in a hard,* or *firm, state*]; but it should be ↑مُقَرِّحًا, unless ↑اقْتَرَحَ be a dial. var. of قَرَّحَ: or it may be that ↑مُقْتَرِحًا here means *standing upright upon the stem thereof.* (TA.) تَقْرِيحُ الأَرْضِ signifies *The land's beginning to give growth to plants, or herbage.* (TA.)

3. قارحهُ, (Ḳ,) inf. n. مُقَارَحَةٌ, (Ṣ, Ḳ,) ‡ *He faced him, confronted him,* or *encountered him.* (Ṣ,* A,* Ḳ.) You say, لَقِيتُهُ مُقَارَحَةً ‡ *I met him face to face.* (Ṣ, A.)

4. اقرحهُ اللّٰهُ *God caused his skin to break out with* قُرُوح [or *purulent pustules*]. (Ṣ.) — And مَا زِلْتُ آكُلُ الوَرَقَ حَتَّى أُقْرِحَ شَفَتِى [app. *I ceased not to eat the leaves until my lip broke out with purulent pustules,* or *sores*]. (A. [So accord. to two copies: but perhaps correctly أَقْرَحَ.]) — And اقرحوا ‡ *They had their cattle attacked by* [*what is termed*] القَرْح [which may here mean *purulent pustules,* or *sores*]: (Ṣ, L:) or *they had their camels attacked by the severe and destructive mange* or *scab termed* القَرْح (Ḳ) or القُرْح. (L. [But see قُرْح.]) — See also 1, first quarter.

5: see 1, near the end. — تقرّح لَهُ (Ḳ, TA) بِالشَّرِّ (TA) *i. q.* تَهَيَّأَ [app. *He prepared himself for him,* or *it, with evil intent*]: and so تَقَدَّحَ and تَقَدَّحَ [if these be not mistranscriptions]. (TA.)

8. اقترح رَكِيَّةً (A) or بِئْرًا, (Ḳ,) and ↑قَرَحَهَا, (A, Ḳ,) *He dug a well* (A, Ḳ) *in a place in which one had not been dug,* (A,) or *in a place wherein water was not* [*as yet*] *found.* (Ḳ.) — اقْتُرِحَ and ↑قُرِحَ, said of an arrow, † *It was begun to be made.* (TA.) — اقترح الجَمَلَ ‡ *He rode the camel before it had been ridden* [*by any other person*]. (Ṣ, A, Ḳ.*) — And اقترح ‡ *He originated, invented,* or *excogitated,* a thing; *made it, did it, produced it,* or *caused it to be* or *exist, for the first time;* (IAạr, Mṣb, Ḳ, TA;) *spontaneously, without his having heard it;* (IAạr, TA;) or *without there having been any precedent.* (Mṣb.) † *He elicited* a thing, *without having heard it.* (Ḳ.) And ‡ *He uttered,* or *composed,* a speech, or discourse, or the like, *extemporaneously; without premeditation.* (Ṣ, A, Ḳ, TA.) — Also ‡ *He chose for himself, took in preference,* or *selected.* (IAạr, L, Ḳ.) Hence one says, اقترح عَلَيْهِ صَوْتَ كَذَا وَكَذَا † *He desired of him in preference such and such an air,* or *such and such a tune* or *song.* (IAạr, L.) And one says, أَنَا أَوَّلُ مَنِ اقْتَرَحَ مَوَدَّةَ فُلَانٍ ‡ *I am the first* [*who has chosen for himself the love,* or *affection, of such a one,* or] *who has taken such a one as a friend.* (A.) — And ‡ *He exercised his authority,* or *judgment,* (Ḳ, TA,) عَلَيْهِ *over him:* (TA:) or *he demanded* some particular thing of some particular person *by the exercise of his authority,* or *judgment,* (El-Beyhaḳee, TA, and Ḥar* p. 142,) *and with ungentleness, roughness,* or *severity.* (Ḥar ibid.) And اقترح عَلَيْهِ بِكَذَا ‡ *He exercised his authority,* or *judgment, over him, in such a thing, and asked without consideration.* (TA.) And اقترح عَلَيْهِ شَيْئًا ‡ *He asked of him a thing without consideration.* (Ṣ, A.) — See also 2, last sentence but one.

قَرْحٌ and ↑قُرْحٌ *A wound;* (L;) the *bite of a weapon,* and *of a similar thing that wounds the body:* (L, Ḳ: [but in some copies of the Ḳ, for عَضُّ السِّلَاحِ وَنَحْوِهِ مِمَّا يَجْرَحُ البَدَنَ (which is the reading in the CḲ), we find عَضُّ السلاحِ وَنَحْوُهُ مِمَّا يَخْرُجُ بِالبَدَنِ, and the L and TA combine the two readings, the latter whereof gives a second signification, which will be found below:]) *i. q.* جَرْحٌ [with which جُرْحٌ is held by many to be syn.]: (TA:) *they are two dial. vars.,* (Ṣ, Mṣb,) like ضَعْفٌ and ضُعْفٌ, (Ṣ,) and جَهْدٌ and جُهْدٌ (Fr, Mṣb, TA,) and وَجْدٌ and وُجْدٌ; (Fr, TA;) the former of the dial. of El-Ḥijáz: (Mṣb:) or the former is an inf. n. and the latter is a simple subst.: (L, Mṣb:) or the former signifies as above; and the latter signifies *its pain:* (A:) or the latter seems to bear this latter signification; and the former, to signify *wounds* themselves: (Yaạḳoob, TA:) [and the like is said in the L and Ḳ:]) [and thus used in a pl. sense, the former is a coll. gen. n.;] and its n. un. is ↑قَرْحَةٌ; and pl. قُرُوحٌ: (L:) one says, بِهِ قَرْحٌ مِنْ قَرْحٍ *In him is pain from a wound;* (A;) or *from wounds.* (L.) — قَرْحٌ also signifies *Pustules,* or *small swellings, when they have become corrupt;* (L, Ḳ;) [i. e. *purulent pustules;* and *imposthumes, ulcers,* or *sores:* and so ↑قُرْحٌ accord. to the L and some copies of the Ḳ, as shown above; but this seems to be of doubtful authority: قَرْحٌ in this sense is a coll. gen. n.:] its n. un. is ↑قَرْحَةٌ; and pl. قُرُوحٌ. (Ṣ.) Imra-el-Ḳeys (the poet, TA) was called ذُو القُرُوحِ because the King of the Greeks sent to him a poisoned shirt, from the wearing of which his body became affected with purulent pustules, or ulcers, or sores, (تَقَرَّحَ,) and he died: (Ṣ, Ḳ,* TA:) or, as some say, he was called ذُو الفُرُوجِ, with ف and ج; because he left only daughters. (Es-Suyooṭee, TA.) — Also, (accord. to the Ḳ,) or ↑قُرْحٌ, (as in the L,) *A severe scab* or *mange, that destroys young weaned camels;* (L, Ḳ;) or *that attacks young weaned camels, and from which they scarcely ever,* or *never, recover:* so says Lth: Az, however, says that this is a mistake; but that قُرْحَةٌ signifies a certain disease that attacks camels, expl. below. (L.) — See also قَرِيحٌ.

قُرْحٌ: see the next preceding paragraph, in three places. — See also قَرِيحَةٌ in two places. [Hence] one says, هُوَ فِى قُرْحِ سِنِّهِ ‡ *He is in the first part of his age.* (TA.) أَنَا فِى قُرْحِ الثَّلَاثِينَ ‡ *I am in the beginning of the thirtieth* [year] was said by an Arab of the desert to IAạr, who had asked him his age. (TA.) And القُرْحُ, (Ḳ,) by some written القُرَحُ [pl. of ▼ القُرْحَةُ], (MF, TA,) signifies *Three nights* (Ḳ, TA) *of the first part* (TA) *of the month.* (Ḳ, TA.)

قَرْحٌ a subst. signifying The *state* (in a camel) *of having never had the mange,* or *scab:* and (in a child) *of having never been attached by the small-pox.* (Ṣ.)

قَرِحٌ A man, (Mṣb,) or a man's skin, (Ṣ,) *breaking out with* قُرُوح [or *purulent pustules*]. (Ṣ, Mṣb.)

قَرْحَةٌ: see قَرْحٌ (of which it is the n. un.) in two places: — and see also قُرْحَةٌ.

قُرْحَةٌ *A disease that attacks camels, consisting in* قُرُوح [or *purulent pustules*] *in the mouth, in consequence of which the lip hangs down;* not scab, or mange. (Az, L, TA.) [See also قَرْحٌ, near the end.] — Also *A* غُرَّة [meaning *star,* or *blaze,* or *white mark,*] *in the middle of the forehead of a horse:* (T, L:) or *what is less than a* غُرَّة *in the face of a horse:* (Ṣ, Ḳ:) or it is *a whiteness in the forehead of a horse* (Mgh) *of the size of a dirhem,* or *smaller than it;* (AO, Mgh, TA;) whereas the غُرَّة is larger than a dirhem: (AO, TA:) or *what is like a small dirhem between a horse's eyes:* (En-Naḍr, TA:) or *any whiteness, in the face of a horse, which stops short of reaching the place of the halter upon the nose;* differently distinguished in relation to its form, as being round, or triangular, or four-sided, or elongated, or scanty: (L, TA:) [and it is also applied to *a white mark upon the face of the common fly:* (see قَدُوحٌ:) the pl. is قُرَحٌ, like غُرَرٌ.] — [Hence] one says, هُوَ قُرْحَةُ أَصْحَابِهِ i. e. غُرَّتُهُمْ [meaning ‡ *He is the noble,* or *eminent, one of his companions;* or *the chief,* or *lord, of them*]. (A.) — And [hence, likewise,] قُرْحَةٌ signifies also ‡ The *first,* or *commencement,* of the [rain called] وَسْمِىّ; (A;) and of the [season called] رَبِيع; or of the شِتَآء. (Ḳ.) — See also قُرْحٌ.

قَرْحَانٌ: see قَارِحٌ, last sentence.

قُرْحَانٌ ([i. e. قُرْحَانٌ or قُرْحَانُ] with or without tenween, as you please, Sh, TA) A camel *that has never been attached by the mange,* or *scab:* (Ṣ, Ḳ:) and a child, (Ṣ, Ḳ,) or a man, (A,) *that has never been attached by the small-pox,* (T,* Ṣ, A, Ḳ,) *nor by the measles,* (T, A,) *nor by purulent pustules or the like:* (T:) applied alike to one (Ṣ, Ḳ) and to two (Ṣ) and to a pl. number, (Ṣ, A, Ḳ,) and expl. as meaning persons *not yet attached by disease,* (Ṣ,) and also applied alike to the male and to the female: (TA:) قُرْحَانُونَ [as a pl. thereof] is of weak authority, (Ḳ,) or disused. (Ṣ, A, L.) — [Hence] one says, أَنْتَ قُرْحَانٌ مِمَّا قُرِفْتَ ▼ بِهِ i. e. ‡ *Thou art clear* [*of that whereof thou hast been accused*]. (A, TA.) And أَنْتَ قُرْحَانٌ مِنْ هٰذَا الأَمْرِ ‡ *Thou art quit of this affair;* and so ▼ قُرَاحِىٌّ. (Az, Ḳ, TA.) — And قُرْحَانٌ signifies also One *who has not witnessed war;* and so ▼ قُرَاحِىٌّ: — and One *who has been touched by* قُرُوح [here app. meaning *wounds,* and perhaps also *purulent pustules*]: thus having contr. significations: (Ḳ:) masc. and fem. (TA.) — Also, قُرْحَانٌ, [with tenween,] *A species of* كَمْأَة [or *truffle*], (Ṣ, Ḳ, TA,) *white, small, and having heads like those of the* فُطْر [or *toadstool*]: (TA:) one of which is called قُرْحَانَةٌ, (Ṣ, Ḳ,) or ▼ أَقْرَحُ. (Ḳ.) [See also قُرْحَانَةٌ.]

قِرْحِيَآءُ: see the next paragraph.

قَرَاحٌ *Clear, pure,* or *free from admixture;* as also ▼ قَرِيحٌ. (AḤn, Ḳ. [And particularly] Water *not mixed with anything:* (Ṣ, A:) or water *not mixed with camphor nor with* [*any of the perfumes called*] حَنُوط *nor with any other thing:* (Mṣb:) or water *not mixed* (Mgh, Ḳ) *with aught of* سَوِيق, (Mgh,) or *with dregs of* سَوِيق, (Ḳ,) *nor any other thing:* (Mgh, TA:) *such as is drunk after food.* (TA.) And Water *mixed* [thus in the L, and hence in the TA, probably a mistake of a copyist for *not mixed*] *with something to give it a sweet taste, as honey, and dates, and raisins.* (L, TA.) — Also, (or أَرْضٌ قَرَاحٌ, A,) *A place of seed-produce, having no building upon it, nor any trees in it:* (Ṣ, Mṣb:) or *land* (T, Ḳ) *lying open to view,* (T,) *containing neither water nor trees,* (T, Ḳ,) *and not intermixed with anything:* (T:) or *land having in it no herbage nor any places of growth of herbage:* (A:) or *any piece of land by itself, having in it no trees nor any intermixture of a place exuding water and producing salt:* (Mgh:) or *any piece of land by itself, in which palm-trees &c. grow:* (L:) or *land cleared for sowing and planting:* (AḤn, Ḳ:) as also ▼ قِرْوَاحٌ and ▼ قِرْيَاحٌ and ▼ قِرْحِيَآءُ: (Ḳ:) or ▼ قِرْوَاحٌ signifies *land lying open to the sun, not intermixed with anything:* (Ṣ:) or [*a place*] *exposed to the sky, not concealed from it by anything:* (Ḳ:) or *a wide tract of land:* (A:) or *a wide,* or *plain and wide, expanse of land, not having in it any trees, and not intermixed with anything:* (IAạr:) or *a hard and even tract of land,* and *a plain tract in which the water is not retained, somewhat elevated, but having an even surface, from which the water flows off to the right and left:* (ISh:) the pl. of قَرَاحٌ is أَقْرِحَةٌ, (Ṣ, Mgh, Mṣb, Ḳ,) or, as some say, this is pl. of ▼ قَرِيحٌ. (TA.)

قَرِيحٌ *Wounded;* (Ṣ, A,* Mgh, L, Mṣb, Ḳ;) as also ▼ مَقْرُوحٌ; (A,* Mgh, Mṣb;) and ▼ قَرْحٌ [an inf. n. used as an epithet and therefore by rule applicable to a pl. as well as to a sing.]: (L:) pl. of the first قَرْحَى (Ṣ, A, L) and قَرَاحَى. (L.) El-Mutanakhkhil El-Hudhalee says,

* لَا يُسْلِمُونَ قَرِيحًا حَلَّ وَسْطَهُمَا *
* يَوْمَ اللِّقَآءِ وَلَا يُشْوُونَ مَنْ قَرَحُوا *

(Ṣ, IB) i. e. *They will not deliver up* to the enemy *a wounded man who has alighted in the midst of them, on the day of encounter, nor will they hit in a part not vital him whom they wound.* (IB.) — See also مَقْرُوحٌ, in two places. — And see قَرَاحٌ, first sentence; and end of last sentence. — Also *A cloud when it first rises.* (Ḳ.) — And The *water* of a cloud (Ḳ, TA) *when it descends.* (TA.)

قَرِيحَةٌ The *first water that is drawn forth,* or *produced,* of a well, (Ṣ, A, Ḳ, TA,) when it is dug; (TA;) and ▼ قُرْحٌ signifies the same. (Ḳ.) — And The *first of what pours forth,* or *descends,* [for اصاب in my original I read صَابَ] *of the contents of clouds.* (A.) — And ‡ The *first* of a thing; (A;) and so ▼ قُرْحٌ; and the former, the *first* of anything. (Ḳ.) — And ‡ *A faculty whereby intellectual things are elicited,* or *excogitated.* (MF.) One says, لِفُلَانٍ قَرِيحَةٌ جَيِّدَةٌ i. e. ‡ *Such a one has a good,* or *an excellent, natural faculty for the elicitation of matters of science:* (Ṣ, A:) from قَرِيحَةٌ in the first of the senses expl. above. (Ṣ.) — And ‡ The *natural, native,* or *innate, disposition, temper,* or *other quality,* of a person: (Ḳ, TA:) and, as some expl. it, the *mind,* and *intellect:* (TA:) pl. قَرَائِحُ. (L.)

قُرَاحِىٌّ: see قُرْحَانٌ, in two places. — Also One *who keeps to the town,* or *village, not going forth into the desert:* (Ḳ:) or it is a rel. n. from قُرَاحٌ, a certain town, or village, on the shore of the sea. (T.)

القَرَاحِيَّتَانِ *The two flanks.* (Ḳ.)

قُرَيْحَآءُ *A certain thing* (هَنَةٌ) [perhaps *a large calculus,* which may weigh several pounds,]) *that is found in the belly of the horse, like the head of a man:* thus in the Ḳ, and the like is said in the T and L. (TA.) — And, of the camel, [The *ventricle into which it conveys whatever it eats of earth and pebbles;*] *what is called* لَقَّاطَةُ الحَصَى [and *more commonly* لَاقِطَةُ الحَصَى, q. v.]. (Ḳ.)

قِرْوَاحٌ: see قَرَاحٌ, in two places. — هَضْبَةٌ قِرْوَاحٌ *A* [*hill,* or *mountain, such as is termed*] هضبة, *that is smooth, bare of herbage, and tall,* or *long.* (TA.) — And نَخْلَةٌ قِرْوَاحٌ *A tall palm-tree:* (Ṣ,* A:) or *a tall and smooth palm-tree,* (Ḳ, TA,) *of which the lower parts of the branches are bare and long:* (TA:) pl. قَرَاوِيحُ, (Ḳ,) and (by poetic license, L) قَرَاوِحُ. (Ṣ.) — And نَاقَةٌ قِرْوَاحٌ, (Ṣ, Ḳ,) or قِرْوَاحُ القَوَائِمِ, (A,) *A long-legged she-camel;* (Ṣ, A, Ḳ;) described by an Arab of the

desert to Aṣ as one *that walks as though upon spears* [i. e. as though her legs were spears]. (Ṣ.) — And جَمَلٌ قُرْوَاحٌ *A camel that dislikes the drinking with the great,* or *old, ones, but drinks with the small,* or *young, ones, when they come.* (AA, Ḳ.)

قُرَّيَاحٌ: see قُرَاحٌ.

قَارِحٌ A solid-hoofed animal *finishing teething, completing his fifth year:* (Ṣ, Mṣb:) or *in the state corresponding to that of the camel that is termed* بَازِلٌ: (Ḳ:) [or *shedding his corner-nipper:* (see قَرَحَ:)] in the first year he is termed حَوْلِيٌّ; then, جَذَعٌ; then, ثَنِيٌّ; then, رَبَاعٍ; and then قَارِحٌ: (Ṣ:) or in the second year, فَلُوٌّ; and in the third, جَذَعٌ: (TA:) pl. قُرَّحٌ (Ṣ, Ḳ) and قَوَارِحُ (Ḳ) and † مَقَارِيحُ, (Ṣ, Ḳ,) the last (which occurs in a verse of Aboo-Dhu-eyb, Ṣ) anomalous, (Ḳ, TA,) as though pl. of مِقْرَاحٌ: (TA:) fem. قَارِحٌ and قَارِحَةٌ, (Ḳ,) but the former is the more approved, and the latter is by Az disallowed; (TA;) pl. قَوَارِحُ. (Ṣ.) — The *tooth by* [*the growing,* or *shedding, of*] *which a horse,* or *other solid-hoofed animal becomes what is termed* قَارِحٌ; (Ḳ;) the [*permanent,* or the *deciduous, corner-nipper,* or] *tooth next but one to the central pair of incisors:* pl. قَوَارِحُ: the teeth thus called are four. (Ṣ.) [See قَرَحَ.] — Also A she-camel *becoming in a manifest state of pregnancy:* (Ṣ, Ḳ:) or *in the first stage of pregnancy:* or *showing a sign of pregnancy by raising her tail:* (TA:) or *not supposed to be pregnant, and not giving a sign of being so by raising her tail, until her pregnancy becomes evident in the appearance of her belly:* (Lth:) or *not known to have conceived until her pregnancy has become manifest:* or *whose pregnancy is complete:* (TA:) or a she-camel is so termed *in the days when she is covered by the stallion;* after which, when her pregnancy has become manifest, she is termed خَلِفَةٌ, until she enters upon the term called التَّعْشِير: (IAạr:) also a mare *that has gone forty days from the commencement of her pregnancy,* and *more, until it has become known:* pl. قَوَارِحُ and قُرَّحٌ. (TA.) — See also مَقْرُوحٌ. — Also A bow *having a space between it and its string.* (Ḳ.) — And الْقَارِحُ signifies *The lion;* as also † الْقُرْحَانُ. (Ḳ.)

أَقْرَحُ A horse *having in his face a* [*star,* or *blaze, such as is termed*] قُرْحَةٌ: [fem. قَرْحَآءُ:] (Ṣ, A, Mgh:) pl. قُرْحٌ. (A.) And it is also an epithet applied [in a similar sense] to every common fly. (A, TA. [See قُدُوحٌ.]) — [Hence,] رَوْضَةٌ قَرْحَآءُ ‡ [*A meadow*] *in which,* (Ṣ, Ḳ,) or *in the middle of which,* (TA,) *is a white* نُوَّارَة [or *flower*]; (Ṣ, Ḳ, TA;) or *in the middle of which are white* نَوْر [or *flowers*]: (A:) and *of which the herbage has appeared.* (TA.) — And [hence also] تَعَرَّى الدُّجَى عَنْ وَجْهِ أَقْرَحَ ‡ [*The darkness became stripped*] *from the dawn,* or *daybreak.* (A, TA.) — See also قُرْحَانٌ, last signification. — [أَقْرَحُ in the CḲ voce قَسَامِيٌّ is a mistake for the verb أَقْرَحَ; not an epithet as Freytag has supposed it to be.]

مُقْرِحٌ: see مَقْرُوحٌ, in two places. — الْمُقَرِّحَةُ also signifies أَوَّلُ الإِرْطَابِ; (so in copies of the Ḳ; but in one copy الْمُقَرِّحَةُ; [the right explanation, however, is evidently, I think, أَوَّلُ الإِرْطَابِ, and the meaning †*The first,* or *earliest,* of the ripe dates; الْمُقَرِّحَةُ being an epithet applied to them;]) this being the case when there appear [upon them] what are like قُرُوح [or purulent pustules]. (TA.)

مُقَرِّحٌ: see 2, last quarter.

مَقْرُوحٌ: see قَرِيحٌ. — Also *Having* قُرُوح [or *purulent pustules*]. (Ḳ.) — Also A young weaned camel *attached by the disease termed* قَرْحٌ; [see قَرْحٌ;] as also † قَارِحٌ: or a camel *attached by the disease termed* قُرْحَة; as also † قَرِيحٌ and † مُقْرِحٌ: (L:) one says † إِبِلٌ مُقَرَّحَةٌ, [accord. to some copies of the Ḳ مُقَرِّحَةٌ, but erroneously, for it is from قَرَّحَ,] meaning *camels having* قُرُوح [or *purulent pustules*] *in their mouths, in consequence of which their lips hang down;* (Ḳ;) and so إِبِلٌ قَرْحَى [in which the epithet is pl. of † قَرِيحٌ]. (L.) — And طَرِيقٌ مَقْرُوحٌ †*A road in which marks,* or *tracks, have been made* [*by the feet of men and of beasts*], *so that it has been rendered conspicuous.* (Ḳ, TA.)

مَقَارِيحُ an anomalous pl. of قَارِحٌ, q. v.

مُقْتَرَحٌ: see 2, last quarter, in two places.

قرد

1. قَرِدَ, aor. ـَ, (Ṣ, L, Ḳ,) inf. n. قَرَدٌ, (Ṣ, L), *It* (wool) *fell off by degrees from the sheep, and became compacted in lumps,* or *clotted:* (Ṣ:) or *it* (wool, L, and hair, L, Ḳ) *became contracted together,* (L, Ḳ,) *and knotted in its extremities;* (L;) as also † تَقَرَّدَ. (L, Ḳ.) — *It* (a tanned skin) *became worm-eaten.* (Ṣ, Ḳ.) — ‡ *He* (a man) *was,* or *became, silent by reason of impotence of speech;* (Ṣ, Ḳ;) as also † اقرد and † قَرَّدَ: (Ḳ:) or *he was,* or *became, abject,* and *humble,* or *submissive:* or, acc. to IAạr † اقرد signifies *he* (a man) *was,* or *became, silent by reason of abjectness:* [see also خَرِدَ:] or, acc. to another, *he was,* or *became, still and abject.* (TA.) See اقرد below. The verbs are used in these senses because, when a raven or crow lights upon a camel and picks off the ticks (قِرْدَان), the beast remains still on account of the ease which it occasions him. (TA.) — قَرَدَ, (L, Ḳ,) aor. ـِ, (Ḳ,) inf. n. قَرْدٌ, (L,) *He collected together, and gained,* (L, Ḳ,) *for his family.* (L.) [You say] قَرَدَ فِى السِّقَآءِ *He collected clarified butter in the skin;* (L, Ḳ;) as also قَرَدَ سَمْنًا فِى السِّقَآءِ: (Ṣ, L:) or *he collected milk in the skin.* (L, Ḳ.) See also قَلَدَ.

2. قرّدهُ, inf. n. تَقْرِيدٌ, (Ḳ,) *He plucked off his* (a camel's, Ṣ, A) قِرْدَان [or *ticks*]: (Ṣ, A, Ḳ:) *it* (a raven, or crow) *lighted upon him* (a camel), *and picked off his* قِرْدَان [or *ticks*]. (A.) — [Hence,] ‡ *He rendered him* (a camel, L,) *submissive,* or *tractable:* (L, Ḳ:) because a camel, when he is freed from his ticks (قِرْدَان), becomes quiet. (L.) [And, of a camel (?) it is said,] قُرِّدَ, ‡ *he became submissive,* and *tractable.* (Ḳ.) [And] قَرَّدَهُ, (A, L, Ḳ,) and † نَزَعَ قُرَادَهُ, (A,) [signify] ‡ *He beguiled him* (Ṣ, A, L, Ḳ) and *wheedled,* or *cajoled, him;* (L;) because a man, when he desires to take a refractory camel, first plucks off his ticks (يُقَرِّدُهُ). (Ṣ, L.) See also قَرَدَ.

4. اقرد *He* (a camel) *became still, quiet,* or *tranquil, in consequence of his having his ticks pulled off.* (A.) [And hence] ‡ *He* (a camel) *went at a gentle pace, not shaking, or jolting, his rider.* (A.) — ‡ *He was,* or *became, silent,* (Ḳ,) *still,* or *quiet,* (Ṣ, Ḳ,) *and submissive,* (Ḳ,) and *feigned himself dead.* (Ṣ, Ḳ. See قَرِدَ in two places.) — ‡ *He* (a man) *clave to the ground by reason of abjectness,* or *submissiveness.* (A.) See art. خرد.

5. تقرّد, see قَرِدَ — *It* (flour) *became heaped up,* one *part upon* another. (L, from a trad.)

قِرْدٌ [The *ape;* the *monkey;* and the *baboon;*] *a certain animal,* (TA,) *well known:* (L, Ḳ:) fem. with ة: (Ṣ, L, Mṣb:) pl. [of pauc., of the masc.,] أَقْرُدٌ, (L, Mṣb,) and أَقْرَادٌ, (L, Ḳ,) and [of mult., of the same,] قُرُودٌ and قِرَدَةٌ, (Ṣ, L, Mṣb, Ḳ,) and [quasi-pl. n.] قِرَدَةٌ; (Ḳ;) and pl. of the fem., (Ṣ, L, Mṣb,) قِرَدٌ. (Ṣ, L, Mṣb, Ḳ.) Hence the proverb أَزْنَى مِنْ قِرْدٍ [*More incontinent than an ape*]; because the قِرْد is the most incontinent of animals: (Ḳ:) such is generally said to be the meaning of this proverb: (TA:) or (accord. to A'Obeyd, Ṣ, L) by قرد is here meant a man of the tribe of Hudheyl, named Ḳird, the son of Mo'áwiyeh. (Ṣ, L, Ḳ.) — اِبْنُ الْقِرْدِ *The* حَوْذَل (TA in art. بنى.)

قَرَدٌ [a coll. gen. n.] *Refuse of wool;* (L, Ḳ;) afterwards applied also to *soft hair* (وَبَر), *and other hair, and flax:* (L:) or *soft hair and wool that fall off by degrees from the animals, and become compacted in lumps, or clotted:* (L, Ḳ:) or *refuse of wool, and what falls off by degrees from the sheep, and becomes compacted in lumps, or clotted:* (Ṣ:) or *bad wool:* (R:) or the *worst of wool and soft hair, and what is picked up thereof from the ground:* (Nh:) a piece thereof

is termed قَرَدَةٌ. (Ṣ.) It is said in a proverb, عَكَرَتْ عَلَى الغَزْلِ بِأَخَرَةٍ فَلَمْ تَدَعْ بِنَجْدٍ قَرَدَةً, meaning عَطَفَتْ, [*She returned to spinning at last, and left not in Nejd a piece of refuse of wool*]: (Ṣ, L:) in the Ḳ, عَثَرَتْ is put for عَكَرَتْ; and both readings are mentioned by the relaters of proverbs: [عثرت على الغزل app. signifies she applied herself by chance to spinning:] the proverb is applied to him who neglects a needful business when it is possible, and seeks to accomplish it when it is beyond his reach: (Ḳ:) its origin is the fact, that a woman neglects spinning while she finds that which she may spin, (of cotton or flax &c., L,) until, when it is beyond her reach, she seeks for refuse of wool among sweepings and rubbish. (L, Ḳ.) — Also, *Palm-branches stripped of their leaves*: n. un. with ة. (Ḳ.) — Also, *A thing like down, sticking to the* [*plant called*] طُرْثُوث. (Ḳ.) — Also, *Little things*, [i. e., *little flocks of clouds*,] *less than* [*what are termed*] سَحَاب [or *clouds in the common acceptation of the term*] *not conjoined*; as also ▼ مُتَقَرِّدٌ; (Ḳ;) in some copies of the Ḳ ▼ مُتَقَرِّدَةٌ. (TA.) See also قَرِدٌ. = Also, *A hesitation in speech*; (El-Hejeree, L, Ḳ;) because a man who hesitates in his speech is silent respecting somewhat of that which he would say. (L.) See also قَرِدَ.

قَرِدٌ Wool *sticking together*, and *compacted in a lump* or *lumps*: (A:) wool, and hair, *contracted together*, and *knotted in its extremities*. (L.) — [Hence,] a cloud, or collection of clouds, *dissundered, in the tracts of the sky, in parts*, or *portions, one upon another; cirro-cumulus*: (Ṣ, L:) or *of which the several portions are compacted together*, (M, Ḳ,) *one upon another*; likened to soft hair such as is thus termed: (M:) or compacted in lumps, not smooth; as also ▼ مُتَقَرِّدٌ. (AHn.) See also قَرَدٌ. — قَرِدُ الخَصِيلِ A horse [*compact in frame*;] *not lax*. (L, Ḳ.) = A camel [&c.] abounding with قِرْدَان [or *ticks*]. (Ḳ.) = And قَرِدٌ [an epithet used as a subst.] *Accumulated foam* which the camel casts forth from his mouth. (TA in art. توج. See an ex. in that art. voce مُتَاوِج.)

قَرْدَدٌ (in which the second د is not incorporated into the first because the word is quasi-coordinate to the class of those of the measure فَعْلَلٌ, Ṣ, L,) *Elevated ground*; (L, Ḳ;) as also ▼ قَرْدُودَةٌ: (Ḳ:) or *elevated and rugged ground*; as also ▼ قُرْدُودٌ: (L:) or *a rugged and elevated place*; (Ṣ, L;) as also ▼ قُرْدُودٌ: (Ṣ:) or *a tract similar to what is termed* قُفّ: (Aṣ:) or *a prominent portion of ground by the side of a depressed place, or hollow*: (M:) also, *even*, or *plain, ground*: (L:) pl. قَرَادِدُ and قَرَادِيدُ; (Ṣ, L, Ḳ;) the latter form being adopted from a dislike to [the concurrence of] the two dáls: (Ṣ, L:) Sb says, that قَرَادِيدُ is a pl. of قَرْدَدٌ; but as one also says قُرْدُودٌ, there is no reason for this assertion: (L:) ISh says, that ▼ قُرْدُودَةٌ signifies *elevated and rugged ground producing little herbage, and all of it gibbous*: and Sh, that it signifies *an extended strip* [*of ground*], like the قردودة of the back. (TA.)

قُرْدُودٌ: see قَرْدَدٌ, in two places.

قُرْدُودَةٌ: see قَرْدَدٌ. — قُرْدُودَةُ الظَّهْرِ *The upper*, or *highest, part of the back* (L, Ḳ) of any beast of carriage: (L:) or the *withers*; syn. سِيسَآءٌ: (Aṣ, L:) or *the elevated portion of the part called the* ثَبَج; (Ṣ, L;) also called قُرْدُودَةُ الثَّبَجِ. (L.) — قُرْدُودَةُ الشِّتَآءِ *The severity and sharpness of winter*: (Ḳ:) or its *sterility and severity*. (Aboo-Málik, L.)

قُرَادٌ [a coll. gen. n., The *tick*; or *ticks*;] *a certain insect*, (L, Ḳ,) *well known*, (L,) *that clings to camels and the like*, (Mṣb,) [*and to dogs* &c.,] *and bites them*; (L;) *it is, to them, like the louse to man*: (Mṣb:) [see also حَلَمَةٌ and حَمْنَانٌ:] n. un. with ة: (Mṣb:) pl. (of pauc., TA,) أَقْرِدَةٌ, (L,) and (of mult., L,) قِرْدَانٌ (Ṣ, L, Mṣb, Ḳ) and قُرُدٌ: (L:) قُرْدٌ also signifies the same as قُرَادٌ, (Ḳ,) or is a contraction of the pl. قُرُدٌ. (L.) أَذَلُّ مِنْ قُرَادٍ and أَسْفَلُ من قراد [*Viler than a tick*] are proverbial sayings. (TA.) = القُرَادُ, (Ḳ,) or قُرَادُ الصَّدْرِ, (L,) or قُرَادُ الثَّدْيِ, (Ṣ, A,) ‡ *The nipple* (حَلَمَة) *of the breast*: (Ṣ, A, L, Ḳ:) called قُرَاد and حَلَمَة as being likened to a large tick: (Mgh in art. حلم:) *the nipple of the dug* of a mare. (Ḳ.) = أُمُّ القِرْدَانِ *The place between the fetlock and hoof of a horse*: (Ṣ, L:) also, *the part between the phalanges* (سُلَامَيَات) *of the foot of a camel*. (L.) — See also 2.

قَرُودٌ A camel *that does not impatiently avoid having his ticks* (قِرْدَان,) *plucked off*. (L, Ḳ.) — [Hence,] ‡ *a still*, or *quiet*, man. (A.)

قَرَّادٌ *A trainer of the* قِرْد [or *ape, monkey*, or *baboon*]. (Ḳ.)

مُتَقَرِّدٌ: see قَرِدٌ and قَرَدٌ.

مُتَقَرِّدَةٌ: see قَرَدٌ.

قرزح

قُرْزُحٌ, (AA, Ṣ, Ḳ,) and قُرْزُوحٌ, (TA, and so in one copy of the Ṣ,) *A certain species of tree*: (Ṣ, Ḳ:) n. un. قُرْزُحَةٌ. (TA.) — Also قُرْزُحَةٌ *A certain herb*, or *leguminous plant*. (Kr, Ḳ.) — And *A certain small tree*, (AHn, Ḳ,) *curling and contracting*, (جَعْدَة,) *and having black* حَبّ [i. e. *grains, or berries, or the like*]. (AHn.)

قرس

1. قَرَسَ, aor. ـُ, (Ṣ, A, Ḳ,) inf. n. قَرْسٌ, (Ṣ,) *It* (cold) *was*, or *became, intense*, or *vehement*; (Ṣ, A, Ḳ;) as also قَرِسَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. قَرَسٌ. (Ṣ.) — *It* (water) *became congealed*, or *frozen*. (Ṣ, Ḳ.) — قرس, inf. n. قرس, [so in the TA, without any syll. signs,] *He* (a man) *was*, or *became, cold*. (TA.) [The verb and its inf. n. in this sense are probably the same as in the sense here next following.] — قَرِسَ, inf. n. قَرَسٌ; (TA;) or قُرِسَ, [inf. n. قَرْسٌ;] (JK;) *He* (a man smitten by cold) *became unable to work* (JK, TA) *with his hands*, (JK,) or *with his hand, by reason of the intenseness of the cold*, or, as in the L, *by reason of cold in his extremities*. (TA.) = قَرَسَ المَآءَ: see 4. = قَرَسَ قَرِيسًا, (TA,) or ▼ قَرَّسَهُ, (accord. to a copy of the A,) *He made*, or *prepared, what is termed* قَرِيس, (A,* TA,) i. e., *broth with flesh-meat*. (A.)

2: see 4, in two places: = and see 1, last signification.

4. اقرس العُودُ *The branch*, or *twig, had its sap congealed in it*. In the M, instead of جُمِسَ مَآؤُهُ فِيهِ, we find حُبِسَ فِيهِ مَآؤُهُ [which is probably a mistake of a copyist]. (TA.) = اقرسهُ البَرْدُ [*The cold*] *made him cold*; as also ▼ قَرَّسَهُ, inf. n. تَقْرِيسٌ: (Ṣ, Ḳ:) [or,] accord. to some, by البرد is here meant *sleep*: (TA:) or *the cold made him unable to work with his hand*: (JK:) and اقرس البَرْدُ أَصَابِعَهُ *the cold made his fingers rigid, by chilness of the extremities, so that he was unable to work*. (A, L.) — اقرس المَآءَ فِى الشَّنِّ *He cooled the water in the old worn-out skin*; (A'Obeyd, TA.) as also ▼ قَرَسَهُ فيه; (A'Obeyd, Ṣ, A;) and ▼ قَرَّسَهُ فيه, inf. n. تَقْرِيسٌ. (A'Obeyd, TA.)

قَرْسٌ *Intense*, or *vehement, cold*; (Ṣ, A, Ḳ;) as also ▼ قَارِسٌ and ▼ قَرِيسٌ. (Ḳ.) You say, لَيْلَةٌ ذَاتُ قَرْسٍ *A night of* [*intense*] *cold*. (Ṣ.) — The *densest and coldest hoar-frost* or *rime*: (Lth, JK, Ḳ:) or the *coldest and most copious hoar-frost* or *rime*; as also ▼ قَرِسٌ. (M, TA.) — See also قَارِسٌ.

قَرِسٌ: see قَرْسٌ: — and قَارِسٌ.

قَرِيسٌ: see قَارِسٌ, in three places: — and قَرْسٌ. = *Broth with flesh-meat*. (A.) = سَمَكٌ قَرِيسٌ *Fish that is cooked, and for which a sauce* (صِبَاغ) *is then made, in which it is left until it becomes concreted*: (Ṣ:) or *cooked fish in which a sauce is made, wherein it is left until it becomes concreted*, (Ḳ,* TA,) *but neither congealed nor fluid*; [*being converted into a gelatinous substance*;] as also قَرِيصٌ: the former is of the dial. of Ḳeys. (TA.)

قَارِسٌ *Intense*, or *vehement, cold*; as also ▼ قَرِيسٌ: you should not say قَارِصٌ. (Ṣ.) — See also قَرْسٌ. — *In a state of congelation*, or *freezing*; as also ▼ قَرِيسٌ; (Ṣ;) and ▼ قَرِسٌ: (IAạr, ISk, Ṣ, Ḳ:) the first and second applied to water: (Ṣ:) the last, to anything; (IAạr;) but this last was unknown to Abu-l-Gheyth. (Ṣ.) — *Cold*; *chill*; as also ▼ قَرِيسٌ, (TA,) and ▼ قَرْسٌ. (Ḳ.) You say

يَوْمٌ قَارِسٌ [*A cold day*]. (A, TA.) And لَيْلَةٌ قَارِسَةٌ [*A cold night*]. (TA.)

قرشب

قِرْشَبٌ *Advanced in years:* (Aṣ, Ṣ, Ḳ:) applied to a man. (Ṣ.) —— One *who is in a bad state,* or *condition.* (IAạr, Ḳ.) —— A man *of bad disposition.* (Kr, Ḳ.) —— *Having a capacious belly.* (Ḳ.) —— *A great eater; voracious.* (Ḳ.) —— A man (TA) *corpulent, or bulky, and tall.* (Ḳ.) —— القِرْشَبُ *The lion.* (Ḳ.) —— Pl. (in each of the above senses, TA) قَرَاشِبُ. (Ḳ.) [See also كِرْشَبٌ.]

قرص

1. قَرَصَهُ, (Ṣ, M, A, Mṣb,) aor. ـُ, (Ṣ, M, Mṣb,) inf. n. قَرْصٌ, (Ṣ, M, Mṣb, Mgh, Ḳ,) [*He pinched him,* or *it,*] *with the two fingers:* (Ṣ:) or *it* (a person's skin) *with his fingers, so as to pain him:* (A:) or *he took,* or *took hold of, it* (a man's flesh) *with his two fingers, so as to pain him:* (Ḳ:) or *he twisted round two fingers upon it,* namely, a thing; or *the extremities of the fingers,* only: (Mṣb:) or *he scratched him,* or *it, with his nails:* and *he pressed,* or *squeezed,* or *pinched, him,* or *it, with the fingers, so as to pain:* (M:) or *he took it with the ends of his fingers:* (Mgh, CḲ: [one of the explanations of القَرْصُ in the latter being القَبْضُ:]) or *he seized it* (so accord. to a MS. copy of the Ḳ, [the inf. n. being there rendered by القَبْضُ; in the place of which I find in the TA, القرض; but this I think a mistranscription;]) *with the two fingers,* (so in some copies of the K, and in the TA,) *so as to pain.* (TA.) You say also, قَرَصَهُ بِظُفُرَيْهِ *He took* [or *pinched*] *his skin with his two nails.* (Z, Mṣb.) —— [Hence,] ‡ *It* (a flea) *bit him:* (Ṣ, Ḳ:) also said of a gnat; (A, TA;) and of a serpent. (TA.) —— Also, ‡ [as meaning *It pinched him,* or *pained him,*] said of the cold. (A, TA.) —— And قَرَصَ, aor. and inf. n. as above, [and قُرُوصَةٌ seems to be another inf. n. of the same,] ‡ *It* (beverage) *bit the tongue.* (M.) You say also of [the beverage called] نَبِيذ, فِيهِ قُرُوصَةٌ ‡ *In it is a biting quality, affecting the tongue.* (A, TA.) —— Also, قَرَصَهُ بِلِسَانِهِ, (M, Mṣb,) inf n. قَرْصٌ, (Mṣb,) ‡ *He hurt him with his tongue, by saying something which gave pain.* (M,* Mṣb.) And لَا تَزَالُ تَقْرُصُنِى مِنْكَ قَارِصَةٌ ‡ [*A hurtful saying proceeding from thee does not cease to hurt me*]. (A.) —— قَرَصَهُ also signifies *He took it,* (M, TA,) or *cut it in pieces,* namely, anything, (TA,) *between two things;* (M, TA;) as also ↓ قرّصهُ: (Mṣb:) or the former signifies [simply] *he cut it:* (Ḳ:) and the latter, *he cut it in pieces.* (A.) Hence, (TA,) أُقْرُصِيهِ بِالمَاءِ, (Ṣ, Mgh,* Mṣb,* TA,) or ↓ قَرِّصِيهِ بِالمَاءِ, (Ṣ, M, TA,) said in a trad., (Ṣ, M, Mṣb,) respecting the menstrual blood, (Ṣ, M,) accord. to different relations: (Ṣ, TA:) the latter means, *Separate thou its particles* [so I here render قَطِّعِيهِ] *with water;* (A'Obeyd, Ṣ, TA;) and the former has a similar [but less intensive] meaning: (TA:) or the former means, *wash it with the ends of thy fingers;* (Ṣ, Mṣb;) *and remove it with the nail or the like:* (Mṣb:) or *take it* [*off*] *with the ends of the fingers:* (Mgh:) or *rub it hard with the ends of the fingers and the nails, and pour upon it water, so as to remove it and the mark of it.* (Az, in Mṣb, art. حت; and IAth,* in TA, in the present art.) —— You say also, قَرَصَ العَجِينَ, (A,) inf. n. قَرْصٌ; (Ḳ;) or ↓ قَرَّصَهُ; (M;) *He cut the dough to spread it out:* (M, A:) or the former, [simply,] *he spread out the dough:* (Ḳ:) or قَرَصَتِ العَجِينَ, aor. ـُ, inf. n. as above, (Ṣ, TA,) *she cut the dough,* (Ṣ,) or *spread it out and cut it,* (TA,) *into pieces, each such as is termed* قُرْصَةٌ: (Ṣ, TA:) and ↓ قَرَّصَتْهُ, (Ṣ, Mṣb,) inf. n. تَقْرِيصٌ, (Ṣ, Ḳ,) *she cut it into many pieces,* (Ṣ, Mṣb, Ḳ,) *each such as is termed* قُرْصَة, (Ṣ,) or قُرْص. (Mṣb.) ═ قَرِصَ, aor. ـَ, (Ḳ,) inf. n. قَرَصٌ, (TḲ,) signifies دَامَ عَلَى المُنَافَرَةِ وَالغِيبَةِ ‡ [*He continued in a course of mutual aversion and defamation*]. (Ḳ, TA.)

2: see 1, latter half, in four places. —— قرّص المَآءَ ‡ *He cooled the water;* or *made it cold;* as also with س: (TA:) or *he made the water cold so that its coldness pinched,* or *pained.* (A.) —— قرّص اللَّبَنَ ‡ *He rendered the milk biting to the tongue;* or *acid.*] (TA.) See قَارِصٌ.

3. [قارصهُ,] inf. n. مُقَارَصَةٌ, originally, *He pinched him, being pinched by him.* —— And hence, ‡ *He regarded him with mutual aversion, and mutually defamed him;* or *exchanged bad words with him;* for] المُقَارَصَةُ signifies المُنَافَرَةُ وَالغِيبَةُ: (TA:) or *the speaking bad words, one to another.* (KL.) You say, بَيْنَهُمَا مُقَارَصَاتٌ ‡ [*Between them two are mutual aversions and defamations*]. (A, TA.) See also 6.

6. رَأَيْتُهُمَا يَتَقَارَظَانِ ثُمَّ رَأَيْتُهُمَا يَتَقَارَصَانِ ‡ [*I saw them two eulogizing each other: then I saw them two regarding each other with aversion, and defaming each other,* or *speaking bad words, each to the other*]. (A, TA.) See 3.

قُرْصٌ and ↓ قُرْصَةٌ *A round cake* (Ḳ,* TA,) *of bread;* (Ṣ, Ḳ, TA;) syn. خُبْزَةٌ (Ḳ, TA) and رَغِيفٌ: (TA:) or *such as is very small:* (TA:) [or, accord. to present usage, *small, but thick:*] the former word is the more common: (TA:) or *a* [*round*] *piece of dough:* (M, A:*) [and *any similar thing, small, and of a round, flattened form:*] pl., (of the former, Ṣ, Mṣb,) أَقْرَاصٌ [a pl. of pauc.] and قِرَصَةٌ (Ṣ, M, Mṣb, Ḳ) and قِرَاصٌ, (M, TA,) [both pls. of mult.;] and (of قُرْصَةٌ, Ṣ, TA,) قُرَصٌ; (Ṣ, Ḳ;) and أَقْرِصَةٌ [is a pl. of pauc. of either]. (Ḳ, art. بت.) —— Hence, as being likened to the thing above mentioned, (M,) القُرْصُ, (M, TA,) or قُرْصُ الشَّمْسِ, (Ṣ, A, TA,) or ↓ القُرْصَةُ, (Ḳ,) *The disk* (عَيْن) *of the sun:* (Ṣ, M, Ḳ, TA:) and sometimes *the sun,* as a common, or general, term: (M:) or *the disk* (عين) *of the sun when it is setting:* (TA:) you say, غَابَ قُرْصُ الشَّمْسِ [*the disk of the sun set,* or *disappeared*]: (A, TA:) or the عين of the sun is called ↓ قُرْصَةٌ, with ة, at the setting. (Lth, TA.) —— See also مُقَرَّصٌ. —— [قُرْصُ شَهْدٍ or عَسَلٍ *A honey-comb:* or the same, and ↓ قُرْصَةُ شَهْدٍ or عَسَلٍ, *a portion of a honey-comb:* pl. قِرَصَةٌ.]

[قَرْصَةٌ inf. n. of un. of قَرَصَهُ; *A pinch,* or *a pinching:* &c.: pl. قَرَصَاتٌ.] You say, قَرَصَهُمُ البَعُوضُ قَرَصَاتٍ رَقَصُوا مِنْهَا رَقَصَاتٍ ‡ [*The gnats bit them with several bitings, in consequence of which they danced with several dancings.*] (A, TA.)

قُرْصَةٌ: see قُرْصٌ, in four places.

قَرُوصٌ: see قَرَّاصٌ, in two places.

قُرَيْصٌ *A kind of condiment,* or *seasoning;* (Lth, M, Ḳ;) called in the dial. of Ḳeys قَرِيصٌ, q. v. (TA.)

قَرَّاصٌ [an intensive epithet from قَرَصَهُ; *That pinches much:* &c.: as also ↓ قَرُوصٌ. —— And hence,] لِجَامٌ قَرَّاصٌ and ↓ قَرُوصٌ ‡ *A bit that hurts the beast of carriage.* (A, TA.)

قَارِصٌ [act. part. n. of قَرَصَهُ; *Pinching:* &c. (See an ex. voce مَوْقُوصٌ.) —— ‡ *Biting;* applied to a flea, &c. —— And hence,] ‡ *A certain insect, like the* بَقّ [q. v.,] (Ḳ,) *that bites.* (TA.) —— [Hence also, ‡ *Pinching,* or *paining;*] applied to cold. (A, TA.) —— And, applied to milk, (Aṣ, Ṣ, A, Ḳ,) and beverage, (M,) or such as is termed نَبِيذ, (A, TA,) ‡ *That bites the tongue:* (Aṣ, Ṣ, M, A, Ḳ:) or, when applied to milk, it is to camels' milk in particular, and signifies *sour:* (M, TA:) in the Ḳ is added, or *sour* milk *upon which much fresh is milked so that the acidity goes away:* but this is a mistake; for it is an explanation, given by Ṣgh, of the epithet مُمَحَّل, occurring in a verse of Abu-n-Nejm, where it is coupled with قَارِص. (TA.) It is said in a proverb, عَدَا القَارِصُ فَحَزَرَ ‡ *What was biting to the tongue attained to an excessive degree, so that it became acid:* meaning, the affair, or case, became distressing. (Ṣ.) —— [Hence also,] قَارِصَةٌ [for كَلِمَةٌ قَارِصَةٌ] ‡ *A saying that hurts;* (Ṣ, M, A;) or *that pains;* (Mṣb;) or *that troubles and pains one* (Ḳ,* TA) *like the pinching of the body:* (TA:) pl. قَوَارِصُ. (Ṣ, A, Ḳ.)

مِقْرَصَةٌ *A receptacle for milk, in which it is rendered biting to the tongue, or acid:* (يُقَرَّصُ فِيهِ:) pl. مَقَارِصُ. (TA.)

مُقَرَّصٌ *Cut in pieces,* [*by being*] *taken between two things.* (M, TA.) —— A woman's ornament *round like a* قُرْص: (IF, Ḳ:) or *set,* or *adorned, with jewels:* (IDrd, M:) such is also called ↓ قُرْص. (TA.) [This latter name is now applied

to *A round convex ornament, generally composed of diamonds set in gold; but sometimes of thin embossed gold, usually with a false emerald set in the centre; worn upon the crown of the head-dress by women.* For further descriptions, and a figured specimen of each kind, see my work on the *Manners and Customs of the Modern Egyptians*, Appendix A.]

قرض

1. قَرَضَهُ, aor. ـِ, (Ṣ, M, A, &c.,) inf. n. قَرْضٌ, (Ṣ, M, Mṣb,) *He cut it;* (Ṣ, M, A, Mgh, Mṣb, Ḳ;) namely a thing, (Ṣ, Mṣb,) or a garment, or piece of cloth, (A, Mgh,) with the مِقْرَاض, (A, Mgh, Mṣb,) and with the مِقْرَاضَان; (Mṣb;) and in like manner, [or as signifying *he cut it much,* or *frequently,* or *repeatedly,*] you say, ↓ قرّضهُ, (M, TA,) inf. n. تَقْرِيضٌ: (TA:) this is the primary signification. (TA.) — Hence, (TA,) said of a rat, or mouse, (A'Obeyd, Ṣ, A, Mgh, Mṣb,) aor. and inf. n. as above, (Ṣ,* Mṣb, TA,) *He* [*cut it with his teeth; gnawed it;* or] *ate it;* (Mṣb;) namely a garment, or piece of cloth, (Ṣ, A, Mgh, Mṣb, TA,) and bread, &c. (TA.) You say also قَرَضَهُ بِنَابِهِ *He cut it with his canine tooth,* or *fang.* (A.) And قَرَضَ البَعِيرُ جِرَّتَهُ, (M, TA,) aor. as above, (A, TA,) and so the inf. n., (TA,) *The camel chewed his cud:* (M, A, TA:) or *returned it* [*to his mouth, to be chewed again,* or *to his stomach*]. (TA.) — [Hence also,] قَرَضَ رِبَاطَهُ, (Ṣ, M, A, Ḳ,) [lit.] *He cut,* or *severed, his bond,* i. e. the bond of his heart; and consequently, (TA,) † *he died;* (IAạr, M, Ḳ, TA;) as also قَرَضَ alone, (Ṣ, [in which the former is not explained] O, Mṣb, Ḳ,) and قُرِضَ: (IAạr, O, Ḳ:) or † *he was at the point of death.* (Ḳ.) And you say, جَآءَ وَقَدْ قَرَضَ رِبَاطَهُ (AZ, Az, Ṣ, &c.) † *He came harassed,* or *distressed,* or *fatigued, and at the point of death:* (AZ, Az:) or ‡ *harassed,* or *distressed, by thirst,* or *by fatigue:* (A:) or † *in a state of intense thirst and hunger:* (M:) said of a man: (Ṣ:) mentioned in the Ṣ in such a manner as [appears] to indicate that the verb has here the first of the significations mentioned in this art.; but this is not the case [as is shown in the Ṣ itself in art. ربط]. (TA.) See also 7. = [Hence also,] قَرَضْتُ الوَادِىَ † *I passed through,* or *across, the valley.* (Mṣb.) It is said in the Ḳur, [xviii. 16,] وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ † *And when it* [the sun] *set, to leave them behind on the left; to pass by and beyond them, leaving them on its left:* (Ṣ, Ḳ:) so explained by AO, or by A'Obeyd: (so accord. to different copies of the Ṣ,) *to leave them and pass by them on the left;* not falling upon them at all: (Jel:) or *to turn aside,* or *away, from them, on the left:* (Mṣb:) or *to be over against them, on the left:* from قَرَضْتُهُ, meaning حَذَوْتُهُ, i. e. *I was over against him,* or *it;* as also ↓ أَقْرَضْتُهُ. (JK.) And a man says to his companion, Hast thou passed by such and such a place? and the man asked says قَرَضْتُهُ ذَاتَ اليَمِينِ لَيْلًا † [*I passed by it, leaving it behind, on the right, by night*]. (Ṣ.) The Arabs say, قَرَضْتُهُ ذَاتَ اليَمِينِ, and ذَاتَ الشِّمَالِ, and قُبُلًا, and دُبُرًا, † *I was over against him,* or *it, on the right,* and *on the left,* and *before,* and *behind.* (Fr.) You say also, قَرَضَ المَكَانَ, (M, Mṣb, Ḳ,) aor. and inf. n. as above, (M,) † *He turned aside,* or *away, from the place.* (M, Mṣb, Ḳ.) And قَرَضَ فِى الأَرْضِ † *He traversed the land.* (Z.) And قَرَضَ فِى سَيْرِهِ, (M, Ḳ,) aor. and inf. n. as above, (M,) † *He turned to the right and left in his going* or *journeying.* (M, Ḳ.) And قَرِضَ, like سَمِعَ, † *He,* or *it, passed away from a thing to another thing.* (IAạr, Ṣgh, L, Ḳ.) = Hence also, (TA,) قَرَضَ الشِّعْرَ, (Ṣ, Mṣb, Ḳ,) aor. as above, (Ṣ, Mṣb,) and so the inf. n., (Ṣ,) ‡ *He said, spoke, uttered,* or *recited, poetry;* or *he poetized,* or *versified;* syn. قَالَ الشِّعْرَ: (A'Obeyd, Ṣ, Ḳ:) or *he composed poetry according to rule:* (Mṣb:) because poetry consists of cut feet: or because it is called قَرِيضٌ as being likened to the cud: (A:) or because it is language cut out: (Mṣb:) or as being likened to a garment; as though the poet cut it and divided it into portions; although MF denies that this phrase is from قَرَضَ as signifying "he cut:" he has also assigned to قَرَضَ الشِّعْرَ a signification which belongs to تَقْرِيضٌ, q. v. (TA.) = Hence also, قَرَضَهُ as syn. with قَارَضَهُ, q. v. (TA.)

2: see 1, first signification. = تَقْرِيضٌ also signifies † The *art of poetry:* (M, TA:) or the *criticism thereof;* the *picking out the faults thereof;* and the *discriminating, by consideration, of what is good thereof from what is bad, both expressed and speculative.* (TA.) = Also, like تَقْرِيظٌ; † The act of *praising:* or *dispraising:* (Ṣ, TA:) or it has both these contr. significations; (Ḳ, TA;) relating to good and to evil; whereas تقريظ relates only to praise and good. (TA.) You say, فُلَانٌ يُقَرِّضُ صَاحِبَهُ † *Such a one praises his companion:* or *dispraises him.* (Ṣ.)

3. قارضهُ, inf. n. مُقَارَضَةٌ and قِرَاضٌ, (M,) [*He lent to him, and received from him, a loan:* or it signifies, or signifies also,] *i. q.* أَقْرَضَهُ, q. v. (L, TA.) — قِرَاضٌ (Ṣ, A, Mṣb, Ḳ) and مُقَارَضَةٌ, (Ṣ, A, Ḳ,) with the people of El-Ḥijáz, (TA,) also signify *i. q.* مُضَارَبَةٌ; (Ṣ, A, Mgh, Mṣb, Ḳ;) as though it were a contract for traversing the land [for traffic], (Ḳ,) from القَرْضُ فِى السَّيْرِ, or, as Z says, from القَرْضُ فِى الأَرْضِ, meaning "the traversing the land," like as مضاربة is from الضَّرْبُ فِى الأَرْضِ; (TA;) and the form of the contract is what is shown by the following explanation. (Ḳ.) You say, قَارَضْتُهُ, (Ṣ, A, Mgh,) or قَارَضْتُهُ مِنَ المَالِ, (Mṣb,) *I gave to him property* (Ṣ, A, Mgh, Ḳ*) مُضَارَبَةً, (A, Mgh,) [i. e.] *that he might traffic with it, on the condition that the gain should be between us, and the loss should fall upon the property.* (Ṣ, Ḳ. [See also ضَارَبَهُ.]) — قارضهُ, (Ṣ, Ḳ,) inf. n. مُقَارَضَةٌ, (TA,) also signifies ‡ *He requited him; he compensated him;* (Ṣ, Ḳ;) and so ↓ قَرَضَهُ, (Ṣ, Ḳ,) inf. n. قَرْضٌ. (TA.) Hence the saying of Abu-l-Wardà, (TA,) إِنْ قَارَضْتَ النَّاسَ قَارَضُوكَ وَإِنْ تَرَكْتَهُمْ لَمْ يَتْرُكُوكَ وَإِنْ هَرَبْتَ مِنْهُمْ أَدْرَكُوكَ ‡ (A,* TA) [*If thou requite men* their evil deeds, *they will requite thee; and if thou leave them, they will not leave thee; and if thou flee from them, they will overtake thee*]: meaning if thou do evil to them, they will do the like thereof to thee; and if thou leave them, thou wilt not be safe from them, for they will not let thee alone; and if thou revile them and injure them, they will revile thee and injure thee: he said this intending thereby to censure them: and it is from the signification of "cutting." (TA.) [See also قَرْضٌ, below.] You say also, فُلَانٌ يُقَارِضُ النَّاسَ, inf. n. مُقَارَضَةٌ, ‡ *Such a one accords,* or *agrees, with men.* (A.) And قَارَضْتُهُ الزِّيَارَةَ ‡ [*I interchanged visiting with him*]. (A.)

4. اقرضهُ *He cut off for him a portion, to be requited,* or *compensated, for it.* (Ṣgh, Ḳ.) [And hence,] *He gave him,* or *granted him, a* قَرْض [or *loan,* or *the like*]; (Ṣ, M, A,* Mgh,* Ḳ;) and ↓ قَارَضَهُ signifies the same as اقرضهُ. (L, TA.) You say also, اقرضهُ المَالَ, (M, Mṣb,) وَغَيْرَهُ, (M,) [*He lent him the property, &c.;*] *he gave him the property, &c., as a* قَرْض; (M;) *he gave him the property,* [*&c.,*] *to demand its return.* (Mṣb.) It is said in the Ḳur, [lxxiii. 20,] وَأَقْرِضُوا ٱللّٰهَ قَرْضًا حَسَنًا [lit. *And lend ye to God a good loan;* meaning † *give ye to God good service for which to be requited*]: (Ṣ, TA:) it is not here said إِقْرَاضًا because the simple subst. [as distinguished from the inf. n.] is what is meant. (TA.) And again, in the same, [ii. 246, and lvii. 11,] مَنْ ذَا ٱلَّذِى يُقْرِضُ ٱللّٰهَ قَرْضًا حَسَنًا, meaning, accord. to Aboo-Is-ḥáḳ the Grammarian, † [*Who is he who will offer unto God*] *a good action* or *gift,* or *anything for which a requital may be sought?* or, as Akh says, † *Who will do a good action by following and obeying the command of God?* (TA.) The Arabs say, قَدْ أَقْرَضْتَنِى قَرْضًا حَسَنًا † *Thou hast done to me a good deed* [*which I am bound to requite*]. (TA.) And it is said in a trad., أَقْرِضْ عِرْضَكَ لِيَوْمِ فَقْرِكَ † [*Lend thou thine honour for the day of thy poverty*]; meaning, when a man defames thee, do not thou requite him, but reserve his recompense undiminished for thee, as a loan for the payment of which he is responsible, that thou mayest receive it from him in the day of thy need thereof: (TA:) [but see عِرْضٌ.] — [And hence,] أَقْرَضَنِى الشَّىْءَ *He gave,* or *paid, to me the thing.* (M.) = مَا عَلَيْهِ مَا يُقْرِضُ عَنْهُ العُيُونَ فَيَسْتُرُهُ † [*There is not upon him what will turn aside,* or *away, from him the eyes, and cover him*]. (Ibn-'Abbád, Ṣgh.) = See also 1, latter half.

6. [تَقَارَضَا *They lent and received loans, each to and from the other.*] — [And hence,] هُمَا يَتَقَارَضَانِ الخَيْرَ وَالشَّرَّ † [*They two interchanged good and evil, each with the other*]; (IKh, Ṣ, Ḳ;) as also يتقارظان: (IKh:) [but see the latter in its proper place.] And هُمَا يَتَقَارَضَانِ المَدْحَ, (AZ,) or الثَّنَآءَ, (A, Mṣb,) or الثَّنَآءَ بَيْنَهُمْ, (TA,) [or هُمْ يَتَقَارَضُونَ الثَّنَآءَ بَيْنَهُمْ, (in the M, بَيْنَهُمَا,)] ‡ *They praise each other;* (AZ, Mṣb;) as also يتقارظان: (AZ:) or *they requite,* or *compensate, each other with praise.* (TA.) And القِرْنَانِ يَتَقَارَضَانِ النَّظَرَ † *The two opponents,* or *adversaries, look askance, with anger, each at the other:* (Ṣ, Ḳ:) and يَتَقَارَضُونَ نَظَرًا † *They look with enmity and vehement hatred, one at another.* (TA.) And هُمْ يَتَقَارَضُونَ الزِّيَارَةَ ‡ [*They interchange visiting*]. (A.) El-Kumeyt says,

* يَتَقَارَضُ الحَسَنَ الجَمِيلَ مِنَ التَّآلُفِ وَالتَّزَاوُرْ *

meaning, *Interchanging what is good and comely, of sociable conduct and mutual visiting.* (O.) — El-Ḥasan El-Baṣree, being asked whether the companions of the Apostle of God used to jest, or joke, answered, (TA,) نَعَمْ وَيَتَقَارَضُونَ, (Ḳ,* TA,) i. e. *Yes, and they used to recite poetry* [*one to another*]: (TA:) from قَرِيضٌ as signifying "poetry." (Ḳ.)

7. انقرضوا † *They passed away,* or *perished,* [as though cut off,] (Ṣ, Ḳ,) *all of them,* (Ḳ,) *not one of them remaining;* (Ṣ;) as also ↓ قرضوا [perhaps a mistake for قُرِضُوا: see 1]. (TA.)

8. اقترض *He received what is termed* قَرْضٌ [*a loan,* or *the like*], (Ṣ, Mṣb, Ḳ,) *i. q.* اِسْتَلَفَ; (A;) مِنْهُ *from him.* (Ṣ, A, Ḳ.) — اقترض عِرْضَهُ † *He defamed him,* or *spoke evil of him, behind his back* or *in his absence,* or *otherwise;* syn. اِغْتَابَهُ: (Ḳ:) as though he cut off [somewhat] from his honour. (TA.)

10. استقرض مِنْ فُلَانٍ, (Ṣ, Mṣb,*) or استقرضهُ, (A, Mgh,) *He sought,* or *demanded, of such a one what is termed* قَرْضٌ [*a loan,* or *the like*]. (Ṣ, A,* Mgh,* Mṣb.) — [And hence,] اِسْتَقْرَضْتُهُ الشَّىْءَ *I sought,* or *demanded, of him the gift,* or *payment* [*in advance*], *of the thing.* (M.)

قَرْضٌ (Ṣ, M, A, Mgh, Mṣb, Ḳ) and ↓ قِرْضٌ; (Ks, Ṣ, M, Ḳ;) or, accord. to Th, the former is an inf. n., and the latter a simple subst., but this [says ISd] does not please me; (M;) or the former is an inf. n. used as a subst.; (Mgh;) or a subst. from أَقْرَضْتُهُ المَالَ; (Mṣb;) [*A loan: and the like:*] *a piece of property which a man cuts off from his* [*other*] *articles of property, and which, itself, he receives back;* [in rendering the explanation in the Mgh, for the words فَيُعْطِيهِ عينًا in my copy of that work; I read فَيَقْضَاهُ عَيْنًا, which makes this agreeable with explanations given in other works;] but what is due to the one from the other as a debt is not so called; (Mgh, [see دَيْنٌ;]) *what one gives,* (Ṣ, Mṣb, Ḳ,) *to another,* (Mṣb,) *of property,* (Ṣ, Mṣb,) *to receive it back,* (Ṣ, Ḳ,) or *to demand it back:* (Mṣb:) or *a thing that one gives to be requited for it,* or *to receive it back:* (TA in art. فرض:) or *a thing of which men demand the payment* [or *restitution*], *one of another:* (M, L:) or *a thing which a man gives,* or † *does, to be requited for it:* (Aboo-Is-ḥáḳ the Grammarian, and TA:) pl. قُرُوضٌ. (M, Mṣb.) You say, عَلَيْهِ قَرْضٌ [*He owes a loan*], and قُرُوضٌ [*loans*]. (A.) — Hence, (Ṣ, TA,) ‡ *What one does, in order to be requited it, of good,* and *of evil.* (Ṣ, Ḳ, TA.) See three exs. above, under 4. The Arabs also say, قَدْ أَحْسَنْتَ قَرْضِى, meaning † *Thou hast done to me a good deed* [*which I am bound to requite*]. (TA.) And لَكَ عِنْدِى قَرْضٌ حَسَنٌ, and قَرْضٌ سَيِّئٌ, † *I owe thee a good deed, and an evil deed.* (Aboo-Is-ḥáḳ the Grammarian, and TA.)

قِرْضٌ: see قَرْضٌ.

قَرِيضٌ *The cud:* (Lth, A:) or *what the camel returns* [*to his mouth, to be chewed again,* or *to his stomach,*] *of his cud;* (Ṣ, Ḳ;) as also ↓ مَقْرُوضٌ: (Ṣ:) or it is applied to the cud (جِرَّة) of the camel, and signifies *chewed:* or, accord. to Kr, this is فَرِيضٌ, with ف. (M.) And hence, accord. to some, the saying حَالَ الجَرِيضُ دُونَ القَرِيضِ [explained in art. جرض]: but accord. to others, the last word in this saying has the signification next but one following. (Ṣ.) — *The sound,* or *voice, of a man in dying.* (Er-Riyáshee, in TA, art. جرض.) — ‡ *Poetry:* (Ṣ, M, A, Mṣb, Ḳ:) so called for one or another of the reasons mentioned under 1, last sentence but one; (A, Mṣb, TA;) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) El-Aghlab El-'Ijlee distinguishes between it and رَجَز. (IB.)

قُرَاضَةٌ [*Cuttings; clippings;* and *the like;*] *what falls by the action termed* القَرْضُ; (Ṣ, A,* Mgh,* Ḳ;) as, for instance, of gold, (Ṣ, TA,) and of silver; and of a garment, or piece of cloth, which a tailor cuts with his shears; (TA;) and of this last, and of bread, (JK, TA,) &c., (TA,) by the gnawing (قَرْض) of a rat, or mouse: (JK, A, Mgh, TA:) pl. قُرَاضَاتٌ. (TA.) — [Hence,] أَخَذَ الأَمْرَ بِقُرَاضَتِهِ † *He took the thing,* or *affair, in its fresh state.* (M, L.) — [Hence also,] قُرَاضَةُ المَالِ † [*The refuse,* or] *what is bad, vile, paltry,* or *of no account, of property.* (TA.) — قُرَاضَةٌ also relates to an evil action, and an evil saying, which one man directs against another. (TA.) [What is meant by this is not clear to me.]

قُرَّاضَةٌ *A certain creeping insect* (دُوَيْبَّة) *that eats wool.* (TA.) — [And hence, app.,] † *A man who defames others,* or *speaks evil of them, behind their backs,* or *otherwise;* syn. مُغْتَابٌ لِلنَّاسِ. (TA.)

اِبْنُ مِقْرَضٍ, (Ṣ, M, A, Mṣb,) [in one copy of the Ṣ, اِبن مُقْرِضٍ, and in another, اِبن مُقَرِّضٍ,] like مِقْوَدٍ, (Mṣb,) [*A species of weasel;*] *a certain small beast* (دُوَيْبَّةٌ), (Ṣ, M, Mṣb,) *called in Persian* دَلَهْ, (Ṣ, Mṣb,) or دَلَّهْ, (as in one copy of the Ṣ,) whence the arabicized word دَلَق, (Mṣb,) *which kills pigeons,* (Ṣ, M, A,) *seizing upon their throats, and it is a species of rat:* (A;) *the long-backed quadruped that kills pigeons:* (Lth, O, Mṣb:) this last explanation is given by the author of the Bári', after saying that *it is a small beast* (دويبّة), *like the cat, which is in houses, and, when angry, gnaws clothes:* (Mṣb:) accord. to some, *i. q.* النِّمْسُ [q. v.]: (Mṣb:) pl. بَنَاتُ مِقْرَضٍ. (A, Mṣb.)

مُقَرِّضَاتُ الأَسَاقِى *A* [*kind of*] *small creeping thing* (دُوَيْبَّة), *which makes holes in, and cuts, skins used for water or milk.* (M.)

مِقْرَاضٌ is the sing. of مَقَارِيضُ; (Ṣ, Mṣb, Ḳ;) and a pair thereof is called مِقْرَاضَانِ: (Mṣb, Ḳ:) the مِقْرَاض is [*A single blade of a pair of shears or scissors;*] *a thing with which one* [*shears,* or *clips,* or] *cuts;* and when you speak of the two together, you do not say مِقْرَاضٌ, as the vulgar say, but مِقْرَاضَانِ; (Mṣb;) which last is syn. with جَلَمَانِ [*a pair of shears*]; a word, accord. to the lexicologists having no sing.; but Sb mentions مِقْرَاضٌ, *thus* using the sing. form: (M:) or مِقْرَاضٌ and مِقْرَاضَانِ signify the same; [*a pair of shears;*] like جَلَمٌ and جَلَمَانِ, and قَلَمٌ and قَلَمَانِ: (Mṣb in art. جلم:) or مِقْرَاضٌ signifies جَلَمٌ صَغِيرٌ [*a small pair of shears;* i. e. *a pair of scissors*]: (JK:) 'Adee Ibn-Zeyd uses the expression شَفْرَتَا مِقْرَاضٍ [*the two blades of a pair of shears* or *scissors*] in a poem; (IB;) and other poets use the sing., مقراض: (TA:) and مِقْرَاصٌ, with ف and ص, signifies the same. (IB.) Hence the saying, لِسَانُ فُلَانٍ مِقْرَاضُ الأَعْرَاضِ ‡ [*The tongue of such a one is the detractor of reputations*]. (TA.)

مَقْرُوضٌ pass. part. n. of قَرَضَهُ. — See قَرِيضٌ.

قرضأ

قِرْضِئٌ *One of the strange species of trees of the desert;* (AA, O, Ḳ, TA;) *a certain plant that attaches itself to trees, and wraps itself about them;* (TA;) *a species of plant* (AḤn, O, TA) *the flower of which is yellower than the* وَرْس, (AḤn, O, Ḳ, TA,) *and which grows at the base,* or *on the stem, of the* سَلَم *and* سَمُر *and* عُرْفُط (O, TA) *and the like:* (O:) n. un. with ة. (O, Ḳ, TA.)

قرضب

Q. 1. قَرْضَبَهُ *He cut it;* (Ṣ, Ḳ;) and so قَرْصَبَهُ; (Ḳ in art. قرصب;) but the former is the more approved: (TA in that art.:) and [the inf. n.] قَرْضَبَةٌ signifies the *cutting vehemently.* (TA in the present art.) [See also قِرْضَابٌ, below; first

sentence.] —— And *He separated it;* or *separated it into several,* or *many parts;* or *dispersed it;* i. e., a thing. (Ḳ.) —— And *He collected it together;* namely, flesh-meat in a cooking-pot: thus it has two contr. significations. (Ḳ.) —— And *He ate it entirely;* namely, flesh-meat: (Ḳ:) and in like manner, قَرْضَبَ الشَّاةَ, said of the wolf, *he ate entirely the sheep,* or *goat.* (TA.) And [the inf. n.] قَرْضَبَةٌ is said to signify The [*eating indiscriminately,*] *not clearing,* or *freeing, the moist,* or *tender, from the dry,* or *tough, by reason of vehement voracity.* (TA.) —— And قرضب said of a man, *He ate a dry,* or *tough, thing.* (Ṣ, O, Ḳ.) —— And *He* (a man) *ran in the manner termed* عَدْو: (Ḳ:) or قَرْضَبَةٌ signifies [*a running*] *such as falls short of what is termed* عَدْو. (O.)

قِرْضَبٌ The *refuse remaining in the sieve, that is thrown away.* (O, Ḳ, TA.)

قِرْضَابٌ A *sharp* sword; as also ↓ قُرْضُوبٌ: (O:) or both signify a *very sharp* sword; (Ḳ;) as also ↓ قُرَاضِبٌ: (TA in art. قرطب:) or the first signifies, (Ṣ,) or signifies also, (O,) a *sharp* sword, *that cuts bones.* (Ṣ, O.) Both the first and second of these words are compounded from قَرَضَ and قَضَبَ, which signify "he cut." (O.) —— And One *who eats much:* (TA:) or, as also ↓ مُقَرْضِبٌ, and ↓ قِرْضَابَةٌ and ↓ قُرَاضِبٌ and ↓ قُرْضُوبٌ, one *who leaves nothing uneaten by him.* (Ḳ, TA.) —— And A man *who eats what is dry,* or *tough.* (Th, Ṣ, O, Ḳ.) —— And القِرْضَابُ signifies *The lion.* (O, Ḳ.) —— And قِرْضَابٌ and ↓ قُرْضُوبٌ signify *A thief,* or *robber:* pl. قَرَاضِبَةٌ. (Ṣ, O, Ḳ.) And both words, (the latter, Ṣ, O, Ḳ, and the former also, Ḳ, TA,) sometimes, (Ṣ,) A *poor* man; (Ṣ, O, Ḳ, TA;) *a pauper:* (TA:) pl. as above. (Ḳ, TA.) —— مَا رَزَأْتُهُ قِرْضَابًا means *I did not get,* or *obtain,* or *take, from him,* or *it, anything.* (O, Ḳ.)

قُرْضُوبٌ: see the next preceding paragraph, in three places.

قِرْضَابَةٌ:
قُرَاضِبٌ: } see قِرْضَابٌ; the second in two places.
مُقَرْضِبٌ:

قرط

2. قَرَّطَ الجَارِيَةَ, (Ṣ, Ḳ,) inf. n. تَقْرِيطٌ, (TA,) *He adorned the girl,* or *young woman with the* [*ornament called*] قُرْط. (Ṣ,* Ḳ.) A rájiz says, addressing his wife, (Ṣ, TA,) who had asked him to adorn her with a pair of ornaments of the kind so called, (TA,)

* قَرَّطَكِ ٱللّٰهُ عَلَى العَيْنَيْنِ *
* عَقَارِبًا سُودًا وَأَرْقَمَيْنِ *

† [*May God suspend to thee, upon the two eyes, black scorpions, and two black and white serpents*]. (Ṣ, TA.) [See also another tropical usage of the verb voce شَنَّفَ.] —— Hence, (TA,) قَرَّطَ الفَرَسَ ‡ *He put,* or *threw, the bridle* (لِجَام) *upon the horse's head;* (Ṣ, TA;) this is what is meant by the explanation أَلْجَمَهُ in the Ḳ: (TA:) or *he placed the horse's reins behind his ears, in putting the bridle on his head:* (Ṣgh, Ḳ:*) or it has the former of the meanings explained above, and also signifies, *he* (the rider) *stretched forth his hand so as to put it upon the back of the horse's head, upon the place where the* عِذَار *is tied, while the horse was running:* (IDrd:) or *he incited the horse to the most vehement running;* (TA, and so in the CḲ, excepting that الخَيْلَ is there put in this instance in the place of الفرس;) because, when his running is vehement, the rein is extended upon the ear, and so becomes like the قُرْط: accord. to the A, قَرَّطَ الفَرَسَ عِنَانَهُ means ‡ *he slackened the horse's rein so that it fell upon,* or *against, the part behind the ear, the place of the* قُرْط, *in urging him to run.* (TA.) —— And hence, (A,) قَرَّطْتُ إِلَيْهِ رَسُولًا ‡ *I hastened to him a messenger:* (Ibn-'Abbád, TA:) or *I dismissed* (lit. *flung*) *in haste to him a messenger:* a phrase doubly tropical. (A, TA.) And hence تَقْرِيطٌ is used by the vulgar to signify the act of ‡*notifying:* and ‡*desiring to hasten:* and ‡*straitening:* and ‡*confirming,* or *corroborating,* in an affair or a command: in all which senses it is trebly tropical. (TA.) ═ قَرَّطَ عَلَيْهِ ‡ *He gave him little;* (Ḳ, TA;) or *by little and little.* (TA.) [This is said in the TA to be from القِرَاط; app. meaning from القِرَاط as a dial. var. of القِيرَاط: but IDrd says, that from this phrase is derived القيراط.] ═ [*He cut,* or *clipped,* money.]

5. تَقَرَّطَتِ الجَارِيَةُ *The girl adorned herself with the* [*ornament called*] قُرْط. (Ṣ,* TA.)

قُرْطٌ [*An ear-ring,* or *ear-drop;*] *i. q.* شُنْفٌ: (Ḳ:) or the *thing that is suspended to the lobe of the ear;* (Ṣ, Mgh, Mṣb, Ḳ, TA;) *such as a silver bead fashioned like a pearl, or a pendant of gold;* the شنف being that which is in the upper part of the ear: (TA:) pl. [of pauc.] أَقْرِطَةٌ (Mgh, Mṣb) and أَقْرَاطٌ, (Ḳ,) and [of mult.] قِرَطَةٌ (Ṣ, Mgh, Mṣb, Ḳ) and قِرَاطٌ (Ṣ, Ḳ) and قُرُوطٌ. (Ḳ.) It is said in a proverb, خُذْهُ وَلَوْ بِقُرْطَيْ مَارِيَةَ [*Take thou it, although by means of* giving for it *the two ear-rings of Máriyeh*]; (TA, Ṣ, Ḳ, in art. مرى;) i. e., take thou it at all events: (Ḳ in art. مرى:) this Máriyeh, respecting whom authors differ, was the first Arab woman who wore ear-rings, and her ear-rings are said to have been of great value. (TA.) —— القُرْطُ ‡*The Pleiades* (الثُّرَيَّا): so called by way of comparison. (TA.) ═ *A certain plant, like the* رُطْبَة [or رَطْبَة, *a species of trefoil,* or *clover*], *except that it is superior in size,* or *quality, to the latter,* (AḤn, Ḳ,) *and larger in the leaves, fed upon by horses and the like;* (AḤn, TA;) *in Persian* شُبْذَر [or شَبْدَر]. (AḤn, Ḳ.) [See بِرْسِيم.]

قِرَاطٌ:
قِرَّاطٌ: } see what next follows.

قِيرَاطٌ (Ṣ, Mṣb, Ḳ) and ↓ قِرَاطٌ, (Ḳ, TA,) like كِتَابٌ, (TA,) or ↓ قِرَّاطٌ; (as in some copies of the Ḳ) which last is the original form, as is shown by its pl., قَرَارِيطُ, (Ṣ, Mṣb,) and by its dim., قُرَيْرِيطٌ, (Mṣb,) the same change being made in this instance as is made in دِينَارٌ; (Ṣ, Mṣb;) in the ancient Greek language, [κεράτιον,] said to signify *A grain of the* خُرْنُوب [or *carob-tree*]: (Mṣb:) [and hence, the *weight thereof; a carat;* i. e. *four grains;*] the *half of a* دَانِق, (Ṣ, Mṣb,) *accord. to the ancient Greeks:* (Mṣb voce دانق, q. v.) or it is *a weight differing in different countries; in Mekkeh being the twenty-fourth part of a deenár;* and *in El-'Irák, the twentieth part thereof:* (Ḳ:) or *the twentieth part of a deenár in most countries;* but *accord. to the people of Syria, the twenty-fourth part thereof.* (IAth.) As occurring in a trad., (Ṣ, TA,) in which it is said, that he who attends a corpse until it is prayed over shall have a قِيرَاط, and he who attends it until it is buried shall have قِيرَاطَانِ, (TA,) قيراط is explained as meaning, *The like of Mount Ohod;* (Ṣ, TA;) [i. e. a very great reward;] and قيراطان as meaning *the like of two great mountains.* (TA.) —— قِيرَاطٌ is also applied by accountants to The *twenty-fourth part* of a thing; because twenty-four is the first number that has an eighth and a sixth and a fourth and a third and a half without a fraction. (Mṣb.)

قُرَيْرِيطٌ dim. of قِيرَاطٌ. (Mṣb.)

جَارِيَةٌ مُقَرَّطَةٌ *A girl having* [or *being adorned with*] *the* [*ornament called*] قُرْط. (Ḳ.)

قرطس

Q. 1. قَرْطَسَ, (Mṣb, Ḳ,) inf. n. قَرْطَسَةٌ, (Mṣb,) *He* (an archer) [and *it* (an arrow)] *hit the* قِرْطَاس [or *target*]. (Mṣb, Ḳ.) It is also allowable to say, قَرْطَسَتِ الرَّمْيَةُ *The shot went right to the* قِرْطَاس. (Mṣb.)

Q. 2. تَقَرْطَسَ *He perished.* (Ṣgh, Ḳ.)

قُرْطَاسٌ and قِرْطَسٌ: see قِرْطَاسٌ.

قِرْطَاسٌ *Paper;* syn. كَاغَدٌ: (Ḳ:) or *such as is made of the* بَرْدِيّ [or *papyrus*], *found in Egypt:* (TA:) [and particularly *a roll,* or *scroll, thereof:* see also طُومَارٌ, and سُرْقَةٌ:] *what one writes upon:* (Ṣ, Mṣb:) also written قُرْطَاسٌ; (Ṣ, Mṣb, Ḳ;) but the former is the better known, (Mṣb), or the former only is of established authority, for El-Járabardee says the contrary of the latter; (MF;) and قَرْطَاسٌ; (Lḥ, ISd, Ḳ;) but this is not mentioned by most of the lexicographers; (MF;) and ↓ قِرْطَسٌ signifies the same; (AZ, Ṣ, Mṣb, Ḳ;) and so does ↓ قُرْطُسٌ. (Ḳ [app. on the authority of El-Fárábee and Aboo-'Alyà; but the

names are imperfectly written in the TA.]) — قِرْطَاسٌ also signifies *A writing*, or *book*, (صَحِيفَةٌ,) *of whatever thing it be*: (Ḳ:) pl. قَرَاطِيسُ. (TA.) — Also, *A butt*, or *target*, *to shoot at*; (Ṣ;) *a piece of skin*, (Mṣb,) or *any skin*, (Ḳ,) *set up for persons contending in shooting*. (Mṣb, Ḳ.) — And *A kind of* بُرْد [q. v.] *of the fabric of Egypt*. (Ḳ, TA.) — And *A white*, or *fair*, *girl*, *of tall stature*. (IAạr, Ḳ.) — And *A camel such as is termed* آدَم. (Ṣgh, Ḳ.) — And *A young she-camel*. (IAạr, Ḳ.)

دَابَّةٌ قِرْطَاسِيَّةٌ *A beast of carriage in whose whiteness is no mixture of any other colour*. (Ḳ.)

مُقَرْطِسٌ An archer [and in like manner an arrow] *hitting the* قِرْطَاس. (Mṣb.) And رَمْيَةٌ مُقَرْطِسَةٌ *A shot going right to the* قِرْطَاس. (TA.)

قرظ

1. قَرَظَهُ, aor. ـَ, inf. n. قَرْظٌ, *He tanned it*, (Mṣb, TA,) namely, a skin, or hide, (Mṣb,) or a skin for water or milk, (TA,) *with* قَرَظ, q. v. infra: (Mṣb, TA:) or *he dyed it therewith*. (TA.) — *He plucked it*, or *gathered it*, *from the tree*; namely, what is called قَرَظ. (Mṣb.) = قَرَظْتُهُ a dial. var. of قَرَضْتُهُ, in the phrase قَرَظْتُهُ ذَاتَ الشِّمَالِ, q. v. (Fr, Ḳ.) — And [in like manner as a dial. var. of قَرَضْتُهُ,] *I cut it*, or *made it and cut it according to a measure and pattern*. (Fr.) = قَرُظَ, aor. ـُ, *He was*, or *became*, *a lord*, *master*, *chief*, or *man of rank* or *quality*, *after being in a base* or *abject state*. (IAạr, O, Ḳ; and T in art. قرض.)

2. قَرَّظَهُ, inf. n. تَقْرِيظٌ, *He took extraordinary pains*, or *exceeded the usual degree*, *in tanning it*, namely, a skin, or hide, *with* قَرَظ. (Z.)—[And hence, (see 6,)] ‡*He praised*, or *eulogized*, *him*, *he*, the latter, *being living*; (Ṣ, Ḳ, TA;) تَأْبِينٌ signifying the "doing so when the man is dead;" (Ṣ;) the former signifies he did so *truly* or *falsely*. (Ḳ.) And فُلَانٌ يُقَرِّظُ صَاحِبَهُ, and يُقَرِّضُهُ, ‡ *Such a one praises his companion*, *falsely* or *truly*. (AZ, Ṣ, TA.) And يُقَرِّظُنِي بِمَا لَيْسَ فِيَّ ‡[*He praises me for that which is not in me*]. (TA, from a trad.) — And *He praised him immoderately*: like فَرَّطَهُ. (O in art. فرط.) — Also, [like قَرَّضَهُ,] †*He dispraised him*: (Kitáb el-Aḍdád, cited by Freytag:) or it relates only to praise and good; but تَقْرِيض relates to good and to evil. (TA in art. قرض.)

6. هُمَا يَتَقَارَظَانِ المَدْحَ ‡*They two praise each other*; (Ṣ, Ḳ, TA;) from 2 in the first of the senses assigned to it above; *each embellishing the other like as the* قَارِظ *embellishes the skin*, or *hide*; (Z, TA;) and يتقارضان is like it: (TA:) and you say also, هُمَا يَتَقَارَظَانِ الخَيْرَ وَالشَّرَّ [*They two interchange good and evil, each with the other*]; as also يتقارضان: (IKh, in TA, art. قرض:) or تَقَارُظٌ relates only to praise and good; but تَقَارُضٌ, to good and evil. (TA.)

قَرَظٌ, accord. to some, (Mṣb,) The *leaves of the* سَلَم [*mimosa flava*], (Lth, Ṣ, Mgh, Ḳ,) *with which they tan*; (Lth, Ṣ, Mgh;) but this assertion is [said to be] inaccurate; for the leaves are called خَبَط, and camels are fed with them, and they are not used for tanning: some say, that it is *a kind of tree*; but this also is inaccurate; for one says, "I plucked, or gathered, قَرَظ;" and trees are not plucked, or gathered: (Mṣb:) AḤn [contradicts this, however, for he applies this word to a kind of tree, and] says, it is *the best of things with which hides are tanned in the land of the Arabs*; *and these are tanned with its leaves and its fruit*: [the pods of the سَنْط, which is also called قَرَظ, are used for tanning;] and in one place he says, it is *a large kind of trees*, *having thick stems* (سوق [app. a mistranscription for شَوْك, *thorns*,]) *resembling the walnut-tree*, [in the Mgh, evidently from the same source, "or, as some say, *a large kind of trees*, *having thick thorns* (شَوْك), *resembling the walnut-tree*,"] *the leaves of which are smaller than those of the apple-tree*, *and it has grains which are put into balances* [*for weights*, *like as are those of the carob-tree*]: *it grows in the low plains*: (TA:) or *a kind of tree*, *whereof the* سَنْط [*mimosa Nilotica*, *also called acacia Nilotica*,] *is a species*: (M, Ḳ, in art. سنط:) [or,] correctly speaking, it is [the *fruit*, or *seed with its pericarp*, *of that tree*;] *a well-known grain*, *which comes forth in envelopes*, *like lentils*, *from the trees called* عِضَاه; (Mṣb;) or, [to speak more precisely,] the *fruit of the* سَنْط, *whence is expressed* أَقَاقِيَا [*acacia*, i. e. *succus acaciæ*]; (Ḳ;) *which is termed* عُصَارَةُ القَرَظِ, [*and when inspissated*, رُبُّ القَرَظِ,] *and has an acrid property*; *the best thereof is that which is sweet in odour*, *heavy*, *hard*, *and green*; *and it strengthens relaxed members*, *when cooked in water*, *and poured upon them*: (Ibn-Jezleh, TA:) [the last application is that which commonly obtains in the present day: see also 'Abd-el-Lateef, pp. 48—52 of the Arabic text, and De Sacy's translation and notes:] the n. un. is قَرَظَةٌ: (AḤn, Mgh, Mṣb:) and the dim. of this is قُرَيْظَةٌ. (AḤn, Mṣb.) Hence بِلَادُ القَرَظِ, applied to *El-Yemen*, because the قَرَظ grows there [most plentifully]. (Ṣ.) See also صِبْغٌ.

قَرَظِيٌّ The *dye* (صِبْغ [a mistranscription for دِبْغ i. e. *tan*]) *of the* قَرَظ. (TA.) — See also مَقْرُوظٌ. — إِبِلٌ قَرَظِيَّةٌ *Camels that eat* قَرَظ. (TA.) — قَرَظِيٌّ and كَبْشٌ قَرَظِيٌّ *A ram of El-Yemen*; because the قَرَظ grows there [most plentifully]. (Ṣ, Ḳ.)

قَرَّاظٌ *A seller of* قَرَظ. (Mṣb, Ḳ.)

قَارِظٌ *A plucker*, or *gatherer*, *of* قَرَظ. (Ṣ, Mṣb, Ḳ.) It is said in a proverb, (Ṣ,) لَا آتِيكَ أَوْ يَؤُوبَ القَارِظُ العَنَزِيُّ [*I will not come to thee unless the gatherer of* قرظ, *of the tribe of 'Anazeh, return*]: (Ṣ, Ḳ, but in the latter العنزى is omitted:) and Aboo-Dhu-eyb says,

وَحَتَّى يَؤُوبَ القَارِظَانِ كِلَاهُمَا

[*And until the two gatherers of* قرظ *return*, *each of them*]: (Ṣ:) the قَارِظَانِ were two men of the tribe of 'Anazeh, who went forth in search of قَرَظ, and did not return. (Ṣ, Ḳ.) We also find in the M, لَا آتِيكَ القَارِظَ العَنَزِيَّ, i. e. *I will not come to thee as long as the gatherer of* قرظ, *of the tribe of 'Anazeh, is absent*: القارظ العنزى being made to occupy the place of الدَّهْرَ, and being put in the accus. case as an adverbial expression, by an extension of the signification, of which there are parallel instances. (TA.)

تَقْرِيظٌ: see 2. [Used as a subst., ‡*An encomium*, or *eulogy*, *on a living person*: pl. تَقَارِيظُ and تَقْرِيظَاتٌ.]

مُقَرَّظٌ: see what next follows.

مَقْرُوظٌ A skin, or hide, *tanned with* قَرَظ; (Ṣ, Mṣb, Ḳ;) as also ↑ قَرَظِيٌّ; and AḤn mentions, on the authority of Aboo-Mis-ḥal, ↑ مُقْرَظٌ, as though from أَقْرَظَهُ, which, he says, we have not heard: (TA:) or *dyed therewith*. (Ḳ.)

[قرع
قرف
See Supplement.]

قرفص

Q. 1. [قَرْفَصَ: see قُرْفُصَآءُ, below.] = قَرْفَصَهُ, (JK, TA,) inf. n. قَرْفَصَةٌ (JK, Ṣ, Ḳ) and قِرْفَاصٌ, (TA,) *He bound his arms beneath his legs*: (JK, Ḳ:) or *he drew him together*, (namely, a man,) *binding his legs and arms*. (Ṣ.) — [Hence,] قَرْفَصَةٌ also signifies *A certain mode of coitus*, *in which the woman's extremities are drawn together*, *so that the man makes fast her arms beneath her legs*: (JK, Ḳ:) transmitted by Ibn-'Abbád. (TA.)

Q. 2. تَقَرْفَصَتْ *She* (an old woman) *wrapped herself up in her clothes*. (JK, Ḳ.)

قُرْفُصَى and its variations: see what follows.

قُرْفُصَآءُ, with ḍamm, (Ḳ,) [in a copy of the Ṣ written without any vowel-sign to the ف,] or قُرْفَصَآءُ, (so in a copy of the Ṣ) or both, (El-Ashmoonee, in his Expos. of the Alfeeyeh of Ibn-'Akeel,) and قُرُفْصَآءُ, with ḍamm to the ق and ر, (IJ, Ḳ,) and قُرْفُصَى, (Ṣ,* Ḳ,) and قِرْفِصَى, (Fr, Ḳ,) and قَرْفَصَى, (Ḳ,) of all which the first is the most chaste, (TA,) [all inf. ns., of which the verb, accord. to analogy, is قَرْفَصَ, but I have met with no instance of its occurrence,] *A certain mode of sitting*; (Ṣ;) the *sitting upon the buttocks*, *making the thighs cleave to the belly*, *and putting the arms round the shanks*, (A'Obeyd, Ṣ, Ḳ,) *like as a man binds himself with a piece of cloth round his back and shanks*; *his arms being in the place of the piece of cloth*: (A'Obeyd, Ṣ:) or the *sitting upon the knees*, *bending down*, (مُنْكَبًّا, [in the L مُتَّكِئًا, which is a mistranscription,]) *making the belly cleave to the thighs*, *and putting the hands under the arm-pits*; (Abu-l-Mahdee, Ṣ, Ḳ;) *a mode of*

sitting of the Arabs of the desert: (Ṣ:) or *the sitting upon the legs, putting the knees together, and contracting the arms to the breast.* (IAạr, TA.) You say, قَعَدَ القُرْفُصَآءَ *He sat in the manner above described.* (IAạr, Ṣ.)

قرق]
قرم
See Supplement.]

قرمد

Q. 1. قَرْمَدَ *He plastered* a pool, (Ṣ, L,) or a tank, or cistern, (L,) *with the burnt stones called* قَرْمَد: (Ṣ, L:) or *he plastered thickly.* (TA, art. كلس.) — *He constructed* a building *with such stones.* (L.) — [*He smeared* a garment *with saffron, or perfume.* See مُقَرْمَدٌ.]

قَرْمَدٌ *A kind of stones,* (Ṣ, L, Ḳ,) *which have holes,* (L, Ḳ,) *and upon which a fire is lighted and kept up until they are thoroughly burnt,* (Ṣ, L, Ḳ,*) *when they are used for plastering pools,* (Ṣ, L,) *and tanks, or cisterns,* (L,) *and for building;* (L, Ḳ;) as also ↓ قِرْمِيدٌ: (L:) or *a thing* [or *substance*] *like gypsum, with which one plasters:* (TA:) and قَرْمَدٌ (L, Ḳ) or ↓ قِرْمِيدٌ (Mṣb) signifies *anything* (L) *with which one plasters, or smears,* (L, Mṣb, Ḳ,) *for the purpose of ornament,* (Az, L, Mṣb,) *as gypsum, and saffron,* (L, Mṣb, Ḳ,) *and perfume, &c.* (Mṣb.) — *Rocks, or masses of stone.* (L.) — *Baked pottery.* (L, Ḳ.) — Also قَرْمَدٌ (L, Ḳ) and ↓ قِرْمِيدٌ (IAạr, Aṣ, Ṣ, L, Mṣb, Ḳ) [coll. gen. ns.: the n. un. of the latter, قِرْمِيدَةٌ, occurs in the M and TA, voce إِرْدَبَّةٌ:] *Baked bricks:* (Ṣ, L, Mṣb, Ḳ:) or *the baked bricks of baths;* in the dial. of Syria: (Aṣ, L:) or *large baked bricks:* (Ṣ, voce إِرْدَبَّةٌ:) or the *large baked bricks of houses:* (IAạr, L:) or *a thing resembling baked brick:* (TA:) originally Greek, [κεραμίς,] (L, Mṣb,) used by the Arabs in ancient times: (L:) pl. of the latter, قَرَامِيدُ: (IAạr, Aṣ, Ṣ, L:) which is the word in common use. (TA.) — Also ↓ قِرْمِيدٌ *i. q.* إِرْدَبَّةٌ, (Ḳ,) i. e., *A* [*cover for a*] *wide sink-hole* (بَالُوعَة) *made of baked clay:* (TA:) [but see إِرْدَبَّةٌ].

قُرْمُودٌ The *male mountain-goat:* (L, Ḳ:) or *a mountain-kid:* pl. قَرَامِيدُ, (AO, Az, Ṣ, L,) with which قَرَاهِيدُ is syn. (Az, L) — The *fruit of the* غَضَاة: (L, Ḳ:) or *a species thereof;* as also قُرْمُوطٌ. (T, L.)

قِرْمِيدٌ: see قَرْمَدٌ, in four places. = The *female mountain-goat,* أُرْوِيَّةٌ: or this word is corruptly written [for إِرْدَبَّةٌ]. (Ḳ.)

مُقَرْمَدٌ: see the verb, of which it is the pass. part. n. — A building *constructed with baked bricks* (آجُرّ [or قِرْمِيد]) or (in the Ḳ, and) *with stones:* (Ṣ, L, Mṣb, Ḳ:) or *lofty,* or *high.* (Ḳ.) — A building *thickly plastered.* (TA, art. كلس.) — *Narrow:* (TA:) or *made narrow.* (L.) — A garment *smeared* with saffron and perfume: (L, Mṣb:) or *smeared with the like of saffron.* (Ḳ. [in the CḲ, for يُشْبِهُ الزعفران is put بِشِبْهِ الزعفرانِ.])

قرمز

قِرْمِزٌ, a Persian word, arabicized; (TA;) [The *insect called coccus:* and particularly the *coccus baphica,* or *coccus ilicis;* commonly called by us, from the Persian and Arabic, *kermes:* and also applied to that species which is the true *cochineal:*] *a certain Armenian dye,* (Lth, Ḳ,) *of a red colour,* (Lth, TA,) *obtained from the expressed fluid of a kind of worm found in the woods of Armenia:* (Lth, Ḳ:) such is said to be the case: and in some of the correct copies of the Ḳ we find the following addition: *it is said to be red like the lentil, in the form of grains: it falls upon a species of* بَلُّوط, [or *oak,*] *in the month of* آذَار, [or March, O.S.,] *and if not gathered, it becomes a flying thing, and flies: it is used as a dye for animal substances, such as wool and silk, but not cotton.* (TA.)

قِرْمِزِىٌّ *Dyed with* قِرْمِز: or *resembling the colour of that dye:* (the book entitled ما لا يسع الطبيب جهله, by Ibn-El-Kutbee; cited by Golius:) [in the present day, *crimson;* or *of a deep red colour.*]

قرمط

Q. 1. قَرْمَطَ, (TA,) [or, as is implied in the Ṣ, قَرْمَطَ فِى الخَطِّ, or قَرْمَطَ فِى خَطِّهِ,] inf. n. قَرْمَطَةٌ, (Ṣ, Ḳ,) *He made the lines near together in writing:* (Ṣ:) or *he made the characters fine,* or *slender,* or *minute,* (Ḳ, TA,) *and the letters and lines near together.* (TA.) — قرمط فِى خَطْوِهِ, (TA,) [or, as implied in the Ṣ, فِى المَشْىِ, or فِى مَشْيِهِ,] inf. n. as above, (Ṣ, Ḳ,) *He* (a man, TA) *contracted his steps in walking* or *going:* (Ṣ, Ḳ, TA:) and in the same sense قرمط is said of a camel. (TA.)

Q. 3. اِقْرَنْمَطَ, (Ṣ,) or اِقْرَمَّطَ, (Ḳ,) [the former being the original form,] *It* (skin, Ṣ, TA) *became contracted,* or *shrivelled:* (Ḳ, TA:) or *became drawn together, one part to another.* (Ṣ, TA.) — *He* (a man, AA) *became angry.* (AA, Ḳ.)

قُرْمُطِىٌّ *One of the* ↓ قَرَامِطَة [or *Karmathians*]; (Ṣ, Ḳ;) i. e. *of the people* [or *sect*] *thus called.* (Ḳ.) [See De Sacy's Chrest. Arabe, 2nd ed., ii. 97.]

قُرْمُطِيطٌ One *who contracts his steps in walking* or *going.* (Ḳ,* TA.)

القَرَامِطَةُ: see قُرْمُطِىٌّ.

قرن]
See Supplement.]

قرنب

قَرْنَبٌ The *jerboa;* or a *rat,* or *mouse;* syn. فَأْرَةٌ: or the *young one generated between it and a jerboa:* (Ḳ:) and فرنب [i. e. فِرْنَبٌ, with kesr,] is a dial. var. thereof. (So in the TA. [But I incline to think that قَرْنَبٌ is a mistranscription for فُرْنَبٌ.])

قُرْنُبٌ The *flank:* (IAạr, O, Ḳ:) or *a flabby flank.* (TA.)

قَرَنْبَى *An insect resembling the* [*beetle called*] خُنْفُسَآء, or *somewhat larger than the latter, with long hind-legs:* (Aṣ, T, TA:) or *an insect with long hind-legs, resembling the* خنفسآء, (Ṣ, O, Meyd,) *but somewhat larger,* (Ṣ, O,) *having a speckled back.* (Meyd.) It is said in a prov., القَرَنْبَى فِى عَيْنِ أُمِّهَا حَسَنَةٌ [*The karembà in the eye of its mother is beautiful*]. (Ṣ, O, Meyd. [Mentioned in the Ṣ and O, in art. قرب.]) [See اِبْنُ الفَاسِيَآءِ, in art. فسو.]

قرنبط

قَرْنَبِيطٌ: see قُنَّبِيطٌ, in art. قنبط.

قرنس

قَرْنَسَ: see قرنص.

قرنص

Q. 1. قَرْنَصَ البَازِىَ *He acquired for himself, permanently, for the chase, the hawk,* or *falcon,* (Ṣ, Ḳ, TA,) *by tying it up in order that its feathers might drop off.* (TA.) = قَرْنَصَ البَازِى *The hawk,* or *falcon, became a permanent acquisition for the chase:* the verb being intrans. as well as trans. (Ḳ.) Lth mentions it as being written with س [i. e. قَرْنَسَ]. (TA.)

بَازٌ مُقَرْنَصٌ *A hawk,* or *falcon, permanently acquired for the chase,* (Ṣ, TA,) *by the means mentioned above.* (TA.)

قرو and قرى]
See Supplement.]

قز

1. قَزَّ, [sec. pers., app., قَزُزْتَ,] aor. ـِ, inf. n. قَزَازَةٌ, *He felt,* or *had a sense of,* or *was moved with, shame,* or *pudency; his soul shrank from foul things:* (M:) and [in like manner] ↓ تقزّز *he was scrupulous in shunning, or avoiding, unclean things, or impurities;* (Ṣ, M;) *he removed himself far from such things;* (Ṣ, Mgh, Ḳ;) and قَزٌّ [an inf. n. of قَزَّ] signifies the same as تَقَزُّزٌ. (Ḳ, TA.) You say also, قَزَّ مِنَ الدَّنَسِ, inf. n. قَزٌّ, *He removed himself far from what was unclean.* (TḲ.) And قَزَّتْ نَفْسِى عَنِ الشَّىْءِ, and قَزَّتْهُ, with and without a prep., (M, TA,) inf. n. قَزٌّ, (M, Ḳ,) *My soul,* or *mind, refused the thing,* or *rejected it;* (M, Ḳ,* TA;) a meaning said by IKṭṭ to be of the dial. of El-Yemen: (TA:) and *it loathed the thing;* which latter is the more common signification: (M, TA:) and [in like manner] ↓ تقزّز عَنِ الشَّىْءِ *he did not eat the thing, nor drink it, willingly:* (M, TA:) and ↓ تقزّز مِنْ أَكْلِ الضَّبِّ وَغَيْرِهِ [*he loathed,* or *shunned,* or

avoided, the eating of the lizard called ضبّ *&c.*]. (S, Mgh, TA.)

5: see **1**, in three places.

قَزٌّ *A quality*, or *thing, that is to be loathed*, or *shunned*, or *avoided, for its uncleanness*, in food; as also ↑قُزٌّ and ↑قَزَازَةٌ. (M, TA.) See also 1. = A man *who feels*, or *has a sense of*, or *is moved with, shame*, or *pudency; whose soul shrinks from foul things:* (M, TA:) and, as also ↑قُزٌّ and ↑قِزٌّ, a man *scrupulous in shunning, or avoiding, unclean things, or impurities;* (Ṣ;) *who removes himself far from such things;* (Ṣ, Ḳ;) *who does not eat nor drink a thing willingly:* (M:) and the same three epithets, (TA,) and ↑قُزَازٌ (Ḳ) and ↑قُزَّازٌ, (IAạr, Ḳ,) a man *well-bred*, or *polite*, (ظَرِيفٌ,) *who guards against vices or faults, and shuns acts of disobedience and afflictions, not through pride:* (Ḳ, TA:) fem. قَزَّةٌ and قُزَّةٌ and قِزَّةٌ: (M, Ḳ:*) the pl. of قَزٌّ is أَقِزَّآءُ, which is anomalous. (M, TA.) = *I. q.* إِبْرِيسَمٌ [*Silk:* or *raw silk:*] (Ḳ:) or *a kind thereof:* (Ṣ:) or *that whereof* ابريسم *is made;* (Lth, Az, Mṣb, TA;) wherefore some say, that قز and ابريسم are like wheat and flour: (Mṣb:) a Persian word, [originally كَژْ,] (M, TA,) arabicized: (Ṣ, M, Mṣb:) pl. قُزُوزٌ. (M, TA.) — [Hence, دُودُ القَزِّ *The silk-worm.*]

قُزٌّ: / قِزٌّ: / قَزَزٌ: } see قَزٌّ; the first in three places, and the second in two.

قَزَازَةٌ: see قَزٌّ, and see also 1.

قَزَّازٌ *A seller of* قَزّ, q. v. (Ḳ.)

قُزَّازٌ: see قَزٌّ.

قزح

1. قَزَحَ القِدْرَ: see **2.** = قَزَحَتِ القِدْرُ, [aor. ـَ,] inf. n. قَزْحٌ and قَزَحَانٌ, *The cooking-pot made what came forth* [or *overflowed*] *from it to drip*, or *fall in drops.* (AZ, Ḳ, TA.) — And قَزَحَ بِبَوْلِهِ, (Ṣ, A, Mgh, Ḳ,) and قَزَحَ بِهِ, (A, Mgh, Ḳ,) aor. of each ـَ, (Ḳ,) inf. n. قَزْحٌ (Ṣ, Ḳ) and قُزُوحٌ; (Ḳ;) and ↑قَزَّحَ بِهِ, inf. n. تَقْزِيحٌ; (A;) said of a dog, (Ṣ, A, Mgh, Ḳ,) *He ejected his urine,* (Ṣ, Mgh, TA,) *and sprinkled it:* (Ṣ:) or *raised his hind leg, and emitted his urine:* (TA:) or *ejected his urine with an impetus*, or *in several discharges.* (Ḳ, accord. to different copies; as is said in the TA.) — قَزَحَ أَصْلَ الشَّجَرَةِ: see **2.** = قَزَحَ also signifies *It* (a thing, TA) *was* or *became, high*, or *elevated.* (Ḳ, TA.) — And قَزَحَتْ, said of a plant or tree [نَبْتَةٌ or شَجَرَةٌ], *It had*, or *produced, what is termed a* تَقْزِيح [q. v.]. (TA.)

2. قَزَّحَ القِدْرَ, (Ṣ, A, Mgh, Mṣb, Ḳ,) inf. n. تَقْزِيحٌ; (Ṣ;) and ↑قَزَحَهَا, (Mgh, Mṣb, Ḳ,) aor. ـَ, (Ḳ,) [inf. n. قَزْحٌ, as indicated in the Ḳ;] [*He put into the cooking-pot seeds for seasoning,* (Ṣ, A, Mgh, Mṣb, Ḳ,) *called* قِزْح. (Mṣb, Ḳ.) — [Hence,] قَزَّحَ كَلَامَهُ ‡ *He seasoned* [meaning *he embellished*] *his speech*, or *language;* syn. تَوْبَلَهُ. (TA in art. تبل.) تَقْزِيحُ الحَدِيثِ means ‡ *The embellishing of discourse* (Ḳ, TA) *without lying therein.* (TA.) — قَزَّحَ أَصْلَ الشَّجَرَةِ, in copies of the Ḳ incorrectly ↑قَزَحَ, without teshdeed, (TA,) *He made water upon* (بَوَّلَ) *the root*, or *stem, of the tree:* (Ḳ, TA:) or *he put urine at the root of the tree to render its fruit abundant.* (JḲ.) — See also 1.

5. تَقَزَّحَ النَّبَاتُ, (Ḳ, TA,) and الشَّجَرُ, (TA,) *The herbage,* and *the trees, branched forth into many branches.* (Ḳ, TA.)

قَزْحٌ: see قِزْحٌ. — Also The *urine of the dog.* (Ḳ.)

قِزْحٌ (IAạr, Ṣ, Mṣb, Ḳ) and ↑قُزْحٌ (IAạr, Ḳ) *Seeds that are used in cooking, for seasoning food;* syn. تَابَلٌ; (Ṣ, Ḳ;) or أَبْزَارٌ; (Mṣb;) *that are put into the cooking-pot; such as cumin-seeds and coriander-seeds:* pl. أَقْزَاحٌ: (TA:) and ↑تَقَازِيحُ (a pl. that has no sing., TA) signifies the same as [أَقْزَاحٌ, i. e.] أَبَازِيرُ. (Ṣ, Ḳ, TA.) — And the former (قِزْحٌ) signifies also *Onion-seed:* (Ḳ, TA:) so in the dial. of Syria. (TA.) — And The *dung of the serpent:* (Ḳ, TA:) pl. أَقْزَاحٌ, as above. (TA.)

قَوْسُ قُزَحَ, (Ṣ, Mṣb, Ḳ, &c.,) which is [an appellation applied to *The rainbow*] *in the sky,* (Ṣ,) i. e. *certain streaks of an arched form appearing in the sky in the days of the* [*season called*] رَبِيع, *after rain, red and yellow and green,* (TA,) is imperfectly decl. [accord. to general usage], (Ṣ,) [that is to say,] it is a compound of two words whereof the latter is inseparable from the former, so that one may not say تَأَمَّلْ قُزَحَ فَمَا أَبْيَنَ قَوْسَهُ [*Consider thou Kuzah, for how plain is his bow!*], (TA,) and the latter word is said to be the name of *a certain devil*, as such, imperfectly decl., (TA, Mṣb,) assigned to the same class as زُحَل, which, as Mbr says, is imperfectly decl. as being a proper name and deviating from its original form: (TA:) it is said in a trad., Say not ye قَوْسُ قُزَحَ, for قُزَح is the name of a devil, but say قَوْسُ ٱللّٰهِ: (Mṣb, TA:) or قُزَح is the name of *a certain angel who is charged with the management of the clouds:* or the name of *a certain king of the 'Ajam* [i. e. *Persians* or *foreigners*]: (Ḳ: [but SM remarks upon this last saying as being very strange, deemed improbable by his sheykh (MF), and not found by himself in any book except the Ḳ:]) or قُزَح is the name of *a mountain in El-Muzdelifeh*, and the word قَوْس was prefixed to it because this was the first place over which the قوس thus called appeared in the Time of Ignorance: (TA:) or قزح thus used is from قُزْحَةٌ, (Mṣb, Ḳ, TA,) of which قُزَحٌ is pl., (Mṣb,) and which signifies *a streak of yellow* and *of red* and *of green*, (Mṣb, Ḳ, TA,) which are the colours that are in the [said] قوس; (TA;) and if so, it is perfectly decl. [i. e. one says قَوْسُ قُزَحٍ]: (Mṣb:) or it is from قَزَحَ signifying *it was*, or *became, high*, or *elevated:* (Ḳ, TA:) Dmr strangely asserts that قوس قزح is a mistake, and that it is correctly قَوْسُ قَزَعٍ, from قَزَعٌ signifying "clouds." (MF, TA.)

قُزْحَةٌ *A streak of yellow* and *of red* and *of green:* (Mṣb, Ḳ:) pl. قُزَحٌ. (Mṣb.)

قُزَاحٌ *A certain disease that attacks sheep* or *goats.* (Ḳ.)

مَلِيحٌ قَزِيحٌ [*Seasoned with salt* and *with the seeds called* قِزْح;] two epithets applied to food: (A:) accord. to the Ḳ, the latter is an imitative sequent: but, correctly, each has its own proper meaning: as is said in the L, the former is from المِلْح; and the latter, from القِزْح. (TA.)

قَزَّاحٌ *One who sells the seeds called* قِزْح, *that are used in cooking, for seasoning food.* (Ḳ.)

قَازِحٌ *A hard penis:* (Ḳ, TA:) an epithet in which the quality of a subst. predominates. (TA.) — سِعْرٌ قَازِحٌ ‡ *A dear* [or *high*] *current price.* (Ḳ. [For سعر, Freytag appears to have read شَعْر.])

قَوَازِحُ المَآءِ *The bubbles of water,* (Ḳ, TA,) *that become inflated, and pass away.* (TA.)

تَقْزِيحٌ *A thing upon the head of a plant* or *tree,* (Ḳ, TA,) *that divides into several divisions,* (Ḳ,* TA,) *like the paw of the dog:* (Ḳ, TA:) a subst. like تَنْبِيتٌ and تَمْتِينٌ. (TA.)

تَقَازِيحُ (a pl. that has no sing., TA): see قِزْح.

مِقْزَحَةٌ, (Ṣ, Ḳ,) and accord. to some مَقْزَحَةٌ also is allowable, (MF,) [*A vessel*, or *other receptacle, for the kind of seeds called* قِزْح, *that are used in cooking, for seasoning food;*] *a thing like a* مِمْلَحَة. (Ṣ, Ḳ.)

مُقَزَّحٌ *A species of trees* (شَجَرٌ) *resembling the fig,* (Ḳ, TA,) *of the strange trees of the desert, having short branches,* (Mgh, TA,) *at the heads of which are what resemble the paw of the dog:* so says IAạr. (Mgh.) الشَّجَرَةُ المُقَزَّحَةُ, behind which it is forbidden, in a trad., to perform prayer, (TA,) or the performing of prayer towards which is said in a trad. to be disapproved, is said to be *A tree of the sort above-mentioned:* so says Az: (Mgh:) or, as some

say, *a tree that branches forth into many branches*: (TA: [see 5:]) or *a tree at which the dogs and the beasts of prey have emitted their urine* may be meant thereby. (Mgh, TA.)

قزع]
قزل
قزم
See Supplement.]

قس

1. قَسَّهُ, aor. ـُ, (M,) inf. n. قَسٌّ (S, M, A, K) and قُسٌّ and قِسٌّ (A, K) and قَسَسٌ, (M, [in which this and the first only are mentioned, accord. to a copy of a portion in my possession,]) *He sought after, or pursued, it: and he did so repeatedly,* or *by degrees, and leisurely,* or *repeatedly and by degrees and leisurely*: (S, M, A, K:) as also ↓تَقَسَّسَهُ. (A,* K.) [See also قَصَّهُ, which, accord. to the TA, is a dial. form of قَسَّهُ.] You say, تَقَسَّسَ↓ الأَخْبَارَ [*He sought after,* or *sought after repeatedly, &c., news,* or *tidings*]. (A.) — [Hence, app.,] قَسٌّ signifies *Calumniation*; or *malicious and mischievous misrepresentation*; (S, M, K;) as also قُسٌّ and قِسٌّ; (K;) and the *spreading,* or *publishing, of discourse, and speaking evil of men behind their backs,* or *in their absence*: (TA:) [probably inf. ns., of which the verb is قَسَّ; perhaps a trans. verb; for] قَسَّهُمْ signifies *He hurt them,* or *annoyed them, by foul speech*; (K;) as though he sought, or sought repeatedly, or by degrees and leisurely, or repeatedly and by degrees and leisurely, after that which would hurt them, or annoy them. (TA.) — [Hence also,] قَسَّ مَا عَلَى العَظْمِ مِنَ اللَّحْمِ, (A, K,) (A,) aor. ـُ, inf. n. قَسٌّ; (TA;) and ↓قَسْقَسَهُ; (K;) or قَسْقَسَ العَظْمَ; of the dial. of El-Yemen; (M;) *He sought,* or *sought repeatedly,* or *by degrees and leisurely,* or *repeatedly and by degrees and leisurely, after the meat that was upon the bone, so as not to leave any of it*: (A:) or *he ate the flesh that was upon the bone, and extracted its marrow*: (M, K:) and قَسْقَسَ↓ مَا عَلَى المَائِدَةِ *he ate what was upon the table.* (M.) — قَسَّ, [of which the sec. pers. is app. قَسِسْتَ, and the aor. ـَ,] (TK,) inf. n. ↓قَسِيسَةٌ and ↓قُسُوسَةٌ, accord. to all the copies of the K, [so says SM, in the TA, but in the CK ↓قُسُوسَةٌ and ↓قِسِّيسَةٌ, and in a MS copy of the K I find the latter written ↓قِسِيسَةٌ,] but correctly ↓قِسِّيسِيَّةٌ, as written by Lth, (TA,) *He became a* قَسّ [or قِسِّيس]: (K,* TK:) or ↓قَسِيسِيَّةٌ and ↓قُسُوسَةٌ [so in a copy of the M, but in a copy of the A ↓قُسُوسِيَّةٌ and ↓قِسِّيسِيَّةٌ, which I hold to be the correct forms of these two words, the former from the pl. of قَسّ and the latter from قِسِّيس,] are simple substs., (M,) and you say, [using them as such,] لَهُ القُسُوسِيَّةُ and القِسِّيسِيَّةُ

To him belongs the rank, or *office, of* قَسّ or قِسِّيس. (A.)

5: see قَسَّهُ, in two places. — تَقَسَّسَ أَصْوَاتَهُمْ (S, M, A*) بِاللَّيْلِ, (S, A,) or تَقَسَّسَ↓ الصَّوْتَ, (K,) *He listened to, or endeavoured to hear,* (S, M, A, K,) *their voices,* (S, M, A,*) or *the voice,* (K,) *by night,* or *in the night.* (S, M, A.)

8. اقتسّ *He* (a lion) *sought what he might eat.* (M.)

R. Q. 1. قَسْقَسَ, inf. n. قَسْقَسَةٌ, *He asked,* or *inquired, respecting the affairs of others.* (M: but only the inf. n. is there mentioned.) — See also 1, in two places.

R. Q. 2: see 5.

قَسٌّ and ↓قِسِّيسٌ, (S, M, A, Msb, K,) and sometimes the latter is without teshdeed in the sing., [i.e., ↓قِسِيسٌ, vulgo ↓قَسِيسٌ,] though the pl. is with teshdeed, like as the Arabs sometimes make أَتَاتِينُ pl. of أَتُونٌ, (Fr,) [Syr. ܩܫܝܫܐ, a consenuit, (Golius,)] The *head,* or *chief, of the Christians, in knowledge,* or *science*: (A, K:) or *one of the heads,* or *chiefs, of the Christians,* (S, M,) *in religion and knowledge* or *science*: (S:) or the *learned man of the Christians*: (Msb:) or *an intelligent, an ingenious,* or *a clever, and a learned, man*: (M:) [in the present day applied to *a Christian presbyter,* or *priest*: see جَاثَلِيقٌ:] pl. (of the first, Msb) قُسُوسٌ, (Msb, K,) and (of the second, M, Msb) قِسِّيسُونَ (Fr, M, Msb, K) and قَسَاقِسَةٌ, (Fr, and so in some copies of the K,) contr. to rule, (TA,) or قَسَاوِسَةٌ, (M, Sgh, and so in some copies of the K,) contr. to rule, (M,) one of the seens [in the original form, which is قَسَاسِسَةٌ,] being changed into wáw. (CK [but in the copies of the K which have قَسَاقِسَةٌ, we find added "and the seens being many," meaning, in the original form قَسَاسِسَةٌ, or in قِسِّيسٌ, "they change one of them into wáw."]) — قَسٌّ also signifies *Hoar-frost,* or *rime.* (A, K.) See قَسِّيٌّ.

قِسِّيسٌ and قِسِيسٌ: see قَسٌّ.

قُسُوسَةٌ and قُسُوسِيَّةٌ:
قِسِيسَةٌ and قِسِّيسَةٌ: } see قَسٌّ.
قُسُوسِيَّةٌ:
قِسِّيسِيَّةٌ:

قَسِّيٌّ, (S, A, Mgh,) coll. n. قَسِّيَّةٌ, (M, Mgh, K,) also pronounced with kesr to the ق, [قِسِّيٌّ and قِسِّيَّةٌ,] (K,) in the latter manner by the relaters of traditions, but by the people of Egypt with fet-h, (A'Obeyd, S,) *A kind of cloths,* or *garments,* (S, M, A, Mgh, K,) *of flax* (A, TA) *mixed with silk, brought from Egypt,* (S, M, A,) *and forbidden to be worn* [*by the Muslims*]: (S, M, Mgh:) so called in relation to a district, (A'Obeyd, S,) or place, (M, K,) or town or village, upon the shore of the sea, (A,) called القَسّ, (A'Obeyd, S, M, K,) or قِسّ, (M, A, Mgh,) between El-'Areesh and El-Faramà, (K,) in Egypt, (A'Obeyd, S, Mgh,) seen by A'Obeyd, but not known to As: (S:) or so called in relation to ↓قَسّ, meaning "hoar-frost," or "rime;" because of the pure whiteness thereof: (A:) or [originally] قَزِّيٌّ, (A,) and قَزِّيَّةٌ, (Sh, K,) from قَزٌّ, meaning "a kind of silk;" (TA;) the ز being changed into س: (Sh, K:) it was said to 'Alee, What are قَسِّيَّةٌ? and he answered, *Cloths,* or *garments, that come to us from Syria,* or *from Egypt, ribbed, that is, figured after the form of ribs, and having in them what resemble citrons.* (Mgh.)

قَسَّاسٌ *A calumniator; a slanderer*: (M:) or *one who inquires respecting news, and then makes it known, divulges it, or tells it, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like,* (TA, voce قَتَّاتٌ.)

قِسِّيسٌ: see قَسٌّ.

قُسُوسَةٌ:
قِسِّيسَةٌ: } see قَسٌّ.
قِسِّيسِيَّةٌ:

قَسْقَسٌ: see قَسْقَاسٌ.

قَسْقَاسٌ *A seeker,* or *one who seeks repeatedly* or *leisurely, without inadvertence*; as also ↓قَسْقَسٌ. (TA.) — *One who inquires respecting the affairs of others.* (M.)

قسب

1. قَسَبَ, aor. ـِ, *It* (water) *ran,* or *flowed*: (S, O, K:) or *it ran,* or *flowed, with a sound, beneath trees* or *leaves.* (So accord. to different copies of the A.) — And قَسَبَتِ الشَّمْسُ *The sun began to set.* (K.) = قَسُبَ, aor. ـُ, inf. n. قُسُوبَةٌ (A, O, K) and قُسُوبٌ, (K,) *It was,* or *became, hard*: (O, K:) or *hard, and dry,* or *tough*: you say, قَسُبَ التَّمْرُ *The dates were,* or *became, hard, and dry,* or *tough.* (A, TA.)

قَسْبٌ *Hard.* (S, O, K.) You say, إِنَّهُ لَقَسْبُ العِلْبَاءِ [*Verily he is hard in respect of the tendon,* or *sinew, of the neck.*] (TA.) — And *Hard, and dry,* or *tough*; (TA;) and so ↓قَسِيبٌ. (A, TA.) تَمْرٌ قَسْبٌ signifies *Hard, and dry,* or *tough, dates,* (S, Mgh,* O, K,) *that crumble in the mouth and have hard stones*: (S, Mgh, O:) [see an ex. in a verse cited in art. رمى, conj. 4:] or [simply] *dry,* or *tough, dates*: n. un. with ة: (Msb:) or *bad dates,* (A,) or so ↓قُسَابَةٌ. (K.) — See also قَسِيبٌ.

قُسُوبٌ *A* خُفّ [or *boot*]; (IAar, O, K;) accord. to IAar, *i. q.* قَفْشٌ [expl. by him as meaning *a short boot*] and نِخَافٌ [expl. by him as syn. with خُفّ]. (TA.) [See also قُسُوبٌ.]

قَسِيبٌ *A current*, or *flow*, of water: (ISk, Ṣ, O:) or its *current*, or *flow*, *with a sound:* (Ḳ:) or its *current*, or *flow*, *beneath trees:* (A, TA:) or its *sound beneath leaves* (T, A) or *rubbish*. (T, TA.) ═ See also قُسْبٌ.

قُسَابَةٌ: see قُسْبٌ.

قُسْبٌ *Long, and hard*, or *strong;* (Ṣ, O, Ḳ, TA;) as applied to anything; and so ↓ قُسْبٌ. (TA.) — And A *tall* man. (TA.)

قُسُوبٌ *Boots:* a word having no [proper] singular. (ISd, Ḳ.) [The word used in the sing. sense is قُسُوب, without teshdeed.]

قَاسِبٌ [or ذَكَرٌ قَاسِبٌ?] *i. q.* غُرْمُولٌ مُتْمَهِلٌ, (O, Ḳ, [المُتْمَهِّلُ in the CḲ is a mistake for المُتْمَهِّلُ,]) *i. e.* ذَكَرٌ صُلْبٌ [*Penis durus*]. (TA.)

قَيْسَبٌ *A species of* شَجَر [meaning *plants*]; (IDrd, O, Ḳ;*) *of the* [*kind termed*] حَمْض; (Ḳ;) said by AḤn to be the اصل [app. أَصْل, and, if not a mistranscription, meaning *best sort*,] *of the* حَمْض; (TA;) or, as he says, (O, TA,) in one place, (TA,) on the authority of certain of the Arabs of the desert, of 'Omán, (O,) the قَيْسَبَة is *a plant* (شُجَيْرَة, O, or شَجَرَة, TA) *which grows in the manner of slender stalks, from one root* or *stem, and rises to the measure of a cubit*, (O, TA,) *having a leaf intensely green, round, and somewhat long*, (O,) *the flower of which is like that of the violet*, (O, TA,) *exactly;* (O;) *and it serves as fuel in its fresh*, or *moist, state, like as does the dry*. (TA.)

ذَكَرٌ قَيْسَبَانٌ [in the CḲ قَيْسَبانُ] *Penis durus et crassus*. (Ḳ.)

[مُقَشَّبٌ said by Freytag to occur in the Deewán of Jereer as an epithet applied to poison, signifying *Having things whereby its potency is augmented mixed with it*, is evidently a mistranscription for مُقَشَّبٌ.]

قسح

1\. قَسَحَ, aor. ـَ, inf. n. قَسَاحَةٌ and قُسُوحَةٌ, *It was*, or *became, hard, firm*, or *tough*. (Ṣ, [in two copies belonging to me, but omitted in a third,] Ḳ.) — And قَسَحَ *He twisted* a rope. (Ḳ.) ═ Also, aor. as above, inf. n. قُسُوحٌ, (TA,) and ↓ أَقْسَحَ (in some copies of the Ḳ ↓ اِقْتَسَحَ, TA,) *He* (a man) *was much*, or *frequently, excited by vehement lust:* (Ṣ, [in two copies belonging to me, but omitted in a third,] Ḳ:) or *was excited by vehement lust*. (TA.)

3\. قَاسَحَهُ *He treated him with dryness and hardness*, or *niggardliness;* syn. يَابَسَهُ. (L, Ḳ.)

4: see 1.

8: see 1.

قَسْحٌ, (Ḳ,) and ↓ قُسُوحٌ, and ↓ قُسَاحٌ, (TA,) *Dryness*, syn. يُبْسٌ; — or *the remains of vehement lust*, (Ḳ,) or *its continuance*, or *its intenseness*. (L.)

قَاسِحٌ *A hard and strong spear*. (TA.) — *A thick* or *coarse garment*, syn. غَلِيظٌ. (Ḳ.) ═ Also, and ↓ قُسَاحٌ, and ↓ مَقْسُوحٌ, A man *in a state of excitement, or frequently in a state of excitement, by vehement lust*. ISd knows no way of accounting for the last of these epithets but by supposing it to be used for the act. part. n., like مَأْتِيًّا in the Ḳur, xix, 62, for آتِيًا. (TA.)

قُسَاحٌ: see قَسْحٌ.

قُسَاحٌ: see قَاسِحٌ — [You say also] إِنَّهُ لَقُسَاحٌ ↓ مَقْسُوحٌ (T, Ḳ) *Verily he is dry* or *hard*. (TA.)

قُسُوحٌ: see قَسْحٌ.

مَقْسُوحٌ: see قَاسِحٌ and قُسَاحٌ.

قسر

1\. قَسَرَهُ عَلَى الأَمْرِ, (Ṣ, Ḳ,) aor. ـِ, (M, Ṣ, TA,) inf. n. قَسْرٌ; (Ṣ, TA;) and ↓ اِقْتَسَرَهُ عَلَيْهِ; (Ṣ, Ḳ;) *He made him to do the thing against his will;* (Ṣ;) *he forced him to do the thing:* (Ṣ, Ḳ:) or قَسَرَهُ على الامر has the former of these two significations; (TA;) and قَسَرَهُ and ↓ اقتسره signify *he overcame him; he overpowered, subdued*, or *oppressed, him;* (M, TA;) and ↓ تَقَسَّرَهُ signifies the same as اِقْتَسَرَهُ. (TA.)

5 and 8: see 1.

قَسْوَرٌ (Ṣ, TA) and قَسْوَرَةٌ, (Ḳ, TA,) the former a coll. gen. n., and the latter the n. un., (M,) *A certain plant*, (Ṣ, M, Ḳ,) *which grows in plain*, or *soft, land;* (M, Ḳ;) *a sour plant, of the kind called* نَجِيل, *which is like the* جُمَّة [or *full and long hair of the head*] *of a man, and becomes tall and large, of which camels are greedily fond*, (AḤn, M,) *and which fattens them, and makes them plentiful in milk*. (Az, TA.) Lth is in error in saying that the former signifies a huntsman, or hunter; for it signifies a plant, as IAạr and AḤn and others have said. ═ See also قَسْوَرَةٌ, in two places.

قَسْوَرَةٌ *Mighty;* (M, Ḳ;) *that overpowers*, or *subdues, others:* (M, TA:) also *strong;* applied to a man: and *courageous:* (TA:) pl. قَسَاوِرُ. (M.) — *A lion;* as also ↓ قَسْوَرٌ: (Ṣ, M, Ḳ:) because he overcomes and overpowers. (TA.) So in the Ḳur, [lxxiv. 51,] كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ [*As though they were asses taking fright and running away at random that have fled from a lion*]. (Ṣ, M.) Or it has here the signification next following. (Ṣ.) — *Hunters that shoot*, or *cast:* (Ṣ, Ḳ:) sing. ↓ قَسْوَرٌ; (Ḳ;) accord. to Lth.; [and in the M it is said that ↓ قَسْوَرٌ signifies *a shooter*, or *caster:* or, accord. to some, *a hunter:*] but this is a mistake; for قسورة is a coll. n., having no sing.; and Fr says, that in the verse of the Ḳur cited above, it means *shooters*, or *casters of missile weapons:* it is also related of 'Ikrimeh, that it was said to *him* that قسورة signifies, in the Abyssinian language, a *lion;* but *he* said that its signification is that given above on the authority of Fr, and that the lion in the Abyssinian language is called عَنْبَسَةٌ: and Ibn-'Arafeh says قسورة is of the measure فَعْوَلَةٌ from القَسْرُ; and that the meaning [in the Ḳur] is, as though they were asses made *to* take fright and run away by shooting or hunting &c. (TA.) Or, accord. to IAb, in the passage above cited, it has the signification here next following. (IḲt, TA.) ═ The *sound of men*, (IḲt, Ḳ, TA,) *and their voices*, or *cries*. (IḲt, TA.)

قَوْسَرَةٌ and قَوْسَرَّةٌ dial. forms of قَوْصَرَةٌ and قَوْصَرَّةٌ, which see. (M, Ḳ.)

قسط

1\. قَسَطَ, (Ṣ, M, &c.,) aor. ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. قُسُوطٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and قَسْطٌ, (Mgh, Mṣb, Ḳ,) *He declined*, or *deviated, from the right course; acted unjustly, wrongfully, injuriously*, or *tyrannically*. (Ṣ, M, Mgh, Mṣb, Ḳ.) ═ See also 4, in two places: ═ and see 2.

2\. قَسَّطَهُ, (IAạr, M, TA,) inf. n. تَقْسِيطٌ, (IAạr, TA,) *He distributed it;* or *dispersed it*. (IAạr, M, TA.) It is implied in the Ḳ that the verb in this sense is ↓ قَسَطَ, of three letters [only, without teshdeed]. (TA.) You say, قَسَّطَ المَالَ بَيْنَهُمْ *He distributed the property among them*. (TA.) And قَسَّطَ الخَرَاجَ عَلَيْهِمْ *He assigned the several portions which each one of them should pay of the* [*tax called*] خَرَاج: (TA:) or قسّط الخَرَاجَ, inf. n. as above, signifies *he assessed*, or *apportioned, the* خراج (Mgh, Mṣb) *with equity and equality*, (Mgh,) *to be paid at certain times*. (Mṣb.) — قَسَّطَ عَلَى عِيَالِهِ النَّفَقَةَ, (TA,) inf. n. as above, (Ḳ,) *He was niggardly*, or *parsimonious, towards his household in expenditure*. (Ḳ,* TA.)

4\. اقسط, (Ṣ, M, Mgh, Mṣb,) inf. n. إِقْسَاطٌ, (Mgh, Ḳ,) *He acted equitably*, or *justly*, (Ṣ, M, Mgh, Mṣb, Ḳ,) in his judgment or the like; (M, TA;) as also, (Mṣb, Ḳ,) accord. to IḲṭṭ, (Mṣb,) ↓ قَسَطَ, aor. ـِ (Mṣb, Ḳ) and ـُ, (Ḳ,) but the former of these aors., as well as the former verb, is the more known, (TA,) inf. n. قَسْطٌ, (Mṣb, TA,) or قِسْطٌ [q. v. infra]; (M, Ḳ;) or إِقْسَاطٌ is only in division: (TA:) thus the latter of these two verbs is made to have two contr. significations: (Mṣb, TA:) in the former of them, accord. to some, the ا has a privative effect, [so that the verb properly signifies *he did away with*, or *put away, injustice*, or *the like*,] as [it has in اشكاه] in the phrase شَكَى إِلَيْهِ فَأَشْكَاهُ [he complained to him and *he made* his complaint to cease]. (TA.) It is said in the Ḳur,

[iv. 3,] وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِى الْيَتَامَى [And if ye fear lest ye should not act equitably with respect to the orphans]: (Mgh:) or, accord. to one reading, ↑ تَقْسُطُوا, with damm to the س. (TA.) And you say also, أَقْسَطْتُ بَيْنَهُمْ [I acted equitably between them], and إِلَيْهِمْ [towards them]. (TA.)

5. تَقَسَّطُوا الشَّىْءَ بَيْنَهُمْ They divided the thing among themselves (Lth, Ṣ,* M [in which last بينهم is omitted] and O, L, Ḳ) equitably, (M, O,) or equitably and equally, (L,) or with equality. (Lth, Ḳ.) You say also, ↑ اِقْتَسَطُوا المَالَ بَيْنَهُمْ They divided the property among themselves; (TḲ;) اِقْتِسَاطٌ being syn. with اِقْتِسَامٌ. (Ḳ.)

8: see 5.

قُسْطٌ a dial. var. of كُسْطٌ, or, accord. to Yaạkoob, the ق is a substitute [for ك]; (M;) said by IF to be Arabic; (Mṣb;) [Costus; so in the present day;] a certain substance, (AA, Mṣb,) or perfume, (Mgh,) or wood, (M,) or a certain Indian wood, and also Arabian, (Ḳ,) with which one fumigates; (AA, M, Mgh, Mṣb;) well known; (Mṣb;) also called كُسْطٌ and كُشْطٌ (AA) and قُشْطٌ: (TA in art. قشط:) or a wood which is brought from India, and which is put into the substances used for fumigating, and into medicine: (Lth:) or a certain drug of the sea: (Ṣ:) [it is said in the Ṣ and TA, voce جُنْزَابٌ, that the carrot of the (جَزَرُ البَحْرِ) is called قُسْطٌ:] in a trad., القُسْطُ البَحْرِىُّ [or قُسْط of the sea] is mentioned as one of the best of remedies: and in another trad., قُسْط is coupled by the conjunction و with أَظْفَار, or, accord. to one relation thereof, is prefixed to the latter word, governing it in the gen. case: and IAth says, that it is a sort of perfume: but some say that it is aloes-wood (عُود, q. v.): [see also ظَفَارِىٌّ:] and others, a well-known drug, of sweet odour, with which women and infants are fumigated: (TA:) it is diuretic, beneficial to the liver in a high degree, and for the colic, and for worms, and the quartan fever, as a beverage; and for rheum, and defluxions, and pestilence, when the patient is fumigated therewith; and for the [leprous-like disorder called] بَهَق, and the [discolouration of the face termed] كَلَف, when applied as a liniment; (Ḳ;) and it confines the bowels, expels wind, strengthens the stomach and heart, occasions pleasurable sensation, is an ingredient in many sorts of perfume, and is the best of perfumes in odour when one fumigates therewith. (TA.)

قِسْطٌ Equity; justice: (Ṣ,* M, Mgh, Mṣb, Ḳ:*) [an inf. n. having no proper verb, or] a subst. from أَقْسَطَ. (Mgh, Mṣb.) = Equitable; just: (Ṣ,* M, Ḳ:) an inf. n. used as an epithet, like its syn. عَدْلٌ; (M, Ḳ;) and [therefore] applied alike to a sing. n. [and to a dual] and to a pl.: (Ḳ:) you say مِيزَانٌ قِسْطٌ an equitable, or a just, balance; and مِيزَانَانِ قِسْطٌ; and, agreeably with the usage of the Ḳur, xxi. 48, مَوَازِينُ قِسْطٌ (M.) = A portion, share, or lot; (Ṣ, M, Mṣb, Ḳ;) of a thing; (Ḳ;) and pertaining to a person: (TA:) pl. أَقْسَاطٌ. (Mṣb.) You say, وَفَّاهُ قِسْطَهُ He gave him in full his portion, share, or lot. (TA.) And أَخَذَ كُلٌّ مِنَ الشُّرَكَآءِ قِسْطَهُ Every one of the partners took his portion, or share. (TA.) — A portion, or piece. (So accord. to an explanation of the pl., أَقْسَاطٌ, in the TA.) — The means of subsistence: (Ḳ:) or the portion thereof which is the share of every created being. (TA.) يَخْفِضُ القِسْطَ وَيَرْفَعُهُ, said of God, in a trad., has been explained as meaning He maketh the portion of the means of subsistence which is the share of any created being little, and maketh it much. (TA.) [See, below, another meaning which is assigned to it in this instance; and see also art. خفض.] — A quantity, (Ḳ, TA,) of water only; or any quantity, of water and of other things. (TA.) — A measure with which corn is measured, (Ṣ, Mgh, Ḳ,) which holds (Ḳ) half of a صَاع; (Ṣ, Mgh, Ḳ;) six thereof making a فَرَق: (Ṣ:) accord. to Mbr, four hundred and eighty-one dirhems. (TA.) Sometimes it is used for performing the ablution termed وُضُوء: and hence it is said in a trad., إِنَّ النِّسَآءَ مِنْ أَسْفَهِ السُّفَهَآءِ إِلَّا صَاحِبَةَ القِسْطِ وَالسِّرَاجِ; (Ḳ;) the قِسْط being here the vessel in which the وضوء is performed; (TA;) the meaning app. being, [Women are of the most lightwitted of the lightwitted,] except she who serves her husband, and assists him to perform the وضوء, [so I render تُوَضِّئُهُ,] and takes care of the vessel which he uses for that purpose, and stands at his head with the lamp: (Ḳ:) or who performs his affairs with respect to his وضوء and his lamp. (Nh.) — A [mug of the kind called] كُوز; (M, Ḳ;) so called by the people of the great towns: (M:) now applied to one with which olive-oil is measured. (TA.) — A balance, or weighing-instrument. (Ḳ.) Some say that this is its meaning in the phrase mentioned above, يَخْفِضُ القِسْطَ وَيَرْفَعُهُ He depresseth the balance, and raiseth it: alluding to the means of subsistence which He decrees. (TA.)

قَاسِطٌ Declining, or deviating, from the right course; acting unjustly, wrongfully, injuriously, or tyrannically: pl. قَاسِطُونَ (Ṣ, M, Mgh, TA) and قُسَّاطٌ. (TA.) You say, هُوَ قَاسِطٌ غَيْرُ مُقْسِطٍ He is declining, or deviating, from the right course; &c.: not acting equitably, or justly. (TA.) And it is said in the Ḳur, [lxxii. 15,] أَمَّا ٱلْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا [As for the deviators from the right course, they shall be fuel for hell]. (Ṣ, M, Mgh.) [See also عَادِلٌ.] — القَاسِطُونَ is also specially applied to The party of Mo'áwiyeh; (Mgh;) the people of Ṣiffeen. (TA.) — [And it has the contr. meaning, i. e. Acting equitably, or justly. See, again, عَادِلٌ.]

أَقْسَطُ More [and most] equitable, just, or right: occurring in the Ḳur, ii. 282, and xxxiii. 5: (TA:) formed from the triliteral verb [قَسَطَ], not from the quadriliteral [أَقْسَطَ], as some assert it to be, holding it anomalous. (MF.)

تَقْسِيطٌ The register in which is written a man's portion, or share, (قِسْط,) of property &c.: a subst., like تَمْتِينٌ. (TA.)

مُقْسِطٌ Acting equitably, or justly. (Ṣ, M.) It is said in the Ḳur, [v. 46, and xlix. 9, and lx. 8,] إِنَّ ٱللّٰهَ يُحِبُّ ٱلْمُقْسِطِينَ [God loveth those who act equitably, or justly]. (Ṣ, M.) — المُقْسِطُ is one of the names of God, meaning The Equitable. (TA.)

قسطس

قِسْطَاسٌ and قُسْطَاسٌ A balance, or instrument for weighing: (Ṣ, Mṣb, Ḳ; and Bḍ in xvii. 37:) or the most even and most just kind thereof: or such as is just, of whatever kind it be: (Ḳ:) or i. q. قَبَّانٌ [a steelyard]: or, as Lth thinks, the iron of the قَبَّان: or i. q. شَاهِينٌ [the beam of a balance]: (TA:) or i. q. قَرَسْطُونٌ [an arabicized Persian word, signifying a public standard of weights or measures]: (Zj, TA:) also written قِصْطَاسٌ: (Ḳ:) said to be Arabic, from القِسْطُ, meaning "justice:" (Mṣb:) or a Greek word arabicized; (IDrd, Mṣb, Ḳ;) and its being so does not impugn the truth of the Ḳur-án's being [altogether] Arabic; for when a foreign word is used by the Arabs, and made by them conformable with their language in respect of desinential syntax and determinateness and indeterminateness and the like, it becomes Arabic: (Bḍ, ubi supra:) pl. قَسَاطِيسُ. (Mṣb.)

[قسر
قسن
قسو
قش
See Supplement.]

قشب

1. قَشْبٌ signifies The act of mixing. (Ṣ, Mgh, O, Ḳ.) You say, قَشَبَ, aor. ِ, inf. n. قَشْبٌ, He mixed. (Ḳ.) And قُشِبَ, said of anything, It was mixed. (M.) — And قَشَبَهُ, aor. and inf. n. as above, He corrupted, or vitiated, it: (Ḳ, TA:) or he mixed it (i. e. anything) with a thing that corrupted, or vitiated, it. (TA.) — [Hence,] قَشَبَ الطَّعَامَ, (Ṣ, M,) aor. and inf. n. as above, (M,) He poisoned the food; (Ṣ;) he mixed the food with poison; as also ↑ قَشَّبَهُ: (M, TA:) or قَشْبٌ signifies he mixed poison, and so prepared it that it should take effect upon the body. (IAạr, TA.) — And قَشَبَهُ, (Ṣ, O, Ḳ,) aor. as above, (Ḳ,) and so the inf. n., He gave him poison to drink; (Ṣ, O, Ḳ;) and (TA) so ↑ قَشَّبَ لَهُ. (M, TA.) And قَشَبَ النَّسْرَ He put poison on flesh-

meat for the vulture, that he might eat it and die, and he might take his feathers. (AA, TA.) — And [hence] قَشَبَنِى رِيحُهُ; (K, TA;) and (TA) قَشَّبَنِى ▼ رِيحُهُ, inf. n. تَقْشِيبٌ; (Ṣ, TA;) *His,* or *its, odour annoyed me:* (Ṣ, K, TA:) as though meaning it poisoned me. (Ṣ, TA.) قَشَبَهُ and ▼ قَشَّبَهُ both signify *He,* or *it, annoyed him.* (Mgh.) And قَشَبَهُ الدُّخَانُ means *The smoke annoyed him by its odour;* and *oppressed,* or *overpowered, him.* (O.) قَشْبٌ [in a case of this kind], (O, K,) as inf. n. of قَشَبَ, aor. ـِ, (K,) means The *affecting* [a person] *with what is displeasing,* or *hateful,* and *with what is deemed unclean,* or *filthy:* (O, K: [in the former القَشْبُ is expl. by the words الاصابة بما يُكْرَهُ ويُسْتَقْذَرُ; which, as well as what here follows, shows that an assertion in the TK (copied from the TA, and adopted by Freytag) respecting the explanation in the K, is erroneous:]) and hence the saying of 'Omar, when he perceived the odour of perfume from Mo'áwiyeh when the latter was a pilgrim, مَنْ قَشَبَنَا [i. e. *Who has affected us with what is displeasing* &c.?]; likening the odour of perfume in this case to a stink. (O.) — قَشْبٌ also signifies The *depriving* [one] *of reason;* (K, TA;) from the same word as signifying the act of "corrupting," or "vitiating:" (TA:) and its verb is قَشَبَ, aor. ـِ. (K, TA.) 'Omar said to one of his sons, قَشَبَكَ المَالُ (M, O, TA) i. e. *Wealth has deprived thee of thy reason:* (M:) or *has corrupted,* or *vitiated, thee, and deprived thee of thy reason.* (O, TA.) — And قَشَبَهُ, (Ṣ, M, O, K,) aor. as above, (K,) and so the inf. n., (M, K,) †*He spoke evil of him:* (Ṣ, O:) ‡*he aspersed him,* or *upbraided him,* (M, K, TA,) بِشَىْءٍ *with a thing;* (K, TA;) and so ▼ قَشَّبَهُ, inf. n. تَقْشِيبٌ: (accord. to some copies of the K, and said in the TA to be agreeable with usage:) and ‡*he reproached him with disgraceful conduct.* (M, K, TA.) You say, قَشَبَهُ بِقَبِيحٍ ‡*He charged,* or *upbraided, him with something bad, evil, abominable,* or *foul.* (Ṣ, O, TA.) And قَشَبَهُ بِشَرٍّ †*He cast upon him an evil imputation that was a mark whereby he should,* or *would, be known.* (M, TA.) And قَشَبَهُ بِعَيْبِ نَفْسِهِ †*He imputed to him,* or *charged him with, his own vice,* or *fault.* (IAạr, TA.) And قَشَبَنَا †*He reproached,* or *upbraided, us with,* or *accused us of, a thing that was not in us:* (O:) [or] *he commanded us to forbear from a thing that was not in us.* (TA.) And قَشَبَ, aor. and inf. n. as above, †*He forged,* or *fabricated, a lie,* or *falsehood.* (K, TA.) — قَشَبَ السَّيْفَ, (O, K,) aor. and inf. n. as above, (K,) *He polished the sword;* (O, K;) *removed its* قَشْب [i. e. rust]. (O.) — And قَشَبَ, (Ṣ, M, K,) aor. and inf. n. as above; (M, K;) or قَشِبَ, with kesr; (O, as on the authority of Fr;) *He* (a man, Ṣ, M, O) *gained,* or *acquired, praise* or *blame;* (Fr, Ṣ, M, O, K;) as also ▼ اقتشب. (Ṣ, M, K.) — قَشُبَ, (Th, M, K,) aor. ـُ, inf. n. قَشَابَةٌ, (K,) *It* (a garment, Th, M, TA) *was new and clean:* (Th, M, TA:) or *it was white and clean.* (K, TA.) — And قَشِبَ, (thus written in my copy of the TA,) or قَشُبَ, (thus in a copy of the M,) *It* (a thing) *was,* or *became, unclean, dirty,* or *filthy.* (M, TA.)

2. قشّب: see the preceding paragraph, in five places. — Also, *He rendered* a thing *unclean, dirty,* or *filthy.* (M, TA.)

4. مَا أَقْشَبَ بَيْتَهُمْ *How unclean, dirty,* or *filthy, is their tent* or *house!* (O,) or, *what surrounds their tent* or *house, by reason of the human excrement,* or *ordure!* (TA.)

8: see 1, last sentence but two.

10. استقشبهُ *He deemed it* (i. e. a thing) *unclean, dirty,* or *filthy.* (M, TA.)

قَشْبٌ inf. n. of قَشَبَ [q. v.] — [The explanations of this word by Golius and Freytag, by the former as an epithet applied in two contr. senses to a sword, and by the latter as a subst. (from a misstatement in the TK mentioned above), are erroneous.]

قِشْبٌ *Poison;* (Ṣ, M, Mgh, O, K;) because consisting of things mixed together; (Mgh;) as also ▼ قَشَبٌ: (M, K:) pl. of the former أَقْشَابٌ. (Ṣ, M.) — And [hence, app.,] *A certain plant,* (M, O, K,) *resembling the* مَقْر, (M, [which is generally said to mean the *aloe,* and by AHn to be *a certain plant consisting of leaves without branches,* agreeably with what follows, in the O and K *resembling the* مَغْر,]) *from the middle whereof there rises a stalk, which, when it grows tall, bends down its top by reason of its succulence,* or *suppleness; having upon its head a fruit* (ثَمَرَة, M, O, [in the TA عقدة,]) *with which birds of prey are killed,* (M, O,) *being poisoned therewith by its being put into flesh and thrown where they alight:* he who prepares it stops up his nose; if he do not, it injures him; and people fear to pasture their cattle near to the places of its growth lest the animals should come in contact with it and should break it or bruise it and it should exhale its odour upon them and kill them: thus says AHn, on the authority of some one or more of the Arabs of the desert, of the Saráh (السَّرَاة). (O.) — And *Anything unclean, dirty,* or *filthy;* as also ▼ قَشَبٌ: (M, TA:) or *anything that is deemed unclean, dirty,* or *filthy.* (Mgh.) — *Rust* (K, TA) upon iron: (TA:) or *dirt* upon a sword. (A, TA.) — The *refuse, that is thrown away, as being of no good,* of طَعَام [i. e. wheat, or other food]. (M, TA.) — See also [the pl.] أَقْشَابٌ, voce قَاشِبٌ. — Also, i. e. قِشْبٌ A man *in whom is no good;* (K, TA;) and (TA) so قِشْبٌ خِشْبٌ; (Ṣ, M, O, TA;) or this means *with whom is no good:* the latter word is an imitative sequent. (TA in art. خشب.) [See also قِشْبَةٌ.] — And *Dry,* or *tough, and hard.* (M, TA. [Like قَشِبٌ.]) — And القِشْبُ signifies *The* نَفْس [here meaning جَسَد, i. e. *body,* as is shown below, voce قَاشِبٌ]. (O, K.)

قَشَبٌ: see قِشْبٌ, in two places.

قُشْيَبٌ: see قَشِيبٌ.

قِشْبَةٌ A *low, vile, ignoble,* or *mean,* man, (IDrd, M, O, K, TA,) *possessing no good:* (TA:) of the dial. of El-Yemen. (IDrd, M, O, TA.) [See also قِشْبٌ, last quarter.] — And The *young one of the ape,* or *of the monkey:* (M, O, K:) so, IDrd says, some assert; (O;) but he doubted its correctness; (M, O, TA;) and the right word is قِشَّةٌ. (M, TA.)

قَشِيبٌ Food *mixed with poison:* (M, TA:) and anything *poisoned;* as also ▼ مُقَشَّبٌ. (Nh, TA.) [Hence,] نَسْرٌ قَشِيبٌ *A vulture for which poison is mixed in flesh-meat, which he eats, and which kills him;* and then his feathers are taken: (Ṣ, O:) *a vulture killed by means of* غَلْقَى [q. v.]. (M, TA.) — And *White,* (O, K,) and *clean.* (K.) — And, (Ṣ, M, O, K,) as also ▼ قُشْيَبٌ, (M,) *New:* (Ṣ, M, O, K:) — and *Old, and worn-out:* (M, O, K:) thus having two contr. meanings: (O, K:) the former used alike as masc. and fem.; applied to a garment; and its pl. is قُشُبٌ [and by contraction قُشْبٌ, mentioned by Golius on the authority of Meyd]. (M.) — And the former, applied to a sword, (Ṣ, O, K,) *Polished:* (K:) or *recently polished:* (Ṣ, O:) — and, (O, K,) so applied, (A, O, K,) *Rusty:* (O, K:) or *dirty:* (A:) thus, again, having two contr. meanings. (O, K.)

قُشْبَانِيَّتَانِ (occurring in a trad., O) *Two old and worn-out* [*garments of the kind called*] *burdehs* (بُرْدَتَانِ): (O, K, TA:) or, as some say, *new:* (Nh, TA:) the assertion that قُشْبَانٌ is a pl. of قَشِيبٌ, and that قُشْبَانِيَّةٌ is a rel. n. from this pl., is one upon which no reliance is to be placed, (O, K,) for a rel. n. is not formed from a pl. [unless from a pl. of the class of أَنْصَارٌ]: it is an innovated form of rel. n. (O.)

قَاشِبٌ [act. part. n. of قَشَبَ; *Mixing:* &c.]. — One *who imputes to others,* or *charges them with, vices,* or *faults, that are in himself.* (IAạr, TA.) — And *A tailor* (O, K) *who ejects his* ▼ أَقْشَاب, i. e. *the knots of the threads,* [meaning *who spits them out,*] *when he ejects them.* (O.) — And [A man] *weak in respect of the body* (ضَعِيفُ القِشْبِ (النَّفْسِ)); (K, TA;) i. e. (TA) one *whose* قِشْب [meaning *body*] *is weak,* or *emaciated;* (O, TA;) by his قشب being meant his نَفْس [as syn. with جَسَد]. (O.)

مُقَشَّبٌ Poison *with which medicaments* [or *drugs*] *are mixed to render it potent.* (Ham p. 331.) See also قَشِيبٌ, first sentence. — And, (M, K,) or مُقَشَّبُ الحَسَبِ, (Ṣ,) ‡ A man *whose grounds of pretension to respect are mixed* (Ṣ, M, K,* TA) *with ignobleness.* (M, TA.)

قشد

1. قَشَدَهُ *i. q.* كَشَطَهُ. (K.)

8. اقتشد *He collected* clarified butter. (L.)

قِشْدَةٌ The *dregs*, or *sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat* (سَوِيق) *to be made into clarified butter:* (Ṣ, M, L:) or the *dregs, or sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat* (سويق) *and with dates;* as also ↓قُشَادَةٌ: (Ḳ:) or the *dregs, or sediment, of clarified butter:* (Ks, L:) or (in the Ḳ, and) *thin fresh butter:* (L, Ḳ:) it is also called قِلْدَةٌ, and كُدَادَةٌ, (Ks, L,) and إِثْرٌ, and أُزْوَةٌ, and خُلَاصَةٌ; and remains at the bottom of the cooking-pot, after the butter has been clarified, mixed with hairs and pieces of wood &c. (AHeyth, L.) — Also, *A certain herb, abounding with milk* (L, Ḳ) *and grease.* (L.)

قُشَادَةٌ: see قِشْدَةٌ.

قشر

1. قَشَرَهُ, aor. ـِ and ـُ, inf. n. قَشْرٌ; and ↓قشّرهُ, (Ṣ, M, Mṣb, Ḳ,) inf. n. تَقْشِيرٌ; (Ṣ;) *He divested* or *stripped it of*, or *stripped off* or *removed from it*, namely a branch, (Ṣ, Mṣb,) or other thing, (Ṣ,) *its* قِشْر [i. e. *peel, rind, bark, coat, covering, husk, shale* or *shell, crust, scab, skin,* or *outer integument,* or *superficial part; he,* or *it, pared, peeled, rinded, barked, decorticated, husked, shelled, scaled, flayed, skinned,* or *excoriated, it; he,* or *it, stripped off, scraped off, rubbed off, abraded,* or *otherwise removed, its outer covering* or *integument,* or *superficial part*]; (Ṣ, Mṣb;) but the ↓latter verb has an intensive signification; (Mṣb;) [or denotes frequency, or repetition, of the action, or its application to many objects, as well as muchness;] *he pared off,* or *removed, its peel, rind, bark,* or *the like,* (لِحَآء,) or *its skin:* (M, Ḳ:) [and *he pared, peeled, stripped, scraped,* or *rubbed, it off;* namely, anything superficial, and generally a thing adhering to the surface of another thing, as, for instance, peel and the like, and a scab, and skin, and mud. One says of a fruit, or the like, يُقْشَرُ عَنْ حَبَّةٍ, *Its covering, being removed, shells off from a grain* or *the like.*] — قَشَرَهُ بِالسَّوْطِ [*He excoriated him with the whip*]. (TA, art. حمر.) — قَشَرَهُ بِاللِّسَانِ † [*He galled him, as though he flayed him, with the tongue;* i. e., with reproof, &c.] (TA, ibid.) — قَشِرَ, aor. ـَ, *It* (a date) *had a thick skin.* (TA.) — قَشِرَ, (TA,) [aor. ـَ,] inf. n. قَشَرٌ, (Ṣ, TA,) *He had his nose excoriated by intense heat:* or ‡ *he was intensely red, as though he were flayed,* (M,) or *as though his scarf-skin were peeled off.* (TA.)

2: see 1.

5: see 7.

7. انقشر and ↓تقشّر quasi-passives of قَشَرَهُ and قَشَّرَهُ, respectively; [*It became divested,* or *stripped, of its peel, rind, bark, coat, covering, husk, shale* or *shell, crust, scab, skin,* or *superficial part; it became pared, peeled, rinded, barked, decorticated, husked, shelled, scaled, flayed, skinned,* or *excoriated; its superficial part became stripped off, scraped off, rubbed off, abraded,* or *otherwise removed:* and *it peeled off; it scaled off,* or *exfoliated:*] (Ṣ, M, Ḳ:) both signify the same: (Ṣ:) [or the latter, as quasi-pass. of قَشَّرَهُ, has an intensive signification; or denotes frequency, or repetition, of the action, or its application to many subjects, as well as muchness: and the same also signifies *it became divested,* or *stripped, of its peel,* &c. *part after part:* and *it peeled off,* or *scaled off, part after part.*]

قُشْرٌ. — القُشْرَانِ [dual], with damm, (Ḳ,) or ↓القِشْرَانِ, (so written in a copy of the M,) *The two wings,* (Ḳ,) or *the two thin wings,* (M,) *of the locust.* (M, Ḳ.)

قِشْرٌ The *covering* of a thing, whether *natural* or *accidental;* (M, Ḳ;) i. e., of anything; (M;) [the *exterior part, peel, rind, bark, coat, crust, integument, skin,* or *covering,* of a branch, plant, fruit, or the like; *a coat such as one of those of an onion or other bulbous root,* as is shown in the Ḳ, voce مُصَّاعٌ; *a case, husk, shale, shard,* or *shell, such as covers a seed or seeds or an egg; a crust, a scab, a substance consisting of scales* or *laminæ,* and *any similar thing, that peels off from the skin* &c.; the *skin* of fruits &c.;] of a branch [and the like], the *part which is like the skin of a human being;* and hence the قِشْر of a melon and the like: (Mṣb:) pl. قُشُورٌ. (Ṣ, M, Mṣb, Ḳ.) ↓قِشْرَةٌ is a more particular term [signifying *A piece,* or *particle, of peel, rind, bark,* &c.]: (Ṣ:) and likewise signifies the *skin* of a هَبْرَة [or piece of flesh-meat] *which remains when its liquor has been sucked;* as also ↓قُشَرَةٌ. (M.) ↓قُشَارٌ also signifies the same as قِشْرٌ: and likewise the *skin* [or *slough*] of a serpent. (TA.) — [Hence,] قِشْرٌ also signifies ‡ The *dress,* or *apparel,* of a man; (Ṣ;) *any dress,* or *apparel:* (M, Ḳ:) and *a garment;* (TA;) as also ↓قِشْرَةٌ: (M, TA:) and the pl. is قُشُورٌ. (M, Ḳ.) You say, عَلَيْهِ قِشْرٌ حَسَنٌ ‡ [*Upon him is goodly apparel*]. And خَرَجَ بَيْنَ قِشْرَتَيْنِ نَظِيفَتَيْنِ ‡ *He went forth in two clean garments.* (TA.) And in a trad. of Ḳeyleh it is said, كُنْتُ إِذَا رَأَيْتُ رَجُلًا ذَا رُوَآءٍ وَذَا قِشْرٍ طَمَحَ بَصَرِى إِلَيْهِ ‡ [*I used, when I saw a man of goodly aspect, and of apparel, to raise my eyes towards him*]. (Ṣ.) — [Hence, also,] ↓قُشَارٌ signifies † The *refuse,* or *lowest* or *basest* or *meanest sort,* of mankind, or of people. (IAạr, in TA, arts. بشر and خشر.) See also قُشَارَةٌ. — And see قُشْرٌ.

قَشِرٌ تَمْرٌ قَشِرٌ *Dates,* or *dried dates, having much* قِشْر [or *skin*]; (Ṣ, M, Ḳ;) as also ↓قَشِيرٌ. (TA.) See قَشَرٌ.

قِشْرَةٌ: see قِشْرٌ: — and see قَاشِرَةٌ.

قُشَرَةٌ: see قِشْرٌ, in two places.

قُشْرَةٌ: see قَاشِرَةٌ.

قُشَارٌ: see قِشْرٌ, in two places.

قَشُورٌ *A medicine with which the face is peeled, in order that it may become clear* (M, Ḳ) *in complexion.* (M.) See قَاشِرَةٌ.

قَشِيرٌ: see قَشِرٌ.

قُشَارَةٌ *Peel, rind, bark,* or *the like,* (لِحَآء,) or *skin, pared off,* or *removed, from a thing;* (M, Ḳ;) [*parings,* or *bits,* or *particles,* of a thing, *that fall off,* or *are pared off.*]

قَاشِرَةٌ [A شَجَّة (or wound upon the head) *which merely peels off the external skin;* also termed حَارِصَةٌ; (see شَجَّةٌ;)] the *first* شَجَّة, (Ṣ, Ḳ,) because it peels off the skin, (Ṣ,) or *which peels off the skin.* (Ḳ.) — A woman *who peels her face,* (Ḳ,) i. e., *the external skin of her face, with medicine* [*called* قَشُور], *in order that her complexion may become clear;* (Ḳ, TA;) and *who rubs her face,* or *the face of another, with* [*the kind of liniment called*] غُمْرَة; (TA;) as also ↓مَقْشُورَةٌ: (Ḳ:) which latter [also] signifies a woman *to whom this is done.* (TA.) The قَاشِرَة and the مَقْشُورَة are cursed in a trad. (M, Ḳ.) — مَطْرَةٌ قَاشِرَةٌ, (Ṣ,) and ↓قُشْرَةٌ, and ↓قُشَرَةٌ, (M, Ḳ, TA,) *A rain that pares,* or *strips, the surface of the earth,* (Ṣ, M, Ḳ, TA, [in the Ḳ, مَطَرٌ يَقْشُرُ is put in the place of مَطْرَةٌ تَقْشُرُ, in the M]) *and removes the pebbles from the ground,* being *a rain that falls with vehemence.* (TA.) — سَنَةٌ قَاشِرَةٌ, (TA,) and ↓قَاشُورَةٌ, (Ṣ, M, Ḳ,) and ↓قَاشُورٌ, (M, Ḳ,) ‡ *A year that strips,* or *strips off, everything:* (M, Ḳ:) or *that strips,* or *strips off, men;* and *camels* or *the like:* (M:) *a year of sterility, drought,* or *dearth.* (Ṣ.) See also أَقْشَرُ.

قَاشُورٌ and قَاشُورَةٌ: see قَاشِرَةٌ.

أَقْشَرُ A thing *having its peel, rind, bark,* or *the like, pared off.* (M, Ḳ.) — One *whose nose is excoriated by intense heat:* (M, Ḳ:*) or (so accord. to the M; but in the Ḳ, and) ‡ one *intensely red,* (Ṣ, M, Ḳ,) *as though he were flayed,* (M,) or *as though his scarf-skin were peeled off.* (TA.) — Ground *partly bare of herbage and partly producing herbage:* and ground *bare of herbage.* (TA.) — شَجَرَةٌ قَشْرَآءُ *A tree peeled,* or *barked:* (M:) or *as though part of it were peeled,* or *barked,* (M, Ḳ,) *and part not.* (M.) — حَيَّةٌ قَشْرَآءُ *A serpent casting off its slough,* or *having its slough cast off;* syn. سَالِخٌ: (M, Ḳ:) or *as though having part of its slough cast off, and part not.* (TA.) — عَامٌ أَقْشَرُ *A severe year.* (TA.) See also قَاشِرَةٌ.

مُقَشَّرٌ A thing *having its peel, rind, bark,* or *the like, pared off,* or *removed; peeled, rinded, barked,* &c. (TA.) See 1. — فُسْتُقٌ مُقَشَّرٌ *Shelled pistachio-nuts;* (Ṣ, TA;) and so مُقَشَّرٌ alone, by predominant usage. (Z, TA.)

مَقْشُورَةٌ: see قَاشِرَةٌ.

مُقْشَرٌ ‡ *Naked.* (Ḳ, TA.) — ‡ An *aged* man: because he finds his garments heavy to him, and throws them from him. (TA.)

قشط

1. قَشَطَ, (M, Mṣb, TA,) aor. ـِ, (Mṣb,) *inf. n.* قَشْطٌ, (M, Mṣb, Ḳ,) *i. q.* كَشَطَ, (M, Ḳ,*) said (M, Mṣb,) by Yaḳoob, (M,) to be a dial. var. of the latter; (M, Mṣb;) of the dial. of Temeem and Asad; the latter being of the dial. of Ḳeys; the ق not being a substitute for the ك; (M;) *He removed, put off, took off,* or *stripped off,* (M, Mṣb,* Ḳ,) a thing; (M, Mṣb;) as, for instance, the housing, or covering, from (عَنْ) a horse; (M;) and a roof [from a chamber or the like]. (TA.) And قُشَاطٌ, [inf. n. of the pass. form قُشِطَ, *It was,* or *became, removed,* &c.,] is *syn. with,* (Ḳ,) being a dial. var. of, (M,) كُشَاطٌ, (M, Ḳ,) in the sense of اِنْكِشَافٌ. (TA.) It is said in the Ḳur, [lxxxi. 11,] accord. to the reading of 'Abd-Allah Ibn-Mes'ood, وَإِذَا السَّمَآءُ قُشِطَتْ, with ق, (M,) meaning the same as كُشِطَتْ, i. e. *And when the heaven shall be removed from its place, like as a roof is removed from its place.* (Zj.) You say also, قَشَطَ الدَّابَّةَ [*He removed the housing,* or *covering, from the beast of carriage*]; the verb thus used, also, being a dial. var. of كَشَطَ; and ▾ قشّطها, inf. n. تَقْشِيطٌ, signifies the same. (TA.) And ▾ قُشِّطَ الرَّجُلُ *The man was spoiled, despoiled,* or *plundered.* (TA.) — قَشْطٌ also signifies The act of *beating,* [app. *so as to excoriate,*] with a staff, or stick. (Yaḳoob, Ḳ.)

2: see 1, in two places.

5: see 7.

7. انقشطت السَّمَآءُ, and ▾ تقشّطت, ‡ *The sky became clear; became free from clouds* or *mists.* (Ḳ,* TA.)

قُشْطٌ a dial. var. of قُسْطٌ, q. v. (TA.)

قَشْطَةٌ a dial. var. of قَنْدَةٌ [app. meaning *Sugar-candy*]. (TA.) — [In the present day, applied to *Cream.*]

قَشَّاطٌ *A great spoiler, despoiler,* or *plunderer;* one *who spoils, despoils,* or *plunders, much,* or *frequently;* syn. سَلَّابٌ. (TA.)

مُقَشَّطٌ: see مَقْشُوطٌ, in two places.

[مَقْشُوطٌ عَنْهَا الجُلُّ [for دَابَّةٌ مَقْشُوطٌ عَنْهَا and ▾ مُقَشَّطٌ [*A beast of carriage having its housing,* or *covering, removed from it*]. (TA.) You say also, ▾ رَجُلٌ مُقَشَّطٌ, meaning *A man spoiled, despoiled, or plundered.* (TA.)

قشعر

Q. 4. اِقْشَعَرَّ, said of the skin, (Ṣ, Ḳ,) *It quaked; shuddered; was,* or *became, affected by a tremor, quaking,* or *quivering.* (Ḳ.) [And in like manner said of a man, (see the part. n., below,) i. e. *He quaked,* or *shuddered.*] — *It* (the skin) *dried up* (قَفَّ) by reason of mange, or scab. (TA.) — اِقْشَعَرَّتِ الأَرْضُ *The earth became of a colour inclining to that of dust,* or *ashes,* (اِرْبَدَّتْ,) *and contracted,* by reason of drought. (TA.) — اقشعرّت السَّنَةُ ‡ *The year became one of drought.* (Ḳ,* TA.)

أَخَذَتْهُ قُشَعْرِيرَةٌ (Ṣ, Ḳ) *A tremor, quaking,* or *quivering, of the skin seized him.* (Ḳ.)

قُشَاعِرٌ *Rough to the touch;* خَشِنُ المَسِّ: (Ḳ, accord. to the TA:) or *rough, and advanced in years;* خَشِنٌ مُسِنٌّ, with the art. الخَشِنُ المُسِنُّ. (CḲ, and a MS. copy of the Ḳ.)

مُقْشَعِرٌّ, applied to a man, [*Having a quaking* or *shuddering of the skin,*] has for its pl. قَشَاعِرُ, without the م because it is augmentative. (Ṣ.)

[قشف
قشم
قشو
See Supplement.]

قص

1. قَصَّهُ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ـُ, inf. n. قَصٌّ, (M, Mṣb,) *He cut it;* (Ṣ, Mṣb;) or *he clipped it,* or *shore it,* or *cut off from it;* (A, Ḳ;) namely, hair, (Ṣ, M, A, Ḳ,) and wool, (M,) and plumage, (A,) and a nail of a finger or toe; (M, Ḳ;) *with the* مِقَصّ, q. v.: (A, Ḳ:) as also ▾ قصّصهُ, (M, A,) and, by permutation, قَصَّاهُ: (M:) or these two forms have an intensive signification: or you say, ▾ قَصَّيْتُ الظُّفْرَ وَنَحْوَهُ, meaning, *I pared the nail and the like.* (Mṣb.) — Also, *He* (a weaver) *cut off from it,* namely, a garment, or piece of cloth, *its unwoven end,* or *extremity, consisting of warp without woof.* (M.) — And *He cut off the extremities of his ears.* (IAạr, M.) قُصِّيهِ occurs in a trad., as meaning, *Take thou from the extremities of his ears.* (TA.) [But this may be from the root قصو, q. v.] — And [hence,] قَصَّ ٱللّٰهُ خَطَايَاهُ † *God diminished,* or *took* or *deducted from,* [*the account of*] *his sins.* (TA, from a trad.) — قَصَّ أَثَرَهُ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ـُ, (M, TA,) inf. n. قَصَصٌ, (Ṣ, M, A, O, L, Ḳ,) in [some of] the copies of the Ḳ قَصِيصٌ, but the former is the right, (TA,) and قَصٌّ, (T, M, Ḳ,) *He followed,* or *followed after, his track,* or *footsteps, in pursuit; endeavoured to trace him,* or *track him;* (Ṣ, M, A, Mṣb, Ḳ, &c.;) or *he did so by degrees:* (TA:) or *by night:* or *at any time:* (M, TA:) which last is the correct explanation: (TA:) and قَصَّهُ signifies the same, (A, TA,) and so ▾ اقتصّ اثره, (Ṣ, Ḳ,) and ▾ تقصّص اثره: (Ṣ, M, Ḳ:) and قَسَّ is a dial. form of the same. (TA.) You say, خَرَجَ فُلَانٌ قَصَصًا فِى أَثَرِ فُلَانٍ *Such a one went forth following,* or *following after, the footsteps of such a one, in pursuit.* (TA.) And it is said in the Ḳur, [xviii. 63,] (Ṣ,) فَٱرْتَدَّا عَلَى آثَارِهِمَا قَصَصًا (Ṣ, Ḳ) *And they both returned by the way by which they had come, retracing their footsteps.* (Ḳ, TA.) — [And hence,] قَصَّ عَلَيْهِ الخَبَرَ, (Ṣ, M, Mṣb,* Ḳ,*) and الحَدِيثَ, and الرُّؤْيَا, (A,) aor. ـُ, (M, TA,) inf. n. قَصَصٌ, (M, TA,) or this is a subst. put in the place of the inf. n. so that it has become predominant over it, (Ṣ,) and ▾ قَصٌّ, (M, TA,) or the latter only is the inf. n., and the former is [only] a subst., (Mṣb,) *He related to him the piece of news,* or *information,* (Ṣ, M, Mṣb,) and *the tradition,* or *story,* and *the dream,* (A,) *in its proper manner* (عَلَى وَجْهِهِ): (Ṣ, Mṣb:) or *he made it known* [*to him*]: (Ḳ:) and ▾ اقتصّ الحَدِيثَ *he related the tradition,* or *story, in its proper manner* (عَلَى وَجْهِهِ); (Ṣ, Ḳ, TA;) *as though he followed its traces, in pursuit, and related it accordingly:* (TA:) [i. e., *he pursued the course of the tradition,* or *story:*] and ▾ تقصّص الخَبَرَ *he pursued,* or *sought after, the particulars of the news,* or *information, gradually, and deliberately.* (M.) قَصَّ is also said to signify *He recited,* or *delivered, a* [*discourse such as is termed*] خُطْبَة. (TA.) And it is said in the Ḳur, [xii. 3,] نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ القَصَصِ *We explain unto thee with the best explanation:* (Ḳ, TA:) or, as some say, قَصٌّ is the inf. n. of the verb used in this sense, and قَصَصٌ is a subst. [syn. with قِصَّةٌ, q. v.]. (TA.) And in a trad. respecting the Children of Israel it is said, لَمَّا قَصُّوا هَلَكُوا or لَمَّا هَلَكُوا قَصُّوا: accord. to different relations: meaning, *When they relied upon words,* and neglected works, *they perished:* or *when they perished,* by neglecting works, *they inclined to, and relied upon, stories.* (TA.) — قَصَّهُ المَوْتُ, and قَصَّهُ عَلَى المَوْتِ, or مِنَ المَوْتِ: see 4.

2. قصّصهُ and قَصَّاهُ: see 1, first signification. — قصّص, (Ṣ,) inf. n. تَقْصِيصٌ, (A, Ḳ,) *He plastered,* or *built,* (TA,) a house, (Ṣ, Ḳ, TA,) and a tomb, which it is forbidden to do, (A, TA,) *with gypsum;* (TA;) syn. جَصَّصَ: (Ṣ, Ḳ:) of the dial. of El-Ḥijáz. (TA, art. جص.)

3. قَاصَّهُ, (Mṣb,) inf. n. مُقَاصَّةٌ (A, Mgh, Mṣb) and قِصَاصٌ, (Ṣ, A, Mgh, Mṣb, Ḳ,) [which latter is the more common,] *He* (the relation of a slain man, A, Mgh, TA, or one who has been wounded, Mgh, [or mutilated,]) *retaliated upon him by slaying him,* or *wounding him,* (Ṣ,* Mgh, Mṣb, Ḳ,) or *mutilating him,* (Ṣ,* Mṣb, Ḳ,*) *so as to make him quit,* or *even, with him.* (Mgh.) See also 8. — Hence, (A, Mgh,) ‡ *He made him quit,* or *even, with himself:* used in a general way. (Mgh.) You say, قاصّ صَاحِبَهُ, (Ṣ, Mgh, Mṣb,* Ḳ,) inf. ns. as above, (Mṣb,) ‡ *He made his fellow quit,* or *even, with him,* (Mgh,) in a reckoning, (Ṣ, Mgh, Ḳ,) or other thing, (Ṣ, Ḳ,) *by withholding from him the like of what the latter owed to him;* (Mgh;) *he made a debt which his fellow owed him to be as a requital of a like debt which he owed his fellow:* [but Fei adds,] this is taken from اِقْتِصَاصُ الأَثَرِ; and hence the former signification, relating to retaliation of slaughter and

wounding and mutilation, which, however, is the predominant signification. (Mṣb.) You say also, قَاصَصْتُهُ بِمَا كَانَ لِى قِبَلَهُ, [or, more probably, قِبَلَهُ, or perhaps عَلَيْهِ,] ‡*I withheld from him the like of what he owed me.* (A, TA.) ISd says, (TA,) The phrase قُوصَ زَيْدٌ مَا عَلَيْهِ has been mentioned; and means, in my opinion, †*Zeyd was reckoned with for what he owed:* though made trans. without a particle, as implying the meaning of أُغْرِمَ and the like. (M, TA.)

4. اقصّهُ, inf. n. إِقْصَاصٌ, *He retaliated for him;* (M;) as also ▾ اقتصّهُ; (A; [so in a copy of that work; but I think it is a mistake for اقصّهُ, or for اقتصّ لَهُ, q. v.]) or اقتصّ مِنْهُ. (TA [but this seems to be a mistake for اقتصّ لَهُ.]) You say, اقصّ فُلَانًا مِنْ فُلَانٍ *He* (a governor, or prince,) *retaliated for such a one upon such a one,* (Ṣ, Ḳ,) *by wounding the latter like as he had wounded the former,* (Ṣ, Mṣb, Ḳ,) or *by slaying the latter for the slaughter of the former;* (Ṣ, Ḳ;) and *the like.* (TA.) — اقصّ الرَّجُلُ مِنْ نَفْسِهِ *The man gave power, or authority, to retaliate upon himself,* (Ḳ, TA,) *by doing to him the like of that which he had done, whether it be slaughter or mutilation or beating or wounding.* (TA.) [Whence the saying,] أَقْصَصْتُكَ الجُرْحَةَ ‡*I authorize thee to adduce anything whereby to invalidate the testimony.* (A,* TA, art. جرح.) — ضَرَبَهُ حَتَّى أَقَصَّهُ مِنَ المَوْتِ, (Ṣ, Ḳ,) and قَصَّهُ ▾ عَلَى المَوْتِ, (Ḳ,) *He beat him until he made him to be near to death:* (Ṣ, Ḳ:) and Fr used to say, ضربه حتّى أَقَصَّهُ المَوْتَ [meaning as above]. (Ṣ.) You say [also], أَقْصَصْتُهُ عَلَى المَوْتِ [*I made him to be near to death*]. (M.) And a poet says,

فَقَدْ أَقْصَصْتَ أُمَّكَ بِالْهُزَالِ

meaning, *Thou hast made thy mother to be near to death.* (TA.) — Fr also said, (Ṣ,) قَصَّهُ ▾ المَوْتُ and قَصَّهُ مِنَ المَوْتِ [in the L and TA أَقَصَّهُ المَوْتُ and أَقَصَّهُ مِنْهُ, which seems to be a mistranscription,] both signifying *Death became near to him:* (Ṣ, Ḳ:) or *he became at the point of death, and then escaped;* (TA;) and so أَقَصَّتْهُ شَعُوبُ: (M:) and أَقَصَّ على المَوْتِ *he became at the point of death.* (M.)

5. تقصّص and تَقَصَّى: see 8. — تقصّص أَثَرَهُ: see قَصَّ اثره. — تقصّص الخَبَرَ: see قَصَّ عَلَيْهِ الخَبَرَ. — تقصّص كَلَامَهُ *He preserved in his memory his speech,* or *discourse.* (AZ, M, Ḳ.)

6. تقاصّوا *They made themselves quits,* or *even, one with another, by retaliation,* (M, TA,) *slaying for slaying,* or *wounding for wounding.* (M.) A poet says,

فَرُمْنَا القِصَاصَ وَكَانَ التَّقَاصُ
صُ حُكْمًا وَعَدْلًا عَلَى المُسْلِمِينَا

[*And we sought retaliation so as to make a party quit,* or *even, with us; for people's making themselves quits, or even, one with another, by retaliation, is a statute, and an act of justice, appointed to the Muslims*]: in which التَّقَاصُّ is an instance of a deviation from a general rule, as it presents two quiescent letters together in poetry; wherefore some relate it differently, saying, القِصَاصُ: and there is no other instance of the kind excepting one verse cited by Akh:

وَلَوْلَا خِدَاشٌ أَخَذْتُ دَوَا
بَ سَعْدٍ وَلَمْ أُعْطِهِ مَا عَلَيْهَا

but Aboo-Is-ḥáḳ thinks, that, if this verse be genuine, the right reading is دَوَابِبَ سَعْدٍ, as the making the duplication of a letter distinct is allowable in poetry; or رَوَاحِلَ سَعْدٍ. (M, TA.) This is the primary signification of the verb. (TA.) — And hence, (A,* Mgh,* TA,) [or, accord. to Fei, the reverse is the case, (see 3,)] ‡*They made themselves quits, or even, one with another,* in a reckoning, (Ṣ, A, Mgh, Ḳ,) or other thing (Ṣ, A, Ḳ) *one withholding from another the like of what the latter owed him.* (Mgh.)

8. اقتصّ *It* (hair [or the like]) *was,* or *became, cut,* or *clipped,* or *shorn,* (M, TA,) *with the* مِقَصّ; (TA;) as also ▾ تقصّص and تَقَصَّى. (M, TA.) — اقتصّ الحَدِيثَ: see قَصَّ. — اقتصّ أَثَرَهُ: see قَصَّ اثره. — قَصَّ عَلَيْهِ الخَبَرَ. — *He retaliated, slaying for slaying,* or *wounding for wounding.* (M.) You say, اقتصّ لِفُلَانٍ مِنْ فُلَانٍ (Ṣ, A, Ḳ) *He retaliated for such a one upon such a one, by wounding the latter like as he had wounded the former, or by slaying the latter for the slaughter of the former,* (Ṣ, Ḳ, TA,) and *the like;* (TA;) as also ▾ أَقَصَّهُ مِنْهُ. (Ṣ, Ḳ.) [See the latter verb, first signification.] And ▾ أَقَصَّهُ, inf. n. إِقْصَاصٌ, signifies [also] *He* (the Sultán) *slew him in retaliation.* (Mṣb.) — اِقْتِصَاصٌ, as a subst., [i. e., having no verb corresponding to the signification here following, though I do not see how this can be asserted, for one may certainly say أُقْتُصَّ مِنْهُ,] also signifies The *being done to like as one has done, whether it be slaughter or mutilation or beating or wounding.* (TA.) — See also 10.

10. استقصّ *He sought,* or *demanded, retaliation,* i. e., *slaying for slaying,* or *wounding for wounding.* (M.) — استقصّهُ *He asked of him to retaliate for him:* (Ṣ, A, Mṣb, Ḳ:) and ▾ اقتصّهُ signifies the same accord. to the Ḳ; but the author has been misled into saying this by misunderstanding the following passage in the O; تقصّص اثره مثل قَصَّهُ واقتصّهُ واستقصّهُ سَأَلَهُ أَنْ يُقِصَّهُ, in which واقتصّهُ terminates a clause. (TA.)

قَصٌّ (M, Ḳ) and ▾ قَصَصٌ (M, TA) *What is cut,* or *clipped,* or *shorn, of the wool* of a sheep. (M, Ḳ, TA.) See also قُصَاصَةٌ. — Also, both words, (Ṣ, M, A, Ḳ,) and ▾ قَصْقَصٌ (M, TA) The *breast* (M, A, Ḳ) of anything: (M:) or the *head thereof,* (Ṣ, Ḳ,) called in Persian سرسينه [i. e. سَرِسِينَهْ, applied to the *pit at the head of the breast*]; and such is the قَصَص of the sheep or goat, &c.: (Ṣ:) or the *middle thereof:* (M, Ḳ:) or the *bone thereof,* (M, Ḳ,) of a man or other animal; (TA;) [i. e. the *sternum;*] the *soft bone into which are set the cartilaginous ends of the* [*seven upper pairs of the*] *ribs, in the middle of the breast:* (Lth, TA:) pl. قِصَاصٌ [a reg. pl. of the first]. (Ḳ.) Hence the saying, هُوَ أَلْزَمُ لَكَ مِنْ شُعَيْرَاتِ قَصِّكَ, (Ṣ,) or هُوَ أَلْزَمُ بِكَ مِنْ شَعَرَاتِ قَصِّكَ, and ▾ قَصَصِكَ, (M, TA,) [*He is more closely adherent to thee than the little hairs,* or *the hairs, of thy breast,* &c.:] because as often as they are cut they grow [afresh]: (Aṣ, TA:) meaning, he will not separate himself from thee, nor canst thou cast him from thee: applied to him who denies his relation: and also to him who denies a due that is incumbent on him. (Ṣgh, TA.) — Also, the same three words, (the first and ▾ second accord. to the TA, and the ▾ third accord. to the Ḳ) and ▾ قَصِيصٌ, (Ḳ,) The *place of growth of the hair of the breast.* (Ḳ, TA.) = قَصٌّ, (JK, and so in one place in a copy of the M, and in the TA,) or ▾ قِصٌّ, (so in one place in a copy of the M) and ▾ قَصَّةٌ and ▾ قِصَّةٌ, (M,) *i. q.* جَصٌّ, (JK,) or جِصٌّ, (M,) [i. e. *Gypsum;*] قَصَّةٌ is *syn. with* جصّ (Ṣ, Mṣb) in the dial. of El-Ḥijáz: (Ṣ:) or ▾ قِصَّةٌ and ▾ قُصَّةٌ, (Ḳ,) the latter on the authority of IDrd, (TA,) and said by Aboo-Bekr to be with kesr, but by others said to be with fet-ḥ, (Seer, TA,) are *syn. with* جَصَّةٌ [and جِصَّةٌ, ns. un. of جَصٌّ and جِصٌّ]: (Ḳ:) or signify *stones of* جصّ [or *gypsum*]: (TA:) pl. قِصَاصٌ [reg. as pl. of قَصَّةٌ]: (Ḳ:) and ▾ قَصَّاصٌ is a dial. form of قَصٌّ [app. as syn. with جصّ and جِصّ], a subst., like جَيَّارٌ [which is nearly, if not exactly, syn. with جير and جصّ]. (M, L.) In a trad. of Zeyneb, occurs this expression: يَا قَصَّةً ▾ عَلَى مَلْحُودَةٍ [*O gypsum upon buried corpses!*] by which she likens the bodies of the persons addressed to tombs made of جصّ, and their souls to the corpses contained in the tombs. (TA.)

قِصٌّ: } see قَصٌّ, last signification; the latter
قِصَّةٌ: } in three places.

قُصَّةٌ The *hair over the forehead;* syn. نَاصِيَةٌ, (M, A,) or شَعَرُ النَّاصِيَةِ; (Ṣ, Ḳ;) accord. to some, (TA,) of a horse: (M, TA:) or *what comes forward, thereof, over the face:* (M, TA:) and the طُرَّة of a woman: (M:) or the طُرَّة, i. e., the ناصية, [or *front hair of the head,*] *which is cut over* (lit. over against, حِذَاءَ,) *the forehead:* (Mgh, Mṣb:) or *what a woman makes, in the fore part of her head, by cutting the hair of that part, excepting over her temples:* (TA:) or it signifies, as some say, (Mgh,) or signifies also, (M, A,) *any lock of hair:* (M, A, Mgh:) pl. قُصَصٌ (M, Mṣb, Ḳ) and قِصَاصٌ. (M, Ḳ.) See also قُصَاصٌ.

قِصَّةٌ *A story; a narrative:* (Ṣ, M, TA:) and *what is written:* (Ṣ, Ḳ:) and *an affair;* or *a case:* (Ṣ, Mṣb, Ḳ:) and ↓ قَصَصٌ is syn. therewith, in the first of the above senses; (Ṣ,* M, A,* Mṣb,* TA;) and signifies *a story,* or *narrative, related:* (M, TA:) and ↓ قُصَيْصَةٌ also is syn. with قِصَّةٌ [in the first of the above senses], (A, Ḳ,) and so is ↓ قَصِيصٌ: (A:) the pl. of قِصَّةٌ is قِصَصٌ, (Ṣ, Mṣb, Ḳ,) and أَقَاصِيصُ is a pl. pl.: (A,* TA:) and the pl. of ↓ قُصَيْصَةٌ is قَصَائِصُ. (A,* TA.) You say, لَهُ قِصَّةٌ عَجِيبَةٌ and قِصَصٌ &c. [*He has,* or *to him,* or *it, relates, a wonderful story*]. (A.) And فِى رَأْسِهِ قِصَّةٌ ‡ *In his head is a speech;* or *the like.* (TA.) And مَا قِصَّتُكَ *What is thine affair?* or *thy case?* (Mṣb.) And رَفَعَ قِصَّةً إِلَى السُّلْطَانِ [*He referred an affair,* or *a case, to the Sulṭán*]. (A.) ═ See also قُصٌّ, last signification.

قَصَصٌ: see قَصٌّ, first signification. ═ See also قِصَّةٌ. ═ See also قص, again, second and third significations.

قُصَاصٌ: see قُصَاصٌ.

قُصَاصُ الشَّعَرِ and ↓ قَصَاصُهُ and ↓ قِصَاصُهُ, (Ṣ, M, A, Mgh, Ḳ,) of which three forms the first is the most common, (Ṣ,) *The part where the growth of the hair terminates,* (Aṣ, Ṣ, M, A,* Mgh, Ḳ,) *in the fore part and the hind part* (Aṣ, Ṣ, M) *of the head;* (M;) or *in the fore part* or *the hind part;* (Ḳ;) or *in the fore part of the head and around it;* (A;) or *in the fore part of the head* or *around it;* (Mgh;) or *in the middle of the head:* (TA:) or *the extremity of the back of the neck:* (M, TA:) or *the whole circuit* [*of the hair*], *behind and before and around;* and one says also ↓ قُصَاصَةُ الشَّعَرِ: (TA:) and ↓ مَقَصُّ الشَّعَرِ, of which the pl. is مَقَاصُّ, signifies the same as قُصَاصَةٌ; (Aṣ, TA;) or *the part where it is taken with the scissors:* (TA:) القُصَاصُ also signifies *the place along which the scissors run in the middle of the head:* (M, Ḳ:) or *the extremity of the back of the neck:* (Ḳ:) or *the part where the growth of the hair terminates* (Ḳ, TA) *in the fore part of the head;* or *in the fore part and the hind part thereof;* as before explained. (TA.) — You say also, عَضَّ بِقُصَاصِ كَفَّيْهِ, meaning, ‡ *He bit the extremities of his two hands, where they meet together.* (A, TA.)

قِصَاصٌ: see قُصَاصٌ. ═ Also, (Ṣ, M, Mṣb, Ḳ,) and ↓ قِصَاصَآءُ, (so in a copy of the M, and in the CK, and in a MS copy of the Ḳ [in the TA ↓ قُصَاصَآءُ, which I think a mistake,]) and ↓ قُصَاصَآءُ, (M, Ḳ,) [the first an inf. n. of 3, q. v.,] *i. q.* قَوَدٌ; (Ṣ, Ḳ;) *Retaliation, by slaying for slaying,* and *wounding for wounding,* (M, Mṣb, TA,) and *mutilating for mutilating.* (Mṣb.)

قَصِيصٌ: see مَقْصُوصٌ: ═ and قِصَّةٌ: ═ and قَصٌّ, third signification.

قُصَاصَةٌ *Cuttings,* or *what is cut off* (M, A) *with the* مِقَصّ, (A,) of hair, (Lḥ, M, A,) and of the unwoven end, or extremity, of a garment, or piece of cloth. (M.) — See also قُصَاصٌ.

قَصِيصَةٌ *A camel,* (M, Ḳ,) or *horse,* or *the like,* (M,) *with which one follows,* or *follows after,* (M, Ḳ,) *footsteps,* (M,) or *the footsteps of travelling-camels:* (Ḳ:) pl. قَصَائِصُ. (Ibn-'Abbád, TA.) ═ See also قِصَّةٌ, in two places.

قِصَاصَآءُ, قُصَاصَآءُ, and قُصَاصَآءُ: see قِصَاصٌ.

قُصَّاصٌ: see قَصٌّ, last signification.

قَصْقَصٌ: see قَصٌّ, second and third significations.

قَاصٌّ *A relater of a story* or *narrative* (Ḳ, TA) *in its proper course;* as though he followed its meanings and expressions; or *of stories,* or *narratives;* as some say, because he pursues story after story: (TA:) pl. قُصَّاصٌ. (A, TA.) — And *One who recites,* or *delivers, the kind of discourse termed* خُطْبَة. (TA.)

أُقْصُوصَةٌ: see أَقَاصِيصُ.

مَقَصٌّ: see مَقَصُّ الشَّعَرِ.

مِقَصٌّ *A* مِقْرَاض [or *single blade of scissors* or *shears*], (Ṣ, A, Ḳ,) *with which one cuts,* or *clips,* or *shears;* (TA;) *one of the things whereof a pair is called* مِقَصَّانِ: (Ṣ, Ḳ:) or مِقَصَّانِ signifies the *thing with which one cuts hair* [*&c.*]; and has no sing., accord. to the lexicologists, though Sb assigns to it a sing.: (M:) some say, that the use of the sing. is a mistake of the vulgar: (MF:) the pl. is مَقَاصُّ. (A, TA.)

مُقَصَّصٌ: see مَقْصُوصٌ, in two places. ═ A tomb *plastered with* قَصّ [or *gypsum*]: and in like manner مُقَصَّصَةٌ applied to a city (مَدِينَة). (M, TA.)

مَقْصُوصٌ *Cut, clipped,* or *shorn;* applied to hair [&c.]; as also ↓ قَصِيصٌ: (M, TA:) and to a wing; as also ↓ مُقَصَّصٌ. (A.) مَقْصُوصُ الجَنَاحِ A bird *having the wing clipped.* (Ṣ.) And ↓ مُقَصَّصٌ *Having the forelocks clipped,* or *shorn.* (Meyd, in Golius.)

قصب

1. قَصَبَهُ, aor. ـِ, (M, Ḳ,) inf. n. قَصْبٌ, (Ṣ, M, O,) *He cut it,* (Ṣ,* M, O,* Ḳ,) namely, a thing; (M;) as also ↓ اقتصبهُ. (M, Ḳ.) And قَصَبَ الشَّاةَ, (Ṣ, M, O, Mṣb, Ḳ,) aor. as above, (M, Mṣb,) and so the inf. n., (Ṣ, M, O, Mṣb,) said of the butcher, (O,) *He cut up the sheep,* or *goat, into joints,* or *separate limbs:* (Ṣ, O, Mṣb:) or *he separated the* [*bones called*] قَصَب *of the sheep,* or *goat.* (M, Ḳ.) — فُلَانٌ لَمْ يُقْصَبْ meaning ‡ *Such a one has not been circumcised,* is from القَصْبُ signifying "the act of cutting." (A.) — And قَصَبَهُ, (Ṣ, M, A, O, Ḳ,) aor. ـِ, inf. n. قَصْبٌ; (M;) and ↓ قَصَّبَهُ, (M, Ḳ,) inf. n. تَقْصِيبٌ, (Ḳ,) ‡ *He attributed,* or *imputed, to him,* or *accused him of, a vice,* or *fault,* or *the like;* (Ṣ, M, A, O, Ḳ;) and *reviled,* or *vilified, him;* (M, A, Ḳ;) meaning *he cut him with censure.* (A.) ═ And قَصَبَهُ, (Ṣ, M, O, Ḳ,) namely, a camel, and [any] other [animal], (Ṣ, O,) or a man, (M, Ḳ,) and a beast, (M,) aor. and inf. n. as above, (M,) *He stopped,* or *cut short,* (Ṣ, O,) or *prevented,* (M, Ḳ,) *his drinking, before he had satisfied his thirst.* (Ṣ, M, O, Ḳ.) — And قَصَبَ شُرْبَهُ *He* (a camel) *abstained from his drinking before he had satisfied his thirst:* (ISk, Ṣ, O:) or قَصَبَ [alone], said of a camel, (Aṣ, M, Ḳ, TA,) aor. as above, inf. n. قَصْبٌ and قُصُوبٌ, (M, Ḳ,) *he refused to drink:* (Aṣ, TA:) or *he abstained from drinking the water, raising his head from it,* (M, Ḳ, TA,) *before he had satisfied his thirst:* (TA:) or, as some say, قُصُوبٌ signifies the *satisfying of thirst by coming to the water &c.* (M, TA.) — And قَصَبَ المَآءَ, aor. ـِ, inf. n. قَصْبٌ, *He* (a camel) *sucked up,* or *sucked in, the water.* (M, TA.) ═ It seems to be applied in the Ṣ that قَصَبَ, aor. as above, also signifies *He played upon a musical reed,* or *pipe.* (MF.)

2: see the preceding paragraph. ═ قَصَّبَ الزَّرْعُ, (Ṣ, M, O,) inf. n. تَقْصِيبٌ; (Ṣ;) and ↓ اقصب; (M;) *The* زرع [i. e. *seed-produce,* or *wheat* or *the like,*] *produced its* قَصَب [or *jointed stalks,* or *culms:*] (M:) this is the case after the تَفْرِيخ. (Ṣ, O. [See 2 in art. فرخ.]) [Hence the saying,] إِنِّى أَرَى الشَّرَّ قَدْ قَصَّبَ † [*Verily I see evil,* or *the evil, to have grown, like corn producing its culms*]. (TA voce نَبَّبَ.) — And قَصَّبَ الشَّعَرَ, (M, Ḳ,) inf. n. تَقْصِيبٌ, (O, Ḳ,) † *He twisted the locks of the hair* [*in a spiral form so that they became like hollow canes*]: (M, Ḳ:) or قَصَّبَتْ شَعَرَهَا ‡ *she* (a woman) *twisted the locks of her hair so that they became like* قَصَب [i. e. *hollow canes*]: (A:) and (Ḳ) † *he curled the hair;* syn. جَعَّدَهُ. (O, Ḳ.) — And قَصَّبَهُ, (ISh, TA,) inf. n. as above, (O, Ḳ,) *He bound his hands to his neck,* (ISh, O, Ḳ, TA,) namely, a man's: (ISh, TA:) [and app., in like manner, *his fore-legs,* namely, a sheep's or a goat's: see قَصَّابٌ, last sentence.]

4. اقصبهُ عِرْضَهُ † *He empowered him to revile,* or *vilify, him.* (M.) [Agreeably with an explanation of قَصَبَهُ in the A, mentioned above, it may rather be rendered ‡ *He caused him to cut, with censure,* or *to wound, his honour,* or *reputation.*] ═ اقصب said of a pastor, (ISk, Ṣ, M, O, Ḳ,) [*He performed his service ill, so that*] *his camels disliked, and refused to drink, the water;* (ISk, M, Ḳ;) or, [*so that*] *his camels abstained from drinking before they had satisfied their thirst.* (Ṣ, O.) رَعَى فَأَقْصَبَ [*He pastured, and performed his service ill,* &c.,] is a prov., (Ṣ, M, O, Ḳ,) applied to a [bad] pastor; because, if he

pasture the camels ill, they will not drink; (Ṣ, O, Ḳ;) for they drink only when they are satiated with the herbage: (Ṣ, O:) or, as Meyd says, it is applied to him who will not act sincerely, or honestly, and with energy, or vigour, in an affair which he has undertaken, so that he mars, or vitiates, it. (TA.) ═ اقصب said of a place, *It produced reeds*, or *canes*. (M, Ḳ.) — See also 2.

8: see 1, first sentence.

قُصْبٌ *A gut;* syn. مِعًى: (Ṣ, M, Mgh, O, Ḳ:) or *all the* أَمْعَآء [or *guts*]: or the *guts* [امعآء] *that are in the lower part of the belly:* (TA:) pl. أَقْصَابٌ. (Ṣ, M, Mgh, O, Ḳ.) One says, هُوَ يَجُرُّ قُصْبَهُ [expl. by what here follows]. (Ṣ, O.) The Prophet said, respecting 'Amr Ibn-'Ámir El-Khuzá'ee, who first set at liberty سَوَائِب [pl. of سَائِبَةٌ, q. v.], (O,) or respecting 'Amr Ibn-Ḳamee-ah, who first changed the religion of Ishmael, (TA,) رَأَيْتُهُ يَجُرُّ قُصْبَهُ فِى النَّارِ [*I saw him dragging his guts in the fire* of Hell]. (O, TA.) — El-Aạshà in his saying

وَشَاهِدُنَا الجُلُّ وَاليَاسَمِيـ
نُ وَالمُسْمِعَاتُ بِأَقْصَابِهَا

means [*The rose being present with us, and the jasmine, and the songstresses*] *with their chords of gut:* or, as some relate it, (and as it is cited in the M,) he said † بِقُصَّابِهَا, meaning *with their musical reeds*, or *pipes*. (Ṣ, O.) — And ‡ The *middle of the body;* metaphorically applied thereto: so in the saying of Imra-el-Ḳeys, (Ṣ, O, L,) or, accord. to the people of El-Koofeh and El-Baṣrah, it is falsely ascribed to him, (O,)

وَالقُصْبُ مُضْطَمِرٌ وَالمَتْنُ مَلْحُوبُ

[*And the middle of the body slender and lean, and the portion next the back-bone, on either side, smooth, and sloping downwards*]. (Ṣ, O, L.) — And † The *back*. (O, Ḳ. [SM, not having found this in any lexicon but the Ḳ, supposed that الظَّهْر might be substituted in it for الخَصْر, which is not therein mentioned as a meaning of القُصْب.])

قَصَبٌ [a coll. gen. n., signifying *Reeds*, or *canes;* and *the like*, as the *culms* of corn, &c.; and sometimes signifying *a reed*, or *cane*, and *the like*, as meaning *a species thereof;*] *any plant having* (M, A, Mgh, Mṣb, Ḳ) *its stem composed of* (Mgh, Mṣb) أَنَابِيب [or *internodial portions*] (M, A, Mgh, Mṣb, Ḳ) *and* [*their*] كُعُوب [or *connecting knots*, or *joints*]; (Mgh, Mṣb;) [i. e. *any kind*, or *species, of plant having a jointed stem;*] *i. q.* أَبَآءٌ [a word comparatively little known]; (Ṣ; [in the O أَبَآءٌ, a mistranscription;]) and [it is said that] † قَصْبَآءُ signifies *the same:* (Ṣ, O: [but see what *follows*:]) *the n. un. of* the former is † قَصَبَةٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and † قَصْبَآءَةٌ or † قَصَبَآءَةٌ: (Ḳ accord. to different copies; the former accord. to the TA: [but each of these I believe to be a mistake for † قَصْبَاءَةٌ, which is said to be a *n. un. of* قَصْبَآءُ, and therefore held by some to be syn. with قَصَبَةٌ:]) † قَصْبَآءُ [appears, however, to differ somewhat from قَصَبٌ, for it is said that it] signifies *an assemblage of* قَصَب; (M, Ḳ;) and its n. un. is † قَصَبَةٌ and † قَصْبَاءَةٌ [like حَلْفَآءُ and حَلْفَاءَةٌ which are both said to be ns. un. of حَلْفَآءُ; and طَرْفَةٌ and طَرْفَاءَةٌ, said to be ns. un. of طَرْفَآءُ; the former in each case anomalous]: (M: [see also Ham p. 201:]) or, accord. to Sb, † قَصْبَآءُ is sing. and pl., (Ṣ, M, Mgh, O,) and so طَرْفَآءُ, (Ṣ, M, O,) and حَلْفَآءُ; (Ṣ, O;) as pl. and as sing. also having the sign of the fem. gender; therefore, when they mean to express the sing. signification, they add the epithet وَاحِدَةٌ; thus, and thus only, distinguishing the sing. meaning from the pl., and making a difference between a word of this class and a noun that denotes a pl. meaning and has not the sign of the fem. gender such as تَمْرٌ and بُسْرٌ, and such as أَرْطًى and عَلْقًى of which the ns. un. are أَرْطَاةٌ and عَلْقَاةٌ: (M:) or, as some say, † قَصْبَآءُ signifies *many* قَصَب *growing in a place:* (Mgh:) and it signifies also *a place in which* قَصَب *grow:* (M, Ḳ:) [or] † مَقْصَبَةٌ has this last meaning; (Mgh, Mṣb;) or signifies, like † أَرْضٌ قَصِبَةٌ, *a land having* قَصَب. (M, Ḳ.*) — أَحْرَزَ قَصَبَ السَّبْقِ, (Mṣb,) or † قَصَبَةَ السَّبْقِ, (TA,) [meaning † *He won*, or *acquired, the canes*, or *cane, of victory in racing*,] is said of the winner in horse-racing: they used to set up, in the horse-course, a cane (قَصَبَة,) and he who outstripped plucked it up and took it, in order that he might be known to be the one who outstripped, without contention: this was the origin of the phrase: then, in consequence of frequency of usage, it was applied also to the expeditious, quick, and light, or active: (Mṣb,* TA:) [accord. to the TA, it is a tropical phrase, but perhaps it is so only when used in the latter way:] it is said in a trad. of Sa'eed Ibn-El-Áṣ, that he measured the *horse-course* with the cane, making it to be a hundred canes in length, and the cane was stuck upright in the ground at the goal, and he who was first in arriving at it took it, and was entitled to the stake. (O, TA. [See also مُقَصَّبٌ.]) — [The † قَصَبَة here mentioned as *A certain measure of length*, used in measuring race-courses, was also used in other cases, in measuring land, and differed in different countries and in different times: accord. to some, it was ten cubits; thus nearly agreeing with our "rod:" (see جَرِيب:) accord. to others, six cubits and a third of a cubit: (see فَدَّان:) the modern Egyptian قَصَبَة, until it was reduced some years ago, was about twelve English feet and a half; its twenty-fourth part, called قُبْضَة, being the measure of a man's fist with the thumb erect, or about six inches and a quarter.] — القَصَبُ الفَارِسِىُّ [*The Persian reed*] *is a kind whereof writing-reeds are made:* (Mgh, Mṣb:) and *another kind thereof is hard and thick; and of this kind are made musical reeds*, or *pipes; and with it houses*, or *chambers, are roofed*. (Mṣb.) One says, الخَطُّ أَنْفَذُ مِنْ قَصَبِ الخَطِّ [meaning *Writing-reeds are more penetrating*, or *effective, than the canes of El-Khaṭṭ* (which are spears); i. e., words wound more than spears]. (A, TA.) — قَصَبُ السُّكَّرِ is well-known [as meaning *The sugar-cane*]: (Mṣb:) *this is of three kinds; white and yellow and black: of the first and second, but not of the third, the juice* [*of which sugar is made*] *is expressed; and this expressed juice is called* عَسَلُ القَصَبِ. (Mgh.) — قَصَبُ الذَّرِيرَةِ [is *Calamus aromaticus;* also called قَصَبُ الطِّيبِ]: *a species thereof has the joints near together, and breaks into many fragments*, or *splinters, and the internodial portions thereof are filled with a substance like spiders' webs: when chewed, it has an acrid taste, and it is aromatic* (Mgh, Mṣb) *when brayed*, or *powdered;* (Mgh;) *and inclines to yellowness and whiteness*. (Mgh, Mṣb. [See also ذَرِيرَةٌ, in art. ذر.]) — قَصَبٌ also signifies † *Any round and hollow bone* [or rather *bones*]; (Ṣ, O;) it is pl. [or rather a coll. gen. n.] of which † قَصَبَةٌ is the sing. [or n. un.], this latter signifying *any bone containing marrow;* (M, Ḳ;) thus called by way of comparison [to the reed, or cane]. (M.) — And ‡ The *bones of the* يَدَانِ and رِجْلَانِ [i. e. *arms* and *legs*, or *hands* and *feet*, but here app. meaning the latter], (A, Mṣb,) and the like: (Mṣb:) [or] † the [*phalanges*, or] *bones of the fingers* and *toes;* (M, Ḳ,* TA;) ‡ the *bones whereof there are three in each finger and two in the thumb* [and *the like in the feet*]; (A, TA;) and Zj says, *the bones of the* أَصَابِع [or *fingers* and *toes*] *which are also called* سُلَامَى: (Mṣb in art. سلم:) or, as some say, the *portions between every two joints of the* أَصَابِع: (M, TA:) and † قَصَبَةُ الإِصْبَعِ [or قَصَبَةُ الأَصَابِعِ] signifies *the* أُنْمُلَة [here perhaps meaning the *ungual phalanx*] *of the finger* or *toe*. (Mṣb, TA.) — And † The *bones* and *veins* of a wing. (MF.) — [And † *Quills:* thus in the phrase أَنْوَقَ الرِّيشُ, صَارَ الرِّيشُ قَصَبًا, in the Ḳ, voce أَنْوَقَ, meaning *The feathers became quills:* n. un. † قَصَبَةٌ: see صَنَمَةٌ.] — And ‡ [The *bronchi;*] the *branches of the windpipe;* (M, Ḳ;) and *outlets of the breath;* (Ḳ;) [i. e.] القَصَبُ, (Ṣ, M, O,) or قَصَبُ الرِّئَةِ, (A, Mṣb,) signifies *the ducts* (عُرُوق) *of the lungs;* (Ṣ, A, O, Mṣb;) *through which the breath passes forth*. (Ṣ, M, A, O, Mṣb.) [See حَلْق.] — And † *Any things made of silver, and of other material, resembling* [*in form*] *the kind of round and hollow bone* [or *bones*] *thus called:* n. un. † قَصَبَةٌ. (Ṣ, O.) And † *Jewels* (Ṣ, M, Ḳ) *having the form of tubes* (أَنَابِيب), (Ṣ,) or *oblong*, (M, Ḳ,) *and hollow*. (M.) — And † *Brilliant pearls, and brilliant chrysolites, interset with jacinths*. (IAạr, O, Ḳ.) So in the saying, in a trad., (O, Ḳ,) related as uttered by Gabriel, (O,) [cited in the Ṣ app. as an ex. of the meaning next preceding

this last,] بَشِّرْ خَدِيجَةَ بِبَيْتٍ فِى الجَنَّةِ مِنْ قَصَبٍ (IAṣr, O, Ḳ) i. e. [*Rejoice thou Khadeejeh by the announcement of*] *a pavilion* [*in Paradise*] *of brilliant pearls, &c.:* (IAṣr, O:) or the meaning is, *of hollow pearls* [or *pearl*], *spacious, like the lofty palace:* (IAth, TA:) or *of emerald:* (TA voce بَيْتٌ:) and it is said by some to convey an allusion to Khadeejeh's acquiring what is termed قَصَبُ السَّبْقِ [expl. above], because she was the first person, or the first of women, who embraced El-Islám. (MF, TA.) — And ‡ *Fine, thin,* or *delicate,* (Ṣ, O,) or *soft,* (M, Mṣb, Ḳ,) *garments,* or *cloths, of linen:* (Ṣ, M, O, Mṣb, Ḳ:) a single one thereof is called ▾ قَصَبِىٌّ. (M, O, Mṣb, Ḳ.) One says, مَعَ فُلَانٍ قَصَبُ صَنْعَآءَ ▾ وَقَصَبُ مِصْرَ ‡ [*In the possession of such a one are*] قَصَب [meaning *the cylindrical,* or *oblong, hollow pieces*] *of carnelian* [*of Ṣan'à*], *and* قَصَب [meaning *the fine,* or *soft, garments,* or *cloths,*] *of linen* [*of Egypt*]. (A.) — Also ‡ The *channels by which water flows from the springs,* or *sources:* (Ṣ, M, A, O, Ḳ:) or the *channels by which the water of a well flows from the springs,* or *sources:* (Aṣ, T, TA:) n. un. ▾ قَصَبَةٌ. (M.) And قَصَبُ البَطْحَآءِ † *The waters* [*of the kind of water-course called* بطحاء (q. v.)] *that run to the springs,* or *sources, of the wells.* (Aṣ, Ṣ, O.) Aboo-Dhueyb says,

أَقَامَتْ بِهِ فَابْتَنَتْ خَيْمَةً
عَلَى قَصَبٍ وَفُرَاتٍ نَهَرْ

(Aṣ, Ṣ, M, O,) meaning *She remained* [*in it, and constructed* for herself *a booth,* or *a tent,*] *amid wells and sweet water that flowed copiously.* (Aṣ, Ṣ, O.) — See also قَصَبَةٌ below, in the next paragraph. = القَصَبُ is also a name for *The ewe.* (O.) — And قَصْبْ قَصْبْ is *A call to the ewe* (O, Ḳ) *to be milked.* (O.)

قَصَبَةٌ: see the next preceding paragraph, in nine places. — [It also, app., signifies The *cane-roll of a loom:* see نِيرٌ. — And, app., † The *mouth, which has the form of a short cylinder, in the middle of the upper part,* of the kind of leathern water-bag called مَزَادَةٌ: see خُرْتَةٌ.] — ‡ The *bone* of the nose; قَصَبَةُ الأَنْفِ signifying *the nasal bone.* (Ṣ, A.) — [And † The *shaft* of a well.] You say بِئْرٌ مُسْتَقِيمَةُ القَصَبَةِ † [*A well of which the shaft is straight*]. (TA.) — And ‡ *A well recently dug.* (M, Ḳ, TA.) — And ‡ The *interior part* of a country or town; (A;) and of a قَصْر [i. e. pavilion, or palace]; (M, A, Ḳ;) and of a fortress; (A;) or of a fortress containing a building or buildings; or the *middle* of such a fortress, (TA,) and of a town or village: (Ṣ, L, Mṣb, TA: [Golius, reading قِرْبَة, assigns to it also the signification of the "*middle* of a water-skin:"]) or *a* قَصْر [i. e. *pavilion,* or *palace,*] itself; (M, Ḳ;) and [*a fortress* itself, or] *a fortified castle such as is occupied by a commander and his forces:* (TA in art. خوج:) and *a town* or *village* [itself]: (M, Ḳ:) and the حَوِير [as meaning *interior,* or *middle,*] of a house. (T and TA in art. حور.) Also *A city:* (Ḳ:) or the [*chief*] *city* (Ṣ, M, Mṣb) of the Sawád, (Ṣ,) or, [by a general application,] of a country: (M, Mṣb:) or the *chief,* or *main, part* (M, Ḳ) of a city (M) or of cities. (Ḳ: but in the TA this last meaning is given as the explanation of ▾ قُصْبُ الأَمْصَارِ.) — See also قُصَيْبَةٌ, in two places: — and see قِصَابٌ.

أَرْضٌ قَصِبَةٌ: see قَصَبٌ, first quarter.

قَصْبَآءُ: see قَصَبٌ, first quarter, in four places.

قَصَبَاةٌ or قَصْبَاةٌ: see قَصَبٌ, first sentence.

قُصْبَاءَةٌ: see قَصَبٌ, first sentence, in two places.

قَصَبِىٌّ: see قَصَبٌ, last quarter.

قِصَابٌ, (so in the Ḳ, there said to be like كِتَابٌ,) or ▾ قِصَابَةٌ, (so in the M and L,) *A dam that is constructed in the place that has been eaten away by water,* [for لَجْفٌ in the CK, and لَجَفٌ in other copies of the Ḳ, (in the place of which I find لَجْح in a copy of the M, app. a mistranscription,) I read, and thus render لَجَفٌ, supposing it to mean such a place *in the side of a rivulet for irrigation,*] *lest the torrent should collect itself together from every place, and consequently the border of the rivulet for irrigation of the garden of palm-trees* [thus I render عِرَاقُ الحَائِطِ (see art. عرق)] *should become demolished.* (M, Ḳ.) — And قِصَابٌ signifies دِبَارٌ: (so accord. to a copy of the M:) or دِيَارٌ: (so in copies of the Ḳ:) [the former I think to be the preferable reading; but its meaning is doubtful: accord. to the Ḳ it signifies *Small channels for irrigation between tracts of seed-produce;* and ISd says the like: accord. to AḤn, *patches of sown ground:* see more voce دبر: it is a pl.,] and the sing. is ▾ قَصَبَةٌ. (M, Ḳ.)

قَصُوبٌ A sheep or goat *that one shears.* (O, Ḳ.)

قَصِيبٌ, applied to a he-camel, (M, TA,) and likewise to a she-camel, (TA, [but this I think doubtful, as it has the meaning of an act. (not pass.) part. n.,]) *That sucks up,* or *sucks in, the water.* (M, TA.) — See also قَاصِبٌ.

قِصَابَةٌ The *art of playing upon the musical reed,* or *pipe.* (Ṣ, O.) — [And] The *craft,* or *occupation, of the butcher.* (M, Mṣb.) = See also قِصَابٌ.

قُصَيْبَةٌ: see قِصَابَةٌ. — Also, and ▾ قُصَّابَةٌ, (Ṣ, M, O, Ḳ,) and ▾ قَصْبَةٌ, (Lth, M, Ḳ,) and ▾ تَقْصِيبَةٌ, (M, O, Ḳ,) and ▾ تُقْصَبَةٌ, (M, Ḳ,) ‡ *A lock of hair having a* [*spiral*] *twisted form* [*so as to be like a hollow cane*]: (Lth, M, Ḳ:) or *a pendent lock of hair that is twisted so as to curl* [*in a spiral form*]; *not plaited:* (Ṣ, O:) or قُصَيْبَةٌ signifies *a lock of hair that curls naturally so as to be like a hollow cane;* (A;) and its pl. is قَصَائِبُ: (Ṣ, A:) [and,] accord. to Lth, such is termed ▾ قَصَبَةٌ (TA) [and app. ▾ قُصَّابَةٌ also]: and ▾ تَقْصِيبَةٌ, (Lth, A, TA,) of which the pl. is تَقَاصِيبُ, (Lth, A, O, TA,) signifies *such as is twisted and made to curl by a woman;* (Lth,* A, TA;) [and so, app., ▾ تُقْصَبَةٌ;] i. e., *such as, being* [*naturally*] *lank, is curled by means of canes and thread.* (A.)

قَصَّابٌ *A blower in reeds* or *canes* (نَافِخٌ فِى القَصَبِ); as also ▾ قَاصِبٌ. (M, Ḳ. [In the former, this explanation is given in such a manner as plainly shows that it is meant to be understood as being distinct from that which next follows: but I incline to think that *the* two explanations are taken from different sources and have one and the same application.]) And (M, Ḳ) *A player on the musical reed,* or *pipe;* (AA, Ṣ, M, O, Ḳ;) and so ▾ قَاصِبٌ. (Ṣ, O.) Ru-beh says, (Ṣ, M, O, TA,) describing an ass, (Ṣ, O, TA,) braying, (TA,)

فِى جَوْفِهِ وَحْىٌ كَوَحْىِ القَصَّابْ

[*In his chest is,* or *was, a sound like the sound of the player on the musical reed*]. (Ṣ, M, O, TA.) — And *A butcher;* (Ṣ, M, O, Mṣb, Ḳ;) as also ▾ قَاصِبٌ: (M, Ḳ:) so called from قَصَبٌ in the first of the senses expl. in this art.; (M, O, Mṣb, TA;) or because he takes the sheep or goat by its قَصَبَة, i. e. its shank-bone; (M, TA;) or because he cleanses the أَقْصَاب, or *guts,* of the belly; or from قَصَّبَهُ signifying as expl. in the last sentence of the second paragraph of this article. (O, TA.)

قُصَّابٌ: see قُصَّابَةٌ, in two places.

قَصَّابَةٌ (O, Ḳ, accord. to my MS. copy of the Ḳ قُصَّابَةٌ [which is wrong]) لِلنَّاسِ (O) ‡ One *who reviles men, vilifies them,* or *defames them, much:* (O, Ḳ:) [or, *very much;* for] the ة is added to render the epithet [doubly] intensive. (O.) [See 1, third sentence.]

قُصَّابَةٌ, (Ṣ, O, and so accord. to my MṢ copy of the Ḳ, accord. to other copies of the Ḳ قَصَّابَةٌ [which is wrong,]) with ḍamm and teshdeed, (Ṣ,) *An internodial portion of a reed* or *cane; such a portion thereof as intervenes between two joints,* or *knots;* syn. أُنْبُوبَةٌ; (Ṣ, O, Ḳ;) [a n. un. of the coll. gen. n. ▾ قُصَّابٌ;] and ▾ قُصَيْبَةٌ, (O, Ḳ,) of which the pl. is قَصَائِبُ, (TA,) signifies the same. (O, Ḳ.) — And *A musical reed,* or *pipe;* syn. مِزْمَارٌ: (Ṣ, M, Ḳ:) pl. [or rather coll. gen. n.] ▾ قُصَّابٌ. (Ṣ, M, O.) See an ex. of the latter in a verse of El-Aạshà (accord. to one relation thereof) cited voce قُصْبٌ. (Ṣ, M, O.) — See also قُصَيْبَةٌ, in two places.

قَاصِبٌ, applied to a he-camel and a she-camel,

(ISk, Ṣ, M, O, Ḳ,) *Abstaining from drinking before having satisfied thirst:* (ISk, Ṣ, O:) or *abstaining from drinking the water, and raising the head from it;* (M, Ḳ;) and so † قَصِيبٌ, likewise applied to the he-camel and the she-camel: (Ḳ: [but this latter I think doubtful:]) or a camel (بَعِيرٌ) *refusing to drink:* (Aṣ, TA:) and † مُقْتَصِبَةٌ is also said to be applied to a she-camel. (TA.) ═ And *A raiser,* or *grower, of* قَصَب [i. e. *reeds,* or *canes*]. (Mgh.) — See also قَصَّابٌ, in two places. — Also † *Sounding* thunder: (M:) and a cloud *in which is thunder and lightning:* (Aṣ, TA:) or, accord. to Aṣ, a cloud *in which is thunder;* (O;) [and] so says Az; (TA;) likened to a player on a musical reed, or pipe. (O, TA.) — And دِرَّةٌ قَاصِبَةٌ † *A stream of milk coming forth easily* (M, O) *from the teat of the udder* (O) *as though it were a rod of silver.* (M, O.) — See, again, قَصَّابٌ, last sentence.

تَقْصِبَةٌ and تَقْصِيبَةٌ: see قَصِيبَةٌ; each in two places.

مَقْصَبَةٌ: see قَصَبٌ, first quarter.

مُقَصَّبٌ ‡ Hair *curled in the manner expl. above, voce* قَصِيبَةٌ. (Ṣ, A, O.) — And † A garment, or piece of cloth, *folded.* (Mṣb.)

مُقَصِّبٌ ‡ One *who wins,* or *acquires, the canes of the contest for victory* (*in racing* يُحْرِزُ قَصَبَ السِّبَاقِ, A, O, Ḳ, TA, in the CḲ (قَصَبَاتِ السِّبَاقِ) [i. e. *in horse-racing*]: and ‡ a *fleet* horse, *that outstrips others.* (A.) — And † Milk *upon which the froth is thick.* (O, Ḳ.)

مِقْصَابٌ may mean *A place abounding with* قَصَب [i. e. *reeds,* or *canes*]; like as مِعْشَابٌ means "a place abounding with [herbage of the kind termed] عُشْب." (Ḥam p. 490.)

مُقْتَصِبَةٌ: see قَاصِبٌ.

قصد

1. قَصَدَهُ, and قَصَدَ لَهُ, and إِلَيْهِ, (Ṣ, M, A, L, Mṣb, Ḳ,) and نَحْوَهُ, (A in art. سمت, &c.,) aor. ِ, (M, Mṣb, Ḳ, &c.,) inf. n. قَصْدٌ, (Ṣ, M, Mṣb, Ḳ, &c.,) from which the pl. قُصُودٌ is formed by some of the professors of practical law; [and مَقْصَدٌ, q. v., is also an inf. n.;] (Mṣb;) *He tended, repaired,* or *betook himself,* or *went, to,* or *towards, him,* or *it;* (originally and properly, *either in a direct course,* in which sense it is in some places specially used, or *indirectly;* IJ, M, L;) *he directed himself,* or *his course* or *aim, to,* or *towards, him,* or *it; he made for,* or *towards, him,* or *it; he made him,* or *it, his object; he aimed at him,* or *it: he sought, endeavoured after, pursued,* or *endeavoured to reach* or *attain,* or *obtain, him,* or *it: he desired it,* or *wished for it: he intended it; purposed it;* or *meant it:* syn. نَحَاهُ, تَوَجَّهَ وَنَهَدَ وَنَهَضَ نَحْوَهُ, (IJ, M, L,) and (Ṣ, L,) and أَتَاهُ, (Ṣ, A, L,) and طَلَبَهُ بِعَيْنِهِ, (Mṣb,) and أَمَّهُ, and اِعْتَمَدَهُ, (M, L, Ḳ,) and اِعْتَزَمَهُ. (IJ, M, L.) — قَصَدْتُ قَصْدَهُ: see قَصَدَهُ, below. — قَصَدْتُهُ لَهُ بِهِ and قَصَدْتُهُ بِكَذَا [*I brought to him such a thing:* lit. *I directed,* or *betook, myself to him with such a thing:* see an ex. in the first para. of art. بى] (Ḥam. p. 41.) إِلَيْكَ قَصْدِى, and † مَقْصَدِى, (the latter with fet-ḥ to the ص, Mṣb), *To thee is my tending,* or *repairing, &c.* (A.) — قَصَدَ فِى الأَمْرِ, [aor. ِ,] (A, Mṣb,) inf. n. قَصْدٌ; (Ṣ, M, L, Mṣb, Ḳ) and اقتصد † فيه; (M, L, Ḳ;) ‡ *He pursued a right,* or *direct, course in the affair:* (L:) or *he followed the middle and most just way in the affair; and did not exceed the due bounds therein:* (Mṣb:) or *he acted in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in the affair:* (Ṣ, L:) or *he acted in a manner the contrary of that of extravagance in the affair:* (M, L, Ḳ:) or *he kept within the due bounds in the affair, and was content with a middle course:* (A:) and in like manner, فِى النَّفَقَةِ *in expense:* (L:) and فِى مَعِيشَتِهِ *with respect to his means of subsistence.* (A, L.) See also 8. — قَصَدَ فِى مَشْيِهِ *He* (a man) *walked at an equable, or a moderate, pace;* syn. مَشَى مُسْتَوِيًا. (L.) وَٱقْصِدْ فِى مَشْيِكَ [in the Ḳur xxxi. 18,] (Ṣ) means *And go thou at a moderate pace in thy walking; neither slowly nor quickly.* (Beyḍ, Jel.) — اِقْصِدْ بِذَرْعِكَ *Deal thou gently with thyself; moderate thyself; restrain thyself;* i. q. اِرْبَعْ عَلَى نَفْسِكَ. (Ṣ.) — القَصْدَ القَصْدَ تَبْلُغُوا *Keep ye to the middle way: keep ye to the middle way* in affairs; in sayings and actions: *so shall ye attain* [to that which ye should desire]: القصد being in the accus. case as a corroborative inf. n.; and it is repeated also for the sake of corroboration. (L, from a trad.) — قَصَدَ, aor. ِ, (L,) inf. n. قَصْدٌ, (M, L, Ḳ,) ‡ *It* (a road, or way,) *was direct, or right; had a direct,* or *right, tendency.* (M, L, Ḳ.) عَلَى ٱللّٰهِ قَصْدُ السَّبِيلِ [Ḳur xvi. 9,] *Upon God it rests to show the direct, or right way,* (M, Beyḍ, L,) [or *the right direction of the way*] which leads to the truth, (Beyḍ,) *and to invite to it* by evident proofs: (M, L:) or *upon God it rests to make the way direct,* or *right,* in mercy and favour: or *upon God depends one's directing his course to the* [right] *way.* (Beyḍ.) — قَصَدَ, aor. ِ, (Ṣ, L) inf. n. قَصْدٌ, (Ṣ, L, Ḳ,) ‡ *He acted with justice,* or *equity.* (Ṣ, L, Ḳ.) Abu-l-Laḥḥám Eth-Thaalebee says,

* عَلَى الحَكَمِ المَأْتِىِّ يَوْمًا إِذَا قَضَى *
* قَضِيَّتَهُ أَنْ لَا يَجُورَ وَيَقْصِدُ *

(Ṣ, L) meaning, *It is encumbent on the judge who is come to, any day, when he decides his case, that he do not deviate from what is right, but* (بَلْ) *act with justice,* or *equity.* (IB, L.) Akh says, He means وَيَنْبَغِى أَنْ يَقْصِدَ; but as he makes an ellipsis, and puts يقصد in the place, syntactically, of ينبغى, he makes it marfooạ, because it has the place of that which is [virtually] marfooạ: and Fr says, *he* makes it marfooạ because of the disagreement; for as its meaning disagrees with that of the preceding verb, it is made to disagree therefore in desinential syntax. (Ṣ, L.) ═ قَصَدَ, (Ṣ, L,) aor. ِ, (L,) inf. n. قَصْدٌ, (Ṣ, L, Ḳ,) [and قَصَّدَ, see 7] *He broke* a stick: (Ṣ, L:) *he broke in any way or manner:* or *he broke in halves:* as also قصّد †, inf. n. تَقْصِيدٌ: (L, Ḳ:) [or the latter signifies *he broke many things;* or *broke in many pieces:* see 7.] ═ قُصِدَ لَهُ *He was given a little.* (Ṣ, O, Ḳ, art. قصد.) ═ قَصُدَ, aor. ُ, inf. n. قَصَادَةٌ, *He* (a camel, TA) *became fat.* (Ḳ.) ═ See also 4.

2: see 1 last sentence but one. ═ And see 4.

4. أَقْصَدَنِى إِلَيْهِ الأَمْرُ *The affair caused me to tend, repair, betake myself,* or *direct my course, to,* or *towards, him,* or *it; to aim at him,* or *it; to seek, endeavour after, pursue,* or *endeavour to reach, attain,* or *obtain, him,* or *it; to desire it,* or *wish for it; to intend it,* or *purpose it.* (M, L.) — ‡ *It* (an arrow) *hit its object, and killed on the spot.* (Ṣ, Ḳ.) — *He pierced* a man *with a spear,* (Ḳ,) or *shot* him *with an arrow,* (TA,) *and did not miss* him: (Ḳ:) *he struck,* or *shot,* a thing *so that it died on the spot:* (Aṣ:) *he killed on the spot:* (Lth:) *it* (a serpent) *killed* a person (Lth, Ṣ) *on the spot:* (Lth:) or *bit him so as to kill* him. (Ḳ,* TA.) أَقْصَدَتْهُ المَنِيَّةُ *Destiny killed him on the spot.* (A.) ═ اقصد, (inf. n. إِقْصَادٌ, TA,) *He composed* [*odes,* or] *poems of the kind termed* قَصِيد; a verb similar to أَرْمَلَ and أَهْزَجَ and أَرْجَزَ: (Ibn-Buzurj, L:) also, (L, TA,) or اقتصد †, inf. n. إِقْتِصَادٌ, accord. to the Ḳ, but the former is the correct form, (TA,) [or the latter is probably correct, as being similar to إِرْتَجَزَ, as well as the former, of which the act. part. n. occurs in a verse,] and قَصَدَ †, inf. n. قَصْدٌ; (Ḳ;) or قَصَّدَ †; (as in the M and L;) *he continued uninterruptedly,* (L, Ḳ,) *and prolonged,* (L,) *the composition of* [*odes,* or] *poems of the kind termed* قَصَائِد. (L, Ḳ.) See مُقَصِّدٌ.

5. تقصّد *He* (a dog &c.) *died.* (Ṣ.) — And see 7, in three places.

7. انقصد and تقصّد †; (L, Ḳ;) and قَصِدَ †, aor. َ, inf. n. قَصَدٌ; but this form of the verb is seldom used; (L;) *It broke,* or *became broken, in any way or manner:* or *it broke,* or *became broken, in halves:* (L, Ḳ:) [but they are differently used: you say,] انقصد الرُّمْحُ [*the spear broke:* or] (Ṣ, L) *the spear broke in halves:* (L:) and تَقَصَّدَتِ † الرِّمَاحُ *the spears broke in many pieces.* (Ṣ, A, L.) ═ انقصد and تقصّد † *It* (marrow) *became detached, or came forth, from its place.* (TA.)

8. اقتصد: see 1. — *He aimed at that which was right and just.* (A, art. صيد. See 1 in that art.) ═ And see 4.

قَصْدٌ, [inf. n. of 1, q. v. — Used as a subst., *The tending, self-direction, aim,* or *course* of a

person. — Hence, *An object of aim, of endeavour or pursuit, of desire* or *wish,* or *of intention* or *purpose; one's intention, intent,* or *meaning;* as also ↓ مَقْصُودٌ. See مَقْصَدٌ.] — *A thing that is right,* of what is said and of what is done; syn. سَدَادٌ and صَوَابٌ. (Ṣ, voce تَسْدِيدٌ, &c.) هُوَ عَلَى قَصْدٍ, *He is following a right way,* or *course.* (Mṣb.) See also قَاصِدٌ. — *Conforming,* or *conformable, to the just mean.* (M in art. امر.) See also مُقْتَصِدٌ. — *A little* that is given. (Ṣ, O, Ḳ, art. قصد.) — See also قَصِيدٌ.

قَصْدَهُ *In the direction of,* or *towards, him,* or *it.* Ex. قَصَدْتُ قَصْدَهُ *I tended, repaired, betook myself,* or *directed my course, towards him,* or *it:* (Ṣ, Mṣb:) [like صَمَدْتُ صَمْدَهُ, and حَرَوْتُ حَرْوَهُ, and شَدَا شَدْوَهُ, &c.:] also signifying, [*I purposed his purpose,* or] *I pursued his* (another's) *way,* or *course, doing* [and *thinking*] *as he did.* (L, in art. وكد.) أَخَذَ قَصْدَ الوَادِى, and ↓ قَصِيدَهُ, [*He went towards the valley*]. (A.) — هُوَ قَصْدَكَ and قَصْدُكَ, *He is before thee, before thy face.* It is more commonly used as a subst. (M, L.)

رُمْحٌ قَصِدٌ, and ↓ قَصِيدٌ, (M, L, Ḳ,) and ↓ أَقْصَادٌ, (Ṣ, L,) which is one of the words [used as a sing. epithet] having a pl. form, (Akh, Ṣ,) *A spear broken:* (M, L:) [or, *broken in halves:*] or *broken in many pieces.* (Ḳ.)

قِصْدَةٌ *A fragment; a piece of a thing that is broken:* (Ṣ, Ḳ:) and *any piece* [of a thing]: (TA:) pl. قِصَدٌ. (Ṣ, Ḳ.) Ex. القَنَا قِصَدٌ [*The spears are* broken into *fragments*]. (Ṣ.) — قِصْدَةٌ مِنْ عَظْمٍ *A piece of a bone;* meaning, *a third,* or *a quarter, of the thigh,* or *arm,* or *shin,* or *shoulder;* (M, L;) *less than the half; as much as the third,* or *quarter.* (IḲṭṭ.)

قَصُودٌ A camel *having compact marrow.* (ISh, L.) See also قَصِيدٌ.

قَصِيدٌ and ↓ مَقْصُودٌ *Aimed at, sought, desired, intended,* or *purposed.* (L.) — *Fat* marrow: (Ḳ:) or *thick and fat* marrow, *that breaks in pieces* (يَتَقَصَّدُ) *by reason of its fatness:* a piece thereof is termed قَصِيدَةٌ: (L:) or the former word and ↓ قَصُودٌ signify marrow *inferior to that which is fat* (A, O, Ḳ) *but superior to that which is lean:* (A, O:) and قَصِيدَةٌ, *a piece of marrow that has come forth from the bone.* (L.) — And (L, Ḳ), or ذُو قَصِيدٍ, (L,) A bone *containing marrow.* (L, Ḳ.) — *Dry,* or *tough,* (يَابِسٌ,) fleshmeat; (Lth, Ṣ, L, Ḳ;) as also ↓ قَصَدٌ; and, as some say, *fat* fleshmeat. (L.) — A *fat* she-camel, (L, Ḳ,) *plump and corpulent,* (L.) *and having marrow in her bones;* as also قَصِيدَةٌ. (L, Ḳ.) — A *fat* camel's hump. (Ḳ.) — *A staff;* (L, Ḳ;) as also قَصِيدَةٌ; (Ḳ;) or the latter has not been heard: (TA:) pl. قَصَائِدُ. (L.) — Poetry, or a poem, *trimmed, pruned,* or *free from faults, well executed,* (Ḳ,) and *composed with premeditation;* (TA;) as also قَصِيدَةٌ: (TA:) [but the latter is used as a subst.] — قَصِيدٌ, a gen. n., applied properly to poetry, and, by extension of the signification, to a single poem, for قَصِيدَةٌ; (IJ, L;) or it is pl. of قَصِيدَةٌ, like as سَفِينٌ is of سَفِينَةٌ; (Ṣ, L;) and so is قَصَائِدُ; (L;) [but properly, قَصِيدٌ is a coll. gen. n., and قَصِيدَةٌ is its n. un., and قَصَائِدُ is pl. of the latter;] *Poetry,* or *a poem,* [or *an ode,* (for it was always designed to be chanted or sung,)] *of which the bipartition* (شَطْر) *of the verses is complete;* (M, L, Ḳ;) [i. e., *of which the hemistichs are complete, not curtailed;* (see الرَّمَل;)] *consisting of three verses or more;* (Akh, M, L, Ḳ:) *or of sixteen or more;* (M, L, Ḳ;) for it is usual to call that which consists of three verses, or ten, or fifteen, قِطْعَةٌ, and what consists of more than fifteen the Arabs call قَصِيدَةٌ: (IJ, M, L:) or, as Akh has once said, *what is of the metre called* الطَّوِيل, *and* البَسِيط *that is complete, and* الكَامِل *that is complete, and* المَدِيد *that is complete,* by which he means the first species thereof, which is the most complete that is in use, *and* الوَافِر *that is complete,* by which, in like manner, he means the first species thereof, *and* الرَّجَز *that is complete, and* الخَفِيف *that is complete, and* [*any ode,* or] *any poem that is sung by persons riding;* but, he adds, we have not heard them sing what is of the metre called الخفيف: (M, L:) such poetry is thus termed because composed with purpose and consideration, and earnest endeavour to make it excellent; from قَصْدٌ as syn. with أَمٌّ: or because composed with care, and trimmed with excellent expressions and choice meanings, from قَصِيدٌ signifying "thick and fat marrow;" for the Arabs tropically apply to chaste, or eloquent, or excellent, language the epithet سَمِينٌ, or "fat:" (L:) or because of its completeness, and the soundness of its measure. (M, L.) For the meanings of بَيْتُ القَصِيدَةِ, see بَيْتٌ; last sentence. — See also قَصْدٌ.

قَصِيدَةٌ: see قَصِيدٌ throughout.

طَرِيقٌ قَاصِدٌ, (M, L,) and قَاصِدَةٌ, (A,) and ↓ قَصْدٌ, (A, Mṣb,) ‡ *A direct,* or *right road, or way; a road,* or *way, having a direct,* or *right, tendency:* (A, L:) *an even, and a direct,* or *right, road,* or *way:* (M, L:) *an even road,* or *way.* (Mṣb.) — سَهْمٌ قَاصِدٌ ‡ *An arrow rightly directed towards the animal at which it is shot:* pl. سِهَامٌ قَوَاصِدُ. (A.) — قَاصِدٌ *Near.* (Ṣ, Ḳ.) — سَفَرٌ قَاصِدٌ *An easy, short journey:* (TA:) [*a moderately easy and short journey:*] *a journey not difficult, nor extremely far.* (Ibn-'Arafeh.) — بَيْنَنَا وَبَيْنَ المَآءِ لَيْلَةٌ قَاصِدَةٌ ‡ *Between us and the water is an easy night's journey* (Ṣ, Ḳ) *without fatigue or tardiness:* (Ṣ:) pl. لَيَالٍ قَوَاصِدُ. (TA.) — مَآءٌ قَاصِدٌ *Water of which the herbage, or pasture, is near.* (IAạr, TA, voce مُطْلِبٌ.)

أَقْصَدُ [*A more, or most, direct* road]. (Ṣ, voce أَرْشَدُ.) — عَلَيْكَ بِمَا هُوَ أَقْصَدُ وَأَقْسَطُ ‡ *Keep thou to that which is most right and most just.* (A.)

أَقْصَادٌ: see قَصِدٌ.

[مَقْصَدُ الكَلَامِ means *the intended sense of the saying; the meaning thereof:* (see مَعْنًى in art. عنى:) مَقْصَدٌ being an inf. n. used as in the sense of the pass. part. n. of its verb, i. e. in the sense of ↓ مَقْصُودٌ; like as is generally said of its syn. مَعْنًى, of which مَقْصُودٌ is one of the explanations: hence it has a pl. مَقَاصِدُ: in the CK in art. غزو it is erroneously written مَقْصِد, which is the n. of place and of time from قَصَدَ. — And in like manner مَقْصَدٌ signifies also *A thing aimed at, intended,* or *purposed; an object of aim* or *pursuit:* see 1: and ↓ مَقْصِدٌ, tropically used, has the same meaning.]

مَقْصِدٌ, with kesr to the ص, *A place to,* or *towards, which one tends, repairs,* or *betakes himself; to which one directs his course; at which one aims; which one seeks, pursues, endeavours to reach, desires,* or *wishes for;* [pl. مَقَاصِدُ.] Ex. لَهُ مَقْصِدٌ مُعَيَّنٌ *He has a specified place to which,* or *towards which, he tends,* or *repairs, &c.* (Mṣb.) بَابُكَ مَقْصِدِى *Thy door,* or *gate, is the place to which,* or *towards which, I tend,* or *repair, &c.* (A.) — مَقَاصِدُ الطُّرُقِ [*The right places to which roads tend*]; i. q. مَرَاشِدُهَا. (Ṣ, L, Ḳ, art. رشد.) See also مَقْصَدٌ.

مُقْصَدٌ One *who falls sick and quickly dies.* (Ḳ.)

مُقْصِدٌ [One *who composes poems of the kind termed* قَصَائِد: see 4: also,] and ↓ مُقَصِّدٌ, one *who continues uninterruptedly, and prolongs, the composition of poems of the kind termed* قَصَائِد. (M, L.)

مَقْصَدَةٌ [lit., *A thing that causes people to repair to,* or *seek,* or *endeavour after,* or *desire, it*]. — A woman *great, and perfect,* or *complete, who pleases every one* (Ḳ) *that beholds her.* (TA.) — Also, (or, as some write it, ↓ مُقَصَّدَةٌ, TA,) A woman *inclining to shortness.* (Ḳ.)

مَقْصُودٌ: see قَصِيدٌ, قَصْدٌ, and مَقْصَدٌ.

مُقَصَّدٌ ‡ A man *neither corpulent nor thin;* as also ↓ مُقْتَصِدٌ and ↓ قَصْدٌ: (L, Ḳ:) or a man *of moderate, or middle, stature;* (ISh, L;) *neither tall nor short, nor corpulent;* (IAth, L;) as also قَصْدٌ: (ISh:) or a man &c. *neither corpulent nor short.* (Lth, L.) See مَقْصَدَةٌ.

مُقَصِّدٌ: see مُقْصِدٌ.

فُلَانٌ مُقْتَصِدٌ فِى النَّفَقَةِ ‡ *Such a one acts in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in expense.* (Ṣ, L.) See 1. And see مُقَصَّدٌ.

قصر

1. قَصُرَ, aor. ـُ, inf. n. قِصَرٌ (Ṣ, M, Mṣb, Ḳ, &c.) and قِصْرٌ (IAạr, M, Ḳ) and قَصَارَةٌ, (Lḥ, M, Ḳ,) *It* (a thing, Ṣ, Mṣb, i. e. anything, M) *was,* or *became, short; contr. of* طَالَ. (Ṣ, M, Mṣb, Ḳ.) — [And *It was,* or *became, too short.* And قَصُرَ عَنْهُ *It was, or became, too short for him,* or

it. — Hence, قَصُرَتْ يَدُهُ, and قَصُرَ بَاعُهُ, ‡ *He had little, or no, power: and he was, or became, niggardly.*] = And قَصَرَ السَّهْمُ عَنِ الهَدَفِ, (Ṣ, M, Mṣb,) aor. ـُ, (Mṣb,) inf. n. قُصُورٌ, (M, Mṣb,) *The arrow fell short of the butt; did not reach it;* (Ṣ, Mṣb;) *fell upon the ground without reaching the butt:* (M:) and قَصَرَ عَنْ مَنْزِلِهِ [*he fell short of his place of alighting* or *abode; did not reach it*]. (TA.) — [Hence,] قَصَرَ عَنِ الأَمْرِ, (Ṣ, Mṣb, Ḳ,) [and قَصَرَ دُونَهُ,] aor. ـُ, (Mṣb, TA,) inf. n. قُصُورٌ; (Ṣ, Mṣb, Ḳ;) and ↓اقصر, (Ḳ,) inf. n. إِقْصَارٌ; (TA;) and ↓قصّر, (Ḳ,) inf. n. تَقْصِيرٌ; (TA;) and ↓تقاصر; (Ḳ;) [*He fell,* or *stopped,* or *came, short of doing the thing,* or *affair; he failed of doing,* or *accomplishing, it;*] *he lacked power,* or *ability, to do,* or *accomplish, the thing,* or *affair;* (Ṣ, Mṣb, Ḳ;) *he could not attain to it:* (Ṣ:) or the first has this signification; (ISk, Ṣ, Mṣb;) and [in like manner] ↓قصّر عَنْهُ, (M, Ḳ,) inf. n. تَقْصِيرٌ, (TA,) *he left* or *relinquished it,* or *abstained from it, being unable to do* or *accomplish it:* (M, Ḳ:) but ↓اقصر عَنْهُ, *he desisted* or *abstained from it, being able to do* or *accomplish it:* (ISk, Ṣ, M, Mṣb:) such, at least, is generally the case, though both sometimes occur in one and the same sense, that which اقصر عنه generally bears: (TA:) and ↓قصّر فِى الأَمْرِ [*he fell,* or *stopped,* or *came, short in the affair:* it signifies nearly the same as اقصر عنه, i. e., *he fell short of accomplishing the affair; he fell short of doing what was requisite,* or *due,* or *what he ought to have done,* (عَمَّا كَانَ يَنْبَغِى, or the like, being understood,) *in,* or *with respect to, the affair:* a meaning very common, and implied, though not expressed, in the M: and] *he flagged,* or *was remiss, in the affair;* syn. تَوَانَى: (Ṣ, TA:) or ↓قصّر signifies *he left, desisted from, neglected,* or *left undone, a thing,* or *part thereof, from inability:* but ↓اقصر, *he left it,* &c., or *part thereof, with ability to do it.* (Kull p. 128.) [And ↓قصّر دُونَهُ *He fell short of reaching,* or *attaining, it:* see an ex. voce يَعْقُوبُ.] [Hence also,] قَصَرَتْ بِنَا النَّفَقَةُ *The money for expenses* [*fell short of what we required;*] *did not enable us to attain our object;* (Mṣb;) meaning, that they were unable to pay the expenses: (Mgh:) and ↓قصّر بِهِ أَمَلُهُ [*his hope fell short of what he required*]: 'Antarah says,

* فَالْيَوْمَ قَصَّرَ عَنْ تِلْقَائِكَ الأَمَلُ *

[*but to-day, hope hath fallen short of extending to the meeting with thee*]. (TA.) [And hence, app.,] قَصَّرَتْ ↓ بِكَذَا نَفْسُكَ [*Thy mind,* or *wish, fell short of what was requisite with respect to such a thing*], said to him who has sought, or desired, little, and a mean share or lot. (TA.) And, ↓قَصَّرَ بِفُلَانٍ [*He fell short of what was required by such a one,* or *due to him;* or] *he acted meanly,* and *sparingly, with such a one, in a gift.* [&c.] (JK [see مُقَصِّرٌ: and see two exs. of قَصَّرَ

قَصَرَ عَنْ [Also, — [.زرى in art. أُزْرِى voce] بِهِ الأَمْرِ, (M, Ḳ,) aor. ـُ, (M,) inf. n. قُصُورٌ; and ↓اقصر; and ↓قصّر; and ↓تقاصر; (M, Ḳ;) *He refrained, abstained,* or *desisted, from the thing,* or *affair.* (M, Ḳ.) A poet says,

* إِذَا غَمَّرَ خَرْشَاءَ الثُّمَالَةِ أَنْفَهُ *
* تَقَاصَرَ ↓ مِنْهَا لِلصَّرِيحِ فَأَقْنَعَا *

[*When the froth of the water remaining in the drinking-trough covers his nose, he refrains from it,* turning *to the clear, and raises his head*]: or تقاصر ↓ منها here signifies *he contracts his neck from it:* and it is said that قصّر ↓ عنه signifies as explained above, *he left* or *relinquished it,* &c. (M.) قَصَرَ عَنِّى الوَجَعُ, and الغَضَبُ, (M, Ḳ,) aor. ـُ, inf. n. قُصُورٌ, (M,) *The pain,* and *anger, ceased from me; quitted me;* (M, Ḳ;) as also قَصُرَ; (M, TA;) which latter is erroneously written in the copies of the Ḳ, قَصَّرَ: (TA:) and قَصَرْتُ أَنَا عَنْهُ [*I ceased from it*]. (M.) And ↓أَقْصَرَ المَطَرُ *The rain left off.* (TA.) = قَدْ قَصَرَ العَشِىُّ, aor. ـُ, inf. n. قُصُورٌ, [*The afternoon,* or *evening, has come,*] is said when you enter upon the مَسَآء [i. e. afternoon, or evening]: (Ṣ:) or it means *has almost drawn near to night.* (TA.) [See also قَصْرٌ, below.] — Hence, (Ṣ,) قَصَرْنَا and ↓أَقْصَرْنَا *We entered upon the* عَشِىّ [i. e. *afternoon,* or *evening*]; (M, Ḳ;) the former signifies أَمْسَيْنَا; and the latter, دَخَلْنَا فِى قَصْرِ العَشِىِّ, like as you say أَمْسَيْنَا from المَسَآء: (Ṣ:) or the former, *we came to be in the last part of the day;* and the latter, *we entered upon the last part of the day.* (IKtt.) = قَصَرَهُ, (Mṣb, Ḳ,) aor. ـُ, (Mṣb,) or ـِ, (Ḳ,) inf. n. قَصْرٌ; (TA;) and ↓قصّره, (M, Mṣb, TA;) inf. n. تَقْصِيرٌ; (TA;) and ↓اقصره; (Mṣb;) *He made it short;* (M, Ḳ, TA;) *he shortened it; took from its length.* (Mṣb.) You say قَصَرَ الشَّعَرَ, (M, Mṣb, Ḳ,) and قَصَرَ مِنَ الشَّعَرِ, (Ṣ,) aor. ـُ, (Mṣb,) or ـِ; (Ḳ;) and ↓قصّره, (Mgh, Mṣb, TA,) and ↓قصّر مِنْهُ; (Ṣ;) and ↓اقصره; (Mṣb;) *He shortened the hair;* (M, Ḳ,* TA;) *took from its length;* (Mṣb;) *cut its ends;* (Mgh;) *clipped,* or *shore, it.* (TA.) And قَصَرَ الصَّلَاةَ, (M, Mṣb, TA,) and قَصَرَ مِنَ الصَّلَاةِ, (Ṣ, M, Mṣb,) aor. ـُ, inf. n. قَصْرٌ; (Ṣ, M, Mṣb, TA;) and ↓قصّرها, (M, Mṣb, TA,) and ↓قصّر منها, (Ṣ, M,) inf. n. تَقْصِيرٌ; (Ṣ;) and ↓اقصرها, (Mṣb, TA,) and ↓اقصر منها; (Ṣ;) but اقصرها is extr.; (TA;) *He curtailed* [or *contracted*] *the prayer;* (M;) *he performed a prayer of four rek'ahs* (رَكَعَات) *making it of two;* (Mgh;) in a journey. (Mgh, TA.) And ↓اقصر الخُطْبَةَ *He made the* [*form of words called*] خطبة [*delivered from the pulpit*] *short,* or *concise:* (Mgh, TA:*) the doing so being commanded. (Mgh.) قَصْرٌ also signifies the contr. of مَدٌّ; (M, Ḳ;) and the verb is قَصَرَ [*He contracted,* or *straitened*]. (M.) You say قَصَرْتُ

قَيْدَ البَعِيرِ; (Mṣb;) and قَصَرْتُ لَهُ مِنْ قَيْدِهِ; (M;) aor. ـُ, inf. n. قَصْرٌ; (M, Mṣb;) *I contracted the shackles of the camel;* syn. ضَيَّقْتُهُ; (Mṣb;) and *I contracted his shackles;* syn. قَارَبْتُ. (M.) [And in like manner, ↓قَصَّرَ العَطِيَّةَ, inf. n. تَقْصِيرٌ, *He made the gift scanty,* or *mean:* or, accord. to the TḲ, قَصَّرَ فِى العَطِيَّةِ, which properly signifies *he fell short of what he ought to have done with respect to the gift:* but, though each of these phrases is doubtless correct, the former expression I hold to be that which is indicated when it is said that] التَّقْصِيرُ signifies إِخْسَاسُ العَطِيَّةِ. (M, Ḳ.) = قَصَرَهُ, (Ṣ, M, Mṣb,) aor. ـُ, (Ṣ, M,) inf. n. قَصْرٌ, (Ṣ, M, Mṣb, Ḳ,) *He confined, restricted, limited, kept within certain bounds* or *limits, restrained, withheld, hindered* or *prevented, him,* or *it;* syn. حَبَسَهُ. (Ṣ, M, Mṣb, Ḳ.*) It is said in a trad. of Mo'ádh, لَهُ مَا قَصَرَ فِى بَيْتِهِ *To him belongeth what he hath held confined in,* or *kept within, his house* or *tent:* (TA:) or *what he hath held in possession* &c. (Az, TA in art. خمر: see 10 in that art.) You say also قَصَرْتُ الدَّارَ, inf. n. as above, *I* [*confined and so*] *defended the house by walls.* (TA.) And قَصَرَ الجَارِيَةَ بِالْحِجَابِ *He* [*confined and so*] *kept safe the girl by means of the veil,* or *covering,* or *the like:* and in like manner you say of a horse. (TA.) And in a trad. of 'Omar it is said, قَصَرَ بِهِمُ اللَّيْلُ, (TA,) or ↓قَصَّرَ, (L,) *The night withheld them;* namely a company of riders upon camels on other beasts. (L, TA.) You also say قَصَرَ الرَّجُلَ عَنِ الأَمْرِ [and قَصَرَ بِهِ and ↓قَصَّرَ بِهِ] *He withheld the man from the thing,* or *affair,* that he desired to do. (TA.) [See an ex. in a verse cited voce طَلَّاعٌ.] And قَصَرْتُ نَفْسِى عَنْ شَىْءٍ *I withheld,* or *restrained, myself from a thing:* (JK, TA:*) and *I restrained myself from inordinate desire of a thing.* (TA.) Lebeed says

* فَلَسْتُ وَإِنْ أَقْصَرْتُ عَنْهُ بِمُقْصِرِ *

meaning, *But although* thou blame in order that *I may be restrained, I do not refrain* from that which I desire to do. (El-Mázinee, L.) Also, قَصَرْتُ طَرْفِى [*I restrained my eye,* or *eyes;*] *I did not raise my eye,* or *eyes, towards that at which I ought not to look.* (TA.) And قَصَرَ البَصَرَ *He turned away the eye.* (TA.) It is also said in a trad. of IAb, قُصِرَ الرِّجَالُ عَلَى أَرْبَعٍ مِنْ أَجْلِ أَمْوَالِ اليَتَامَى *Men were restricted to* marrying no more than *four* [*because of the property of the orphans* which they might leave]. (TA.) And one says قَصَرْتُ نَفْسِى عَلَى الشَّىْءِ *I confined,* or *restricted, myself to the thing, and obliged myself to do it.* (TA.) [See also 8.] Hence what is said of Thumámeh, in a trad., فَأَبَى أَنْ يُسْلِمَ قَصْرًا *But he refused to become a Muslim by constraint and compulsion:* or *by force,* as some say, from القَسْرُ; the س being changed into ص, as is done in many other cases. (TA.) You say also

قَصَرْتُ الشَّىْءَ عَلَى كَذَا *I restricted the thing to such a thing.* (Ṣ, TA.) And قَصَرَهُ عَلَى الأَمْرِ, meaning, رَدَّهُ إِلَيْهِ, (M, Ḳ,) i. e., [*He reduced him, to the thing,* or *affair;* or] *he appropriated him* [or *it, restrictively,*] *to the thing,* or *affair.* (TḲ.) [Hence,] قَصَرْتُ اللِّقْحَةَ عَلَى فَرَسِى *I appropriated* the milk of *the milch-camel* [*restrictively*] *to my horse.* (Ṣ, TA.) [And hence,] قَصَرْتُ عَلَى نَفْسِى نَاقَةً *I retained for myself* [*restrictively*] *a she-camel,* that I might drink her milk. (Mṣb.) Aboo-Du-ád says, describing a horse,

* فَقُصِرْنَ الشِّتَآءَ بَعْدُ عَلَيْهِ *
* وَهْوَ لِلذَّوْدِ أَنْ يُقَسَّمْنَ جَارُ *

meaning, *So they were restricted to him,* that he might drink their milk, *during* the severity of *the winter, afterwards; and he is a protector to the few she-camels from their being* suddenly attacked and *divided in shares;* مِنْ being understood before أَنْ. (M.) ═ قَصَرَ الثَّوْبَ, (Ṣ, M, Mṣb,) aor. ـُ, (Ṣ,) inf. n. قَصْرٌ (Ṣ, Mgh, Mṣb) and قِصَارَةٌ; (Sb, M, TA;) and † قَصَّرَهُ, (Ṣ, M,) inf. n. تَقْصِيرٌ; (Ṣ;) *He beat,* (Ṣ, TA,) *washed,* (Mgh,) *and whitened,* (M, Mṣb, TA,) *the cloth,* or *garment.* (Ṣ, M, &c.)

2: see 1, throughout.

4: see 1, throughout. ═ أَقْصَرَتْ *She brought forth short children:* hence the saying, إِنَّ الطَّوِيلَةَ قَدْ تُقْصِرُ وَإِنَّ القَصِيرَةَ قَدْ تُطِيلُ [*Verily the tall woman sometimes brings forth short children, and verily the short woman sometimes brings forth tall children*]. (Ṣ, Ḳ.*) J is in error in saying that this is in a trad. (Ṣgh, Ḳ.) But IAth also asserts it to be a trad. (MF in art. طول.)

6. تقاصر *He feigned,* or *pretended,* (أَظْهَرَ,) *shortness;* (M, Ṣgh, Ḳ;) as also † تَقَوْصَرَ: (Ṣgh, Ḳ:) or, accord. to some, these two verbs have different significations: see the latter below. (TA.) — [And *He contracted himself,* or *drew himself together.* (See R. Q. 1 in art. قفذ.)] — تقاصرت نَفْسُهُ † *He* (lit. his spirit, or soul,) *became abject, mean, contemptible,* or *despicable;* syn. تَضَآءَلَتْ. (M.) — تقاصر الظِّلُّ ‡ *The shade became contracted.* (M, TA.) — See also 1, in two places.

8. اقتصر عَلَى الأَمْرِ *He confined, restricted,* or *limited, himself to the thing,* or *affair; did not exceed it.* (M, Ḳ.*) — اقتصر عَلَى الشَّىْءِ, (Ṣ,) or على كَذَا, (Mṣb,) [and بِكَذَا,] *He was satisfied,* or *content,* (Ṣ, Mṣb,) *with the thing,* (Ṣ,) or *with such a thing.* (Mṣb.) — اقتصر عَلَى أَمْرِى *He obeyed my command.* (JK.)

10. استقصره *He reckoned,* or *held, him,* or *it, to be short.* (Ṣ.) — *He reckoned him,* or *held him, to fall short of doing what he ought to do:* or *to flagg,* or *be remiss:* عَدَّهُ مُقَصِّرًا. (Ṣ.)

Q. Q. 2. تَقَوْصَرَ, said of a man, (M,) *He became contracted;* lit., *one part of him entered into another part;* (M, Ḳ;) *as though he became like a* قَوْصَرَّة, from which word the verb is derived. (Z, TA.) — See also 6.

قَصْرٌ and † قَصَرٌ and † قُصْرَةٌ [like the inf. n. قُصُورٌ] *The falling,* or *stopping,* or *coming, short of accomplishing an affair;* or *of doing what one ought,* or *is commanded, to do;* or *flagging,* or *remissness:* you say to a man whom you have sent to accomplish some needful affair, and who has fallen short of doing what you commanded him to do, on account of heat or some other cause, مَا مَنَعَكَ أَنْ تَبْلُغَ المَكَانَ الَّذِى أَمَرْتُكَ بِهِ إِلَّا أَنْ تَقْصُرَ, أَنَّكَ أَحْبَبْتَ القَصْرَ, and القَصَرَ, and القُصْرَةَ, i. e. تَقْصُرَ [*Nothing prevented thy reaching the place to which I commanded thee to go but thy loving to fall short* &c.; or *to flag,* or *be remiss*]. (M, Ḳ*.) And † قَصْرَةٌ, (Ḳ,) or † قَصْرٌ, without ة, accord. to the Nawádir of IAạr, as cited in the L, and so in the handwriting of Ṣgh, (TA,) and † قُصَارٌ, (Ḳ,) signify *Laziness; slothfulness.* (IAạr, Ṣgh, Ḳ.) An Arab of the desert is related to have said أَرَدْتُ أَنْ آتِيَكَ فَمَنَعَنِى القُصَارُ † [*I desired to come to thee, but laziness prevented me*]. (TA.) ═ قَصْرُكَ أَنْ تَفْعَلَ كَذَا and † قَصَارُكَ, (Ṣ, M, Ḳ,) and † قُصَارُكَ, (M, Ḳ,) and † قُصَارَاكَ, (Ṣ, M, Ḳ,) and † قُصَيْرَاكَ, (M, Ḳ,) *Thine utmost,* or *the utmost of thy power* or *of thine ability* or *of thy deed,* (جُهْدُكَ, M, Ḳ, [or app., جَهْدُكَ, (see art. جهد,)]) and غَايَتُكَ, Ṣ, M, Ḳ,) and *the end of thy case,* and *that to which thou hast confined* or *restricted* or *limited thyself,* (Ṣ, TA,) [or *that to which thou art confined* or *restricted* or *limited,*] *is,* or *will be, thy doing such a thing.* (Ṣ, M, Ḳ.) It is from قَصْرٌ signifying the "act of confining, restricting, limiting," &c. (TA.) And † قُصْرَى also signifies the *end* of an affair. (Ṣgh, TA.) A poet says

* إِنَّمَا أَنْفُسُنَا عَارِيَّةٌ *
* وَالعَوَارِىُّ قُصَارٌ أَنْ تُرَدّ *

[*Our souls are only a loan: and the end of loans is their being given back;* تُرَدّ being for تُرَدَّ]. (Ṣ, TA.) You also say, المَوْتُ قُصَارَى † كُلِّ بَلَآءٍ وَشِدَّةٍ [*Death is the end of every trial and distress*]. (TA, art. حما.) ═ قَصْرٌ (Ṣ, M) and † مَقْصَرٌ (Ḳ) and † مَقْصَرَةٌ and † مَقْصُرٌ (M, Ḳ) The *afternoon:* or *evening:* syn. عَشِىٌّ: (Ṣ, M, Ḳ:) or the first signifies the *last part of the day:* (IḲṭṭ:) or the *time before the sun becomes yellow:* (JK:) or the first and second signify the *time of the approach of the* عَشِىّ, *a little before the* عَصْر: (A, TA:) and the first (Ṣ, Ḳ) and second (A'Obeyd, TA) and third, (A'Obeyd, Ṣ, TA,) [the *time of*] the *mixing of the darkness:* (A'Obeyd, Ṣ, Ḳ, TA:) pl. of the second (TA) and third (Ṣ, M) and fourth, (M,) مَقَاصِرُ (Ṣ, M) and مَقَاصِيرُ, which latter is extr.; (M;) in the first sense, as signifying عَشَايَا; (M;) or in the last sense; (Ṣ;) not signifying, as it is said to do in the Ḳ, العَشَآءُ الآخِرَةُ; for this is a great mistake, app. occasioned by F's seeing the passage [in the T] of Az, [or in the M, in which I find it,] وَالمَقَاصِيرُ العَشَايَا الأَخِيرَةُ نَادِرَةٌ, and not properly considering it. (TA.) Sb says, that قَصْرٌ has no dim.; the Arabs being content to use in its stead the dim. of مَسَآءٌ. (M.) You say أَتَيْتُهُ قَصْرًا *I came to him in the afternoon,* or *evening;* syn. عَشِيًّا. (Ṣ.) And جِئْتُ قَصْرًا, and † مُقْصِرًا, *I came at the approach of the* عَشِىّ, *a little before the* عَصْر. (A, TA.) And أَقْبَلَتْ مَقَاصِيرُ † العَشَآءِ [*The times of the mixing of the darkness of nightfall came,* or *advanced*]. (A, TA.) ═ قَصْرٌ [*A palace: a pavilion,* or *kind of building wholly or for the most part isolated, sometimes on the top of a larger building,* i. e., *a belvedere,* and *sometimes projecting from a larger building,* and *generally consisting of one room if forming a part of a larger building or connected with another building; the same as the Turkish* كوشك: to such buildings we find the appellation to have been applied from very early times to the present day:] *a well-known kind of edifice:* (M:) *a mansion,* or *house;* syn. مَنْزِلٌ: (Lḥ, M, Ḳ:) or *any house* or *chamber* (بَيْت) *of stone;* (M, Ḳ;) of the dial. of Ḳureysh: (M:) so called because a man's wives and the like are confined in it: (M:) pl. قُصُورٌ. (Ṣ, M, Mṣb.) قَصْرُ المَلِكِ [*The palace,* or *pavilion, of the king*]. (Mṣb.) ═ Also قَصْرٌ *Large and dry,* or *large and thick,* or *dry, fire-wood;* حَطَبٌ جَزْلٌ. (M, Ḳ.) So in the Ḳur, lxxvii. 32, accord. to El-Ḥasan, as related by Lḥ. (M.)

قَصَرٌ: see قَصْرٌ, in two places. ═ The *necks* of men, and of camels: (M, Ḳ:) a pl. [or rather coll. gen. n.], of which the sing. [or n. un.] is قَصَرَةٌ: (M:) [see an ex. in the first paragraph of art. سندر:] or [so accord. to the M, but in the Ḳ and] † قَصَرَةٌ signifies the *base of the neck;* (Ṣ, M, Ḳ;) the *base of the neck at the place where it is set upon the upper part of the back:* (Nuṣeyr, TA:) or the *base of the neck when thick;* not otherwise: (Lḥ, M:) pl. [or coll. gen. n.] قَصَرٌ, and pl. pl. [or pl. of قَصَرٌ] أَقْصَارٌ: (M:) or this latter is pl. of قَصَرَةٌ, (M, Ḳ,) accord. to Kr, but this is extr., unless the augmentative letter in the sing. be disregarded in its formation. (M.) I'Ab reads كَالقَصَرِ, in the Ḳur, lxxvii. 32, (Ṣ, M,* TA,) and explains it as meaning *Like the thick bases of necks,* (M,* TA,) or as meaning كَقَصَرِ الأَعْنَاقِ, i. e. النَّخْلِ. (Ṣ.) [See the next signification.] You say ذَلَّتْ قَصَرَتُهُ [*His neck* or] *the base of his neck became in a state of subjection.* (TA.) And إِنَّهُ لَتَامُّ القَصَرَةِ *Verily he has a large,* or *thick, neck.* (Aboo-Mo'ádh the Grammarian.) — And hence, (Aboo-Mo'ádh,) ‡ The *trunks,* or *lower-parts,* (أُصُول, M, Ḳ, or أَعْنَاق,

I'Ab, Ṣ,) of palm-trees: (Ṣ, M, Ḳ:) so explained in the Ḳur, ubi supra, (Ṣ, M,) by I'Ab: (Ṣ:) sing. [or n. un.] ✝ قَصَرَةٌ: the palm-tree is cut into pieces of the length of a cubit, to make fires therewith in the winter: (Aboo-Mo'ádh:) and [in the TA or] so of other trees: (M, Ḳ:) or of large trees: (Eḍ-Ḍaḥḥák:) or [accord. to the M, but in the Ḳ and] the *remains* of trees. (M, Ḳ.)

قُصْرَةٌ: see قَصْرَةٌ.

قُصْرَةٌ: see قَصْرٌ. ═ هُوَ ٱبْنُ عَمِّهِ قُصْرَةً, (Ṣ, M, Ḳ,) and ✝ قُصَرَةً, (Ḳ,) and ✝ مَقْصُورَةً, (Ṣ, M, Ḳ,) and ✝ قَصِيرَةً, (Ḳ,) [*He is his cousin on the father's side*,] *nearly related*; (Ṣ, M, Ḳ;) *i. q.* دِنْيًا (Ṣ, TA) and دُنْيَا: (TA:) and in like manner you say of the ابن الخالة and ابن العمّة and ابن الخال. (Lḥ, M.)

قُصْرَى: see قَصْرٌ. ═ القُصْرَى (Az, Ṣ) and ✝ القُصَيْرَى (A'Obeyd, Az, Ṣ) *The rib that is next to the* شَاكِلَة [or *flank*], (A'Obeyd, Az, Ṣ) *also called* الوَاهِنَةُ, (Ṣ,) *and* ضِلَعُ الخَلْفِ, (A'Obeyd,) *at the bottom of the ribs*, (Ṣ,) *between the side and the belly:* (Az:) or the former is *the lowest of the ribs*, and the latter is *the highest of the ribs:* (AHeyth:) or the latter is *the lowest of the ribs:* or *the last rib in the side:* or the قُصْرَيَانِ and ✝ قُصَيْرَيَانِ are *the two ribs that are next to the* طِفْطِفَة [or *flank*]: or *that are next to the two collar-bones.* (M, Ḳ.)

قَصَرَةٌ: see قَصْرٌ: ═ and قَصْرٌ, in two places: ═ and مَقْصَرَةٌ.

قَصَارٌ: and قَصَارَكَ and قُصَارَكَ: see قَصْرٌ.

قِصَارٌ, a subst., The *shortening* [or *clipping*] of the hair. (Th, M, Ḳ.*) Fr says, An Arab of the desert said to me in Minè, القِصَارُ أَحَبُّ إِلَيْكَ أَمِ الحَلْقُ, meaning, *Is the shortening* [or *clipping*] *more pleasing to thee, or the shaving* of the head? (M.)

قَصِيرٌ *Short;* and *low*, i. e. *having little height;* contr. of طَوِيلٌ; (Ṣ, M, Mṣb, Ḳ;) and so ✝ قَاصِرٌ, app. a kind of rel. or possessive n., not a verbal epithet: (M:) fem. of the former [and of the latter] with ة: (M, Ḳ:) pl. of the former, masc., (Ṣ, M, Mṣb, Ḳ,) and fem., (M, Ḳ,) قِصَارٌ, (Ṣ, M, &c.,) and pl. masc. [applied to rational beings,] قُصَرَآءُ, (M, Ḳ,) and pl. fem. قِصَارَةٌ; (Ḳ;) ة being added by the Arabs to any pl. of the measure فِعَالٌ, as in جِمَالَةٌ and حِبَالَةٌ and ذِكَارَةٌ and حِجَارَةٌ; (Fr;) or قِصَارَةٌ is syn. with قَصِيرَةٌ, and is extr. (Sgh, Ḳ.) — قَصِيرَةٌ مِنْ طَوِيلَةٍ [lit. *A short* thing *from a tall* thing; meaning,] *a date from a palm-tree:* a proverb; alluding to the abridgment of speech or language. (Ḳ.) — هُوَ قَصِيرُ اليَدِ, [and البَاعِ,] ‡ *He has little*, or *no, power:* or *is niggardly:*] and تهُمْ أَيْدٍ قِصَارٌ [*they have little*, or *no, power:* or *are niggardly*]. (TA.) — قَصِيرُ الهِمَّةِ [*Having little ambition*]. (O in art. بجل.) — إِنَّهُ لَقَصِيرُ العِلْمِ ‡ [*Verily he has little knowledge*]. (M.) — قَصِيرُ النَّسَبِ [*Having a short pedigree;*] *whose father is well known, so that when the son mentions him it is sufficient for him, without his extending his lineage to his grandfather.* (Ḳ.) [See also a verse below, in this paragraph.] — حَدِيثٌ قَصِيرٌ, and ✝ مُقْتَصَرٌ, *A* [*concise*, or] *comprehensive, and profitable, story*, or *narration.* (TA.) ═ [*I. q.* ✝ مَقْصُورٌ and ✝ مَقْصُورَةٌ, *Shortened; contracted:* and *confined; restricted; limited;* &c.] — اِمْرَأَةٌ قَصِيرَةُ الخُطَى, and ✝ مَقْصُورَةُ الخَطْوِ, [*A woman whose steps are shortened*, or *contracted;*] likened to one who is shackled, whose steps are shortened, or contracted, by the shackles. (Fr.) — فَرَسٌ قَصِيرٌ *A mare that is brought near* [*to the tent or dwelling*], *and treated generously, and not left to seek for pasture, because she is precious:* (Ṣ, Ḳ:) and *a mare that is kept confined.* (TA.) — قَصِيرَةٌ, [which is extr., for by rule it should be without ة,] and ✝ قَصُورَةٌ, (Az, Ṣ, M, Ḳ,) and ✝ مَقْصُورَةٌ, (Ḳ,) A woman *confined in the house*, or *tent, not suffered to go forth:* (Ṣ, M, Ḳ:) a woman *kept behind*, or *within, the curtain:* (TA, in explanation of the last of these three epithets:) a girl *kept with care, that does not go out:* (Az:) the pl. of قصورة is قَصَائِرُ: [and so, app., of قصيرة:] when you mean short in stature, you say قَصِيرَةٌ [only], and the pl. is قِصَارٌ. (TA.) Kutheiyir says

وَأَنْتِ الَّتِى حَبَّبْتِ كُلَّ قَصِيرَةٍ
إِلَىَّ وَمَا تَدْرِى بِذَاكَ القَصَائِرُ
عَنَيْتُ قَصِيرَاتِ الحِجَالِ وَلَمْ أُرِدْ
قِصَارَ الخُطَى شَرُّ النِّسَآءِ البَحَاتِرُ

(Ṣ, M) or, as Fr relates it, كُلَّ قَصُورَةٍ (Ṣ) [*And thou art the person who hath made every female confined within the house to be an object of love to me, while the females confined within the house know not that: I mean those confined within the curtained canopies: I do not mean the short in step: the worst of women are the short and compressed*]. And a poet says

وَأَهْوَى مِنَ النِّسْوَانِ كُلَّ قَصِيرَةٍ
لَهَا نَسَبٌ فِى الصَّالِحِينَ قَصِيرُ

[*And I love, of women, every one that is confined within the house, that has a short pedigree, among the good*]; i. e., every ✝ مَقْصُورَة, of whom it suffices to mention her descent from her father, because of his being well known. (M.) Hence, in the Ḳur, [lv. 72,] حُورٌ مَقْصُورَاتٌ فِى الخِيَامِ [*Damsels having eyes whereof the white is intensely white and the black intensely black*,] *confined in the pavilions*, (Az, Mṣb,) which are of pearls, for their husbands; (Az;) *concealed by curtains:* (Az, Bḍ:) or *confined to their husbands, and not raising their eyes to others:* (Fr:) or *having their eyes restricted to their husbands.* (Bḍ.) And ✝ نَاقَةٌ مَقْصُورَةٌ, (TA,) or مَقْصُورَةٌ عَلَى العِيَالِ, (Mṣb,) *A she-camel retained* [*restrictively*] *for the household, that they* [*alone*] *may drink her milk.* (Mṣb, TA.*) — See also قَصْرَةٌ.

قُصَارَةٌ: see مَقْصُورَةٌ.

قِصَارَةٌ The *art of* [*beating and*] *washing* (Mgh) *and whitening* (M, Mṣb) *clothes.* (M, Mgh, Mṣb.)

قَصُورَةٌ: see مَقْصُورَةٌ: and قَصِيرٌ.

قُصَّرٌ: see قُصَارَاكَ. — قُصَارَى.

قُصَيْرَى: see قَصْرٌ. — قُصَيْرَاكَ. ═ See also قُصْرَى.

قَصَّارٌ *One who beats* (Ṣ) *and washes* (Mgh) *and whitens* (M, Mṣb, Ḳ) *clothes;* (Ṣ, M, &c.;) as also ✝ مُقَصِّرٌ. (M, Ḳ.)

قَاصِرٌ: see قَصِيرٌ, first signification. ═ اِمْرَأَةٌ قَاصِرَةُ الطَّرْفِ *A woman restraining her eyes from looking at any but her husband.* (Ṣ, Ḳ.) — ظِلٌّ قَاصِرٌ ‡ *Contracting shade.* (TA.)

قَوْصَرَّةٌ, and (sometimes, Ṣ,) قَوْصَرَةٌ, without teshdeed, *A receptacle for dates*, or *for dried dates*, (Ṣ, M, Mgh, Mṣb, Ḳ,) *in which they are stored, made of mats*, (Ṣ,) *of reeds:* (M, Mgh, Mṣb, Ḳ:) in common conventional language only so called as long as it contains dates: otherwise it is called زَبِيلٌ: (Mgh:) thought by IDrd to be not Arabic; (M;) and he doubts respecting the authenticity of a verse in which it is mentioned, ascribed to 'Alee: (TA:) pl. قَوَاصِرُ: (Ḳ, art. كنز; &c.:) the dim. is قُوَيْصِرَةٌ and قُوَيْصِرَةٌ. (TA.) — ‡ *A woman*, or *wife;* (IAạr, Ḳ;) as also قَارُورَةٌ [q. v.]. (IAạr, TA.)

أَقْصَرُ *More*, and *most, short:* fem. قُصْرَى: (Mgh:) the pl. of أَقْصَرُ is أَقَاصِرُ. (Ṣ, Ḳ.)

تِقْصَارٌ (Ṣ, M, Ḳ) and تِقْصَارَةٌ (Ṣ, Ḳ) *A necklace*, or *collar*, or *the like*, syn. قِلَادَةٌ, (Ṣ, M, Ḳ,) *resembling a* مِخْنَقَة: (Ṣ:) so called because it cleaves to the قَصَرَة [or base] of the neck: (M:) or *a* مِخْنَقَة *proportioned to the* قَصَرَة [or *base of the neck*]: (A, TA:) pl. تَقَاصِيرُ. (Ṣ, Ḳ.)

رَضِىَ بِمَقْصَرٍ مِنَ الأَمْرِ, and ✝ بِمُقْصَرٍ مِنْهُ, *He was content with less than he was seeking, of the thing.* (TA.) And رَضِىَ بِمَقْصِرٍ مِمَّا كَانَ يُحَاوِلُ, with kesr to the ص, (Ṣ,) or بِمَقْصَرٍ مِنْهُ, (as in a copy of the M,) *He was content with less than he was seeking.* (Ṣ, M.) And رَضِيتُ مِنْ فُلَانٍ بِمَقْصَرٍ, and ✝ بِمُقْصَرٍ, *I was content with an inferior thing from such a one.* (M.) ═ See also قَصْرٌ.

مُقْصَرٌ: see مَقْصَرٌ: ═ and قَصْرٌ.

جَآءَ فُلَانٌ مُقْصِرًا *Such a one came when the*

afternoon, or *evening*, *was almost drawing near to night*. (TA.)

قَصْرٌ: see مَقْصَرَةٌ.

مِقْصَرَةٌ (M, K) and ▼قَصَرَةٌ (M, TA) The *wooden implement of the* قَصَّار, (M, K,) *with which he beats clothes:* (M:) and the ▼ latter, *a piece of wood*, (M, K,) *of any kind;* or *of the jujube-tree*, specially. (TA.)

مُقَصِّرٌ act. part. n. of 2, q. v. and see قَصَّارٌ. — [*Deficient in liberality* or *bounty:*] one *who makes a gift scanty*, or *mean*. (TA.) A poet says

فَقُلْتُ لَهُ قَدْ كُنْتَ فِيهَا مُقَصِّرَا

[*And I said to him Thou hast been deficient in liberality with respect to them;* app. meaning she-camels or the like;] i. e., thou hast not given of them nor given to drink from them [of their milk]. (M.)

مَقْصُورٌ and مَقْصُورَةٌ: see قَصِيرٌ, in five places. — See also قُصَرَةٌ. — مَقْصُورَةٌ *An ample* or *a spacious* [*house* or *mansion such as is called a*] دار, *which is defended by walls:* (M,* K,* TA:) or it is *less than a* دار; (M, K;) as also ▼قُصَارَةٌ; *and is not entered by any but the owner:* (K:) such a part of a house is called the مقصورة of a دار, and the قصارة thereof: (Useyd, TA:) *any apartment* (نَاحِيَة), *by itself, of a* دار, *when the latter is ample*, or *spacious, and defended by walls:* (Lth, TA:) *a* [*chamber such as is called a*] حُجْرَة, of a house: (Mgh, Msb:) pl. مَقَاصِيرُ and مَقَاصِرُ. See an ex. voce مُصْمَتٌ. (Lth, TA.) And المَقْصُورَةُ, (Lth,) and مَقْصُورَةُ مَسْجِدٍ, (Mgh, Msb,) and مَقْصُورَةُ جَامِعٍ, (S,) *The part which is the station of the Imám* [or *Khaleefeh*] *in a mosque:* (Lth, Mgh:) so called because confined [by a railing or screen]: (S:) or, accord. to some, مقصورة, thus applied, is changed from its original form, which is قَاصِرَةٌ, an act. part. n.: (Msb:) [and, as used in the present day, *that part of a mosque which is the principal place of prayer, when it is partitioned off from the rest of the building:* and *the railing*, or *screen, which surrounds the oblong monument of stone or brick or wood over a grave in a mosque; sometimes enclosing a kind of baldachin over the monument*. مَقْصُورَةٌ also signifies The *chancel* of a church: see مَذْبَح.] And مَقْصُورَةٌ and ▼قَصُورَةٌ *A* حَجَلَة [or *kind of curtained canopy* or *baldachin, such as is prepared for a bride*]. (Lh, M, K.) And the former word, *A piece of ground which none but the owner thereof is allowed to tread*. (TA.)

مَقْصُورٌ: see مَقْصُورَةٌ.

قَصِيرٌ: see حَدِيثٌ مُقْتَصَرٌ.

قصطس

قُسْطَاسٌ and قُصْطَاسٌ dial. forms of قِسْطَاسٌ and قُسْطَاسٌ. [q. v.] (K.)

قصع]
قصف
قصل
قصم
قصو
See Supplement.]

قض

1. قَضَّ, (S, M, A, &c.,) aor. يَقُضُّ, (S, M, Msb,) inf. n. قَضٌّ, (M, Msb,) *He bored*, or *perforated*, a pearl, (S, M, A, K,) or a piece of wood. (Msb.) قَضَّ دُرَّةً is also used as signifying قَضَّ عَنْهَا صَدَفَهَا فَٱسْتَخْرَجَهَا [app. meaning *He broke through the shell of the pearl so as to disclose it, and extracted it*.] (TA.) — Also, (M, A, K,) aor. and inf. n. as above, (M,) *He broke* a thing: (M:) or *he broke* a stone *with the* مِقَضّ, q. v.: (A:) or *he broke, brayed, crushed*, or *broke in pieces by beating*, a thing; syn. دَقَّ; (K;) as also ▼قَضْقَضَ: (TA:) which latter also signifies *he broke* a thing *in pieces* [*in any manner*]. (M, TA.) You say also, قَضَّ الحَائِطَ, (A,) or الجِدَارَ, (TA,) meaning *He threw down, pulled down, pulled to pieces, demolished*, or *destroyed, with violence, the wall*. (A, TA.) And الأَسَدُ يُقَضْقِضُ▼ فَرِيسَتَهُ (S, A) *The lion breaks the limbs and bones of his prey*. (A.) And قَضْقَضْتُ▼ جَنْبَهُ مِنْ صُلْبِهِ *I severed his side from his back-bone*. (Sh.) — [Hence,] قَضَّ عَلَيْهِمُ الخَيْلَ, (S, M, A [in the first and last قَضَضْنَا],) aor. as above, (M, A,) and so the inf. n., (M,) ‡ *He sent*, or *sent forth*, (M, TA,) or *impelled*, (TA,) [or *dispersed*, (see 7,)] *the horses*, or *horsemen, against them*, or *upon them*. (M, TA.) — قَضَّ الوَتِدَ, (JK, O, K,) aor. and inf. n. as above, (TA,) *He pulled out* (قَلَعَ, in some copies of the K قَطَعَ,) *the wooden pin* or *peg* or *stake*. (JK, O, K, TA.) — قَضَّ السَّوِيقَ, (Zj, K,) aor. and inf. n. as above, (Zj,) ‡ *He put into the* سويق [i. e. *meal of parched barley, or gruel made thereof*,] *something dry*, or *hard, such as sugar, or* قند [i. e. *sugar-candy*]; (Zj, K;) as also ▼أَقَضَّهُ: (A, Sgh, K:) and ▼قَضْقَضَ signifies ‡*he put much sugar into his* سويق. (IAar.) — قَضِضْتُ الطَّعَامَ, (TA,) and قَضِضْتُ مِنْهُ, (S, M, K,) [aor. أَقَضُّ,] inf. n. قَضَضٌ, (M, TA,) *I found pebbles*, (S, M, K,) or *dust*, (M, K,) *between my teeth in eating the food*. (S, M, K.) — قَضَّ الطَّعَامُ, aor. يَقَضُّ, (S, A, K) inf. n. قَضَضٌ, (A, TA,) *The food had in it pebbles*, (S,* A,* K,* TA,) or *dust*, (K,* TA,) *which got between the teeth of the eater:* (S,* K,* TA:) from قَضَضٌ [q. v.]: (S:) the verb is like عَلِمَ, in this sense as well as in that next preceding; intrans. as well as trans.: (TA:) and ▼أَقَضَّ signifies [in like manner] *it* (food) *had in it pebbles and dust*. (TA.) And قَضَّ اللَّحْمُ, (IAar, M,) second pers. قَضِضْتَ, [aor. يَقَضُّ,] inf. n. قَضَضٌ, (M,) *The flesh-meat had in it* قَضَض [q. v.], *which got between the teeth of its eater, like small pebbles:* (IAar:) or *fell upon pebbles*, or *dust, which one consequently found in the eating of it*. (M.) And قَضَّتِ البَضْعَةُ بِالتُّرَابِ *The piece of flesh-meat had some dust upon it;* as also ▼أَقَضَّتْ. (M, K.) An Arab of the desert, describing the effect of rains, said, لَوْ أَلْقَيْتَ بَضْعَةً مَا قَضَّتْ, i. e. [*If thou wert to throw down a piece of flesh-meat*,] *it would not become dusty;* meaning, by reason of the abundance of the herbage. (M.) You say also, قَضَّ المَكَانُ, aor. يَقَضُّ, inf. n. قَضَضٌ, *The place had in it*, or *upon it*, قَضَض [or *small pebbles*, or *dust*]; as also ▼أَقَضَّ; (M, K;) and ▼اِسْتَقَضَّ. (K.) And قَضَّ الفِرَاشُ, aor. and inf. n. as in the next preceding instance, *The bed became overspread with dust*. (M.) And أَقَضَّ▼ عَلَيْهِ المَضْجَعُ (S, M, A, K*) *The bed*, or *place where he lay upon his side, was*, or *became, rough to him, and dusty:* (S, K:*) or *had* قَضَض, or *small pebbles, upon it:* (TA:) or *was*, or *became, uneasy to him;* as also قَضَّ عليه: (M, TA:) or both signify *he did not sleep:* or *his sleep was uneasy*. (TA.) And [hence] أَقَضَّ▼ عَلَيْهِ الهَمُّ †[*Grief*, or *anxiety, disquieted him*]. (A, TA.)

4: see 1, in six places; from قَضَّ السَّوِيقَ to the end of the paragraph. — اقضّ اللّٰهُ عَلَيْهِ المَضْجَعَ *God rendered the bed*, or *the place where he lay upon his side, rough to him, and dusty:* thus the verb is trans. as well as intrans. (S, K.*) And اقضّ الشَّىْءَ *He left the thing* [*consisting of*, or *overspread with*,] *small pebbles*. (K,* TA.)

5. تَقَضَّضَ and تَقَضَّى: see 7.

7. انقضّ *It* (a thing) *broke*, or *became broken*. (Msb.) Said of a wall, it signifies the same: (T, Msb, TA:) or *it became thrown down, pulled down, pulled to pieces, demolished*, or *destroyed, with violence:* (A:) or *it fell down:* (S:) or *it cracked, without falling down;* (M, K;) as also اِنْقَاضَّ [from نَقَضَ]; inf. n. [of the former] اِنْقِضَاضٌ; (K;) [and اِنْقَاضَ, inf. n. اِنْقِيَاضٌ;] but if it fall, you say, تَقَيَّضَ, inf. n. تَقَيُّضٌ: so says AZ: (TA:) A'Obeyd and others reckon it a biliteral-radical word, belonging to this art.; (M;) or AZ reckons it as such; (TA;) but Aboo-'Alee makes it a triliteral-radical, [like its syn. اِنْقَاضَّ,] from نَقَضَ, holding its measure to be اِفْعَلَّ. (M, TA.) — *It became cut in pieces*. (TA.) — [And hence,] انقضّت أَوْصَالُهُ †*His connections became sundered*, or *separated*. (TA.) [See also انفضّ.] — [And from انقضّ as explained above on the authority of the S, or of the A, is derived the phrase] انقضّ الطَّائِرُ (S, M, A, &c.) ‡*The bird dropped down* (S, M, Mgh, Msb, K) *swiftly from the air*, (Mgh,) *in its flight*, (S, Msb,) *to alight* (M, K, TA) *upon a thing;* (TA;) [i. e. *pounced down, darted down*, or *made a stoop;*] as also ▼تَقَضَّضَ and ▼تَقَضَّى, (M, K,) the latter of which is formed by permutation; (M;) or only the latter of these two is used; (S;) or the latter of them is the more chaste;

(TA;) for the three ḍáds are found difficult of pronunciation, and therefore one of them is changed into yé, like as is the case in تَظَنَّى [for تَظَنَّنَ], from الظَّنُّ, (Ṣ, TA,) and تَمَطَّى for تَمَطَّطَ. (TA.) You say, انقضّ البَازِى عَلَى الصَّيْدِ *The hawk* [*made a stoop,* or] *flew down swiftly upon the prey,* or *quarry.* (TA.) — Hence, (Ṣ,) انقضّ said of a star, or an asterism, (Ṣ, A,) ‡[*It darted down:* or] *it dropped down.* (TA.) — Hence also, (TA,) انقضّت عَلَيْهِمُ الخَيْلُ ‡*The horses,* or *horsemen, rushed,* or *went swiftly, upon them,* or *against them:* (Ṣ,* TA:) or *dispersed themselves,* or *became dispersed, against them,* or *upon them.* (M, Ḳ.)

8. اقتضّها ‡*He devirginated her;* (Ṣ, M, A, Mgh, Mṣb, Ḳ;) namely a girl, (Ṣ, A, Mgh,) or a woman; (M;) or either, i. e. before and after puberty; whereas ابتكرها and ابتسرها and اختضرها are only used as meaning before puberty: (Mṣb:) and افتضّها, with ف, signifies the same as اقتضّها. (TA.) — [Hence,] اقتضّ الإِدَاوَةَ †*He opened the head* [or *mouth*] *of the* اداوة [or *water-skin*]. (TA.)

10: see 1, near the end. — استقضّ مَضْجَعَهُ *He found his bed,* or *the place where he lay upon his side, to be rough.* (Ṣ, Ḳ.) — [And hence,] استقضّ الهَمَّ †[*He found grief,* or *anxiety, to be disquieting to him*]. (A, TA.)

R. Q. 1. قَضْقَضَ: see 1, first half, in four places: and see قَضْقَضَةٌ, below.

R. Q. 2. تَقَضْقَضَ *It broke,* or *became broken, into pieces:* (M:) *it separated,* or *dispersed;* or *became separated,* or *dispersed;* (Ḳ, TA;) said of a company of men, in a trad. (TA.)

قَضٌّ A place *in which are* قَضَض, (M, Ḳ,) meaning *small pebbles,* or *dust;* (M;) as also ▾قَضِضٌ. (M, Ḳ.) And أَرْضٌ قَضَّةٌ, (M,) or ▾قِضَّةٌ, [alone, as though a subst.], (Ḳ,) and ▾قَضَّةٌ, (Ṣ, Ḳ,) *Land in which are pebbles:* (Ṣ, M, Ḳ:) and *land abounding with stones:* (M:) or *low,* or *depressed, land, the ground of which is sand, and by the side of which is plain,* or *hard, and elevated land:* (Lth in explanation of the last of these words, and Ḳ:) pl. of the last, قِضَض. (Lth.) Also, Food *in which are pebbles and dust:* (TA:) and flesh-meat *that has fallen upon pebbles,* or *dust,* (M,) or *upon stones,* or *pebbles,* (TA,) *which one consequently finds in eating it:* (M, TA:) and anything *having dust in it,* or *upon it;* as food, or a garment, &c.: (M, TA:) and [in like manner] ▾قَضِضٌ, (Ṣ,) or ▾قَضَضٌ, (Ḳ,) but when applied to a place, the author of the Ḳ writes it قَضَضٌ, (TA,) food *containing pebbles,* (Ṣ, Ḳ,) or *dust,* (Ḳ,) *getting between the teeth of the eater.* (Ṣ, Ḳ.) — See also قَضَضٌ, in two places.

قِضَّةٌ: see قَضٌّ, in four places. — Also, of a star, or an asterism, ‡i. q. نَوْءٌ [here signifying The *dawn-setting* thereof; for it is] from انقضّ said of a star, or asterism. (TA.) So in the saying أَتَيْنَا عِنْدَ قِضَّةِ النَّجْمِ (TA) ‡[*We came at the dawn-setting of the asterism,* meaning *the Pleiades*]. (A,* TA.) And مُطِرْنَا بِقِضَّةِ الأَسَدِ ‡[*We were rained upon,* or *we had rain at,* lit. *by means of, the dawn-setting of the Lion*]. (A, TA.) — See also قَضَضٌ, in three places. — And see قَضٌّ.

قِضَّةٌ, (M, Ḳ,) or ▾قُضَّةٌ, (A,) ‡[*Devirgination*]; a subst. from اِقْتَضَّ in the former of the two senses assigned to it above. (M, Ḳ.) You say, كَانَ ذٰلِكَ عِنْدَ قِضَّتِهَا ▾ لَيْلَةَ عُرْسِهَا ‡[*That was on the occasion of her devirgination, on the night of her being conducted to her husband*]. (A, TA.) — Also the former, (Ṣ, M, Mṣb,) or ▾latter, (A, Mgh,) or both, (Ḳ,) ‡The *virginity,* or *maidenhead,* (Ṣ, M, Mgh, Mṣb, Ḳ,) of a girl, (Ṣ, Mgh, Ḳ,) or of a woman, (M,) or of both. (Mṣb.) You say, أَخَذَ قِضَّتَهَا, (Lḥ, M,) and ▾ذَهَبَ بِقُضَّتِهَا, (A, Mgh,) ‡*He took her virginity.* (Lḥ, M, Mgh.) — See also قَضَضٌ. — And see قَضٌّ.

قَضَضٌ *A thing broken, brayed, crushed,* or *broken in pieces by beating:* (TA:) *pebbles broken in pieces and crushed:* (TA:) or, as also ▾قِضَّةٌ, *pebbles broken into small pieces:* (Ḳ:) or *small pebbles broken in pieces:* (A:) or, accord. to some, the former is pl. [or rather a quasi-pl. n.] of the latter: (TA:) or both signify *pebbles,* and *dust:* (TA:) or the former signifies *small pebbles;* (Ṣ, M;) as also ▾قَضَّةٌ, (Ṣ, Ḳ,) and ▾قِضَّةٌ, (Ḳ,) and ▾قَضِيضٌ, accord. to IAạr, as is said by IAth and Ṣgh and the author of the L, not ▾قَضٌّ, as is said in the Ḳ, for this signifies *large pebbles,* accord. to IAạr, as is said by the three authors mentioned above as citing him, and the author of the Ḳ has erred in assigning this last meaning to ▾قَضِيض: (TA:) or ▾قَضٌّ signifies *pebbles;* and ▾قَضِيضٌ is a pl. [or rather a quasi-pl. n.] thereof: (AHeyth, L:) and قَضَضٌ also signifies *dust that overspreads a bed.* (M, Ḳ.) You say, إِتَّقِ القَضَضَ فِى طَعَامِكَ, and ▾القِضَّةَ, *Beware thou of the pebbles and dust in thy food.* (TA.) — See also قَضٌّ.

قَضِضٌ: see قَضٌّ, in two places.

قَضِيضٌ: see قَضَضٌ, in three places. — Also, ‡*Small pieces of food;* as being likened to small pebbles. (Kt.)

قَضْقَضَةٌ The *sound of the breaking of bones.* (Ṣ.) — [See also R. Q. 1., of which it is the inf. n.]

مِقَضٌّ *An instrument with which stones are broken,* (JK, A, TA,) *resembling a* قِدُوم, q. v. (JK.)

قضا

1. قَضِئَ السِّقَآءُ, (Ḳ,) or قَضِئَتِ القِرْبَةُ, aor. ـَ, inf. n. قَضًا, (AZ, Ṣ, O, Ḳ,) *The water-skin became rotten, and fell in pieces,* (AZ, Ṣ, O, Ḳ, TA,) as is the case when it has been folded while damp. (TA.) You say ▾سِقَآءٌ قَضِئٌ (TA) and ▾قِرْبَةٌ قَضِئَةٌ. (AZ, Ṣ, O.) — And قَضِئَ said of a garment, (Ṣ, O, TA,) or of a rope, (Ḳ, TA,) *It became old and worn out, and dissundered,* (Ḳ, TA,) *and rotten,* (Ṣ,* O,* TA,) when said of a garment, (Ṣ, O,) *from being long moist and folded:* (Ṣ, O, TA:) or, said of a rope, *it broke in pieces in consequence of its having been long buried in the earth.* (Ḳ, TA.) — And قَضِئَتِ العَيْنُ, (Ḳ, TA,) aor. and inf. n. as above, (TA,) *The eye became red, and flaccid in its inner angle, and in an unsound,* or *a corrupt, state,* (Ḳ, TA,) *ulcerated,* or *sore.* (TA.) You say ▾عَيْنٌ قَضِئَةٌ. (TA.) And فِى عَيْنِهِ ▾قَضْأَةٌ (Ṣ, O, TA) meaning *In his eye is unsoundness,* or *corruptness* [&c.]. (Ṣ, O.) — And قَضِئَ حَسَبُهُ, inf. n. قَضًا (Ḳ, TA) and قَضَآءَةٌ or قَضَاءَةٌ, (accord. to different copies of the Ḳ,) in the L the latter of these, and قُضُوْءٌ also, (TA,) *His* حَسَب [or *grounds of pretension to respect* or *honour*] *were unsound,* (Ḳ, TA,) and *faulty.* (TA.) — قَضِئَ, (El-Umawee, Ṣ, O, Ḳ,) aor. ـَ, inf. n. قَضْءٌ, (El-Umawee, Ṣ, O, [and the same is indicated in the Ḳ,]) *He ate* (El-Umawee, Ṣ, O, Ḳ) a thing; said of a man. (El-Umawee, Ṣ, O.)

4. اقضأهُ *He gave him to eat;* (Ṣ, O, Ḳ;) namely, a man: (Ṣ, O:) some say that it is with ف: (TA in this art.:) but Sh says that it is with ق, after mentioning افضأه as transmitted from A'Obeyd from Aṣ (TA in art. فضا.)

5. تَقَضَّؤُوا مِنْهُ أَنْ يُزَوِّجُوهُ *They accounted his grounds of pretension to respect* or *honour* [*too*] *low* [*for them to marry him*], or [*too*] *mean,* (Ibn-Buzurj, Ḳ, TA,) and [*too*] *faulty.* (Ibn-Buzurj, TA.) — See also تَقَضَّى.

قَضِئٌ part. n. of قَضِئَ; and its fem, with ة: see 1, in three places.

قُضْأَةٌ: see the following paragraph.

قَضْأَةٌ: see 1. — One says also, مَا عَلَيْكَ فِى هٰذَا الأَمْرِ قَضْأَةٌ i. e. [*There is not*] *any disgrace* [*to be imputed to thee in,* or *in respect of, this affair*]. (Ṣ, O.) And فِى حَسَبِهِ قَضْأَةٌ (Ṣ, O, Ḳ) and ▾قُضْأَةٌ (Ḳ) [*In his grounds of pretension to respect* or *honour is*] *faultiness,* (Ṣ, O, Ḳ,) and *unsoundness.* (Ḳ.) And نَكَحَ فِى قَضْأَةٍ (Ṣ, O, TA) *He married in a disparaging manner.* (TA.)

قضب

1. قَضَبَهُ, (Ṣ, M, A, &c.,) aor. ـِ, (M, Mgh, Mṣb, Ḳ,) inf. n. قَضْبٌ, (M, Mgh, O, Mṣb,) *He cut it,* or *cut it off;* (Ṣ, M, A, Mgh, O, Mṣb, Ḳ;) as also ▾اقتضبهُ; (M, Mṣb, Ḳ;) and ▾قَضَّبَهُ; (M, Ḳ;) [or this last is used in an intensive sense, or in relation to a number of objects:] you say, قَضَبَ الغُصْنَ [*He cut off the branch*]; and اقتضب ▾غُصْنًا مِنْ شَجَرَةٍ [*He cut off a branch from a tree*]; and قَضَّبَ ▾فُضُولَ أَغْصَانِ الشَّجَرِ [*He cut off the redundant portions of the branches of the trees*], inf. n. تَقْضِيبٌ. (A.) — See also 8, in

two places. — And قَضَبَهُ, (Ṣ, O, Ḳ, JM,) aor. in this case ـِ, (JM,) inf. n. قَضْبٌ, (Ṣ, TA,) *He struck him*, or *beat him*, (i. e. a man, Ḳ,) *with a* قضيب, (Ṣ, O, Ḳ, JM,) i. e. a *rod*, or *stick*, or *the like*. (TA.)

2: see the preceding paragraph, in two places. — [Hence,] قضّب الكَرْمَ, (Ṣ, M,) inf. n. تَقْضِيبٌ, (Ṣ,) *He cut* (Ṣ, M) *the branches*, (Ṣ,) or *some of the branches*, (M,) *of the grape-vine*, [i. e. *he pruned it*,] *in the days of the* رَبِيع [or *spring*]. (Ṣ, M.) — And قَضَّبت الشَّمْسُ, (M, O, Ḳ,) inf. n. as above; (O, Ḳ;) *The sun extended its rays*, or *beams*, (M, O, Ḳ,) *like* قُضْبَان [or *rods*]; (M;) as also ▼تقضّبت: (M, O, Ḳ:) used by a rájiz in describing the sun when it had risen appearing like a shield, without rays, or beams. (IAạr, M.)

4. اقضبت الأَرْضُ (M, Ḳ,* TA) *The land produced*, (M, TA,) or *produced abundantly*, (Ḳ, [but SM states that he had not found it thus expl. in any lexicon except the Ḳ,]) *the plant called* قَضْب *which is eaten when freshly cut*. (M, Ḳ, TA.)

5: see 7: — and see also 2.

7. انقضب *It was*, or *became*, *cut*, or *cut off*; (Ṣ, M, O, Mṣb, Ḳ;) and so ▼تقضّب [but app. in an intensive sense or said of a number of things]. (M, Ḳ.) — And [hence] ‡*He became cut off*, or *separated*, *from his companions*. (A.) — And, said of a star, ‡*It darted down* (TA) from its place. (Ṣ, A, O.) Dhu-r-Rummeh says, (S, A, O,) describing a wild bull [i. e. a bovine antelope], (O,)

* كَأَنَّهُ كَوْكَبٌ فِى إِثْرِ عِفْرِيَةٍ *
* مُسَوَّمٌ فِى سَوَادِ اللَّيْلِ مُنْقَضِبُ *

[*As though he were a star launched forth in the darkness of night, darting down after an evil demon*]. (Ṣ, A, O.)

8: see 1, in two places. You say, اِقْتَضَبْتُهُ, meaning *I cut it off* from the thing. (Ṣ, O.) — And [hence] one says, كَانَ يُحَدِّثُنَا فُلَانٌ فَجَآءَ زَيْدٌ فَاقْتَضَبَ حَدِيثَهُ, meaning اِقْتَطَعَهُ and اِنْتَزَعَهُ [i. e. *Such a one was talking to us, and Zeyd came, and broke off his talk, and turned it to what was wholly different in subject*, or *to what had but little connection with the subject of the former discourse*: an ex. of a common conventional usage of اقتضب, mentioned in rhetorical treatises &c.; as when a poet breaks off his نَسِيب to enter upon the main subject of his ode]. (A.) — And اقتضب ‡*He extemporized*, or *uttered without having prepared it*, (Ṣ, M, A, O,) speech, (Ṣ, A, O,) or a narrative, and poetry, or verses. (M.) — And ‡*He rode* (Ṣ, A, Ḳ) a beast, (Ṣ,) or a she-camel, (A,) *before it*, or *she*, *was trained*, or *broken-in*; (Ṣ, A, Ḳ;) and (Ṣ, Ḳ) so ▼قَضَبَ, (Ṣ, O, Ḳ,) aor. ـِ. (Ḳ.) And (TA) †*He took from the camels, and trained, one* in an untrained state; (M, Ḳ;) as also ▼قَضَبَ. (TA.) And †*He rode* a young camel *for a night, before it was trained*. (TA.) — And اقتضبهُ †*He tasked him to do a deed*, or *work*, *before he was able to do it well*. (M.) — And ‡*He slaughtered him*, namely, a camel, *in a state of freedom from disease and in a fat and youthful condition*. (A.)

قَضْبٌ *Such as are cut, and eaten in their fresh state, of plants*, (M, Mṣb, Ḳ,) *of any kind*; as is said in the Bári'; (Mṣb;) a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is ▼قَضْبَةٌ: (Ḳ:) or it signifies, (Ṣ, O, Mṣb,) or signifies also, (Ḳ,) [*a species of trefoil*, or *clover*; i. e.] i. q. رَطْبَةٌ, (Ṣ, O, Mṣb,) which is the same as فِصْفِصَة, (Mṣb,) or قَتٌّ, [which is also the same,] (Ḳ,) the name by which the people of Mekkeh call قَتّ, (Fr, TA,) and (Ḳ) called in Pers. (Ṣ, O) إِسْفِسْت, (Ṣ, Mgh, Ḳ,) or إِسْپِسْت; (O;) as also ▼قَضْبَةٌ; (Ṣ;) or this is the sing. [or rather n. un.] of قَضْبٌ, which signifies فَصَافِص [pl. of فِصْفِصَةٌ]; (M;) called قَضْبٌ because it is cut. (Mgh.) — And *Any tree of which the branches grow long and lank*: (Ḳ,* TA:) بَسْطَتْ in the Ḳ is a mistranscription for سَبِطَتْ. (TA.) — And *Certain trees from which bows are made*; (En-Naḍr, O, Ḳ;) *said to be of the kind called* نَبْع. (O.) AḤn says that قضب [accord. to the L and TA app. قَضْبٌ, but accord. to a copy of the M ▼قَضَبٌ, which I think a mistranscription,] is the name of *Certain trees of the plains*, or *soft tracts*, *growing among collections of* [*other*] *trees*; *having leaves like those of the pear-tree, except that they are thinner, and more soft; and as trees* [*in general*] *resembling pear-trees: the camels feed upon its leaves and the extremities of its branches; but when the camel has become satiated therewith, he forsakes it for a time, for it sets his teeth on edge, and irritates his chest, and occasions him cough*. (M, L, TA.) And ▼قَضْبَةٌ [as n. un. of قَضْبٌ] signifies *A tree from which arrows are made*: one says سَهْمٌ قَضْبٍ [*An arrow made from the species of tree called* قضب]; like as one says سَهْمُ نَبْعٍ &c. (ISh, TA. [See also قَضْبَةٌ below.]) — It is also a name applied to *Portions that one has cut from branches to make thereof arrows* or *bows*. (O, Ḳ.*) — See also قَضِيبٌ.

قَضَبٌ: see the next preceding paragraph.

قَضْبَةٌ: see قَضْبٌ, in three places. — Also i. q. قَضِيبٌ (Ḳ, TA) as meaning The *bow thus called*: (TA:) see the latter word: or *an arrow-shaft from a tree of the species called* نَبْع, *whereof* (مِنْهُ [for which the CḲ has فيه]) *an arrow* [*in the complete state*] *is made*: pl. قَضَبَاتٌ. (M, Ḳ. [In the TA, the pl. is said to be قَضْبَاتٌ, with fet-ḥ and sukoon; but this, as pl. of a subst. of the class of قَبْضَةٌ, is anomalous.])

قِضْبَةٌ *A portion of a herd of camels*; and *of a flock*, or *herd*, *of sheep* or *goats*. (O, Ḳ.) — And *Such as is slender, and light*, or *active*; as an epithet applied to a she-camel, and in like manner to a man. (O, Ḳ.*)

قَضِيبٌ, as an epithet applied to a branch, i. q. مَقْضُوبٌ [i. e. *Cut off*]. (M voce فَنَنٌ, and Mṣb.*) — And [as a subst., *A rod, stick, wand, branch, twig, switch, shoot*, or *stalk*;] *a* غُصْن [i. e. *branch from the stem* or *from another branch, of a tree*], (Ṣ, M, O, Mṣb, Ḳ,) [and particularly] *that is cut off*: (M, Mṣb:) pl. قُضْبَانٌ (Ṣ, M, O, Mṣb, Ḳ) and قِضْبَانٌ (M, O, Mṣb, Ḳ, but this is less approved, TA) and قُضُبٌ, and ▼قَضْبٌ is a quasi-pl. n. (M, TA.) [Hence] one says, مَلَكَ البُرْدَةَ وَالقَضِيبَ ‡[lit. *He became possessor of the burdeh and the rod*], meaning اُسْتُخْلِفَ [i. e. *he became a successor*]. (A.) — And *A bow made of a rod*, or *branch*, (AḤn, M, Ḳ) *in its complete state*: (AḤn, M:) or *one made of a rod*, or *branch*, *not split*: (M, Ḳ:) also called ▼قَضْبَةٌ. (TA.) — And †The *quill* of a feather. (TA voce بَطْنٌ.) — And ‡The *virga, nervus*, or *yard*, (AḤát, T, Ḳ, TA,) of a bull, (AḤát, TA,) or of a man, and of an animal other than man, (T, TA,) or of an ass, &c. (Ṣ,* TA.) — And †*A slender arrow*: pl. قُضُبٌ. (Aṣ, TA.) — And †*A slender sword*; contr. of صَفِيحَةٌ: pl. قَوَاضِبُ and قُضُبٌ: (IAth, TA:) or ‡*slender* as an epithet applied to a sword; (M, A, Ḳ;*) likened to the قَضِيب of the tree. (A.) — See also قَاضِبٌ. — Also ‡A she-camel *that has not been trained*, or *broken-in*: (Ṣ, Ḳ:) or *that has been ridden* (A, M) *before she has been trained*, (A,) or *before she has been rendered gentle*: (M:) or *that has not acquired expertness in being trained*: and applied also to the male. (M.)

قُضَابَةُ شَجَرٍ, (Ṣ, M,* A, O,) and كَرْمٍ, (A,) *What falls in consecutive portions, of the extremities of the branches of trees, when they are lopped*, or *pruned*, (Ṣ, M,* A,* O,) and *of a grape-vine*: (A:) or you say قُضَابَةُ شَىْءٍ, meaning *what is* [or *are*] *cut off, of a thing*. (M, Ḳ.)

قَضَّابٌ: see قَاضِبٌ. — Also One *whose habitual work* or *occupation is that of cutting* [app. in a general sense]. (Ḥam p. 490.)

قُضَّابٌ *A certain plant*. (Kr, M.)

قَضَّابَةٌ: see قَاضِبٌ. — One says also, مَا فِى فَمِى قَضَّابَةٌ *There is not in my mouth a tooth that will cut a thing so as to separate one half of it from the other half*. (TA.) — And رَجُلٌ قَضَّابَةٌ ‡*A man who often exercises the faculty of deciding affairs*; (قَطَّاعٌ لِلْأُمُورِ; Ṣ, M, A, Ḳ;) *possessing ability to execute*, or *perform, them*. (Ṣ, A.)

قَاضِبٌ and ▼قَضِيبٌ (Ṣ, M, Mṣb, Ḳ) and ▼قَضَّابٌ and ▼قَضَّابَةٌ and ▼مِقْضَبٌ, (M, Ḳ,) as epithets applied to a sword, *Very sharp*, or *sharply-cutting*: (Ṣ, M, Mṣb, Ḳ:) or the first signifies [simply] *cutting*, or *sharp*: (O:) [and the last but one is doubly intensive, signifying *very sharply-cutting*:] the pl. (of the first, O) is قَوَاضِبُ (Ṣ, O) and [of the second] قُضُبٌ. (Ṣ.)

مِقْضَبٌ and ↑ مِقْضَابٌ i. q. مِنْجَلٌ [as meaning *A reaping-hook* and also *a pruning-hook*]. (O, K.) — For the former, see also قَاضِبٌ.

مَقْضَبَةٌ *A place in which grows* [*the species of trefoil*, or *clover, called*] قَضْب, (T, S, M,* O,* K,*) i. e. (S, K) رَطْبَة, which is called in Pers. (S) إِسْفِسْت: (S, K; and the like is said in the M:) pl. مَقَاضِبُ, and by poetic license مَقَاضِيبُ. (O.) And *A place in which grow the trees called* قَضْب *from which bows are made.* (K.)

مِقْضَابٌ One *whose craft*, or *occupation, is that of cutting* [app. *herbage &c.*]. (Ham p. 490.) — See also مِقْضَبٌ. = And *Land that produces* (M, K) *abundantly* (K) *the herbage called* قَضْب *which is eaten when freshly cut*, (M,* K, TA,) i. e. [*the species of trefoil*, or *clover, called*] فِصْفِصَة. (TA.)

مَقْضُوبٌ [pass. part. n. of 1, q. v.; and see قَضِيبٌ].

المُقْتَضَبُ *A certain metre of verse*, (M, O,) *the thirteenth*, (O,) *consisting of* فَاعِلَاتُ مُفْتَعِلُنْ (M, O,) *twice*; (M;) *originally* مَفْعُولَاتُ مُسْتَفْعِلُنْ: so called as though it were the مُنْسَرِح with a foot, namely, مستفعلن, cut off. (O.) — مُقْتَضَبٌ applied to verse, or poetry, and a writing, means ‡ *Extemporized.* (S, O.) — And مُقْتَضَبٌ فِى عَمَلٍ means ‡ *Untrained in a work*; (A;) or *tasked to do it before he can do it well.* (IDrd, S.)

مُنْقَضِبٌ: see its verb, 7.

[قضع
قضف
قضم
قضى
See Supplement.]

قط

1. قَطَّهُ, aor. ـُ, (S, M,) inf. n. قَطٌّ, (M, K,) *He cut it*, in a general sense: (M, K:) or *he cut it*, meaning a hard thing, such as a حُقَّة [or *box*], (Lth, M, K,) and the like, (M,) *in a good form*, or *fashion, like as a man cuts a reed upon a bone*; (Lth;) and ↑ تَقْطِيطٌ, also, [inf. n. of قَطَّطَهُ,] signifies the *cutting* a حُقَّة, (K, TA,) *and making* it *even*: (TA:) or قَطَّهُ signifies *he cut it breadthwise, across*, or *crosswise*; (S, M, O, K;) *he so separated it*; (Kh, S;) opposed to قَدَّهُ, (S, TA,) which signifies he cut it in halves lengthwise, like as one cuts a strap or thong: (TA:) and ↑ اقتطّهُ signifies the same. (M, K.*) You say, قَطَّ القَلَمَ, (S, Msb,) aor. as above, (K,) and so the inf. n., (Msb,) *He nibbed the reed for writing; cut off its head breadthwise, across*, or *crosswise.* (S,* Msb.) And قَطَّ البَيْطَارُ حَافِرَ الدَّابَّةِ *The farrier pared, and made even, the hoof of the beast of carriage.* (TA.) = قَطِطَ الشَّعَرُ, (S, M, K,) with the reduplication made manifest, (S, M,) and قَطَّ, aor. يَقَطُّ, (M, Msb, K,) and, of the latter, يَقُطُّ also, [contr. to the general rule,] (Msb,) inf. n., of the former, قَطٌّ, (M, TA,) which is extr., (M,) and of the latter, (M, TA,) قَطَطٌ and قَطَاطَةٌ, (M, K,) *The hair was*, or *became*, [*frizzled*, or] *very crisp, very curly*, or *much twisted, and contracted*: (S,* Msb:) or *like that of the* زَنْجِىّ: (Msb:) or *crisp, curly*, or *twisted, and contracted, and short.* (M, K.) = قَطَّ السِّعْرُ, (S, M, Msb, K,) aor. يَقِطُّ, (S, K,) with kesr, (S, TA,) or يَقُطُّ, (M, Msb,) the verb being co-ordinate to قَتَلَ, [contr. to the general rule,] (Msb) inf. n. قَطٌّ (S, M, Msb, K) and قُطُوطٌ; (M, K;) as also قُطَّ, with damm; (Fr, K;) *The price was*, or *became, dear*, (S, M, Msb, K,) *and high*: (Msb:) Sh thought this explanation to be wrong, and the meaning to be *the price flagged*; but Az says, that in this he was mistaken. (TA.) — قَطَّ اللّٰهُ السِّعْرَ *God made the price to be*, or *become, dear.* (Fr, TA.)

2: see 1, first sentence.

7. انقطّ quasi-pass. of قَطَّهُ as explained in the first sentence of this art.; *It was*, or *became, cut*; &c.; and so ↑ اقتطّ. (M, TA.)

8: see 1, first sentence: and see also 7.

R. Q. 1. قَطْقَطَتِ السَّمَآءُ *The sky let fall rain*, (AZ, S, M,) or *hail*, (M,) *such as is termed* قِطْقِط: (AZ, S, M:) or *the sky rained.* (K.)

قَطْ, signifying حَسْبُ, [explained in exs. here following,] (Lth, S, M, Msb, Mughnee, K,) i. e., (S,) denoting the being satisfied, or content, (Sb, S, M, Msb,) with a thing, (Msb,) is thus written, with fet-h to the ق, and with the ط quiescent, (Sb, S, M, Msb,* Mughnee,) like عَنْ; (K;) and also, (Sb, M, K,) sometimes, (Sb, M,) ↑ قَطٍ, (Sb, M, K,) with tenween, mejroor; (K;) and ↑ قَطِى [distinguished from قَطِى in the next sentence]; (Sb, M, K;) but the term "mejroor" is here used contr. to the rules of grammar, as it denotes that قط is decl., whereas it is not. (MF.) It is used as a prefixed noun: you say, قَطْكَ هٰذَا الشَّىْءُ *Thy sufficiency* [meaning *sufficient for thee*] *is this thing*; syn. حَسْبُكَ; (Lth, S, Mughnee;*) and like it is قَدْ: (Lth:) and you also say, using it as a prefixed n., قَطْنِى *My sufficiency*; syn. حَسْبِى; (Lth, S,* Mughnee;) like قَدْنِى; introducing ن, (Lth, S, TA,) as in عَنِّى and مِنِّى and لَدُنِّى, contr. to rule, for the reason which has been explained in treating of قَدْ, (S, TA,) to preserve the original quiescence of the ط; (Mughnee;) and قَطِى; (S, Msb, Mughnee;) and ↑ قَطِ; (S;) and ↑ قَطَاطِ, (S, M, K,) like قَطَامِ, (S, K,) indecl.; (M;) as signifying حَسْبِى: (S, M, Msb, Mughnee, K:) and, as is said in the Moo'ab, قَطْ عَبْدِ اللّٰهِ دِرْهَمٌ *The sufficiency of 'Abd-Allah is a dirhem*; [and the like is said by Lth and in the Mughnee;] pausing upon the ط, and making قط to govern a gen. case [as it does virtually in the preceding instances]; and the Basrees say, that this is the right mode, as meaning the like of حَسْبُ زَيْدٍ دِرْهَمٌ and كَفَى زَيْدٍ دِرْهَمٌ: (K:) or some say قَطْ, with jezm; and some say ↑ قَطُّ, making it indecl. with damm for its termination; each governing what follows it in the gen. case. (M.) — It is also a verbal noun, signifying يَكْفِى [*It suffices*, or *will suffice*; or *it is*, or *will be, sufficient*]; and when this is the case, you say, قَطْنِى, (Mughnee, K,) like as you say, يَكْفِينِى [*It suffices me*, or *will suffice me*]; (Mughnee;) or كَفَانِى [which means, emphatically, *it suffices me*], accord. to the Koofees; (Lth;) which is also allowable when قط is equivalent to حَسْبُ [as we have observed above]: (Mughnee:) and you say also, قَطْكَ, meaning كَفَاكَ [emphatically *It suffices thee*]: and قَطْنِى, meaning كَفَانِى [emphatically *It suffices me*]: (K:) so in the copies of the K; [in the CK, erroneously, قَطْنِى;] but [it seems that it should be قَطْنِى; for] it is said in the Mughnee and its Expositions, that in this last case the addition of the ن is indispensable: (MF:) and some say, قَطْ عَبْدَ اللّٰهِ دِرْهَمٌ [*A dirhem suffices*, or *will suffice, 'Abd-Allah* (in the CK, erroneously, قَطُ)]; making it to govern the accus. case [as it does virtually in preceding instances]: and some add ن, saying, قَطْنُ ↑ عَبْدَ اللّٰهِ دِرْهَمٌ [meaning the same]: (Lth, K:) [hence,] some say, that [قَطْنُ in] قَطْنِى is a word originally thus formed without any augmentation, like [حَسْبُ in] حَسْبِى; (M;) [but J says,] if the ن in قَطْنِى belonged to the root of the word, they had said قَطْنُكَ, which is not known. (S.) — It is also syn. with حَسْبُ in the phrase مَا رَأَيْتُهُ إِلَّا مَرَّةً وَاحِدَةً فَقَطْ [*I have not seen him*, or *it, save once, and that was a thing sufficient* or *that was enough*]: (S, Msb:*) or, as is said in the Mutowwel, قَطْ in فَقَطْ is a verbal noun, meaning *abstain thou* [from further questioning, or the like], as though it were the complement of a condition suppressed [such as "the case being so"]: or, as is said in the Mesáil of Ibn-Es-Seed, the ف is properly prefixed because the meaning is *and I was satisfied*, or *content*, therewith; so that the ف is a conjunction: (from a marginal note in a copy of the Mughnee:) [it therefore virtually signifies *and no more*; or *only*; and thus it may often be rendered: and this explains what here follows:] when قط is used *to denote paucity*, (M, K,) which is said by El-Hareeree, in the Durrah, to be only in negative phrases, (MF,) it is [written قَطْ,] with jezm, (M, K,) and without teshdeed: (M:) you say, مَا عِنْدَكَ إِلَّا هٰذَا قَطْ [which may be rendered *Thou hast not save this only*]: but when it is followed by a conjunctive ا, it is with kesr; [as in the saying,] مَا عَلِمْتُ إِلَّا هٰذَا قَطِ اليَوْمَ [virtually mean-

ing *I knew not*, or, emphatically, *know not, save this only, to-day*]: (Ḳ:) and also, (Ḳ,) when thus using it, (M,) you say, مَا لَهُ إِلَّا عَشَرَةٌ قَطْ يَا فَتَى [likewise virtually meaning *He has not save ten only, O young man*], without teshdeed, and with jezm; and ▼ قَطِّ, with teshdeed and khafḍ; (Lḥ, M, Ḳ;) the kesreh of the latter, in a case of this kind, being to distinguish the قَطّ which denotes [paucity of] number from قَطُّ, which denotes time. (Lth.) ═ See also قَطُّ, first sentence.

قَطْ: see قَطُّ.

قَطَّ: see قَطُّ: ═ and see also قَطْ.

قَطِّ: see قَطُّ.

قُطُ: see قَطُّ.

قَطِ: see قَطُّ.

قُطُّ: see قَطُّ.

قَطُّ is an adv. noun, (Mughnee,) [generally] denoting time, (Ṣ, M, Mughnee,) or past time, (Mṣb, Ḳ,) used to include all past time; (Lth, Mughnee;) as also ▼ قُطُّ, (Ṣ, M, Mughnee, Ḳ,) the former vowel being assimilated to the latter; (Ṣ, Mughnee;) and ▼ قَطُ, (Ṣ, M, Mughnee, Ḳ,) and ▼ قُطُ; (Ṣ, Mughnee,* Ḳ;) and some say ▼ قَطْ, (Ṣ, Mughnee,) whence قَطُ is formed, by making its termination similar to that of the primary form قَطُّ, to show its origin; (Ṣ, M;) or this would be better than قَطُ; (M;) and ▼ قُطْ, (Ṣ, M, Mughnee,*) like مُذْ, which is rare: (Ṣ, M:) of all these, the first is the most chaste: (Mughnee:) when time is meant by it, it is always with refʿ, without tenween: (Ḳ:) or one says also ▼ قَطِّ, (M, Mughnee, Ḳ,) with kesr and teshdeed to the ط, (M, Ḳ,) accord. to IAạr; (M;) and ▼ قَطَّ, with fet-ḥ and teshdeed to the ط; (M,* Ḳ;) as well as with ḍamm to the ط without teshdeed. (Ḳ [in some copies of which is here added, "and with refʿ to the ط;" to which is further added in the CḲ, "without teshdeed:" but I find two copies without any addition of this redundant kind: for by "refʿ" is here meant, as in a former instance, "ḍamm;" though improperly, as the word is indecl.]) You say, مَا رَأَيْتُهُ قَطُّ &c. [*I have not seen him*, or *it*, *ever*, or *hitherto*]; (Ṣ, M, Ḳ;) and مَا فَعَلْتُهُ قَطُّ [*I have not done it ever*, or *hitherto*]; (Mṣb, Mughnee;) i. e., *in the time that is past;* (Mṣb, Ḳ;) or *in what has been cut off of my life;* (Mughnee, Ḳ;) its derivation being from قَطَطْتُ meaning "I cut;" for the past is cut off from the present and the future; and it is indecl. because it implies the meaning of مُذْ and إِلَى; its meaning being مُذْ أَنْ خُلِقْتُ إِلَى الآنَ [*since my being created until now*]; and with a vowel for its termination to prevent the occurrence of two quiescent letters together; (Mughnee;) and it is with refʿ [meaning ḍamm for its termination] because it is like قَبْلُ and بَعْدُ: (Lth:) accord. to Ks, (Ṣ,) قَطُّ is a contraction of قَطَطَ: (Ṣ, M:) Sb says, that it denotes الاِنْتِهَآء; [app. meaning that it signifies *abstain thou* from further questioning, or the like; for El-Ḥareeree says, in the Durrah, that قَطْ and قَطّ both signify the same as حَسْبُ;] and that it is indecl., with ḍamm for its termination, like حَسْبُ. (M.) You say also, مَا فَعَلْتُ هٰذَا قَطْ وَلَا قَطُّ [app. meaning *I have not done this alone, nor ever*]: (Ḳ, TA: [in the CḲ قَطُّ وَلَا قَطْ, but]) the former قط is with jezm to the ط, and the latter is with teshdeed and ḍamm to the ط. (TA.) And مَا زَالَ عَلَى هٰذَا مُذْ قُطُّ ▼ يَا فَتَى [*He*, or *it*, *has not ceased to be after this manner during all past time, O young man*]; with ḍamm to the ق, and with teshdeed. (Lḥ, M.) It is used only in negative phrases relating to past time; the saying of the vulgar لَا أَفْعَلُهُ قَطُّ [meaning *I will not do it ever*] being incorrect; (Mughnee, Ḳ; [in the CḲ قَطْ]) for with respect to the future you say عَوْضُ (TA) [or أَبَدًا]: or it is mostly so used, accord. to Ibn-Málik: (MF:) but it occurs after an affirmative phrase in places in El-Bukháree, (Ḳ,) in his Ṣaḥeeḥ; (TA;) for ex., أَطْوَلُ صَلَاةٍ صَلَّيْتُهَا قَطُّ [*The longest prayer which I have prayed ever*]: and in the Sunan of Aboo-Dáwood; تَوَضَّأَ ثَلَاثًا قَطُّ [*He performed the* وُضُوء *three times ever*]: and Ibn-Málik asserts it to be right, and says that it is one of the things which have been unperceived by many of the grammarians: (Ḳ:) El-Karmánee, however, interprets these instances as though they were negative. (TA.)

قَطَّ: see قِطٌّ, near the end of the paragraph: ═ and see also قَطُّ, in the first sentence.

قُطٌّ: see قَطُّ, in two places.

شَعَرٌ قَطٌّ, and ▼ قَطَطٌ, (M, Mṣb, Ḳ,) and ▼ قَطِطٌ, (TA,) *Crisp, curly,* or *twisted and contracted, and short, hair:* (M, Ḳ:) or *hair that is very crisp, very curly,* or *much twisted and contracted:* or, accord. to the T, ▼ قَطَطٌ means *hair of the* زَنْجِىّ: (Mṣb:) or you say, ▼ جَعْدٌ قَطَطٌ, meaning *very crisp, very curly,* or *much twisted and contracted.* (Ṣ.) ― رَجُلٌ قَطٌّ, and ▼ قَطَطٌ, (Mṣb,) or رَجُلٌ قَطُّ الشَّعَرِ, and ▼ قَطَطُ الشَّعَرِ, (Ṣ, M, Ḳ,) *A man whose hair is crisp, curly,* or *twisted and contracted, and short:* (M, Ḳ:) or *whose hair is very crisp, very curly,* or *much twisted and contracted;* (Ṣ,* Mṣb;) as also ▼ قَطَاطٌ: (Ḳ: accord. to some copies; but accord. to other copies, as a pl. in this sense; [the reading of the latter is more probably correct, and is that of the TA:]) or *beautifully crisp* or *curly* or *twisted and contracted:* (TA:) the pl. [of قَطٌّ] is أَقْطَاطٌ [a pl. of pauc.] and قَطُّونَ and قِطَاطٌ; and [of ▼ قَطَطٌ] قَطَطُونَ: (M, Ḳ:) the epithet applied to a woman is قَطَّةٌ, and ▼ قَطَطٌ without ة. (M, Mṣb.) ═ See also ▼ قَاطٌّ.

قِطٌّ *A slice cut off* (شَقِيقَة), of a melon or other thing. (A, TA.) ― ‡ *A portion, share,* or *lot,* (M, A, Mṣb, Ḳ,) of gifts, (A, TA,) &c. (TA.) Hence the saying in the Ḳur, [xxxviii. 15,] رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الحِسَابِ ‡ [*O our Lord, hasten to us our portion before the day of reckoning*]: accord. to some, *our portion of punishment:* but accord. to Sa'eed Ibn-Jubeyr, it means, *of Paradise.* (TA.) ― † *A writing;* (Fr, Ṣ, Mṣb;) [such as that of a man's works;] and hence, accord. to Fr, the words of the Ḳur cited above; those words being said in derision: (TA:) or *a writing of reckoning:* (M, Ḳ:) or *a written obligation:* (M:) or it signifies also *a written obligation binding one to give a gift* or *present;* (Ṣ, Ḳ, TA;) and hence the saying in the Ḳur cited above: (Ṣ:) pl. قُطُوطٌ: (Ṣ, M, Mṣb, Ḳ:) which Az explains as meaning *gifts,* and *stipends;* so called because they were issued written in the form of notes and statements of obligation upon cut pieces of paper or the like. (TA.) ― † *An hour,* or *a portion,* (سَاعَة,) of the night. (M, Ḳ.) You say مَضَى قِطٌّ مِنَ اللَّيْلِ † [*An hour,* or *a portion, of the night passed*]. (Th, M.) ═ *A male cat:* (Ṣ, M, Mṣb, Ḳ:) *the female* is called قِطَّةٌ: (Lth, Ṣ, M, Mṣb:) Kr disallowed this latter; and IDrd says, I do not think it to be genuine Arabic; (M;) but to this it is objected that it occurs in traditions: (MF:) the pl. is قِطَاطٌ (Ṣ, M, Mṣb, Ḳ) and قِطَطَةٌ, (M, Ḳ,) or قِطَطٌ. (Mṣb.)

قَطَطٌ: see قَطٌّ, throughout.

قَطِطٌ: see قَطٌّ.

قِطَّةٌ [*A mode,* or *manner, of cutting* a thing, such as the extremity of the nib of a writing-reed]: see an ex. voce سِنٌّ (near the end of the paragraph).

قَطْنِى:, قَطِى:, قَطَاطِ: see قَطُّ.

قُطَاطٌ: see قَطٌّ.

قَطَّاطٌ *A* خَرَّاط [q. v.] *who makes* [*the small boxes of wood or the like called*] حُقَق [pl. of حُقَّة]. (Ṣ, O, Ḳ.) [See 1, first sentence.]

قَطْقَطٌ *Small rain;* (M, Ḳ;) *resembling* شَذْر [q. v.]: (M:) or the *smallest of rain;* the next above which is termed رَذَاذ; the next above this, طَشّ; [but see this last term;] the next above this, بَغْش; and the next above this, غَبْيَة: (AZ, Ṣ:) or *rain falling continuously, in large drops:* (Lth, Ḳ:) or *hail:* (Ḳ:) or *small hail,* (M, O, Ḳ,) *which is imagined to be hail or rain.* (O.)

سِعْرٌ قَاطٌّ *A dear price;* as also ▼ مَقْطُوطٌ, (M, Ḳ,) and ▼ قَطٌّ, (Ḳ,) and ▼ قَاطِطٌ. (IAạr, Ḳ.)

You say, وَرَدْنَا أَرْضًا قَاطًّا سِعْرُهَا *We arrived at a land of dear prices.* (Ṣ, TA.)

قَاطِطٌ : see قَاطٌّ.

مَقَطٌّ [in the CḲ erroneously مِقَطٌّ] The *place of ending* of the extremities of the ribs of a horse: (M, Ḳ:) or the *extremity* of the rib, *projecting over the belly:* (Ḳ in art. شرسف:) or the *place of ending of the ribs* of a horse: (TA:) مَقَاطٌّ [is the pl., signifying, as explained in the Ṣ, in art. شرسف, the *extremities* of the ribs, *projecting over the belly:* or it] signifies the *two extremities* of the belly of a horse, *whereof one is at the sternum* (القَصّ), *and the other at the pubes.* (En-Naḍr.)

مِقَطَّةٌ The *thing upon which the reed for writing is nibbed;* (Ṣ;) [*generally made of bone or ivory;*] *a small bone upon which the writer nibs his reeds for writing;* (Ḳ;) *a small bone which is found with the sellers of paper, upon which they cut the extremities of the reeds for writing.* (Lth.)

مَقْطُوطٌ : see قَاطٌّ.

سَمَآءٌ مُقْطَقِطَةٌ *A sky letting fall rain such as is called* قِطْقِطٌ. (AZ, Ṣ.)

قطب

1. قَطَبَ, (Ḳ, TA,) aor. ـِ, inf. n. قَطْبٌ, (TA,) *He collected* a thing, *brought* it, *gathered* it, or *drew* it, *together:* (Ḳ, TA:) this is the primary signification. (O.) — [Hence] one says, قَطَبَ الحِمَارُ عَانَتَهُ i. e. ‡[*The* wild *ass*] *collected* [*his herd of wild she-asses*]. (A: there distinguished as tropical.) — And قَطَبَ القَوْمُ, [أَنْفُسَهُمْ being app. understood,] and ▼اقطب, †*The people,* or *party, assembled themselves together,* or *congregated,* (O, Ḳ, TA,) *and were guests, and mixed together.* (TA.) — And قَطَبَ, (A, Ḳ,) aor. ـِ, inf. n. قَطْبٌ and قُطُوبٌ; (Ḳ, TA;) and ▼قطّب, (Ḳ,) inf. n. تَقْطِيبٌ; (TA;) *He contracted the part between his eyes;* (A, Ḳ;) and *grinned,* or *displayed his teeth, frowning,* or *contracting his face, and looking sternly, austerely,* or *morosely;* (Ḳ, TA;) by reason of drink, &c.: (TA:) or قَطَبَ بَيْنَ عَيْنَيْهِ, (Ṣ, O, Mṣb,) aor. ـِ, inf. n. قَطْبٌ, (Mṣb,) *he contracted the part between his eyes:* (Ṣ, O, Mṣb:) and ▼قطّب وَجْهَهُ, inf. n. تَقْطِيبٌ, *he contracted his face;* (Ṣ, O;) or did so *much.* (So accord. to a copy of the Ṣ.) — And قَطَبَ الشَّرَابَ, (Ṣ, A, O, Mṣb, Ḳ,) aor. ـِ, inf. n. قَطْبٌ, (Mṣb,) *He mixed the wine,* or *beverage;* (Ṣ, A, O, Mṣb, Ḳ;) as also ▼اقطبه; (Ṣ, O, Ḳ;) and ▼قطّبه, (O, Ḳ, TA,) inf. n. تَقْطِيبٌ. (TA.) — And قَطَبَ الإِنَآءَ *He filled the vessel.* (Ḳ.) — قَطَبَ الجُوَالِقَ, (Ḳ, TA,) inf. n. قَطْبٌ, (Ṣ, O,) *He inserted one of the two loops of the* [*sack called*] جوالق *into the other,* (Ṣ, O, Ḳ, TA,) on the occasion of making up a load, (TA,) *then bent it* (Ṣ, O, Ḳ*) *again,* (Ṣ, O,) [*this time,* app., *back and down,*] *and put them together* [*in order,* it seems, *to insert a stick, so that the middle of one loop should be above the stick and the middle of the other should be beneath it*]: (Ḳ, TA:) when he does not bend the loop, [app. meaning through the other and then a second time as described above,] the action is termed سَلْقٌ. (Ṣ, O. [See سَلَقَ الجُوَالِقَ, in art. سلق.]) — قَطَبَهُ signifies also *He angered him;* (O, Ḳ;) aor. as above [and so, app., the inf. n.]. (O.) — And also, (Ḳ, TA,) aor. ـِ, (TA,) inf. n. قَطْبٌ, (Ṣ, O,) *He cut it,* or *cut it off:* (Ṣ, O, Ḳ:) but in this instance the ط is substituted for ض. (O.)

2: see above, in three places.

4: see the first paragraph, in two places.

قَطْبٌ: see the next paragraph, in two places.

قُطْبٌ (Ṣ, A, O, Mṣb, Ḳ) and ▼قَطْبٌ and ▼قِطْبٌ (Ṣ, A, O, Ḳ, but some reject the second and third of these, TA) and ▼قُطُبٌ (A, Ḳ) and ▼قُطْبَةٌ, (so in some copies of the Ḳ,) or ▼قِطْبَةٌ, (so in other copies of the Ḳ, and thus accord. to the TA, as on the authority of Th,) The *axis,* or *pivot,* (T, A, Mṣb, Ḳ,) *of iron,* (A, Ḳ,) of a mill; (T, Ṣ, A, O, Mṣb, Ḳ;) the *iron thing that is fixed in the middle of the nether stone* of a mill; (IAth, TA;) the *iron in the nether stone, around which revolves the upper stone,* of a mill: (Ḥam p. 54:) pl. أَقْطَابٌ (A, IAth, O, TA) and قُطُوبٌ (IAth, TA) and قِطَبَةٌ. (O.) — Hence, (TA,) القُطْبُ, (Ṣ, O, Mṣb, Ḳ,) and accord. to some ▼القَطْبُ and ▼القِطْبُ, (MF,) ‡[*The pole-star:* or *the pole of the celestial sphere:*] *a certain star,* (Ḳ,) *a small star,* (ISd, TA,) *according to which the ḳibleh is constructed:* (ISd, Ḳ, TA:) *a star between the* جَدْى *and the* فَرْقَدَانِ, *around which the celestial sphere,* or *firmament, revolves,* (Ṣ, O, TA,) *small and white, and never moving from its place:* [but it seems that *nebula* should be here substituted for *star:*] Aboo-'Adnán says that the قطب is *a small star always in the midst of the four* [*stars*] *of* بَنَاتُ نَعْشٍ, [which is evidently a mistake,] *never quitting its place, around which revolve the* جدى *and the* فرقدان: but accord. to Ibn-Eṣ-Ṣaláḥ El-Moḥaddith, it is *not a star, but a* بُقْعَة [meaning a *spot,* or a *nebula,*] *in the sky, near the* جدى, which latter is the [pole-] star whereby the ḳibleh is known in the northern countries. (TA.) — And [hence likewise,] القُطْبُ signifies also ‡*The cause,* or *means, of the subsistence* of a thing: and ‡*the thing,* or *point,* [or *person,*] *upon which* [or *upon whom*] *a thing* [such as an affair, and a question,] *turns:* pl. [as above, i. e.] أَقْطَابٌ and قُطُوبٌ and قِطَبَةٌ. (Ḳ, TA.) — And ‡*The chief,* or *lord,* of a people or tribe; (Ṣ, A, O, Ḳ;) قُطْبُ بَنِى فُلَانٍ meaning ‡*the chief,* or *lord, of the sons of such a one, upon whom their state of affairs turns* [i. e. *depends, and by whose government their affairs are regulated*]. (Ṣ, O, TA.) And قُطْبُ رَحَى الحَرْبِ [lit. *The axis,* or *pivot, of the mill of war,* or *of the mill of the war,*] means ‡*the commander of the army.* (Ṣ, O, TA.) — [In the conventional language of the mystics, it is applied to †*The hierarch of the saints of his generation, who is also called* الغَوْث, *and is supposed to be pre-eminently endued with sanctity, and with thaumaturgic faculties, and to be known as the* قُطْب *to none but his agents unless he make himself known: at his death, his place is believed to be filled by another.*] — [قُطْبٌ also signifies *A species of plant:*] accord. to AḤn, the قُطْب [is *a species of plant that*] *extends upon the ground like ropes, and has a yellow, thorny,* or *prickly, blossom; when fit to be reaped, and dry, it hurts men to tread upon it; and is round like a pebble:* n. un. ▼قُطْبَةٌ: (O:) [it is said in the Ḳ that ▼القُطْبَة is said to signify *a certain plant:* and the pl. is قُطْب or قُطَب: (thus accord. to different copies: in my MS. copy, the former; and in the CḲ, the latter, and there said to be like صُرَد: if the former be right, it is a coll. gen. n.:)] or قُطْب and ▼قُطْبَة signify *two species of plants:* and the latter is said to be *a certain herb, having a fruit,* or *produce, and berries* (حَبّ) *like those of the* هَرَاس [a tree that bears a kind of drupe]: Lḥ says that *it* [app. the قُطْب, the pronoun being masc.,] is *a species of thorn, from which diverge three thorns, resembling a* حَسَك [here meaning *caltrop:* the leaves of its stem resemble those of the [species of trefoil called] نَفَل and ذُرَق, and قطب is the name of the fruit: and أَرْضٌ قطبة [i. e., accord. to general analogy, ▼قَطِبَةٌ, like قَصِبَةٌ &c.,] signifies *Land in which this kind of plant grows.* (TA.) — See also قُطْبَةٌ.

قِطْبٌ : see قُطْبٌ, first and second sentences.

قَطَبٌ, [app. an inf. n. of which the verb is not mentioned, (in the CḲ قَطْب, but, as is said in the TA, it is مُحَرَّكَة,)] which is forbidden, is One's *taking a thing* [*by measure* or *weight*], *and then taking the rest of the commodity by comparing it with the former portion, without measure* or *weight.* (Kr, Ḳ,* TA.)

قَطِبٌ : see قُطُوبٌ : — and أَرْضٌ قَطِبَةٌ : see قُطْبٌ, last sentence but one.

قُطُبٌ : } see قُطْبٌ, first sentence.
قِطْبَةٌ : }

قُطْبَةٌ : see قُطْبٌ, first sentence : — and again, in the last quarter of the paragraph, in three places. — Also *An arrow-head* (Ṣ, O, Ḳ) *of small size* (O) *with which one shoots at a butt:* (Ṣ, O, Ḳ:) accord. to ISd, *a small, short, four-sided head at the end of an arrow with which one shoots, to the utmost possible distance, at the butts:* accord. to Th, the *end of an arrow with which one shoots at the butt:* accord. to AḤn, it is *of what are called* المَرَامِى [pl. of مِرْمَاةٌ, q. v.]: (TA:) or *an arrow with which one contends for superiority in shooting:* (A:) [but] accord. to En-Naḍr, it is *not accounted an arrow:* and ▼قُطْبٌ signifies *an arrow-head;* occurring in a trad. in this sense. (TA.)

قُطْبَانٌ *A certain plant.* (K.)

قُطْبِىٌّ *A certain plant, of which is made rope of twisted strands,* or *well-twisted rope,* (K, TA,) *resembling that of the cocoa-nut, the price of which mounts to a hundred deenárs of ready money,* (TA,) *and which is better than that made of the fibres of the cocoa-nut.* (K, TA.)

قِطَابٌ *An admixture* (Lth, S,* O, K, TA) in what is drunk and what is not drunk. (Lth, TA.) — And قِطَابُ الجَيْبِ, (S, A, O, K,*) from القَطْبُ meaning "the act of cutting," (S, TA,) or from the same as meaning "the act of bringing, or drawing, together" two things, (TA,) *The opening that is cut out at the neck and bosom of a shirt or the like, for the head to enter into it:* (O:) or ‡*the part where the two sides of that opening unite:* (A,* K,* TA:) or, as AAF says, *the lower,* or *lowest, part of that opening.* (TA.)

قَطُوبٌ (S, O, K) and ▼قَاطِبٌ (K) [and ▼قَطِبٌ (occurring in the A in art. دعب, as opposed to دَعِبٌ and لَعِبٌ, to which it seems to be therefore assimilated in form,)] *Who contracts the part between his eyes;* (S, O, K;) and *grins,* or *displays his teeth, frowning,* or *contracting his face, and looking sternly, austerely,* or *morosely;* (K;) [or rather the first signifies one *who does so much;*] applied to a man. (S.) — Hence, (TA,) القَطُوبُ and ▼القَاطِبُ signify *The lion.* (O, K, TA.)

قَطِيبٌ *Mixed* wine or beverage [&c.]; as also ▼مَقْطُوبٌ. (K.)

قُطَابَةٌ *A piece of flesh:* (Kr, K:) from قَطَبَ signifying "he cut" a thing. (TA.)

قَطِيبَةٌ *Anything mixed.* (TA.) And [particularly] (TA) *Camels' milk and sheeps'* or *goats' milk mixed together:* (IAar, S, O, K:) or *goats' milk and sheeps' milk mixed together;* (K;) which is also called نَخِيسَةٌ: (TA:) or *fresh milk,* or *milk such as is termed* حَقِين [q. v.], *mixed with* إِهَالَة [or *melted fat, &c.*]: and *i. q.* رَثِيئَةٌ [q. v.]. (TA.) — See also قَاطِبَةٌ.

قَاطِبٌ: see قَطُوبٌ, in two places.

جَاؤُوا قَاطِبَةً ‡*They came all together:* (S, A,* O, Msb, K:) قاطبة being a noun denoting generality, (Sb, S, O,) not used but as a word descriptive of state, in the accus. case: (Sb, S, O, K:) its use otherwise is a vulgar corruption, though allowed by El-Khafájee: (MF:) or it may be regarded in a phrase such as that above as being in the accus. case as an inf. n.: (IAth, TA:) it is expl. in the T as meaning *all together; mixed, one with another.* (TA.) And ▼جَاؤُوا بِقَطِيبَتِهِمْ means †*They came with their* [*whole*] *company.* (K.)

المَقْطِبُ and المُقَطَّبُ and المَقْطَبُ *The part between the eyebrows.* (TA.)

قِرْبَةٌ مَقْطُوبَةٌ *A water-skin filled.* (Lh, O, TA.) — مَقْطُوبٌ: see قَطِيبٌ.

وَجْهٌ مُتَقَطِّبٌ [*A contracted face*]. (K in art. بسر.)

قطر

1. قَطَرَ, (S, Mgh, Msb, K,) aor. ـُ, (S, Msb,) inf. n. قَطْرٌ and قَطَرَانٌ (S, Mgh, Msb, K) and قُطُورٌ; (K;) [and in an intensive sense, تَقْطَارٌ (see a verse cited voce غُسْلٌ);] and ▼اقطر; (AHn, TA;) and ▼تقاطر; (Msb, TA;) said of water, (S, Mgh, Msb, K,) and of tears, (K,) or other fluid, (S,* TA,) [*It dropped, dripped,* or *fell in drops;*] *it flowed* (Mgh, Msb, TA) *drop by drop.* (Msb.) — It occurs in a trad. as signifying قَطَرَ عَرَقًا, or بَوْلًا, [*He let fall sweat,* or *urine, in drops,*] in which each subst. is in the accus. case as a specificative: said of a person in intense awe or fear. (Mgh.) — قَطَرَ الصَّمْغُ مِنَ الشَّجَرَةِ *The gum* [*exuded in drops* or] *came forth from the tree.* (TA.) — قَطَرَتْ اسْتُهُ *i. q.* مَصَلَتْ [*His anus voided excrement in drops*]. (K.) — قَطَرَ فِى الأَرْضِ inf. n. قُطُورٌ, ‡*He went away into the country,* or *in the land;* (S, K;*) *and hastened;* (K,* TA;) as also مَطَرَ, inf. n. مُطُورٌ. (TA.) — قَطَرَهُ, (As, S, Mgh, Msb, K,) [aor. ـُ,] inf. n. قَطْرٌ; (Mgh;) and ▼اقطرهُ, (Mgh, Msb, K,) inf. n. إِقْطَارٌ; (Msb;) or the latter but not the former accord. to AZ; (Msb;) and ▼قطّرهُ, (S, Mgh, Msb, K,) inf. n. تَقْطِيرٌ; (S, Mgh, Msb;) *He* (God, K, or a man, S, Msb) *made it* (namely water &c.) [*to drop, drip, dribble,* or *fall in drops;*] *to flow* (S, Msb, TA) *drop by drop:* (S, Msb:) *he poured it out,* or *forth.* (Mgh.) You say قَطَرْتُهُ, and أَقْطَرْتُهُ, and قَطَّرْتُ المَآءَ فِى الحَلْقِ, [*He made the water to fall drop by drop into the throat.*] (Msb.) — مَا قَطَرَكَ عَلَيْنَا ‡*What hath poured thee* (مَا صَبَّكَ) *upon us?* (TA.) — قَطَرَ فُلَانًا, (Lth, K,) inf. n. قَطْرٌ, (Lth,) †*He prostrated such a one with vehemence.* (Lth, K.) [Perhaps this is from قُطْرٌ, signifying the "side;" and if so it is not tropical. See also 2.] — قَطَرَ الثَّوْبَ ‡*He sewed the garment,* or *piece of cloth.* (IAar, K.) — قَطَرَ الإِبِلَ, (Msb, K,) aor. ـُ, (Msb,) inf. n. قَطْرٌ; (Msb, K;) and ▼قطّرها, (S, Msb, K,) inf. n. تَقْطِيرٌ; (S;) but this has an intensive signification; (Msb;) and ▼اقطرها; (K;) but this [says SM] I do not find in the [other] lexicons; Az and ISd mention only the first and second; (TA;) *He disposed the camels in a file, string,* or *series;* (S,* Msb;) *he placed the camels near, one to another, in a file, string,* or *series;* (K;) [*and tied the halter of each, except the first, to the tail of the next before it.*] It is said in a proverb, النُّفَاضُ يُقَطِّرُ الجَلَبَ *The failure of provisions causes the camels, driven or brought from one place to another, to be disposed in files for sale.* (S.) — قَطَرَ البَعِيرَ *He smeared the camel with* قَطِرَان [or *tar*]. (S, Msb.)

2. قطّرهُ: see 1. — قُطِّرَ بِهِ تَقْطِيرٌ [*He has a dribbling of his urine*] is said of a man who cannot retain his urine, (Mgh, K,*) by reason of cold affecting the bladder. (TA.) — قطّر الإِبِلَ: see 1. — طَعَنَهُ فَقَطَّرَهُ (inf. n. تَقْطِيرٌ, S) *He pierced him* [with his spear] *and threw him down on one of his sides.* (S, Msb.) And قطّرهُ فَرَسُهُ; in the copies of the K قطّرهُ عَلَى فَرَسِهِ, but this is a mistake; (TA;) and ▼اقطرهُ; and ▼تقطّر بِهِ; (K;) and vulgarly تَقَنْطَرَ بِهِ; (TA;) *His horse threw him down on one of his sides.* (K,* TA.) See قُطْرٌ: see also 1. — قطّر ثَوْبَهُ, inf. n. as above, *He fumigated his garment with* قُطْر, i. e., *aloes-wood.* (K.)

4. اقطر: see 1. — *It was time for it to drop, drip,* or *fall in drops; it was ready,* or *near, to drop, &c.;* expl. by حَانَ لَهُ أَنْ يَقْطُرَ, (S,) and حَانَ أَنْ يَقْطُرَ. (K.) — اقطرهُ: see 1. — اقطر الإِبِلَ: see 1. — اقطرهُ فَرَسُهُ: see 2.

5. تقطّر, quasi-pass. of 2, [*It was made to drop, drip,* or *fall in drops;* &c. See an ex. in a verse cited voce تَسَقَّى. —] *He fell* [*upon his side*]. (S.) — تقطّر بِهِ فَرَسُهُ: see 2. — تقطّرت *She fumigated herself with* قُطْر, i. e., *aloes-wood.* (K.)

6: see 1. — تقاطر القَوْمُ ‡*The people came in consecutive companies;* from قِطَارُ الإِبِلِ. (S, TA.) And hence also, تقاطرت كُتُبُ فُلَانٍ ‡[*The books,* or *letters, of such a one followed one another in a regular series*]. (TA.)

10. استقطرهُ *He sought,* or *desired, its dropping,* or *dripping,* or *flowing;* [*endeavoured to make it drop,* or *drip;*] expl. by رَامَ قَطَرَانَهُ, (K, TA,) i. e., سَيَلَانَهُ. (TA.) — استقطر مَعْرُوفًا [*He sought,* or *demanded, bounty, as it were drop by drop*]. (K in art. نض.)

Q. Q. 1. قَنْطَرَ: } see art. قنطر.
Q. Q. 2. تَقَنْطَرَ: }

قَطْرٌ [*Drops;*] pl. of قَطْرَةٌ: (S:) [or rather a coll. gen. n., having this signification; or] *what drops,* (K,) of water &c.: (TA:) n. un. قَطْرَةٌ; (K;) which signifies *a drop:* (Msb:) pl. of the former, قِطَارٌ: (K:) and of the latter, قَطَرَاتٌ. (Msb.) [See also قُطَارَةٌ.] You say سَالَ قَطْرَةً قَطْرَةً *It flowed drop by drop.* (Msb.) — *Rain:* (S, Msb:) n. un. قَطْرَةٌ [signifying *a rain; a shower of rain*]: (Msb:) pl. of the former, قِطَارٌ. (S.)

قُطْرٌ *A side, part, portion, quarter, tract,* or *region,* (S, Msb, K,) of the heavens, and of the earth; (TA;) as also قُتْرٌ (S, K, art. قتر,) and قُتُرٌ: (K, ibid.) either *side* of a man: pl. أَقْطَارٌ. (S, Msb, K.) You say أَلْقَاهُ عَلَى أَحَدِ قُطْرَيْهِ *He threw him down on one of his sides.* (S,* Msb,* K,* TA.) And لَا أَدْرِى عَلَى أَىِّ قُطْرَيْهِ يَقَعُ [*I know not on which of his two sides he will fall;* i. e., what will be his final state]. (JK.) And the pl. signifies The *outer parts* or *regions* (نَوَاحٍ)

of a horse, and of a camel: the *prominent parts* of a horse, such as the withers (الكاثبة) and the rump: the *prominent parts of the upper portions* of a camel, and of a mountain. (TA.) — قُطْرُ دَائِرَةٍ [*The diameter of a circle;*] *a straight line extending from one side of a circle to the other side so that its middle falls upon the centre.* (KT.) [But this is app. post-classical.] = قُطْرٌ (Ṣ, Ḳ) and ↓قُطُرٌ (Ṣ) *Aloes-wood with which one fumigates.* (Ṣ, Ḳ.)

قِطْرٌ (Ṣ, Mgh, Mṣb, Ḳ) and ↓قَطْرٌ (ISk, TA) *Copper*, or *brass:* (Ṣ, Mgh, Mṣb:) so in the Ḳur [xiv. 51, accord. to one reading,] مِنْ قِطْرٍ آنٍ (Ṣ,) or مِنْ قَطِرٍ آنٍ, accord. to the reading of IAb, meaning, *of copper*, or *brass, in the utmost state of heat:* (TA:) [but the common reading is مِنْ قَطِرَانٍ:] or *copper*, or *brass, in a state of fusion:* (Ḳ:) so in the Ḳur, xxxiv. 11 (TA) [and xviii. 95]: or *a certain kind thereof:* (Ḳ:) or *molten iron:* (Mgh, Mṣb:) and *anything that drops* or *flows* (يَقْطُرُ) *by fusion* or *melting, like water.* (Mgh.)

قَطْرٌ: see قِطْرٌ.

قُطُرٌ: see قُطْرٌ.

قَطْرَةٌ: see قَطْرٌ, in two places.

قَطِرَانٌ (Ṣ, Mṣb, Ḳ) and قِطْرَانٌ (Mṣb, Ḳ) and قَطْرَانٌ (Ḳ) [*Tar*, or *liquid pitch;*] *what exudes from the tree called* أَبْهَل, [or *juniper*, or the species of juniper called *savin*, both of which have this name in the present day,] (Mṣb, Ḳ,* TA,) *and from the* أَرْز [or *pine-tree*], *and the like,* (Ḳ, TA,) *when subjected to the action of fire;* (lit. when cooked;) *used for smearing* [*mangy*] *camels,* (Mṣb, TA,) &c.; (Mṣb;) *i. q.* هِنَآءٌ. (Ṣ.) [See also زِفْتٌ.]

قُطَارٌ A cloud, (Ḳ,) or rain, (TA,) *having large drops.* (Ḳ, TA.)

قِطَارٌ *A file, string,* or *series,* of camels; *a number* of camels *disposed in one series;* (JK, Mṣb, Ḳ;*) *one behind another;* (JK;) [*the halter of each, except the first, being tied to the tail of the next before it:*] and the poet Abu-n-Nejm speaks of a قِطَار of ants: (Ṣ:) of the measure فِعَالٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) pl. قُطُرٌ (Ṣ, Mṣb) and, (Ṣ,) or pl. pl., (Mṣb,) قُطُرَاتٌ; (Ṣ, Mṣb;) vulg. قِطَارَاتٌ. (TA.)

قَطُورٌ and مِقْطَارٌ A cloud *having many drops,* or *much rain.* (Th, AAF, Ḳ.)

قُطَارَةٌ *What drops,* or *drips,* (مَا قَطَرَ,) *from a jar* (حُبّ) *and the like:* (Lḥ, Ṣ:) or *from a thing.* (Ḳ.) See also قَطْرٌ. — *A small quantity* of water. (Lḥ, Ḳ.*) Ex. فِى الإِنَآءِ قُطَارَةٌ مِنْ مَآءٍ *In the vessel is a little water.* (Lḥ.)

قَاطِرٌ Any gum *that exudes in drops,* or *comes forth,* (يَقْطُرُ,) *from trees.* (IDrd, Ḳ.*) — القَاطِرُ المَكِّىُّ: see دَمٌ in art. دمو. — A camel *whose urine continually dribbles.* (Ṣ, Ḳ.)

قَنْطَرَةٌ and قِنْطَارٌ &c.: see art. قنطر.

مِقْطَرَةٌ [*A kind of stocks*]: see عَلْبَةٌ and فَلَقٌ.

مَقْطُورٌ. — أَرْضٌ مَقْطُورَةٌ *Land rained upon.* (Ḳ, TA.) = بَعِيرٌ مَقْطُورٌ, and ↓مُقَطْرَنٌ, (Ṣ, Ḳ,) the latter after the form of the original [قَطِرَانٌ], (Ṣ, TA.) *A camel smeared with* قَطِرَان [or *tar*]. (Ṣ, Ḳ.)

مُقَطْرَنٌ: see مَقْطُورٌ.

قطرب

Q. 1. قَطْرَبَ, (Ḳ,) inf. n. قَطْرَبَةٌ, (O,) *He hastened, sped,* or *went quickly.* (O, Ḳ.) = And قَطْرَبَهُ *He threw him down,* or *prostrated him, on the ground:* (O, Ḳ:*) and so قَرْطَبَهُ. (O.)

Q. 2. تَقَطْرَبَ *He* (a man, TA) *moved about his head:* and *made himself to resemble the* قُطْرُب: (Ḳ:) or *became like the* قُطْرُب in some one of the senses assigned to it in what follows. (TA.)

قُطْرُبٌ *A certain bird;* (Ṣ, O, Ḳ;) [app. *a species of owl;* accord. to Dmr, as cited by Freytag, *a bird that roves about by night and does not sleep;* and hence rendered by him, and by Golius, *strix.* No other meaning of the word, as an appellative, is mentioned in the Ṣ.] — And *A certain insect that rests not all the day, going about,* or *going about quickly,* (O, Ḳ, TA,) or, as they used to assert in the Time of Ignorance, *that never rests,* (TA,) *moving about on the surface of water.* (KL.) Mohammad Ibn-El-Mustaneer, (Ḳ, TA,) the grammarian, (TA,) was surnamed قُطْرُب because he used to go early in the morning to Seebaweyh; so that the latter, whenever he opened his door, found him there; wherefore he said to him, مَا أَنْتَ إِلَّا قُطْرُبُ لَيْلٍ [*Thou art none other than a kutrub of night*]. (Ḳ,* TA.) It is also expl. in the Ḳ as meaning *Light,* or *active;* and Th mentions that it signifies thus; and adds that one says, إِنَّهُ لَقُطْرُبُ لَيْلٍ [*Verily he is a kutrub of night*]; but this shows that it means an insect [described above], and is not [properly speaking] an epithet. (TA.) To this insect is likened a man who labours during the day in accomplishing worldly wants and in the evening is fatigued so that he sleeps during the night until he enters upon the time of morning to betake himself to the like thereof, هٰذَا جِيفَةُ لَيْلٍ قُطْرُبُ نَهَارٍ [lit. *This is a corpse of the night, a kutrub of the day*]. (O, from an explanation of a trad.) [See also Freytag's Arab. Prov. i. 329 and 643.] — And [hence, app.,] †*A thief who is skilful,* or *active, in thievishness:* (O, M, TA:) for اللِّصُّ الفَارِهُ فِى اللُّصُوصِيَّةِ, an explanation of القُطْرُبُ given [in the O and] by IM and others, the copies of the Ḳ erroneously substitute اللِّصُّ وَالفَارَةُ [as though قُطْرُب had the significations of *a thief* and *a rat* or *mouse*]. (TA.) — And The *male* (Lth, O, Ḳ, TA) *of the* [*kind of demon called*] سِعْلَاة (Lth, TA) or *of the* غُول [which is said to *signify the same as* سِعْلَاة]; as also ↓قُطْرُوبٌ. (O, Ḳ, TA.) — And [app. *A young,* or *little, jinnee:* thus قُرْطُبٌ is expl. in the L: or] the *young ones,* or *little ones, of the jinn.* (Ḳ.) — And *A young,* or *little, dog:* (O:) or the *young ones,* or *little ones, of dogs.* (Ḳ.) — And *A wolf such as is termed* أَمْعَط [i. e. *whose hair has fallen off, part after part,* or *has become scanty;* or *mischievous,* or *malignant*]. (O, Ḳ.) — And An *ignorant* person, (O, Ḳ, TA,) *who boasts by reason of his ignorance* (يَظْهَرُ بِجَهْلِهِ). (O, TA.) — And *Cowardly,* or *a coward,* (O, Ḳ, TA,) even if intelligent. (O, TA.) — And *Lightwitted;* syn. سَفِيهٌ; (O, Ḳ, TA;) as also ↓قُطْرُوبٌ: and IAạr has mentioned as a pl. in this sense, used by a poet, قَطَارِيبُ, which, ISd says, may be pl. of قُطْرُوبٌ or of a sing. of some other form requiring such a form of pl., or it may be used as a pl. of قُطْرُبٌ by poetic license. (TA.) — And *Thrown down,* or *prostrated, on the ground,* syn. مَصْرُوعٌ, (O, Ḳ, TA,) *by reason of diabolical possession* or *wrestling.* (O,* TA.) = Also *A species of melancholia;* (O, Ḳ, TA;) *a well-known disease, arising from the black bile;* (TA;) *mostly originating in the month of* شُبَاط [*February, O.S.*]; *vitiating,* or *disordering, the intellect, contracting the face, occasioning continual unhappiness, causing to wander about in the night, and rendering the face* أَصْفَر [here app. meaning *of a dark,* or *an ashy, dust-colour*], *the eyes sunken, and the body emaciated.* (O.) [A more ample discription is given by Avicenna (Ibn-Seenà), in book iii. pp. 315, et seq. SM states that he had not found this in any other lexicon than the Ḳ. Golius explains the word as signifying *Lycanthropia,* on the authority of Rhazes (Er-Rázee).]

قُطْرُوبٌ: see the next preceding paragraph, in two places.

[قطع
قطف
قطل
قطم
See Supplement.]

قطمر

قِطْمِيرٌ (Ṣ, Ḳ) and قِطْمَارٌ (Ḳ) The *cleft* (شَقّ) *of a date-stone:* (M, Ḳ:) or the *integument* (قِشْرَة) *that is upon it* (فِيهَا): (Ḳ:) the *thin skin* (Ṣ, Ḳ) *called* فُوفَةٌ, *which is upon a date-stone,* (Ṣ,) *between the stone and the date itself:* (Ḳ:) or the *white point* [i. e. the *embryo*] *in the back of the date-stone,* (Ṣ, Ḳ,) *from which* [*when it is sown*] *the palm-tree grows forth.* (Ṣ.) — [Hence,] †*A small, mean, paltry, contemptible, thing.* So the former signifies in the Ḳur, xxxv. 14. One says also مَا أَصَبْتُ مِنْهُ قِطْمِيرًا, meaning, †*I obtained not of him,* or *it, anything.* (TA.)

[قطن
قطو
See Supplement.]

قعب

2. تَقْعِيبٌ [as inf. n. of the pass. v. قُعِّبَ], used in relation to a solid hoof, means ‡The being مُقَبَّب [i. e. round, or hemispherical,] like the [drinking-cup, or bowl, called] قَعْب. (Ḳ, TA. [See also مُقَعَّبٌ.]) — And التَّقْعِيبُ signifies تَقْعِيرُ الكَلَامِ; (Ḳ;) or تَقْعِيبُ الكَلَامِ signifies تَقْعِيرُهُ; (Ṣ, O;) [or التَّقْعِيبُ فِى الكَلَامِ signifies التَّقْعِيرُ فِيهِ, i. e. ‡The speaking with a guttural voice, or from the furthest part of the fauces; or the doing thus, with a twisting of the sides of the mouth; and opening the mouth so that it becomes as though it were a cup such as is called قَعْب: (see مُقَعِّبٌ:)] you say, قَعَّرَ فِى كَلَامِهِ and قَعَّبَ; both meaning the same. (L, TA.)

Q. Q. 3. اِقْعَنْبَى He put his hands upon the ground, and sat in such a posture as to be ready to rise. (TA in art. قعنب, from a trad.)

قَعْبٌ A deep wooden drinking-cup or bowl: (Ṣ, O:) or a large vessel like the [bowl called] قَصْعَة: (Mṣb:) or a large, rude, drinking-cup or bowl: (A, Ḳ:) or one inclining more nearly to be small: (A, Ḳ:*) to which a solid hoof is likened: (TA:) or such as satisfies the thirst of a man: (A, Ḳ:) accord. to IAạr, the first [or smallest] of drinking-cups or bowls is that called the غُمَر, which does not hold enough to satisfy [a man's] thirst: next is the قَعْب, which is [a cup] large enough to satisfy the thirst of a man; and sometimes it satisfies the thirst of two men, and three: and then, the عُسّ: (TA:) the pl. is قِعَبَةٌ (Ṣ, O, Ḳ) and قِعَابٌ (Ḳ) and أَقْعُبٌ, (Mṣb, Ḳ,) the last a pl. of paucity. (TA.) — And †Depth of speech, or language. (O, Ḳ, TA.) One says, هٰذَا كَلَامٌ لَهُ قَعْبٌ †This is speech, or language, having depth. (TA.) — And in the T, in art. قنع, the phrase أَقْتَآءٌ بِيضُ الأَسْنَانِ قِعَابُ الأَوْرَاقِ is expl. as meaning [app. for البِيضُ الأَسْنَانِ مِنَ الأَقْتَآءِ] i. e. The white in respect of the teeth, of the young; for الاوراق seems to be here used in a sense assigned to its sing., الوَرَقُ, namely, الأَحْدَاثُ, pl. of الحَدَثُ, which is syn. with الفَتِىُّ, of which الأَقْتَآءُ is pl.: but for this usage of قعاب I am unable to account: I incline to think it a mistranscription, though I do not know any word resembling it for which it may have been substituted]. (TA.)

قُعْبَةٌ †A thing resembling [the kind of receptacle called] a حُقَّة, pertaining to a woman: or a covered حُقَّة for سَوِيق [i. e. meal of parched barley or the like]: (Ḳ:) or a thing resembling a covered حُقَّة in which is a woman's سويق. (O.)

قَعْبَةٌ †A [hollow, or cavity, such as is termed] نُقْرَة, in a mountain. (O, Ḳ.)

قَعِيبٌ A large number: (Ḳ:) or a number: and a large number or quantity. (O.)

قَاعِبٌ A wolf that howls much. (O, Ḳ.)

عُقَابٌ قَعْنَبَاةٌ i. q. عقاب عَقَنْبَاةٌ, (O, Ḳ,) formed by transposition, meaning [An eagle] having sharp talons. (O. [See more in art. عقب.])

حَافِرٌ مُقَعَّبٌ ‡A solid hoof likened to a قَعْب; (Ṣ, O;) round like the قعب. (A.) — And سُرَّةٌ مُقَعَّبَةٌ ‡A navel resembling a قَعْب, (A, O, Ḳ,) sunk in the belly, and elevated in the part around it. (O.) — And حَجَرٌ مُقَعَّبٌ ‡A stone in which is a hollow, or cavity, resembling the قَعْب. (A.)

فُلَانٌ مُقَعِّبٌ مُقَعِّرٌ ‡Such a one is a person who twists the sides of his mouth, and who speaks [with a guttural voice, or] with [or from] the furthest part of his fauces, and opens his mouth [making it to be] as though it were a [cup such as is called] قَعْب. (A, TA.)

قعث

1. قَعَثْتُ لَهُ قَعْثَةً, (Ṣ, O, Ḳ,* TA,*) [accord. to which last, † قَعْثَةٌ is an inf. n., as also قَعْثٌ, but, if an inf. n., it is app. an inf. n. un.,] aor. ـُ, (accord. to the TḲ, [but I think it is more probably ـَ, agreeably with a general rule, like the aor. of the same verb in the next sentence,]) means حَفَنْتُ لَهُ حَفْنَةً, (Ṣ, O,) i. e. I gave to him a small quantity, (Ṣ, O, Ḳ,*) مِنَ الشَّىْءِ [of the thing]. (TA.) — قَعَثَ الشَّىْءَ, aor. ـَ, inf. n. قَعْثٌ, He (a man) eradicated, or uprooted, the thing; (IDrd, O, L;) and (O) so † قَعَّثَهُ, inf. n. تَقْعِيثٌ. (O, Ḳ.)

2: see what immediately precedes.

4. اقعث فى مَالِهِ He acted extravagantly in respect of his property. (ISk, Ṣ, O, Ḳ.*) — And اقعث لَهُ العَطِيَّةَ He made the gift to him large; (Ṣ, O, Ḳ, TA;) and so † اِقْتَعَثَهَا, and اقعثه [i.e. اقعثه العطيّة]. (TA. See the verse cited voce مُقْعَثٌ; and the remark of Aṣ respecting it.)

7. انقعث It was, or became, pulled out, or up, (Aṣ, Ṣ, O, TA,) from the foundation, or utterly; (Aṣ, Ṣ, TA;) it was, or became, eradicated, or uprooted. (Ḳ.) One says, ضَرَبَهُ فَانْقَعَثَ He struck it, and it became pulled out, or up, (Aṣ, Ṣ, O, TA,) from the foundation, or utterly. (Aṣ, Ṣ, TA.) — And It (a wall) fell down from its foundation: like انقعف. (Aṣ, Ṣ, O.)

8. اقتعث He (a digger) took forth much earth from a well. (O, Ḳ.) — See also 4.

قَعْثٌ Muchness, or abundance. (TA. [See قَعِيثٌ.])

قَعْثَةٌ: see the first sentence of this art.

قُعَاثٌ A certain disorder in the noses of sheep, or goats: (O, Ḳ:) thus expl. by Aboo-Turáb. (O.)

قَعِيثٌ, (O, Ḳ,) as expl. by Aṣ, (O,) Paltry, or little in quantity; syn. يَسِيرٌ and هَيِّنٌ. (O, Ḳ. [See also مُقْعَثٌ.]) — And Abundant, or copious; applied to rain: (Ṣ, O, Ḳ:) and to a benefit, or benefaction, &c.: (TA:) and to a gift (سَيْب): (O, TA:) and, (Ṣ, Ḳ, TA,) or as some say, (O,) to a torrent (سَيْل), (Ṣ, O, Ḳ,) as meaning thus, (Ṣ, O,) or as meaning great: (Ḳ:) whence, in a verse of Ru-beh,

* مَا شَآءَ مِنْ أَبْوَابِ كَسْبٍ مِقْعَثٍ † *

[What he will of the means of the attainment of abundant gain]; مِقْعَث being of the measure مِفْعَل from قَعِيثٌ as applied to rain &c. (O. [The word كسب, of which the right reading is certainly as above, is there imperfectly written, more like كَسْب than كُسْب.])

مُقْعَثٌ [pass. part. n. of 4]. Ru-beh says,

* أَقْعَثَنِى مِنْهُ بِسَيْبٍ مُقْعَثِ *
* لَيْسَ بِمَنْزُورٍ وَلَا بِرَيِّثِ *

[He gave me liberally thereof, or from him, a large gift, (lit., accord. to the explanation of the verb, a gift made large,) not such as was small, or not such as was obtained by importunity, nor such as was slow in coming]: (Ṣ,* TA:) but Aṣ says that Ru-beh has done ill in using the phrase بسيب مقعث; for مُقْعَثٌ, he says, means paltry, or little in quantity; syn. يَسِيرٌ and هَيِّنٌ [like قَعِيثٌ, which is said to have this meaning and also the contr. thereof]. (TA. [Perhaps the right reading in the verse cited above is † مِقْعَث.])

مِقْعَثٌ: see قَعِيثٌ. [See also what here immediately precedes.]

قعد

1. قَعَدَ, (Ṣ, Ḳ, &c.,) aor. ـُ, (A, L,) inf. n. قُعُودٌ and مَقْعَدٌ (Ṣ, L, Ḳ) and قَعْدٌ, (L,) He sat; i. q. جَلَسَ [when the latter is used in its largest sense]; (Ṣ, A, L, Ḳ;) so accord. to 'Orweh Ibn-Zubeyr, a high authority; contr. of قَامَ: (L:) or it signifies he sat down; or sat after standing: and جلس, he sat after lying on his side or prostrating himself: (Kh, IKh, El-Ḥareeree, Ḳ:) or, as some say, قعد signifies he sat for some length of time. (MF.) See also جَلَسَ. — [And hence, He remained.] — قَامَ وَقَعَدَ ‡ He experienced griefs which disquieted him so that he could not remain at rest, but stood up and sat down. (Mgh, art. قدم.) [See an ex. voce سُدَّةٌ.] هٰذَا شَىْءٌ يَقْعُدُ بِهِ عَلَيْكَ العَدُوُّ وَيَقُومُ ‡ [This is a thing for which the enemy will be restless in his attempts against thee]. (A.) ضَرَبَهُ ضَرْبَةَ ٱبْنَةِ اقْعُدِى وَقُومِى He beat him with a beating of a female slave: (IAạr, L, Ḳ:*) who is thus called because she sits and stands in the service of her masters, being ordered to do so. (IAạr, L.) — [قَعَدَ لَهُ, properly, He sat for him, often means He lay in wait for him, in the road, or way: see an ex. in a verse cited voce سُدٌّ.] — قَعَدَتِ الرَّخَمَةُ ‡ The

aquiline vulture lay upon its breast on the ground; syn. جَثَمَتْ. (Ṣ, A, Ḳ.) See also جَلَسَ. — [Hence, from the notion of sitting down over against any one,] قَعَدَ بِقِرْنِهِ † *He was able to contend with his adversary.* (L, Ḳ.) — بَنُو فُلَانٍ لِبَنِى فُلَانٍ يَقْعُدُونَ † *The sons of such a one are able to contend with the sons of such a one, and come to them with their numbers.* (L.) — قَعَدُوا عَنَّا † *They were able to contend for us, with their warriors, and to suffice us in war.* (L.) — قَعَدَ لِلْحَرْبِ ‡ *He prepared for war those who should contend therein.* (L, Ḳ.) — قَعَدَ لِلْأَمْرِ *He performed the affair*; syn. اِهْتَمَّ بِهِ. (Mṣb.) — قَعَدَ يَشْتُمُنِى ‡ *He set about, fell to,* or *commenced, reviling me.* (Fr, A, L.) — [And from the notion of sitting down in refusal or unwillingness,] قَعَدَ عَنِ الأَمْرِ ‡ *He abstained from, omitted, neglected, left, relinquished,* or *forsook, the thing* or *affair*; (A, Mgh;) *he hung back,* or *held back, from it.* (IḲṭṭ.) قَعَدَ عَنْ حَاجَتِهِ ‡ *He hung, back,* or *held back, from accomplishing his want.* (Mṣb.) قَعَدَ عَنِ القَوْمِ † *He remained behind,* or *after, the people,* or *party,* not going with them. (Mṣb, art. خلف.) And قَعَدْتُ بَعْدَهُ [† *I remained behind,* or *after, him*;] as also قعدت خِلَافَهُ: (Mṣb, ibid.:) and قَعَدَ خِلَافَ أَصْحَابِهِ, *He remained behind,* or *after, his companions; he did not go forth with them* (TA, in art. خلف.) — [جَلَسَ مَعَهُ and قَعَدَ مَعَهُ and قَعَدَ إِلَيْهِ are like جَلَسَ إِلَيْهِ, q. v.] — قَعَدَ بِهِ, see 4 in three places, and 5. — قَعَدَتْ, inf. n. قُعُودٌ; (Ḳ;) or قَعَدَتْ عَنِ الوَلَدِ, (Mgh, Ḳ,) and الحَيْضِ, (A, Mgh, Mṣb, Ḳ,) and الزَّوْجِ; (A, Mṣb, Ḳ;) ‡ *She* (a woman) *ceased from bearing children,* (A, Mgh, Ḳ,) and *from having the menstrual discharge,* and *from having a husband.* (A, Ḳ.) [And hence,] ‡ *She* (a woman) *had no husband*: (Ḳ,* TA:) said of her who is, and of her who is not, a virgin. (TA.) — قَعَدَتِ النَّخْلَةُ ‡ *The palm-tree bore fruit one year and not another.* (L, Ḳ.) — قَعَدَ مَقَاعِدَ رِقَاقًا † [*He had thin evacuations of the bowels*: see سَدَّ] (TA, in art. سك.) — قَعَدٌ *Laxness* (Ṣ, Ḳ) *and depression* (Ṣ) *in the shank* (وَظِيف) *of a camel.* (Ṣ, Ḳ.) [App. an inf. n., of which the verb is قَعِدَ. But see 1 in art. صدف.] = قَعَدَ *It* [or *he*] *became*; syn. صَارَ. Ex. حَدَّدَ شَفْرَتَهُ حَتَّى قَعَدَتْ كَأَنَّهَا حَرْبَةٌ *He sharpened his large knife so that it became as though it were a javelin.* And ثَوْبَكَ لَا تَقْعُدُ تَطِيرُ بِهِ الرِّيحُ [in the CḲ, ثَوْبُكَ and يَقْعُدُ] *Take care of thy garment, that the wind do not become flying away with it.* (IAạr, L, Ḳ.*) ثوبك is here in the acc. case because the verb اِحْفَظْ is understood before it. (L.) — قَعَدَتِ الفَسِيلَةُ ‡ *The young palm-tree came to have a trunk.* (Ṣ, A, Ḳ.) = قَعَدَ *He* (a man, AZ) *stood.* Thus it bears two contr. significations. (AZ, L, Ḳ.)

2. قَعَّدْتُكَ اللّٰهَ *I beg God to perserve, keep, guard,* or *watch, thee.* See قَعِيدَكَ اللّٰهَ. (Aboo-'Alee, IB, L.) See also 4 in two places, and 5.

3. قاعده *He sat with him.* (L.) [See also an ex. in art. سفه, conj. 3.]

4. اقعده, (Ṣ, L, Ḳ,) and قَعَدَ ▾ بِهِ, (L, Ḳ,) *He caused him to sit,* or *sit down; he seated him.* (Ṣ, L.) — أُقْعِدَ ‡ *He was affected by a disease in his body which deprived him of the power to walk*: (Mṣb:) *he was unable to rise*: (L:) [*as though constrained to remain sitting*: see مُقْعَدٌ, and قُعَادٌ.] — أَقْعَدَهُ الهَرَمُ ‡ [*Decrepitude crippled him,* or *deprived him of the power of motion*]. (A.) — أُقْعِدَ *He* (a man) *was,* or *became, lame.* (Ṣ, L.) — إِقْعَادٌ in the hind leg of a horse is *Its being much expanded* (ان تُفَرَّشَ جِدًّا), *so that it is not erect.* (Ṣ, L.) — أُقْعِدَ *He* (a camel) *had the disease called* قُعَاد. (IḲṭṭ, L.) — أَقَامَهُ وَأَقْعَدَهُ, and قَامَ بِهِ وَقَعَدَ ▾, ‡ *He,* or *it, caused him to experience griefs which disquieted him so that he could not remain at rest, making him to stand up and sit down.* (See 1, and مُقْعَدٌ. And see an ex. in a verse cited in art. فنى, conj. 3.] — اقعد البِئْرَ *He dug the well to the depth of a man sitting*: or *he left it upon the surface of the ground, and did not dig it so as to reach water.* (L, Ḳ.) See also مُقْعَدَةٌ. — اقعد (Ibn-Buzurj, L) and ▾ إِقْعَنْدَدَ (Ḳ) *He remained, stayed, abode,* or *dwelt,* in a place. (Ibn-Buzurj, L, Ḳ.) = اقعده and ▾ قَعَّدَهُ (inf. n. of the latter تَقْعِيدٌ) *He sufficed him* (namely his father [but in the CḲ, instead of أَبَاهُ, we read إِيَّاهُ,]) *for gaining,* or *earning*; (Ḳ, TA;) *and aided,* or *assisted, him.* (TA.) — اقعده and ▾ قعّده (inf. n. of the latter تَقْعِيدٌ, Ḳ) *He served him.* (IAạr, L, Ḳ.) [Ex.] مَا لِفُلَانٍ امْرَأَةٌ تُقْعِدُهُ, and تُقَعِّدُهُ, [*Such a one has no wife to serve him*]. (A.) = اقعده آبَاؤُهُ, and ▾ تقعّده, ‡ *His ancestors withheld him from eminence,* or *nobility*; (L;) [as also قَعَدَ ▾ بِهِ, and ▾ اقعده. You say also,] مَا قَعَدَ ▾ بِهِ عَنْ نَيْلِ المَسَاعِى إِلَّا لُؤْمُ عُنْصُرِهِ, and مَا تَقَعَّدَهُ ▾, and ▾ اقعده, ‡ [*Nothing withheld him from attaining to the means of honour and elevation but the baseness of his origin*]. (A.) See also 5. — وِرْثُهُ بِالإِقْعَادِ † [*His inheritance is by reason of nearness of relationship*]. You do not say بِالقُعُودِ (L.) — إِقْعَادٌ ‡ The *having few ancestors.* (IAạr, L.)

5. تقعّده ‡ *He,* or *it, withheld, restrained, debarred,* or *prevented, him from attaining the thing that he wanted.* (Ṣ, L, Ḳ.) Ex. مَا تَقَعَّدَنِى عَنْكَ إِلَّا شُغُلٌ *Nothing but business withheld me from thee.* (ISk, Ṣ.) See also 4. You say also قَعَدَ ▾ بِى عَنْكَ شُغُلٌ *Business withheld me from thee.* (TA.) [And so,] مَا قَعَّدَكَ ▾, and ▾ مَا اقْتَعَدَكَ, *what hath withheld, restrained, debarred,* or *prevented, thee?* (L.) — تقعّد عَنِ الأَمْرِ, (Ṣ, A, L, Ḳ,) and ▾ تقاعد, (A,) ‡ *He did not seek, seek for* or *after,* or *desire, the thing.* (Ṣ, A, L, Ḳ.) See also 1. — تقعّد signifies *He held back,* or *refrained.* (KL.) — And also *He held back,* or *restrained.* (KL.) — تقعّده *He performed his affair.* (IAạr, Th, L, Ḳ.)

6. تقاعد بِهِ فُلَانٌ † *Such a one did not pay him his due.* (Ṣ, L.) = See also 5.

8. اقتعد *He rode* a camel: (L, Mṣb:) *he took,* or *used,* a camel *as a* قُعْدَة q. v. (L, Ḳ.) — اقتعد قعيدة [*He took a seat of the kind called* قعيدة *to sit upon*]. (L.)

R. Q. 3. إِقْعَنْدَدَ: see 4.

قَعْدَكَ اللّٰهَ and قِعْدَكَ, see قَعِيدَكَ اللّٰهَ throughout.

قَعْدٌ *Human dung.* (L, Ḳ.) = See also قَاعِدٌ in two places.

قَعْدَةٌ *A single sitting.* (Ṣ, L, Mṣb.) Ex. قَعَدَ قَعْدَةً وَاحِدَةً *He sat a single sitting.* (L.) — قَعْدَةُ رَجُلٍ, see قِعْدَةٌ in three places. = And see قَاعِدٌ. = ذُو القَعْدَةِ, and ذُو القِعْدَةِ, *A certain month*; (Ṣ, L, Ḳ;) [*the eleventh month of the Arabian year*;] *next after* شَوَّال: (L:) so called because the Arabs [when their year was solar] used to abstain (يَقْعُدُونَ) therein from journeys (L, Ḳ,* TA) and warring and plundering expeditions and laying in stores of corn and seeking pasturage, before performing the pilgrimage in the next month; (L, TA;) or because in that month they broke in the young camels (القِعْدَان) for riding: (Mṣb, voce جُمَادَى:) pl. ذَوَاتُ القَعْدَةِ (Ṣ, L, Mṣb, Ḳ) and ذَوَاتُ القَعَدَاتِ; (Yoo, Mṣb;) but the former is the regular pl., (Yoo,) because the two words are considered as one, (Mṣb,) and it is the more common: (TA:) dual ذَوَاتَا القَعْدَةِ and ذَوَاتَا القَعْدَتَيْنِ. (Mṣb.)

قُعْدَةٌ, (Ḳ,) or ▾ قَعْدَةٌ, (L,) *An ass*: (L, Ḳ:) pl. قُعْدَاتٌ, (Ḳ,) with the ع quiescent, (TA,) [in the CḲ, قُعْدَانٌ,] or قُعَدَاتٌ. (L.) = [The former,] *A horse's, and a camel's saddle*: (L, Ḳ:) pl. قُعَدَاتٌ, (IDrd, L,) with which is syn. قُعَيْدَاتٌ [the dim.]. (Ṣ, L.) — See قَعُودٌ.

قِعْدَةٌ *A mode,* or *manner, of sitting.* (Ṣ, L, Mṣb, Ḳ.) Ex. هُوَ حَسَنُ القِعْدَةِ *He has a good manner of sitting*: (A, L:) and قَعَدَ قِعْدَةَ الدُّبِّ *He sat in the manner of sitting of the bear.* (A,* TA.) — قِعْدَةُ رَجُلٍ, and ▾ قَعْدَةُ رَجُلٍ, (L, Ḳ,*) *The space occupied by a man sitting*: (L, Ḳ:) and *the height,* or *depth, of a man sitting.* (L.) Ex. شَجَرَةٌ قِعْدَةُ رَجُلٍ *A tree of the height of a man sitting*: (AḤn, in L and TA, passim:) and بِئْرٌ قِعْدَةٌ *A well of the depth of a man sitting*: (Aṣ:) and عُمْقُ بِئْرِنَا قِعْدَةٌ, and ▾ قَعْدَةٌ, *The depth of our well is that of a man sitting*: (L:) and

قَعْدَةً, and ↑ قِعْدَةً, مَا حَفَرْتُ فِى الأَرْضِ إِلَّا قَعْدَةً, *I dug not in the ground save to the depth of a man sitting:* (Lḥ, L:) and مَرَرْتُ بِمَآءٍ قِعْدَةَ رَجُلٍ *I passed by water of the depth of a man sitting.* (Sb, L.) ═ قِعْدَةٌ One's *last child, male or female;* and *one's last children.* (Ḳ.)

قُعْدَةٌ *A vehicle,* or *beast of carriage,* (مَرْكَبٌ,) *for women:* so in the copies of the Ḳ in our hands; (Ṣ, M;) but accord. to the L, &c., *of a man:* and it is ↑ قَعِيدَةٌ that bears the former signification. (TA.) —— The [*kind of carpet called*] طُنْفُسَة [q. v.] (L, Ḳ) *upon which a man sits; and the like.* (L.)

قُعْدَةٌ see قُعْدُدٌ and قُعْدِىٌّ.

قُعْدَدٌ: see the next paragraph.

قُعْدُدٌ ‡ *Nearness of relationship.* (L.) —— ذُو قُعْدُدٍ A man *nearly related to* [*the father of*] *the tribe.* (Lḥ.) [And] قُعْدُدٌ and ↑ قُعْدَدٌ (Ṣ, Ḳ) and ↑ قُعْدُودٌ and ↑ أَقْعَدُ and ↑ قَعِيدُ النَّسَبِ, (L, Ḳ,) ‡ A man *near in lineage to the chief, or oldest, ancestor* [*of his family or tribe*]; (Ṣ, L, Ḳ;) *contr. of* طُرْفٌ and طَرِيفٌ: (Ṣ, M, Ḳ in art. طرف:) and the first, The *next of kin to the chief,* or *oldest, ancestor* [*of his family*]; (Mṣb;) and contr., *remote in lineage therefrom:* (L, Ḳ:) [in the former sense, an epithet of praise:] in the latter sense, an epithet of dispraise: or, as some say, of praise: (TA:) or, in the first sense, it is an epithet of praise in one point of view, because dominion, or power, or authority, belong to the elder; and of dispraise in another point of view, because the person so termed is of the sons of the very old, and weakness is attributed to him. (Ṣ.) —— المِيرَاثُ القُعْدُدُ ‡ *The inheritance of him who is nearest of kin to the deceased.* (L.) —— قُعْدُدٌ † A *cowardly and ignoble* man, *who holds back,* or *abstains, from war and from generous actions;* (L, Ḳ;*) as also ↑ قُعْدَدٌ. (L.) —— † A man *withheld from eminence,* or *nobility, by his lineage;* as also ↑ مُقْعَدٌ. (Az, L.) —— † An *obscure* man; (L, Ḳ;) *ignoble; of low rank;* as also ↑ قُعْدُدٌ. (Az, L.)

قُعْدَى [*A nearer degree* in lineage *to the chief,* or *oldest, ancestor, than* طُرْفَى, q. v.]

قُعْدِىٌّ and قُعَدِىٌّ, and both with ة, and ضُجْعِىٌّ and ضُجَعِىٌّ, (Ḳ,) and ↑ قُعَدَةٌ ضُجَعَةٌ, (Ṣ, Ḳ,) A man (Ṣ) *who sits much and lies much upon his side:* (Ṣ, Ḳ:) or the last, an *impotent* man, *who does not earn that whereby he may subsist;* (A;) [and the first two] † A man *impotent;* or *lacking power,* or *ability;* (L, Ḳ;) as though preferring sitting: (L:) or *loving to sit in his house.* (A.)

قَعَدِىٌّ ‡ A man *belonging to the sect called* القَعَدُ, (L,) or القَعَدَةُ; (A [see قَاعِدٌ];) *who holds the opinions of that sect.* (L, Ḳ.) —— Also applied by a post-classical poet to ‡ A man *who refuses to drink wine while he approves of others' drinking it.* (L.)

قُعَادٌ *Lameness* in a man. You say مَتَى أَصَابَكَ هٰذَا القُعَادُ *When did this lameness befall thee?* (Ṣ, L;) [and] بِهِ قُعَادٌ, (L, Ḳ,) and ↑ إِقْعَادٌ, (Ḳ,) and ↑ أُقْعَادٌ, (CḲ,) ‡ *He has a disease which constrains him to remain sitting.* (L, Ḳ.) See مُقْعَدٌ, and أَقْعَدَ. —— قُعَادٌ also signifies, (Ṣ, L, Ḳ,) and so ↑ إِقْعَادٌ, (Ṣ, L,) or ↑ أَقْعَادٌ, with fet-ḥ, (accord. to the Ḳ,) *A certain disease which affects camels in their haunches, and makes them to incline* (or *as though their rumps inclined,* IAạr) *towards the ground:* (Ṣ, Ḳ:) or *a laxness of the haunches.* (IḲṭṭ.)

قِعَادٌ: see قَعِيدٌ.

قَعُودٌ *A young weaned camel:* (L, Ḳ:) and *a young she-camel; i. q.* قَلُوصٌ: (Ḳ:) or this latter epithet is applied to a female and the former to *a male young camel:* (ISh, L, Mṣb:) so called because he is ridden: (Mṣb:) and *a young male camel, until he enters his sixth year:* (Ḳ:) or *a young male camel when it may be ridden, which is at the earliest when he is two years old, after which he is thus called until he enters his sixth year,* when he is called جَمَلٌ: the young she-camel is not called thus, but is termed قَلُوصٌ: (Ṣ, L:) Ks heard the term قَعُودَةٌ applied to the female; but this is rare. (Az, L.) —— *A camel which the pastor rides,* or *uses, in every case of need;* (A'Obeyd, Ṣ, L, Ḳ;) called in Persian رَخْتْ; (A'Obeyd, Ṣ, L;) as also ↑ قَعُودَةٌ, (Ḳ,) accord. to Lth, the only authority for it known to Az; but Kh says that this signifies *a camel which the pastor uses for carrying his utensils &c.,* and that the ة is added to give intensiveness to the epithet; (TA;) or the former is masc. and the latter fem.; (Ks, L;) and ↑ قُعْدَةٌ: (Ṣ, Ḳ:) you say نِعْمَ القُعْدَةُ هٰذَا, i. e. المُقْتَعَدُ, [*an excellent camel for the pastor's ordinary riding, or use, is this*]: (Ṣ, L:) or each of these words signifies *a camel which the pastor uses for riding and for carrying his provisions and utensils &c.:* and قُعْدَةٌ, *a camel which a man rides whenever and wherever he will:* (L:) the pl. of قَعُودٌ is أَقْعِدَةٌ [a pl. of pauc.] and قُعُدٌ and قِعْدَانٌ and قَعَائِدُ; (L, Ḳ;) and pl. pl. [i. e. pl. of قِعْدَانٌ] قَعَادِينُ. (TA.) The dim of قَعُودٌ is قُعَيِّدٌ. It is said in a proverb, اِتَّخَذُوهُ قُعَيِّدَ الحَاجَاتِ *They made him an ordinary servant for the performance of needful affairs.* (Ṣ, L.)

قَعِيدٌ *A companion in sitting:* (Ṣ, AHeyth, L, Ḳ:) of the measure فَعِيلٌ in the sense of the measure مُفَاعِلٌ. (L.) —— *A preserver; a keeper; a guardian; a watcher.* (L, Ḳ.) [In some copies of the Ḳ, by the omission of و, this meaning is assigned to مُقَاعِدٌ.] It is used alike as sing. and pl. and masc. and fem. (L, Ḳ) and dual also. (L.) It is said in the Ḳur, [l. 16,] عَنِ اليَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ [*On the right and on the left a sitter,* or *guardian,* or *watcher*]: respecting which it is observed, that فَعِيلٌ and فَعُولٌ are of the measures used alike as sing. and dual and pl.; as in إِنَّا رَسُولُ رَبِّكَ, [Ḳur xi. 83, accord. to one reading,] and وَالمَلَائِكَةُ بَعْدَ ذٰلِكَ ظَهِيرٌ, [Ḳur lxvi. 4:] (Ṣ, L:) or, as the grammarians say, قَعِيدٌ is understood after اليَمِين. (L.) —— [Hence,] *A father;* (A'Obeyd, Ḳ;) and ↑ قَعِيدَةٌ A man's *wife;* (Ṣ, L, Ḳ;*) as also ↑ قِعَادٌ: (Ṣ, L:) and قَعِيدَةُ بَيْتِ رَجُلٍ *a man's wife:* pl. قَعَائِدُ. (L.) —— قَعِيدَكَ اللّٰهَ, and ↑ قِعْدَكَ اللّٰهَ, and قَعْدَكَ اللّٰهَ, (Ḳ,) but the last was unknown to AHeyth, (L,) [*By thy Watcher,* or *Keeper, God:* قعيد and ↑ قعد being epithets, put in the acc. case because of the prep. بِ understood: or] *I conjure thee by God;* syn. نَشَدْتُكَ اللّٰهَ: some say, the meaning is, *as though God were sitting with thee, watching over thee,* or *keeping thee:* [in some copies of the Ḳ, for بِحِفْظِهِ عَلَيْكَ, the reading in the TA, we find يَحْفَظُهُ عَلَيْكَ:] or *by thy Companion, who is the Companion of every secret,* [namely *God*]! قَعِيدَكَ لَا آتِيكَ, and ↑ قِعْدَكَ لَا آتِيكَ; and قَعِيدَكَ اللّٰهَ لَا آتِيكَ, and ↑ قِعْدَكَ اللّٰهَ لَا آتِيكَ; are forms of swearing used by the Arabs, in which قعيد and ↑ قعد are inf. ns. put in the acc. case because of a verb understood; [or rather, as it appears to me, and as I have said above, they are epithets, put in the acc. case because of the prep. بِ understood;] and the meaning is, *By thy Companion, who is the Companion of every secret,* [*I will not come to thee;* and *by thy Companion, &c.,* or *by thy Watcher,* or *Keeper, God, I will not come to thee;*] like as one says نَشَدْتُكَ اللّٰهَ: (Ṣ, L:) some say, that قعيد and ↑ قعد signify here a watcher, or an observer, and a preserver, a keeper, or a guardian, that God is meant by them, and that they are in the acc. case because أُقْسِمُ followed by the prep. بِ is understood; [the meaning being I swear *by thy Watcher,* or *Keeper, &c., God, &c.*; and this opinion is the more agreeable with the explanation given above, "By thy Companion &c.":] others say, that they are inf. ns., and that the meaning is, I swear *by thy regard,* or *fear, of God,* بِمُرَاقَبَتِكَ اللّٰهَ: El-Mázinee and others, however, assert that قعيد has no verb. (MF.) —— Ks says that قِعْدُكَ اللّٰهُ [اللّٰه being in the nom. case] signifies *God be with thee!* (L.) [or *God be thy Companion,* or *Watcher,* or *Keeper!*]; and so does قَعِيدُكَ اللّٰهُ. (AHeyth, L.) [Or] قَعِيدَكَ اللّٰهَ, (IB, L, Ḳ,) and قِعْدَكَ اللّٰهَ, (Ḳ,) and قَعْدَكَ اللّٰهَ, (IB, L, TA,) [are] expressions of conciliation, not oaths, as they have not the complement of an oath: the former word in each is an inf. n. occupying the place of a verb, and therefore is put in the acc. case, as in عَمْرَكَ اللّٰهَ, which means عَمَّرْتُكَ اللّٰهَ, i. e., I beg God to prolong thy life: in like manner, قَعَّدْتُكَ اللّٰهَ [in the Ḳ, قعدك,] signifies, [and so the three first phrases above, of which *it* is the original form,] *I beg God to preserve, keep, guard,* or *watch, thee;* from the saying in the Ḳur, [l. 16,] عَنِ اليَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ, i. e. حَفِيظٌ. (Aboo-'Alee, IB, L, Ḳ.*) قَعِيدَكُمَا اللّٰهَ is used in interrogative phrases and in phrases conveying an oath, [and so is

قَعِيدَكَ ٱللّٰهَ. You say, interrogatively, قَعِيدَكِمَا ٱللّٰهَ أَلَمْ يَكُنْ كَذَا وَكَذَا [*I beg God to preserve, keep, guard,* or *watch, thee. Was it not so and so?*]: and in the other case, قَعِيدَكَ ٱللّٰهَ لَأُكْرِمَنَّكَ [*By thy Watcher,* or *Keeper, God, I will assuredly pay thee honour!*] (Th, L.) — [And from the signification of 'father' is derived] the phrase قَعِيدَكَ لَتَفْعَلَنَّ, *By thy father, thou shalt assuredly do* such a thing. (Ḳ, TA.) ═ *What comes to thee from behind thee,* (Ṣ, L, Ḳ,) *of gazelles* or *birds* (L, Ḳ) or *wild animals: contr. of* نَطِيحٌ: (Ṣ, L:) *of evil omen.* (L.) ═ The locust *of which the wings are not yet perfectly formed.* (Ṣ, Ḳ.)

قَعِيدَةٌ *A thing like the* [*kind of receptacle called*] عَيْبَة, (L, Ḳ,) *woven by women,* (L,) *upon which one sits:* (L, Ḳ:) pl. قَعَائِدُ. (L.) — See قَعْدَةٌ. ═ *A* [*sack of the kind called*] غِرَارَةٌ: (Ṣ, Ḳ:) or the *like thereof, in which are put* قَدِيد [or pieces of flesh-meat, q. v.] *and* كَعْك: (L, Ḳ:) pl. قَعَائِدُ. (Ṣ, L.) ═ *A sand that is not of an oblong form:* (Ṣ, L, Ḳ:) or *a long tract of sand like a rope, cleaving to the ground:* (L, Ḳ:) or *a heap of sand collected together.* (L.) ═ See also قَعِيدٌ.

قَعَّادَةٌ *A* [*seat,* or *couch, of the kind called*] سَرِير: of the dial. of El-Yemen. (TA.)

قَاعِدٌ [act. part. n. of قَعَدَ] *Sitting; sitting down;* pl. قُعُودٌ (Mṣb) and قُعَّادٌ and قَاعِدُونَ: (TA:) fem. قَاعِدَةٌ; pl. قَوَاعِدُ and قَاعِدَاتٌ. (Mṣb.) — † A sack *full of grain;* (IAạr, Ḳ;) as though by reason of its fulness it were sitting. (IAạr.) — [And from قَعَدَ in the third meaning,] قَاعِدٌ عَنِ الغَزْوِ ‡ A man *holding back,* or *abstaining, from warring and plundering:* pl. قُعَّادٌ and قَاعِدُونَ; and quasi-pl. n. قَعَدٌ: (L:) which last is also explained as signifying those *who have no* دِيوَان [or *register in which they are enrolled as soldiers and stipendiaries*], (Ṣ, A, L, Ḳ,) and (as some say, L) *who do not go forth to fight.* (L, Ḳ.) — [And hence, the pl.] قَعَدٌ, [which is, properly speaking, a quasi-pl. n.,] like حَارِسٌ and حَرَسٌ, (Ṣ,) and خَادِمٌ and خَدَمٌ: (TA:) [*The Abstainers,* or *Separatists:*] the قَعَد (so in the Ṣ, L, Ḳ: in the A, and some copies of the Ḳ, † قَعَدَة:) are ‡ The [*schismatics called*] خَوَارِج: (Ḳ:) or *certain of the* خَوَارِج; (Ṣ;) *a people of the* خوارج *who held back* (قَعَدُوا) *from aiding 'Alee, and from fighting against him;* (A;) certain of the حَرُورِيَّة; (L;) the [*schismatics called*] شُرَاة, *who hold the doctrine that government belongs only to God, but do not war;* (IAạr, L;) *who hold the doctrine that government belongs only to God, but do not go forth to war against a people.* (L.) — [And the sing.,] قَاعِدٌ ‡ A woman *who has ceased to bear children,* (Ṣ, Ḳ,) and *to have the menstrual discharge,* (ISk, Ṣ, Ḳ,) and *to have a husband:* (Zj, Ḳ:) or an *old* woman, *advanced in years:* (IAth:) pl. قَوَاعِدُ: (ISk, Ṣ:) when you mean "sitting," you say قَاعِدَةٌ. (ISk, IAth.) — نَخْلَةٌ قَاعِدَةٌ ‡ *A palm-tree bearing fruit one year and not another:* (A, TA:) or, *that has not borne fruit in its year.* (IḲṭṭ.) — Also, قَاعِدٌ, *A palm-tree:* or *a young palm-tree:* pl. [or rather quasi-pl. n.] قَعَدٌ, like as خَدَمٌ is of خَادِمٌ. (L.) — قَاعِدٌ ‡ A young palm-tree *having a trunk:* (A, Ḳ:) or, [*of*] *which* [*the branches*] *may be reached by the hand.* (Ṣ, Ḳ.) Ex. فِى أَرْضِهِمْ كَذَا مِنَ القَاعِدِ *In their land are so many young palm-trees having trunks.* (A.) Thus it is used as a gen. n. (TA.) ═ رَحًى قَاعِدَةٌ *A mill which one turns by the handle with the hand.* (L.) ═ حَلَبْتُ قَاعِدًا: see art. حلب.

قَاعِدَةٌ *A foundation,* or *basis,* of a house: (Mṣb:) pl. قَوَاعِدُ: (Ṣ, Mṣb:) which signifies, accord. to Zj, the *columns,* or *poles,* (أَسَاطِين) of a structure, *which support* it. (L.) [Hence,] قَاعِدَتَا البَابِ [*The two side-posts of the door*]. (Ḳ, in art. سوم.) — بَنَى أَمْرَهُ عَلَى قَاعِدَةٍ, and عَلَى قَوَاعِدَ, ‡ [*He built his affair upon a firm foundation,* and, *upon firm foundations*]. And قَاعِدَةُ أَمْرِكَ وَاهِيَةٌ ‡ [*The foundation of thine affair is unsound*]. (A.) — قَوَاعِدُ السَّحَابِ ‡ *The lower parts of clouds extending across the view in the horizon, likened to the foundations of a building:* (A'Obeyd, L:) or *clouds extending across the view, and lying low.* (IAth, L.) — [Hence] قَوَاعِدُ الهَوْدَجِ *The four pieces of wood,* (Ṣ, Ḳ,) *placed transversely,* [*two across the other two, so as to form a square frame,*] *beneath the* هودج (Ṣ, Ḳ,) *which is fixed upon them.* (Ḳ.) [See 1 in art. فشل.] ═ As a conventional term, i. q. ضَابِطٌ, i. e. † *A universal,* or *general, rule,* or *canon.* (Mṣb.) [See ضَابِط.]

أَقْعَدُ A camel *having a laxness and depression in the shank.* See قَعَدٌ. (TA.) But see أَصْدَفُ. ═ فُلَانٌ أَقْعَدُ مِنْ فُلَانٍ ‡ *Such a one is more nearly related to his chief,* or *oldest, ancestor than such a one.* (IAạr, IAth, L.) See also قُعْدُدٌ.

مَقْعَدٌ *A place of sitting; a sitting-place;* (L, Mṣb, Ḳ;) as also † مَقْعَدَةٌ: (L, Ḳ:) pl. of the former مَقَاعِدُ, (Mṣb,) signifying *sitting-places of people in the markets &c.* (Ṣ.) هُوَ مِنِّى مَقْعَدَ القَابِلَةِ [*He is, with respect to me,* as though *in the sitting-place of the midwife;*] i. e., *in nearness;* meaning *he is sticking close to me, before me:* (Sb, Ṣ:) denoting nearness of station. (Sb, L.) See also مُقْعَدٌ. — [Hence, ‡ *a place of abode,*] تَرَكُوا مَقَاعِدَهُمْ, ‡ *They left their places of abode.* (A.) — *A time of sitting.* (MF.) — † المَقْعَدَةُ *The anus* [as is shown in the Ṣ and Mṣb, voce بَاسُور &c., and so in modern Arabic; and app. also *the posteriors,* upon which one sits]: syn. السَّافِلَةُ. (Ṣ, Mṣb.)

مُقْعَدٌ ‡ *Having a disease which constrains him to remain sitting:* (Ḳ:) or *crippled,* or *deprived of the power of motion, by a disease in his body;* (Mgh, L;) *as though the disease constrained him to remain sitting:* (Mgh:) or *deprived of the power to stand, by protracted disease; as though constrained to remain sitting:* (L:) or *affected by a disease in his body depriving him of the power to walk:* (Mṣb:) a *lame* man (Ṣ, L:) also, *i. q.* زَمِنٌ: (Mṣb:) accord. to the physicians, مُقْعَدٌ and زَمِنٌ are syn.; [see the second explanation above, which is that here indicated;] but some make a distinction, and say that the former signifies *having the limbs contracted,* and the latter, *having a protracted disease;* (Mgh;) [which is app. one of the two significations assigned to the former word in the Mṣb:] accord. to some, it is from قُعَادٌ signifying a disease which affects camels in their haunches: (L:) [and] مُقْعَدٌ [is applied to] a camel *having this disease.* (L.) — مُقْعَدُ النَّسَبِ, and مقعد الأَنْسَابِ, † A man *of short lineage.* (L.) — مُقْعَدُ الحَسَبِ † A man *without eminence,* or *nobility.* (L.) See also قُعْدُدٌ. ═ مُقْعَدُ الأَنْفِ ‡ A man *having wide nostrils:* (Ḳ:) or *having wide and short nostrils.* (A, L.) ═ ثَدْىٌ مُقْعَدٌ ‡ *A breast that is swelling, prominent,* or *protuberant,* (Ṣ, A, L, Ḳ,) *that fills the hand,* (A,) *and has not yet become folding.* (Ṣ, L, Ḳ.) ═ بِئْرٌ مُقْعَدَةٌ *A well that is partly dug, and then left before the water has come into it;* (Ḳ;) *i. q.* مُشَبَّبَةٌ. (TA.) ═ مُقْعَدَاتٌ ‡ *Young birds of the kind called* قَطًا, *before they rise* (L, Ḳ) *to fly.* (L.) — ‡ *Frogs.* (A, L, Ḳ.)

أَخَذَهُ المُقِيمُ المُقْعِدُ ‡(A) *Griefs took hold upon him, disquieting him so that he could not remain at rest, and making him to stand up and sit down:* a phrase similar to أَخَذَهُ مَا قَدُمَ وَمَا حَدُثَ, and مَا قَرُبَ وَمَا بَعُدَ. (Mgh, art. قدم.) ═ مُقْعِدٌ and † مُقْعَدٌ *A servant.* (IAạr, L.)

مَقْعَدَةٌ and المَقْعَدَةُ: see مَقْعَدٌ.

مُقْعَدَةٌ and مُقْعَدَاتٌ: see مُقْعَدٌ.

مُقْعِدٌ: see مُقْعَدٌ.

قعر

1. قَعُرَتِ البِئْرُ, aor. ـُ, inf. n. قَعَارَةٌ, *The well was deep; had a deep bottom.* (Ṣ, Ḳ.*) ═ قَعَرَ البِئْرَ, (Ṣ, Ḳ,) aor. ـَ, inf. n. قَعْرٌ, (TA,) *He reached the bottom of the well;* (Ḳ;) *he descended the well until he reached the bottom of it:* (Ṣ:) or the same verb; (IAạr, Ḳ;) or † قَعَّرَهَا, (A,) inf. n.

تَقْعِيرٌ; (Ṣ;) and ▼أَقْعَرَهَا; (A;) *he made the well deep.* (IAạr, Ṣ,* A, Ḳ.) — قَعَرَ الإِنَآءَ, (Ṣ, Ḳ,) or ▼تقعّره, (A,) ‡ *He drank what was in the vessel,* (Ṣ, A, Ḳ,) or *all that was in the vessel,* (TA,) *until he came to the bottom of it.* (Ṣ, A, TA.) And in like manner, قَعَرَ الثَّرِيدَةَ ‡ *He ate the* ثريدة [or *mess of crumbled bread moistened with broth*] *from the bottom of it.* (Ḳ.) — قَعَرَ الشَّجَرَةَ, (Ṣ, A,) inf. n. قَعْرٌ, (Ṣ,) ‡ *He pulled out the tree from its root; uprooted it.* (Ṣ, A.) And قَعَرَ النَّخْلَةَ, aor. ـَ, ‡ *He cut down the palm-tree from its root.** (Ḳ.) And قَعَرَهُ † *He threw him down prostrate.* (Ḳ.)

2: see 1. — قَعَّرَ فِى كَلَامِهِ *He twisted the sides of his mouth in his speaking, and spoke with the furthest part of his mouth;* as also ▼تَقَعَّرَ: (Ḳ:) or both signify, *he spoke* [*gutturally,* or] *with the furthest part of his fauces:* (TA:) [*he was guttural in his speech,* or *spoke with a guttural voice.*] See قعب.

4. اقعر البِئْرَ *He made a bottom to the well.* (Ṣ, Ḳ.) — See also 1.

5. تقعّر *He went deep;* syn. تَعَمَّقَ. (Ṣ.) See عَجْرَفِيَّةٌ. — ‡ *He,* or *it, became prostrated, and overturned.* (TA.) [See also 7.] — تقعّر الإِنَآءَ: see 1.

7. انقعرت الشَّجَرَةُ, (Ṣ, A,) or النَّخْلَةُ, (Ḳ,) ‡*The tree,* (Ṣ, A,) or *palm-tree,* (Ḳ,) *became uprooted,* (Ṣ, A, Ḳ,) *and fell prostrate;* (TA;) *it fell down:* (Ḳ:) or, as some say, *it went into the bottom* [or *depth*] *of the earth* [*and disappeared, leaving no mark nor trace:* see the part. n., below]: (TA:) and, accord. to some, انقعر, said of anything, signifies *it became prostrated.* (TA.) [See also 5.] — انقعر عَنْ مَالٍ لَهُ † *He died, leaving property that belonged to him:* (TA, from a trad.:) and انقعر [simply] *he died.* (TA.)

قَعْرٌ The *bottom, lowest depth,* or *extremity of the lower part,* [*of the interior,*] of a thing; (Mṣb;) *i. q.* عُمْقٌ, of a well &c.; (Ṣ;) the *remotest part* of anything; (A, Ḳ;) [as, for instance,] of a river, (TA,) and of a vessel; (Ṣ, A;) pl. قُعُورٌ. (Mṣb, Ḳ.) You say جَلَسَ فِى قَعْرِ بَيْتِهِ, [lit., *He sat in the innermost part of his house,*] meaning † *he kept in his house.* (Mṣb.) And لَا أَدْخُلُ عَلَيْهِ قَعْرَ البَيْتِ, and ▼قَعْرَتَهُ, and ▼قُعَيْرَتَهُ, all signify the same [*I will not go in to him in the innermost part of the house;* or † *I will not be an intimate in his house*]. (TA.) — [*Depth,* properly and tropically. You say] ذَهَبَ فِى قَعْرِ الأَرْضِ [*It* (a tree or the like) *went into the depth of the earth*]. (TA.) And فُلَانٌ بَعِيدُ القَعْرِ (A, TA) ‡ *Such a one is deep and excellent in judgment; one who examines deeply.* (TA.) And لَيْسَ لِكَلَامِهِ قَعْرٌ ‡ [*His speech,* or *language, has not depth*]. (A, TA.) — The *root,* or *lower* or *lowest part,* of a palm-tree [or the like]. (TA.) — *A hollow in the ground, such as is called a* جَوْبَة, (Ḳ, TA,) *the descent into which and the ascent from which are difficult;* (TA;) as also ▼قَعْرَةٌ. — *A city,* or *town;* syn. بَلَدٌ; (Ḳ;) *such as El-Basrah* or *El-Koofeh.* (AZ.) You say مَا فِى هٰذَا القَعْرِ مِثْلُهُ *There is not in this city,* or *town, the like of him.* (Ḳ.) And مَا خَرَجَ مِنْ أَهْلِ هٰذَا القَعْرِ أَحَدٌ مِثْلُهُ, like as you say مِنْ أَهْلِ هٰذَا الغَائِطِ, *There came not forth, of the people of this city,* or *town, any one like him.* (AZ.) — *A* [*bowl, such as is called*] جَفْنَة. (Fr, IAạr, Ḳ.)

قَعْرٌ *Intellect,* or *intelligence:* (Ḳ:) or *full,* or *perfect,* [or *profound,*] *intellect* or *intelligence.* (IAạr, TA.) [See also قَعْرٌ.]

قَعْرَةٌ: see قَعْرٌ, in two places. — *What covers the bottom of a bowl;* as also ▼قُعْرَةٌ. (Ḳ.) See قَعْرَانُ.

قُعْرَةٌ: see قَعْرَةٌ.

قَصْعَةٌ قَعْرَةٌ: see قَعْرَانُ. — See also شُفْرَةٌ.

قَعْرَانُ A drinking-cup or bowl (قَدَحٌ) *made deep; i. q.* مُقْعَرٌ. (Ṣ.) — ‡ A vessel *nearly full:* (A:) or a vessel *having something in its bottom:* (Ḳ:) fem. قَعْرَى: (TA:) and قَصْعَةٌ قَعْرَى, and ▼قَعِرَةٌ, ‡ *a bowl having in it what covers its bottom.* (Ḳ, TA.)

قَعُورٌ: see قَعِيرٌ, in two places.

قَعِيرٌ *Deep; having a remote bottom;* (A, Ḳ;) applied to a river; as also ▼قَعُورٌ, accord. to the Ḳ; but this is not mentioned by any one before the author of the Ḳ, and is a mistake for ▼قُعُورٌ, which occurs afterwards in the Ḳ. (TA.) You say بِئْرٌ قَعِيرَةٌ, (A,) and ▼قَعُورٌ, (Ḳ, TA,) *A deep well;* (Ḳ, TA;) *a well having a remote bottom.* (TA.) And قَصْعَةٌ قَعِيرَةٌ (Ṣ, A) ‡ *A deep bowl.* (TA.) ▼قَعُورٌ is also applied as an epithet to a woman's vulva: (Ibn-Habeeb, TA in art. خجى:) and, accord. to the Ḳ, to a woman. (TA in that art.)

قُعَيْرَةٌ: see قَعْرٌ: — and قَعِيرٌ. — See also شُفْرَةٌ.

قُعُورٌ: see قَعِيرٌ.

[أَقْعَرُ *Deeper.*]

مُقْعِرٌ, (so in a copy of the A,) or ▼مُقَعِّرٌ, like مُعَظِّمٌ [in measure], (so in the TA,) [but the former I think the correct form, being agreeable with analogy,] A man *who reaches the bottoms,* or *utmost points, of things,* or *affairs.* (A, TA.)

مُقْعَرٌ: see قَعْرَانُ: — and مُقْعِرٌ.

مُقَعَّرٌ: see مُقَعَّبٌ in art. قعب.

مِقْعَارٌ, applied to a [cup of the kind called] قَعْبٌ, *Wide and deep.* (Ḳ.)

مُنْقَعِرٌ *Uprooted.* So in the Ḳur, [liv. 20,] كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ *As though they were the lower parts of palm-trees uprooted:* (TA:) or the meaning is, *extirpated, by going into the bottom* [or *depth*] *of the earth, so as to leave no mark nor trace.* (El-Basáïr, TA.)

قعس

1. قَعِسَ, aor. ـَ, (TḲ,) inf. n. قَعَسٌ, (Ṣ, A, Ḳ,) *He* (a man, TḲ) *had a protruding,* or *protuberant, breast,* or *chest, and a hollow,* or *receding, back;* قَعَسٌ being the *contr. of* حَدَبٌ. (Ṣ, A, Ḳ, TḲ.) [And in like manner,] قَعَسٌ in a bow is *A bending outwards of its inner side, in its middle, and a bending inwards of its outer side.* (TA.) — See also 6, in two places. — قَعَسَ الشَّىْءَ, [aor. ـَ,] inf. n. قَعْسٌ, *He bent the thing;* as also ▼قعّسه. (TA.)

2: see 1, last signification.

5: see 6, in two places.

6. تقاعس *He made his* [meaning his own] *breast,* or *chest, to stick out.* (A.) — *He drew back, and became refractory, and made himself like him who has a hollow,* or *receding, back, and a protruding,* or *protuberant, breast, or chest.* (Ḥar, p. 17.) — † *He drew back; held back;* or *hung back.* (Ṣ, Ḳ.) You say, تقاعس عَنِ الأَمْرِ, ‡ *He drew back, held back,* or *hung back, from the thing,* or *affair, and would not go forward in it;* (Ṣ, TA;) as also ▼قَعِسَ, inf. n. قَعَسٌ; and ▼تقعّس: (TA:) in some copies of the Ṣ, instead of تقاعس, in this phrase, we find ▼تَقَعْوَسَ. (TA.) And [in like manner,] ▼اِقْعَنْسَسَ † *He drew back; he receded,* or *went backwards.* (Ṣ, Ḳ.) When a man draws water without a pulley, pulling the rope at the head of the well, his back pains him, and it is said to him, ▼اِقْعَنْسِسْ وَٱجْذِبِ الدَّلْوَ † [*Go thou backwards, and pull the bucket*]. This verb is without idghám because it is quasi-coördinate to اِحْرَنْجَمَ. (Ṣ.) — † *He* (a horse, Ṣ, Ḳ) *drew back,* or *held back, and would not go forward:* (Ṣ:) or *would not submit to his leader;* (Ḳ;) [as also ▼اقعنسس; as appears from an explanation of its part. n., below.] You say also, ▼تَقَعَّسَتِ الدَّابَّةُ, meaning, † *The beast of carriage stood still, and would not move from its place.* (TA.) — † [*He* (a man) and] *it* (might or strength) *was,* or *became, firm,* or *steady, and resisted;* [as also ▼اقعنسس; as appears from an explanation of its part. n., below:] and ▼اقعنسس † *he was,* or *became, firm, and did not bow his head:* and قَعِسَ, inf. n. قَعَسٌ, † *he* (a man) *was,* or *became, inaccessible,* or *unapproachable, and mighty,* or *strong, and firm,* or *steady.* (TA.) — ‡ *It* (the night) *was,* or *became, long,* or *protracted; as though it did not quit its place;* like بَرَكَ. (A, TA.) See اقعس.

Q. Q. 2. تَقَعْوَسَ: see 6.

R. Q. 3. اِقْعَنْسَسَ: see 6, in five places.

أَقْعَسُ : see قَعِسٌ.

قُعَيْسِسٌ :
قُعَيْسِيسٌ :
قُعَيْسِيسٌ :
قُعَيْنِسٌ : } see مُقْعَنْسِسٌ.

أَقْعَسُ *Having a protruding, or protuberant, breast, or chest, and a hollow, or receding, back;* (Ṣ, A, Ḳ;) as also † قَعِسٌ (Ṣ, Ḳ) and † مُتَقَاعِسٌ: (Ṣ:) [or the last rather signifies *making his breast, or chest, to stick out:* see its verb:] fem. of the first, قَعْسَآءُ; (Ḳ;) applied to a woman [&c.]: and pl. قُعْسٌ: the dim. of the first is أُقَيْعِسُ. (TA.) [See أَقْزَرُ and أَجْنَأُ.] — Applied to a horse, *Having the* صَهْوَة [or *place of the saddle*], (Ḳ,) or *the spine in that part,* (Ṣ,) *depressed, and the* قَطَاة [or *part next behind*] *elevated;* (Ṣ, Ḳ;) [i.e., *saddle-backed.*] — Applied to a camel, *Having the head and neck and back inclining:* (Ḳ:) or *having the head and neck inclining towards the back:* (Ṣ:) the latter is the right explanation. (TA.) Hence the saying, اِبْنُ خَمْسٍ عَشَآءُ خَلِفَاتٍ قُعْسٍ, meaning, *The tarrying of the moon five nights old until it sets is like the tarrying during the evening feed of pregnant camels having their heads and necks inclining towards their backs.* (Ṣ, TA.) [See عَتَمَةٌ.] The same epithet applied to a camel also signifies *Having a shortness in the hind legs, and a sloping in the withers.* (TA.) — Also, the fem., قَعْسَآءُ, applied to an ant (نَمْلَة), *Raising its breast and its tail:* (Ḳ:) pl. قُعْسٌ and قَعْسَاوَاتٌ. (TA.) — And applied to a bow (قَوْس,) *Having a bending outwards of its inner side, in its middle, and a bending inwards of its outer side.* (TA.) — Also أَقْعَسُ, applied to a man, † *Inaccessible,* or *unapproachable,* (Ṣ, Ḳ, TA,) *and mighty,* or *strong, and firm,* or *steady.* (TA.) You say also, عِزٌّ أَقْعَسُ (A) and عِزَّةٌ قَعْسَآءُ (Ṣ, A) ‡ *Firm might* or *strength.* (Ṣ.) [See also مُقْعَنْسِسٌ.] — لَيْلٌ أَقْعَسُ ‡ *A long,* or *protracted, night;* (A, Ḳ;) *as though it did not quit its place.* (Ṣ, A.) And سِنُونَ قُعْسٌ † *Years lasting long.* (TA.)

مُقْعَنْسِسٌ † *Drawing back; holding back;* or *hanging back:* [see its verb:] (TA:) or *strong; powerful; mighty:* (Ṣ, Ḳ, TA:) also anything *drawing in his head upon his neck, like him who refrains,* or *defends himself, from a thing:* a camel *that resists being led:* anything *that resists,* or *withstands:* might, or power, *that resists,* or *withstands, injury.* (TA.) [See also أَقْعَسُ.] The pl. is مَقَاعِسُ and مَقَاعِيسُ; (Ṣ, Ḳ;) the addition of the ى being in this case optional. (Ṣ.) The dim. is مُقَيْعِسٌ, or مُقَيْعِيسٌ, (Sb, Ṣ, Ḳ,) or قُعَيْسِسٌ and قُعَيْسِيسٌ, (TA,) or قُعَيْنِسٌ, (Ṣ, TA,) or قُعَيْسٌ: (TA: and so in some copies of the Ḳ:) Mbr objected to the first and second of these, as not agreeable with analogy; and preferred the third and fourth, or, accord. to the Ṣ, the fifth, or, as some say, the last. (TA.)

مُتَقَاعِسٌ : see أَقْعَسُ.

قعص

1. قَعَصَهُ : see 4, throughout. — قُعِصَتِ الغَنَمُ *The sheep,* or *goats, were seized,* or *affected, with the disease called* قُعَاص, q. v. (Ṣ, Ḳ.)

4. اقعصهُ *He slew him on the spot;* (Ṣ, A, Ḳ;) as also † قَعَصَهُ, (A, Ḳ,) aor. ـَ, (Ḳ,) inf. n. قَعْصٌ: (TḲ:) or both signify *he slew him quickly:* or the former signifies *he struck,* or *shot at, it,* (a thing, or an object of the chase,) *and it died on the spot, before it was* [*struck* or] *shot:* and *he hastened and completed,* or *made sure* or *certain, his* (a man's) *slaughter:* and † قَعْصَةٌ is a subst. derived from it [app. signifying the act]. (L, TA.) You say also, اقعصهُ بِالرُّمْحِ, and † قَعَصَهُ, *He thrust him,* or *pierced him, with the spear, quickly:* or *from behind.* (TA.)

7. انقعص *He died.* (Ḳ.)

قَعْصٌ *A quick death:* (Ṣ, A, Ḳ:) and *a quick slaughter;* as also † قَعَصٌ. (TA.) You say, مَاتَ قَعْصًا *He* (a man, Ṣ, A) *died on the spot,* from a blow or a shot. (Ṣ, A, Ḳ.) And it is said in a trad., مَنْ خَرَجَ مُجَاهِدًا فِي سَبِيلِ ٱللّٰهِ فَقُتِلَ قَعْصًا فَقَدِ ٱسْتَوْجَبَ المَآبَ [*Whoso goeth forth as a warrior in the cause of God, and is slain quickly,* or *suddenly, has a just claim to the permanent abode* of happiness *in the other world*]: (Ṣ,* TA:) alluding to the مآب mentioned in the Ḳur xxxviii. 24 and 39. (Az, TA.)

قَعَصٌ : see قَعْصٌ.

قَعْصَةٌ : see 4.

طَعْنَةٌ قَعْصَآءُ *A thrust,* or *wound, with a spear or the like, that kills quickly.* (TA.)

قُعَاصٌ *A certain disease which attacks sheep* or *goats,* (Ṣ, A, Ḳ,) *in consequence of which something flows from their noses,* (TA,) *killing them immediately,* (Ṣ, A, Ḳ,) *on the spot:* (A:) and *which kills men on the spot:* (A:) and *a certain disease in the breast,* or *chest, which is as though it broke the neck.* (Lth, Ḳ.) It is said in a trad., وَمُوتَانٌ يَكُونُ فِي النَّاسِ كَقُعَاصِ الغَنَمِ [*And a mortality which shall be among men, like the* قعاص *of sheep* or *goats*]. (Ṣ.)

قُعَاصٌ :
مِقْعَصٌ : } see what next follows.

مِقْعَاصٌ A lion *that kills quickly;* as also † مِقْعَصٌ and † قُعَاصٌ. (Ḳ.) — See also what next follows.

غَنَمٌ مَقْعُوصَةٌ *Sheep,* or *goats, seized,* or *affected, with the disease called* قُعَاص: (Ṣ, Ḳ:) accord. to IAar, † شَاةٌ مِقْعَاصٌ signifies *a sheep,* or *goat, having the mortal disease so called.* (TA.)

[قعط
قعف
قعقع
قعل
قعر
قعن
قعو
قف
See Supplement.]

قفأ

1. قَفِئَتِ الأَرْضُ, aor. ـَ, inf. n. قَفْءٌ, *The land was rained upon, and its herbage became altered and spoiled thereby:* (Ḳ:) or قَفْءٌ [the inf. n.] signifies the *falling of dust upon the herbs,* or *leguminous plants,* (AḤn, Ḳ, TA,) *in consequence of which they are spoiled if the dust be not washed off.* (AḤn, TA.) [See قُفَّات as said of the بُهْمَى.]

8. اقتفأ الخَرْزَ is said in the Ḳ to be syn. with اِقْتَفَاهُ, [q. v.,] and is expl. by Lḥ as meaning *He repeated the* [*kind of sewing termed*] خَرْز [i. e. the sewing of skins and the like by means of an awl], *and added, between the two kulbehs, another kulbeh,* as is done with reed-mats when they are re-sewed. (TA.) [The kulbeh (كُلْبَة, q. v.) is here described as a thong, or a strand (طَاقَة) of [the membranous fibres that grow at the base of the branches of the palm-tree and are called] لِيف, used in the same manner as the shoemaker's awl, &c., as in art. كلب, q. v.; but what is here meant by this word is evidently, I think, a thong, or the like, with which a skin is sewed, agreeably with another explanation of it in art. كلب.]

قفخ

1. قَفَخَهُ, (Ṣ, L,) aor. ـَ, (L,) inf. n. قَفْخٌ and قِفَاخٌ, (Ṣ, L, Ḳ,) *He struck him,* or *it:* but the striking termed قفخ is only *on the head,* or *on something hollow,* (Ṣ, L, Ḳ,) or *on something hard* [evidently a mistake for *moist,* or *soft*]; (L;) *i. q.* فَقَخَهُ, (Ḳ,) and used by the people of El-Yemen in the sense of صَقَعَهُ: (L:) *he struck* a person's head with a staff: (L:) *he struck* a person *on the head* with a staff. (Aṣ.) *He broke* a person's head: *he broke* a thing *across:* *he broke* the substance called عَرْمَض upon the surface of water. (L.)

قفد

1. قَفِدَ, aor. ـَ, inf. n. قَفَدٌ, *He was,* or *became,* أَقْفَد, *or characterized by what is termed* قَفَد, as explained below, [app. in all the senses of these two words]. (Ṣ, L, Ḳ, &c.) See قَفَدَ — صَدَقَ, (IKṭṭ,) inf. n. قَفْدٌ (Ṣ, L, Ḳ) and قَفَدَانٌ, (Ḳ,)

He wound his turban in a particular manner, not making the end to hang down: (Ṣ, IḲṭṭ, L, Ḳ:) you say also, in this sense, تَعَمَّمَ القَفْدَآءَ, (IḲṭṭ,) and اِعْتَمَّ القفداء: (Ṣ:) accord. to Th, *he wound his turban upon the* قَفْد *of his head:* but he does not explain the word قَفْد. (L.) — قَفَدَ, aor. ـِ, (inf. n. قَفْدٌ, L,) *He struck* a person *on the back of his neck,* (L, Ḳ,) or, *on his head,* (IḲṭṭ,) or, *on his head at the part next the back of the neck,* (L,) *with the inside of his hand.* (IḲṭṭ, L, Ḳ.) = قَفَدَ, (inf. n. قَفْدٌ, TA) *He did a deed,* or *work.* (Ḳ.)

قَفْدٌ: see قَفَدٌ.

قَفَدٌ [in the CḲ, incorrectly, قَفْدٌ] The *quality denoted by the epithet* أَقْفَدُ, as explained below, [app. in all the senses of this latter word]. (Ṣ, L.) — *An inclining of the foot of a man so that the fore part is seen* [*distinct*] *from the hinder part from behind.* (L, Ḳ.) — *An erectness of the pastern, and its advancing upon the hoof of a horse:* (Ṣ, L, Ḳ:*) it is only in the hind leg: (A, O, Ṣ, L:) is like قُوَامٌ in the fore legs: (IḲṭṭ:) and is a fault: (Ṣ, L:) or *an elevation of* [*the tendon called*] *the* عُجَايَة, *and of the hinder part of the hoof:* (L:) or *a rigidness in the pastern, as though the animal trod upon the fore part of his hoof.* (ISh.) — *An inclining of a camel's foot* (*of the fore leg or hind leg,* Aṣ, Ṣ) *towards the inner side:* (Aṣ, Ṣ, Ḳ:) *and in like manner, of a solid hoof:* (Ṣ, Ḳ, voce صَدَفٌ:) the verb is قَفِدَ; and the epithet, أَقْفَدُ: (Aṣ, Ṣ:) an inclining towards the outer side is termed صَدَفٌ; (TA;) and the epithet in this case is أَصْدَفُ: (Aṣ, Ṣ:) or, as some say, *a natural inclining of the fore part of the fore and hind leg of a beast towards the outer side.* (L, TA.) — *A natural rigidness in the hind legs of camels.* (L.)

قَفَدَانٌ (Ṣ, L) and † قَفَدَانَةٌ (L, Ḳ) *A* خَرِيطَة *of leather, for perfumes &c.:* (L, Ḳ;) the خريطة *of a dealer in perfumes:* (IDrd, Ṣ:) a Persian word [originally كَفْدَان] arabicized. (Ṣ, L.)

قَفَدَانَةٌ: see قَفَدَانٌ. — Also, The *cover* (غِلَاف) *of a vessel in which collyrium* (كُحْل) *is kept;* (L, Ḳ;) it is made of مشاور; [a word of which I find no appropriate meaning;] and sometimes, of leather. (L.)

أَقْفَدُ *Having the quality termed* قَفَد, as explained above, [app. in all the senses of this latter word]. (Ṣ, L.) See أَصْدَفُ. — A man (Ṣ, L) *who walks upon the fore parts of his feet, next the toes, his heels not reaching the ground:* (Ṣ, L, Ḳ.) the verb is قَفِدَ. (Ḳ.) — A slave (L) *having rigid and contracted arms and legs, with short fingers and toes:* (L, Ḳ:) the verb is قَفِدَ. (Ḳ.) — A man *having a laxness in the heels:* fem. قَفْدَآءُ: and in like manner, an ostrich. (Lth, L.) — A man *weak, and with lax joints.* The verb, applied to a member, is قَفِدَ, inf. n. قَفَدٌ. (L.) — A man, and an ostrich, (L,) *lax in the neck:* (L, Ḳ:) the verb, applied to anything that has a neck, is قَفِدَ, aor. ـَ, inf. n. قَفَدٌ: (IḲṭṭ:) or *having a thick neck.* (L, Ḳ.) — A horse (Ṣ, L) *having the pastern erect and advancing upon the hoof* (Ṣ, L, Ḳ) *of the hind foot.* (AO, Ṣ, L.) See قَفَدٌ. — A camel *having his fore or hind foot inclining towards the inner side.* (Aṣ, Ṣ, L.) See قَفَدٌ. — عِمَّةٌ قَفْدَآءُ *A well-known mode of winding the turban, different from the* مَيْلَآء. (T.) See قَفَدَ.

قفر

1. قَفِرَ, aor. ـَ, (Ḳ,) inf. n. قَفَرٌ, (TA,) *It* (food) *was without seasoning,* or *condiment, to render it pleasant,* or *savoury.* (Ḳ, TA.) = قَفَرَ أَثَرَهُ, (Ṣ, Ḳ,) aor. ـُ; (Ṣ;) and † اقتفرهُ; and † تقفّرهُ; (Ṣ, A, Ḳ;) ‡ *He followed his footsteps; tracked him:* (Ṣ, A, Ḳ:) or *he followed his footsteps by degrees, and leisurely;* syn. تَتَبَّعَهُ: (TA:) accord. to Z, from اِقْتَفَرَ العَظْمَ. (TA.) It is said in a trad., ظَهَرَ قِبَلَنَا نَاسٌ يَتَقَفَّرُونَ † العِلْمَ *There appeared before us men searching after knowledge time after time.* (TA.) [See also 5 in art. قفو.]

4. اقفر المَكَانُ *The place became vacant,* or *void;* (Ḳ;) *destitute of herbage* or *pasturage,* [*and of water,*] *and of human beings.* (TA.) اقفرت الأَرْضُ *The land became destitute of herbage* or *vegetable produce, and of water.* (A.) اقفرت الدَّارُ *The house became vacant.* (Ṣ.) اقفر الرَّجُلُ (Ḳ,) or اقفر مِنْ أَهْلِهِ, (A,) ‡ *The man became apart from his family,* (A, Ḳ,) *and remained alone.* (TA.) — اقفر *He came,* (Ṣ, Mṣb,) or *went,* or *his course brought him,* (Ṣ,) *to the desert, where was no herbage* or *vegetable produce, nor water.* (Ṣ, Mṣb.) — ‡ *He became destitute of food, and hungry.* (Ḳ, TA.) = اقفر البَلَدَ *He found the country,* or *town, to be what is termed* قَفْر, (TṢ, Ḳ,) i. e., *destitute* [*of herbage* or *vegetable produce, and of water,* or] *of people.* (TA.) = اقفر ‡ *He ate bread,* (A,) or *his food,* (TA,) *without seasoning,* or *condiment, to render it pleasant,* or *savoury.* (A, TA.) — ‡ *He had no seasoning,* or *condiment, to render his food pleasant,* or *savoury, remaining with him,* or *in his abode.* (Ṣ.) — It is said in a trad., مَا أَقْفَرَ بَيْتٌ فِيهِ خَلٌّ (Ṣ, A) ‡ *A house in which is vinegar is not destitute of seasoning,* or *condiment, to render food pleasant,* or *savoury; its inhabitants are not in want thereof:* regarded by AObeyd as being from قَفْر, meaning a country, or town, "wherein is nothing." (TA.)

5: see 1, in two places.

8. اقتفر العَظْمَ *He ate all the meat that was upon the bone,* (Ḳ,* TA,) *leaving nothing upon it.* (TA.) = See also 1.

أَرْضٌ قَفْرٌ, (Ṣ, A, Mṣb, Ḳ,) and † قَفْرَةٌ, (A, Ḳ,) and † مِقْفَارٌ, (Ḳ,) and † مُقْفِرَةٌ, (A,) *Vacant,* or *void, land,* (A, Ḳ,) *destitute of herbage* or *vegetable produce, and of water:* (Ṣ, A, Mṣb:) and مَفَازَةٌ قَفْرٌ, (Ṣ, Mṣb,) and † قَفْرَةٌ, and † مِقْفَارٌ, (Ṣ,) *a desert destitute of herbage* or *vegetable produce, and of water:* (Ṣ, Mṣb:) or قَفْر signifies a place *destitute of human beings,* or *desert, but sometimes containing a little herbage* or *pasturage:* (Lth, TA:) or بَلَدٌ قَفْرٌ *a country,* or *town, wherein is nothing:* (AZ, A'Obeyd:) and دَارٌ قَفْرٌ *a house destitute of inhabitants; deserted;* or *desolate:* (Mṣb:) the pl. (of قَفْر, Ṣ, Mṣb) is قِفَارٌ (Ṣ, Mṣb, Ḳ) and قُفُورٌ: (Ḳ:) and you say also أَرْضٌ قِفَارٌ, (A, Mṣb, TA,) imagining it as comprising places; and in like manner, دَارٌ قِفَارٌ: (Mṣb, TA:) and [in a contrary manner,] أَرَضُونَ قَفْرٌ, and بِلَادٌ قَفْرٌ; as well as قِفَارٌ: (A:) but when you make قَفْر a subst., [not meaning أَرْض or the like to be understood,] (Mṣb,) or use a single term, (TA,) or apply it as an appellative to a land, (L, TA,) you add ة, and say † قَفْرَةٌ, (Mṣb,) and إِنْتَهَيْنَا إِلَى قَفْرَةٍ مِنَ الأَرْضِ [*We came at last to a land destitute of herbage and of water*]. (L, TA.) — نَزَلْنَا بِبَنِى فُلَانٍ فَبِتْنَا القَفْرَ ‡ [*We alighted at the abode of the sons of such a one, and passed the night*] *without being entertained by them as guests.* (Ṣ.) — نَبْتُ القَفْرِ is a prov., meaning † *The stone,* and *the rock.* (TA.) = See also قَفَارٌ.

قَفْرَةٌ: see قَفْر, in three places.

طَعَامٌ قَفَارٌ, خُبْزٌ قَفَارٌ, (Ṣ, A, Ḳ,) and † قَفْرٌ, (Ḳ,) and قِفَارٌ, (TA,) and † قَفِيرٌ, (Ḳ,) ‡ [*Bread,* and *food,*] *without any seasoning,* or *condiment, to render it pleasant,* or *savoury.* (Ṣ, A, Ḳ.) You say أَكَلَ خُبْزَهُ قَفَارًا ‡ [*He ate his bread without any seasoning,* &c.]. (Ṣ.) And سَوِيقٌ قَفَارٌ ‡ [*Meal of parched barley* or *wheat*] *not moistened with any seasoning,* or *condiment,* &c. (Ḳ,* TA.)

قَفَارٌ: see قَفِيرٌ.

مُقْفِرٌ: see قَفْرٌ. — Also, *Destitute of food.* (TA.)

مِقْفَارٌ: see قَفْرٌ, in two places.

قفز

1. قَفَزَ, aor. ـِ, inf. n. قَفْزٌ (Ṣ, A, Mṣb, Ḳ) and قَفَزَانٌ (Ṣ, Mṣb, Ḳ) and قُفُوزٌ and قِفَازٌ, (Mṣb, and so in a copy of the Ḳ,) the last with kesr, (Mṣb,) or قُفَازٌ, (Ḳ accord. to the TA,) with damm, (TA,) or قَفَازٌ, (so in the CḲ,) *He leaped, jumped, sprang,* or *bounded:* (Ṣ, A, Mṣb, Ḳ:) *he* (an antelope) *did so and alighted with his legs together.* (TA, art. نفز.) — قَفَزَ الحَائِطَ [*He leaped the wall*]. (O and Ḳ in art. زيف.) = See also 5. = قَفِزَ, aor. ـَ, inf. n. قَفَزٌ, ‡ *He* (a horse) *had fore legs white as high as his* مِرْفَقَان [properly signifying the *elbows;* but here, probably meaning, as it seems to do in some other instances, the *knees*], *but not the hind legs.* (IḲṭṭ, TA.) [And † تَقَفَّزَ app. has a similar meaning: see its inf. n. تَقَفُّز below; and its part. n. مُقَفَّز, voce قُفَّاز, أَقْفَز.]) But see أَقْفَز, and قُفَّاز.

2: see what next precedes.

5. تقفّز [*He put on, or wore, a pair of gloves*; as also ▼ قَفَزَ, aor. ِ, as appears from a quotation in the L, from Khálid Ibn-Jembeh, viz. القُفّازَانِ تُقْفِزُهُمَا المَرْأَةُ:] *he* (a sportsman [or falconer]) *put on*, or *wore*, *hawking-gloves* (قُفّازَانِ): (A:) or *took* or *prepared for himself the reticulated iron thing upon which the falcon sits.* (TA, as from Z.) See قُفّاز. — تقفّزت بِالْحِنَّآءِ, said of a woman, (Ṣ, A,) ‡*She dyed her hands* (A, Ḳ) *to the wrists*, (A,) and *her feet*, (Ḳ,) *with* حِنَّآء. (A, Ḳ.)

6. تقافزوا [*They contended together*, or *vied, one with another, in leaping, jumping, springing*, or *bounding*]. You say so of children playing at the game called قُفَّيْزَى. (A, Ḳ.)

[قَفْزَةٌ *A leap, jump, spring*, or *bound.*]

قَفَزَى *A leaping, jumping, springing*, or *bounding*. (Ḳ.) You say, جَآءَتِ الخَيْلُ تَعْدُو القَفَزَى [*The horses came running with a leaping, jumping, springing*, or *bounding, motion*]; from القَفْز [inf. n. of قَفَزَ]. (Ṣ, TA.)

قَفُوز: see قَفّاز.

قَفِيزٌ *A certain measure of capacity, consisting of ten* مَكَاكِيك [pl. of مَكُّوك]; (Ṣ, Mṣb, Ḳ;) accord. to the people of El-'Irák: (TA:) or *twelve times what is termed* مَنّ: (Mgh in art. ربع:) [see also جَرِيب, in three places: and see صَاع:] pl. [of pauc.] أَقْفِزَةٌ, and [of mult.] قُفْزَانٌ (Ṣ, Mṣb, Ḳ) and قِفْزَانٌ. (Fr, Ṣgh.) [See كُرّ, throughout.] قَفِيزُ الطَّحَّانِ [*The* قفيز *of the grinder*] *is when one says, "I will grind for so much and a* قفيز *of the flour itself:"* so says Ibn-El-Mubárak: or *when one hires a man to grind for him a certain quantity of wheat for a* قفيز *of its flour*, (TA,) or *when one says, "I hire thee to grind this wheat for a pound of its flour," for instance; whether there be something else therewith or not*: (Mṣb:) what is thus termed is forbidden. (Mṣb, TA.) — Also, *A certain measure of land*; (T, Mṣb, Ḳ;) namely, *the tenth of a* جَرِيب, q. v.: (Mṣb:) or *a hundred and forty-four cubits.* (Ḳ.)

قَفّازٌ *That leaps, jumps, springs*, or *bounds, much, or often*; (A,* Mṣb;) [and so ▼ قَفُوزٌ, occurring in art. رنأ in the M and Ḳ, applied as an epithet to a gazelle.] — Hence, قَفّازَةٌ *A female slave*: because she seldom remains still. You say, يَا ٱبْنَ القَفّازَةِ *O son of the female slave.* (A.)

قُفّازٌ *A kind of glove*; *a thing which is made for the two hands*, or *hands and arms, stuffed with cotton*, (Ṣ, L, Ḳ,) *and having buttons which are buttoned upon the fore arms*, (Ṣ, L,) *worn by a woman as a protection from the cold*; (Ṣ, L, Ḳ;) *they are made of skins*, and *of felt*; *are worn by the women of the Arabs of the desert*; *and extend to the bones of the elbow*: (L, TA:) a pair of them is called قُفّازَانِ: (Ṣ, L:) *or a thing which the women of the Arabs of the desert make for themselves, stuffed with cotton, covering a woman's two hands, with her fingers, and*, some add, *having buttons upon the fore arm*; *like what the carrier of the falcon wears*: (Mṣb:) or *a thing which those women make for themselves, covering the fingers and hand and arm*: and *a thing which the sportsman* [meaning *the falconer*] *wears upon each hand*, or *hand and arm, of skin*, or *of felt*, or *wool*: (Mgh:) or *a kind of women's ornament for the hands and feet*, or *the hands and arms and the feet and legs*: and *a reticulated iron thing* (حَدِيدَةٌ مُشَبَّكَةٌ, accord. to the TA, as from the Ḳ, but in the CḲ مُشْتَبِكَةٌ,) *upon which the falcon sits.* (Ḳ.) — And [hence,] *Whiteness in the* أَشَاعِر [or *hairs next the hoof*] *of a horse.* (Ḳ. [See also قَفِز, and قُفْزٌ, and أَقْفَزُ.])

قُفَّيْزَى *A certain game of children, who set up pieces of wood, or a piece of wood*, (the former accord. to the A, and the latter accord. to the Ḳ) *and leap over them, or it.* (A, Ḳ, TA.)

قَافِزٌ *Leaping, jumping, springing*, or *bounding*. (Mṣb.) — خَيْلٌ قَافِزَةٌ, and قَوَافِزُ, *Swift horses, that leap, jump, spring, or bound, in their running.* (Ḳ.) — القَوَافِزُ *The frogs.* (Ṣgh, Ḳ.)

أَقْفَزُ (Ṣ, Ḳ) and ▼ مُقَفَّزٌ (Ṣ, A, Ḳ) ‡A horse *whose whiteness of the lower parts of his fore legs extends as far as his* مِرْفَقَانِ [properly signifying the *elbows*; but here, probably meaning, as it seems to do in some other instances, the *knees*], *without his having the like in the hind legs*; (Ṣ, Ḳ;) as though he had gloves (قُفّازَانِ) put upon him: (Ṣ:) or *whose whiteness of the lower parts of the legs does not extend beyond the* أَشَاعِر [or *hairs next the hoof*]; as also مُنَعَّلٌ. (A, TA.)

تَقْفِيزٌ *A scattered whiteness intermingling in the shanks, as far as the knees, of a* دَابَّة [meaning, horse]: a signification wrongly assigned by Lth to تَقْفِير. (TA in art. قفر.)

مُقَفَّزٌ: see أَقْفَزُ.

قفص

1. قَفَصَهُ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ِ, (TḲ,) inf. n. قَفْصٌ, (M, TA,) *He collected it, gathered it*, or *put it, together*; namely, a thing: (M, Mṣb:) or *he put*, or *brought, one part*, or *parts, thereof near to another*, or *others*: (Ḳ:) or *he collected it, gathered it*, or *put it, together, and connected*, or *conjoined, one part*, or *parts, thereof with another*, or *others.* (Jm, TA.) — *He collected*, or *put, together his legs*; namely, those of a beast of carriage: (Mṣb:) or *he tied*, or *bound, his legs, and collected*, or *put, them together*; namely, those of an antelope; (AA, A'Obeyd, M, A, Ḳ;) and those of a beast of carriage; as also ▼ قفّصهُ. (L.) — *He tied it*, (namely, the يَعْسُوب, Ḳ, i. e., the male bee, TA,) *in the hive, with a thread, that it might not go forth.* (Ḳ.)

2: see 1.

4. اقفص *He* (a man, TA) *had a cage*, or *coop*, (قَفَص,) *of birds.* (Ḳ.)

5: see 6.

6. تقافص *It* (a thing, M, A, meaning anything, TA) *was*, or *became, complicated*, or *confused*; [either properly, as when said of a cage or the like; or tropically, as when said of an affair of the mind;] (M, A, Ḳ, TA;) as also ▼ تقفّص: (TA:) or the latter signifies *it was*, or *became, collected, gathered*, or *put, together.* (IF, Ḳ, TA.)

قُفْصٌ:
قُفُصٌ: } see what next follows.

قَفَصٌ *A cage, coop*, or *place of confinement*, (A, Ḳ,) or *thing made of canes* or *reeds*, or *of wood*, (M, TA,) [or *of palm-sticks, &c.*,] *for a bird* or *birds*: (Ṣ, M, A, Ḳ:) said by some to be an arabicized word [from the Persian قَفَس]: by others, to be Arabic, from قَفَصَهُ in the first of the senses explained above: (Mṣb:) pl. أَقْفَاصٌ. (Ṣ, A, Mṣb.) — [It is also applied to The *cage-formed structure of the bones of the thorax*: (see ظَرِبَانٌ:) and is used in this sense in the present day.] — Also, *A certain implement for seed-produce*; (Ḳ;) or *a thing composed of two curved pieces of wood between which is a net*; (M, L;) *upon which wheat is conveyed to the heap where it is trodden out.* (M, L, Ḳ.) — فِى قَفَصٍ مِنَ المَلَائِكَةِ, (M, Mṣb,) or قَفَصٍ مِنَ النُّورِ, (M,) or قُفْصٍ من النور, or فى قُفْصٍ▼ من الملائكة, [so in several copies of the Ḳ, but accord. to the TA, قُفْصٍ▼ من النور, being there said to be in the former case with ḍamm, and in the latter with fet-ḥ,] and قَفَصٍ, (Ḳ,) occurring in a trad., (M, Mṣb, Ḳ,) means, †*In an assemblage of angels*: (Mṣb:) or *in a confused assemblage of angels*: and *in a confused mixture of light.* (M, Ṣgh, Ḳ.)

قَفَّاصٌ *A maker of cages or coops.* (TA.)

رَجُلٌ مُقْفِصٌ طَيْرًا *A man having a cage, or coop, of birds.* (TA, from a trad.)

مُقَفَّصٌ [in the L, and TA without any syll. signs: but in the latter said to be like مكرم, by which is generally meant مُكْرَم: in the L, however, it is mentioned after قَفَّصَ الظَّبْىَ as meaning "he tied, or bound, the legs of the antelope:" and this indicates that it is as I have written it:] *Having his arms and legs*, or *fore legs and hind legs, tied*, or *bound.* (L, TA.) — *A* ثَوْبٌ مُقَفَّصٌ

garment, or *piece of cloth, marked with lines in the form of a* قَفَص. (Ḳ.)

[قفط
قفع
قفل
قفن
قفو
See Supplement.]

ققب

قَيْقَبٌ and ▼ قَيْقَبَانٌ *A certain wood of which horses' saddles are made*; (IDrd, Ṣ, O, Ḳ;) *called in Pers.* آزاد دِرَخْت. (IDrd, Ṣ, O.) [See also قَبْقَبٌ, in art. قب.] — *And, both words, A horse's saddle* itself. (IDrd, O, Ḳ.) [See, again, قَبْقَبٌ.] — And the former word signifies *A strap*, or *thong, that surrounds the pommel and troussequin of a horse's saddle*: (O, Ḳ:) or, as used by post-classical authors, *a strap*, or *thong, that is put across behind the troussequin of a saddle.* (IDrd, TA.) — And [The *bit-mouth*, or *mouth-piece of a bit*; also called the شَكِيمَة; i.e.] the *part of a bit in the middle of which is the* فَأْس. (O, Ḳ.)

قَيْقَابٌ The خَرَزَة [app. *a polished stone*, or *a shell*,] *with which cloths are glazed.* (O, Ḳ.) [See also قَبْقَابٌ, last sentence, in art. قب.]

قَيْقَبَانٌ: see the first paragraph, above.

[قل
See Supplement.]

قلب

1. قَلَبَهُ, (Ṣ, A, Mgh, O, Mṣb, Ḳ,) aor. ـِ, (Mṣb, Ḳ.) inf. n. قَلْبٌ, (Mṣb,) *He altered*, or *changed, its*, or *his, mode*, or *manner, of being*; (A, Mgh, Mṣb,* Ḳ;) and ▼ قَلَّبَهُ signifies the same, (Ḳ,) or is like قَلَبَهُ in the sense expl. above and in other senses but denotes intensiveness and muchness; (Mṣb;) and ▼ اقلبهُ also signifies the same as قَلَبَهُ in the sense expl. above, (Ḳ,) on the authority of Lḥ, but is of weak authority. (TA.) Hence, (Mgh,) *He inverted it; turned it upside-down; turned it so as to make its uppermost part its undermost*; (Ṣ,* A,* Mgh, Mṣb;) namely, a thing; (Ṣ;) for instance, a [garment of the kind called] رِدَآء: (A,* Mgh:) and ▼ قلّبهُ has a similar meaning, but [properly] denotes intensiveness and muchness. (Mṣb. See two exs. of the latter verb voce قَلَبَةٌ.) And, (A, Ḳ,) like ▼ قلّبهُ, [except that the latter properly denotes intensiveness and muchness,] (Ḳ,) it signifies حَوَّلَهُ ظَهْرًا لِبَطْنٍ (A, Ḳ) [*He turned it over*, or *upside-down* as meaning *so that the upper side became the under side*; lit. *back for belly*; accord. to the TA, meaning *back upon belly* (ظَهْرًا عَلَى بَطْنٍ); but this is hardly conceivable; whereas the former explanation is obviously right in another case: (see 5:) and another meaning of قَلَبَهُ and ▼ قلّبهُ, i.e. *he turned it inside-out*, is indicated in the TA by its being added, *so that he knew what was in it*]. — See an ex. voce قِلَاب. One says, قَلَبَ كَلَامًا [meaning *He altered*, or *changed, the order of the words of a sentence* or *the like, by inversion*, or *by any transposition*]. (TA.) [And in like manner, قَلَبَ كَلِمَةً *He altered*, or *changed, the order of the letters of a word, by inversion*, or *by any transposition.*] Es-Sakháwee says, in the Expos. of the Mufaṣṣal, that when they transpose [the letters of a word], they do not assign to the [transformed] derivative an inf. n., lest it should be confounded with the original, using only the inf. n. of the original that it may be an evidence of the originality [of the application of the latter to denote the signification common to both]: thus they say يَئِسَ, inf. n. يَأْسٌ; and أَيِسَ is مَقْلُوبٌ ▼ مِنْهُ [i. e. *formed by transposition*, or *metathesis, from it*], and has no inf. n.: when the two inf. ns. exist, the grammarians decide that each of the two verbs is [to be regarded as] an original, and that neither is مقلوب from the other, as in the case of جَذَبَ and جَبَذَ: but the lexicologists [in general] assert that all such are [of the class termed] مقلوب. (Mz, close of the 33rd نوع.) [And قَلَبَ likewise signifies *He changed*, or *converted*, a letter *into* another letter; the verb in this sense being doubly trans.: for ex., one says, قَلَبَ الوَاوَ يَآءً *He changed*, or *converted, the* و *into* ى.] — And [hence] one says, قَلَبَهُ عَنْ وَجْهِهِ † *He turned him* [*from his manner, way*, or *course*, of acting, or proceeding, &c.]: and Lḥ has mentioned ▼ اقلبهُ [in the same sense], but as being disapproved. (TA.) And قَلَبَ الصِّبْيَانَ ‡ *He* (the teacher) *turned away* [or *dismissed*] the boys to their dwellings: (Th, A, TA:) or *sent them* [*away*], *and returned them, to their abodes*: and Lḥ has mentioned ▼ اقلبهم as a dial. var. of weak authority, saying that the former verb is that which is used by the Arabs in this and other [similar] cases. (TA.) And قَلَبْتُ القَوْمَ †*I turned away* [or *dismissed*] *the people*, or *party*; (Th, Ṣ, O;) like as you say صَرَفْتُ الصِّبْيَانَ. (Th, Ṣ.) And قَلَبَ ٱللّٰهُ فُلَانًا إِلَيْهِ † [*God translated such a one unto Himself, by death*; meaning *God took his soul*]; as also ▼ اقلبه; (Ḳ, TA;) whence the saying of Anooshirwán, أَقْلَبَكُمُ ▼ ٱللّٰهُ مُقْلَبَ أَوْلِيَائِهِ † [*May God translate you with the translating of his favourites* (مقلب being here an inf. n.), meaning, as He translates his favourites]. (TA.) — And قَلَبَ عَيْنَهُ, and حِمْلَاقَهُ, (TA,) or حِمْلَاقَ عَيْنِهِ, (A,) [*He turned about*, or *rolled, his eye*, and therefore *the parts of his eye that are occasionally covered by the eyelids*,] on the occasion of anger, (A, TA,) and of threatening. (TA.) — قَلَبَ, aor. ـِ, inf. n. قَلْبٌ; and ▼ اقلب likewise, but this is of weak authority, mentioned by Lḥ; signify also *He turned over* bread, and the like, when the upper part thereof was thoroughly baked, in order that the under side might become so. (TA.) And you say, قَلَبْتُ الإِنَآءَ عَلَى رَأْسِهِ [*I turned over the vessel upon its head*]. (Mṣb, in explanation of كَبَبْتُ الإِنَآءَ.) And قَلَبْتُ الأَرْضَ لِلزِّرَاعَةِ [*I turned over the earth for sowing*]: and ▼ قَلَّبْتُهَا, also, I did so *much*.] (Mṣb.) And يُقْلَبُ التُّرَابُ بِالحَفْرِ [*The earth is turned over in digging*]: whence قَلَبْتُ قَلِيبًا means *I dug a well.* (A.) — And [hence also] one says, قَلَبْتُ الشَّىْءَ لِلِابْتِيَاعِ *I turned over the thing*, or † *I examined the several parts*, or *portions, of the thing*, (تَصَفَّحْتُهُ,) [or *I turned over the thing for the purpose of examining it*,] *with a view to purchasing, and saw its outer part* or *side, and its inner part* or *side*: and ▼ قَلَّبْتُهُ, also, I did so *much.* (Mṣb.) And قَلَبَ السِّلْعَةَ ‡ *He* (a trafficker) *examined the commodity, and scrutinized its condition*: and ▼ قَلَّبَهَا, also, he did so [*much*]. (A.) And قَلَبَ الدَّابَّةَ and الغُلَامَ ‡ [*He examined*, &c., *the beast*, or *horse*, or *the like*, and *the youth*, or *young man*, or *male slave*]: (A:) and قَلَبَ المَمْلُوكَ, aor. ـِ, inf. n. قَلْبٌ, ‡ *he uncovered and examined the male slave, to look at* [or *to see*] *his defects*, on the occasion of purchasing. (O, TA.) And قَلَبْتُ الأَمْرَ ظَهْرًا لِبَطْنٍ † *I considered* [or *turned over in my mind*] *what might be the issues*, or *results, of the affair*, or *case*: and ▼ قَلَّبْتُهُ, also, I did so *much.* (Mṣb.) = قَلَبٌ signifies اِنْقِلَابٌ, (Ṣ, A, O, Ḳ, TA,) meaning *A turning outward*, (TḲ,) *and being flabby*, (TA,) of the lip, (Ṣ, A, O, Ḳ,) or of the upper lip, (TA,) of a man: (Ṣ, A, O, Ḳ, TA:) it is the inf. n. of قَلِبَت said of the lip (الشَّفَةُ); (TA;) [and also, accord. to the TḲ, of قَلِبَ said of a man as meaning *His lip had what is termed* قَلَبٌ:] and hence ▼ أَقْلَبُ as an epithet applied to a man; and [its fem.] ▼ قَلْبَآءُ as an epithet applied to a lip. (Ṣ, A, O, Ḳ, TA.) = قَلَبَهُ, (Ṣ, A, O, Ḳ,) aor. ـُ (Lḥ, Ḳ) and ـِ, (Ḳ,) *He* (a man, Ṣ, O) *hit his heart.* (Ṣ, A, O, Ḳ.) And *It* (a disease) *affected*, or *attacked, his heart.* (A.) And قُلِبَ *He* (a man) *was affected*, or *attacked, by a pain in his heart*, (Fr, A,* TA,) *from which one hardly*, or *nowise, becomes free.* (Fr, TA.) And قُلِبَ said of a camel, (Aṣ, Ṣ, O, Ḳ, TA,) inf. n. قُلَابٌ, (Aṣ, Ṣ, TA,) *He was attacked by the disease called* قُلَاب expl. below: (Aṣ, Ṣ, O, Ḳ, TA:) or *he was attacked suddenly by the* [*pestilence termed*] غُدَّة, *and died in consequence.* (Aṣ, TA.) — [Hence,] قَلَبَ النَّخْلَةَ ‡ *He plucked out the* قَلْب, or قُلْب, meaning *heart, of the palm-tree.* (Ṣ, A, O, Ḳ.) — And قَلَبَتِ البُسْرَةُ † *The unripe date became red.* (Ṣ, O, Ḳ.)

2: see 1, first quarter, in four places. You say, قَلَّبْتُهُ بِيَدِى [*I turned it over and over with my hand*], inf. n. تَقْلِيبٌ. (Ṣ.) [And hence several other significations mentioned above.] See, again, 1, latter half, in four places. — فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ, (A, O,) in the Ḳur [xviii. 40],

(O,) means فاصبح يقلّب كفّيه ظَهْرًا لبَطْنٍ [*And he began to turn his hands upside-down*, or to do so *repeatedly*,] in grief, or regret: (Bḍ:) or ‡ *he became in the state*, or *condition, of repenting*, or *grieving*: (Ksh, A, O:) for تَقْلِيبُ الكَفَّيْنِ is an action of him who is repenting, or grieving; (Ksh, O:) and therefore metonymically denotes repentance, or grief, like عَضُّ الكَفِّ and السُّقُوطُ فِى اليَدِ. (Ksh.) — تَقْلِيبُ المَالِ لِغَرَضِ الرِّبْحِ] occurs in the A, in art. تجر, as an explanation of التِّجَارَةُ, meaning † *The employing of property*, or *turning it to use, in various ways, for the purpose of gain*.] And you say, قَلَّبْتُهُ فِى الأَمْرِ, meaning صَرَّفْتُهُ [i. e. † *I employed him to act in whatever way he pleased, according to his own judgment* or *discretion* or *free will*, or *I made him a free agent, in the affair*: or *I made him*, or *employed him, to practise versatility*, or *to use art* or *artifice* or *cunning, in the affair*: and simply, *I employed him in the managing of the affair*]. (Ḳ in art. صرف.) [And قَلَّبَ الفِكْرَ فِى أَمْرٍ † *He turned over and over*, or *revolved repeatedly, in his mind, thoughts, considerations*, or *ideas, with a view to the attainment of some object, in relation to an affair*.] And قَلَّبَ الأُمُورَ, (TA,) inf. n. تَقْلِيبٌ, (Ṣ, Ḳ, TA,) ‡ *He investigated, scrutinized*, or *examined, affairs*, [or *turned them over and over in his mind, meditating what he should do*,] *and considered what would be their results*. (TA.) وَقَلَّبُوا لَكَ الأُمُورَ is a phrase occurring in the Ḳur-án [ix. 48,] (Mṣb,) and is tropical, (A,) meaning ‡ [*And they turned over and over in their minds affairs, meditating what they should do to thee*: or] *they turned over* [*repeatedly in their minds*] *thoughts*, or *considerations, concerning the beguiling*, or *circumventing, thee, and the rendering thy religion ineffectual*]: (Jel:) or *they meditated*, or *devised, in relation to thee, wiles, artifices, plots*, or *stratagems*; and [more agreeably with the primary import of the verb] *they revolved ideas*, or *opinions, respecting the frustrating of thy affair*. (Ksh, Bḍ.)

4: see 1, in six places. [اقلبهُ, said of God, also signifies † *He made him to return* from a journey: see an ex. in the first paragraph of art. صحب. (In the phrase أَقْلِبْنَا بِذِمَّةٍ, expl. in the TA in art. ذمّ as meaning *Restore us to our family in safety*, أَقْلِبْنَا is a mistranscription for اِقْلِبْنَا.)] = اقلب as intrans., said of bread [and the like], *It became fit to be turned over* [in order that the other side might become thoroughly baked]. (Ṣ, O, Ḳ.) — And اقلب العِنَبُ *The grapes became dry*, or *tough, externally*, (Ḳ, TA,) *and were therefore turned over*, or *shifted*. (TA.) = Also *He had his camels attacked by the disease called* قُلَاب. (Ṣ, O, Ḳ.)

5. تقلّب الشَّىْءُ ظَهْرًا لِبَطْنٍ [*The thing turned over and over*, or *upside-down* as meaning *so that the upper side became the under side*, (lit. *back for belly*,) doing so *much*, or *repeatedly*], like as does the serpent upon the ground vehemently heated by the sun. (Ṣ, O, TA.) تقلّب said of a man's face [&c.] signifies تصرّف [i. e. *It turned about*, properly meaning *much*, or *in various ways* or *directions*; or *it was*, or *became, turned about*, &c.]. (Jel in ii. 139.) And تَتَقَلَّبُ فِيهِ القُلُوبُ وَالأَبْصَارُ, in the Ḳur [xxiv. 37], means *In which the hearts and the eyes shall be in a state of commotion*, or *agitation*, by reason of fear, (Zj, Jel, TA,) and impatience; (Zj, TA;) the hearts between safety and perdition, and the eyes between the right side and the left. (Jel.) And فِى تَقَلُّبِهِمْ, in the Ḳur xvi. 48, means † *In their journeyings for traffic*. (Jel. [See also the Ḳur iii. 196, and xl. 4.]) You say, تقلّب فِى البِلَادِ, (TA,) and فِى الأُمُورِ, (Ḳ, TA,) meaning تَصَرَّفَ فِيهَا كَيْفَ شَآءَ [i. e. † *He acted in whatsoever way he pleased, according to his own judgment* or *discretion* or *free will*, or *as a free agent, in journeying, for traffic* or *otherwise, in the country*, and *in the disposal*, or *management, of affairs*: and simply, *he employed himself in journeying, for traffic or otherwise, in the country*, and *in the disposal*, or *management, of affairs*: or تقلّب فى الامور means *he practised versatility*, or *used art* or *artifice* or *cunning, in the disposal*, or *management, of affairs*]. (Ḳ,* TA.) And هُوَ يَتَقَلَّبُ فِى أَعْمَالِ السُّلْطَانِ ‡ *He acts as he pleases*, &c., or simply *he employs himself, in the offices of administration*, or *in the provinces, of the Sultán*]. (A.)

7. انقلب, of which مُنْقَلَبٌ is an inf. n., (Ṣ, O, Ḳ, TA,) syn. with اِنْقِلَابٌ, (TA,) and also a n. of place, (Ṣ, O, Ḳ, TA,) like مُنْصَرَفٌ, (Ṣ, O, TA,) is quasi-pass. of قَلَبْتُهُ: (Ṣ, O:) it signifies *It*, or *he, was*, or *became, altered*, or *changed, from its*, or *his, mode*, or *manner, of being*: (TA:) [and hence,] *it* (a thing) *became inverted*, or *turned upside-down* [&c.: see 1]. (Ṣ.) — And [hence] الاِنْقِلَابُ إِلَى ٱللّٰهِ means † *The transition*, and *the being translated*, or *removed, to God, by death*: and [in like manner] المُنْقَلَبُ means *the transition* [&c.], of men, to the final abode. (TA. [See an ex. in p. 132, sec. col., from the Ḳur xxvi. last verse.]) — And الاِنْقِلَابُ means also † *The returning*, in an absolute sense: and, as also المُنْقَلَبُ, particularly, from a journey, and to one's home: thus, in a trad., in the prayer relating to journeying, أَعُوذُ بِكَ مِنْ كَآبَةِ المُنْقَلَبِ † [*I seek protection by Thee from the being in an evil state in respect of the returning* from my journeying to my home]; i. e., from my returning to my dwelling and seeing what may grieve me. (TA.) The saying in the Ḳur xxii. 11 وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنْقَلَبَ عَلَى وَجْهِهِ means † *And if trial befall him*, and [particularly such as] disease in himself and his cattle, *he returns* [*to his former way*, i.e., in this case,] *to infidelity*. (Jel. [See also other exs. in the Ḳur in ii. 138 and iii. 138.]) And one says, انقلب عَنِ العَهْدِ [meaning † *He withdrew*, or *receded, from the covenant, compact, agreement*, or *engagement*]. (Ṣ in art. حول.) [See also an ex. from the Ḳur-án (lxvii. 4) voce خَاسِئٌ.]

قَلْبٌ The *heart*; syn. فُؤَادٌ: (Lḥ, T, Ṣ, M, O, Mṣb, Ḳ, &c.:) or [accord. to some] it has a more special signification than the latter word: (O, Ḳ:) [for] some say that فؤاد signifies the "appendages of the مَرِىْء [or œsophagus], consisting of the liver and lungs and قَلْب [or heart]:" (Ḳ in art. فأد:) [and, agreeably with this assertion,] it is said that the قلب is *a lump of flesh, pertaining to the* فؤاد, *suspended to the* نِيَاط [q. v.]: Az says, I have observed that some of the Arabs call the whole flesh of the قلب, its fat, and its حِجَاب [or septum?], قَلْب and فُؤَاد; and I have not observed them to distinguish between the two [words]; but I do not deny that the [word] قلب may be [applied by some to] the *black clot of blood in its interior*: MF mentions that فؤاد is said to signify the "receptacle," or "covering," of the heart, (غِشَاؤُهُ, or وِعَآءُ القَلْبِ, [i.e. the pericardium,]) or, accord. to some, its "interior:" the قَلْب is said to be so called from its تَقَلُّب: [see 5:] the word is of the masc. gender: and the pl. is قُلُوبٌ. (TA.) بَنَاتُ القَلْبِ means † *The several parts*, or *portions*, [or, perhaps, *appertenances*,] *of the heart*. (TA in art. بنى.) [And قَلْبٌ is also used as meaning The *stomach*, which is often thus termed in the present day: so, for ex., in an explanation of طَنِخَ, q. v.] — قَلْبُ العَقْرَبِ (also called simply, القَلْبُ, Kzw) is † *A certain bright star*, [*the star α in Scorpio*,] *between two other stars*, which is *one of the Mansions of the Moon*, (Ṣ, O,) namely, *the Eighteenth Mansion*; so called because it is in the heart of Scorpio: (MF:) [it rose aurorally, about the commencement of the era of the Flight, in Central Arabia, together with النَّسْرُ الوَاقِعُ (α of Libra) on the 25th of November, O. S.: (see مَنَازِلُ القَمَرِ, in art. نزل:)] the commencement of the period when the cattle breed in the desert is at the time of its [auroral] rising and the [auroral] rising of النسر الواقع; these two stars rising together, in the cold season: the Arabs say, إِذَا طَلَعَ القَلْبُ جَآءَ الشِّتَآءُ كَالكَلْبِ [*When the heart of the Scorpion rises, the winter comes like the dog*]: and they regard its نَوْء [q. v.] as unlucky; and dislike journeying when the moon is in Scorpio: at its نَوْء [meaning auroral rising], the cold becomes vehement, cold winds blow, and the sap becomes stagnant in the trees: its رَقِيب is الدَّبَرَانُ [q. v.] (Ḳzw.) There are also three similar appellations of other stars; these are قَلْبُ الأَسَدِ † [*Cor Leonis*, or *Regulus, the star α of Leo*]: قَلْبُ الثَّوْرِ, an [improper] appellation of الدَّبَرَانُ: and قَلْبُ الحُوتِ a name of الرِّشَآء [q. v.]. (TA.) — And القَلْبُ is syn. with

الضَّمِيرُ [signifying †*The heart* as meaning *the mind* or *the secret thoughts*]. (Mṣb in art. ضمر.) — And †*The soul.* (TA.) — And †*The mind,* meaning *the intellect,* or *intelligence.* (Fr, Ṣ, O, Mṣb, Ḳ.) So in the Ḳur l. 36: (Fr, Ṣ, O, TA:) or it means there *endeavour to understand,* and *consideration.* (TA.) Accord. to Fr, you may say, مَا لَكَ قَلْبٌ †*Thou hast no intellect,* or *intelligence:* (TA:) and مَا قَلْبُكَ مَعَكَ †*Thine intellect is not present with thee:* (O, TA:) and أَيْنَ ذَهَبَ قَلْبُكَ †*Whither has thine intellect gone?* (TA.) [And hence, أَفْعَالُ القُلُوبِ †*The verbs significant of operations of the mind;* as ظَنَّ, and the like.] — See also قُلْبٌ. — قَلْبُ الجَيْشِ [means †*The main body of the army;* as distinguished from the van and the rear and the two wings: mentioned in the Ṣ and Ḳ in art. خمس; &c.] — And قَلْبٌ signifies also †The *pure,* or *choice,* or *best, part* of anything. (L, Ḳ,* TA.) It is said in a trad. إِنَّ لِكُلِّ شَىْءٍ قَلْبًا وَقَلْبُ القُرْآنِ يٰس ‡[as though meaning, *Verily to everything there is a choice,* or *best, part; and the choice,* or *best, part of the Ḳur-án is Yá-Seen* (the Thirty-sixth Chapter)]: (A, O, L, TA:) it is a saying of the Prophet; [and may (perhaps better) be rendered, *verily to everything there is a pith; and the pith* &c.; from قُلْبٌ, as meaning, like قُلْبٌ, the "pith" of the palm-tree; but,] accord. to Lth, it is from what here immediately follows. (O.) One says, جِئْتُكَ بِهٰذَا الأَمْرِ قَلْبًا, meaning ‡*I have come to thee with this affair unmixed with any other thing.* (A,* O, L, TA.) — Also ‡A man *genuine,* or *pure, in respect of origin,* or *lineage;* (Ṣ, A, O, Ḳ;) *holding a middle place among his people;* (A;) and ▼قُلْبٌ signifies the same: (O, Ḳ:) the former is used alike as masc. and fem. and sing. and dual and pl.; but it is allowable to form the fem. and dual and pl. from it: (Ṣ, O:) one says عَرَبِىٌّ قَلْبٌ (Ṣ, A,* O) and ▼قُلْبٌ (O) ‡*a genuine Arabian man,* (Ṣ, A,* O,) and اِمْرَأَةٌ قَلْبٌ (Ṣ,* A, O*) and قَلْبَةٌ (Ṣ, A, O) and ▼قُلْبَةٌ (Ḳ) *a woman genuine,* or *pure, in respect of origin,* or *lineage:* (Ṣ, A,* O, Ḳ:) Sb says, they said هٰذَا عَرَبِىٌّ قَلْبٌ and قَلْبًا †[*This is an Arabian genuine,* or *pure,* &c., and *being genuine,* or *pure,* &c.]; using the same word as an epithet and as an inf. n.: and it is said in a trad., كَانَ عَلِىٌّ قُرَشِيًّا قَلْبًا, meaning †*'Alee was a Kurashee genuine, or pure, in respect of race:* or, as some say, the meaning is, *an intelligent manager of affairs;* from قَلْبٌ as used in the Ḳur l. 36. (L, TA.)

قُلْبٌ (Ṣ, A, Mgh, O, Mṣb, Ḳ) and ▼قَلْبٌ (Ṣ, O, Mṣb, Ḳ) and ▼قِلْبٌ (Ṣ, O, Ḳ) ‡The لُبّ, (Ṣ, O,) or شَحْمَة, (A, Ḳ,) or جُمَّار, (Mgh, Mṣb,) [i. e. *heart,* or *pith,*] of the palm-tree; (Ṣ, A, Mgh, O, Mṣb, Ḳ;) which is *a soft, white substance, that is eaten; it is in the midst of its uppermost part, and of a pleasant,* or *sweet, taste:* (TA: [see also جُمَّار:]) or the *best of the leaves* of the palm-tree, (AḤn, Ḳ [in which this explanation relates to all the three forms of the word, but app. accord. to AḤn it relates only to the first of them], and TA,) and the *whitest;* which are the *leaves next to the uppermost part* thereof; and one of these is termed ▼قُلْبَةٌ, with ḍamm and sukoon: (AḤn, TA:) or قُلْبٌ, with ḍamm, signifies the *branches* of the palm-tree (سَعَف [in my copy of the Mṣb سعفة]) *that grow forth from the* قلب [meaning *heart*]: (T, TA: [see العَوَاهِن and الخَوَافِى, pls. of عَاهِنٌ, or عَاهِنَةٌ, and خَافِيَةٌ:]) the pl. is قِلَبَةٌ, (Ṣ, O, Mṣb, Ḳ,) which is of the second, (Mṣb,) [or of all,] and قُلُوبٌ, (Mṣb, Ḳ,) a pl. of the second, (Mṣb,) and أَقْلَابٌ, (Mṣb, Ḳ,) a pl. [of pauc.] of the first. (Mṣb.) — And قُلْبٌ signifies also ‡*A bracelet* (Ṣ, O, Ḳ, TA) *that is worn by a woman,* (Ḳ, TA,) *such as is one* قُلْب, (Ṣ, O, TA, but in the O, *one* قَلْب,) [as though meaning *such as is single, not double,*] or *such as is one* قِلْد, ('Eyn, T, MṢ, [and this is evidently the right reading, as will be shown by what follows,]) meaning *such as is formed by twisting* [or rather *bending round*] *one* طَاق [i. e. *one wire* (more or less thick), likened to a yarn, or strand], *not of a double* طَاق; (MṢ;) and they say سِوَارٌ قُلْبٌ; (TA;) and قُلْبُ فِضَّةٍ i. e. *a* [woman's] *bracelet* [*of silver*], (A, Mgh, Mṣb, TA,) *such as is not twisted* [like a cord, or rope, of two or more strands, as are many of the bracelets worn by Arab women]: (Mgh, Mṣb, TA:) so called as being likened to the قُلْب of the palm-tree because of its whiteness; (A, Mgh, Mṣb, TA;) or, as some say, the converse is the case. (Mgh.) — And ‡*A serpent;* (Ṣ, O;) or *a white serpent:* (A, Ḳ:) likened to the bracelet so called. (Ṣ, O.) ═ قُلْبٌ as an epithet, and its fem. قُلْبَةٌ: see قَلْبٌ, last sentence, in three places.

قِلْبٌ: see the next preceding paragraph.

قُلْبَةٌ, as a subst.: see قُلْبٌ, former half. ═ Also *Redness.* (IAạr, O, Ḳ.)

مَا بِهِ قَلَبَةٌ *There is not in him any disease,* (Ṣ, A, Mgh,) thus says IAạr, adding, *for which he should be turned over* (▼يُقَلَّبُ) *and examined,* (Ṣ,) and in this sense it is said of a camel [and the like], (TA,) or *on account of which he should turn over upon his bed:* (A:) or *there is not in him anything to disquiet him, so that he should turn over upon his bed:* (Eṭ-Ṭá-ee, TA:) or *there is not in him any disease,* and *any fatigue,* (Ḳ, TA,) and *any pain:* (TA:) or *there is not in him anything;* said of one who is sick; and the word is not used otherwise than in negative phrases: accord. to IAạr, originally used in relation to a horse or the like, meaning *there is not in him any disease for which his hoof should be turned upside-down* (▼يُقَلَّبُ) [*to be examined*]: (TA:) or it is from القُلَابُ, (Fr, Ṣ, A, TA,) the disease, so termed, that attacks camels; (TA;) or from قُلِبَ [q. v.] as said of a man, and means *there is not in him any disease on account of which one should fear for him.* (Fr, TA.)

أَوْدَى الشَّبَابُ وَحُبُّ الخَالَةِ الخَلِبَهْ *
وَقَدْ بَرِئْتُ فَمَا بِالقَلْبِ مِنْ قَلَبَهْ *

[*Youthfulness has perished, and the love of the proud and self-conceited, the very deceitful, woman,* (thus the two epithets are expl. in art. خلب in the Ṣ,) *and I have recovered so that there is not in the heart any disease,* &c.]; meaning I have recovered from the disease of love. (Ṣ, TA.)

قَلَابِ [as used in the following instance is an attributive proper name like فَجَارِ &c.]. اِقْلِبْ قَلَابِ [*Alter, O alterer,*] is a prov. applied to him who turns his speech, or tongue, and applies it as he pleases: accord. to IAth, to him who has made a slip of the tongue, and repairs it by turning it to another meaning: يَا, he says, is suppressed before قلابِ. (TA. [See also Freytag's Arab. Prov. ii. 247.])

قُلَابٌ *A certain disease of the heart.* (Lḥ, Ḳ.) And (Ḳ) *A disease that attacks the camel,* (Aṣ, Ṣ, O, Ḳ,) *occasioning complaint of the heart,* (Aṣ, Ṣ, O,) *and that kills him on the day of its befalling him:* (Aṣ, Ṣ, O, Ḳ:) or *a disease that attacks camels in the head, and turns it up.* (Fr, TA.) [It is also mentioned as an inf. n. of قُلِبَ, q. v.] Accord. to Kr, it is the only known word, signifying a disease, derived from the name of the member affected, except كُبَادٌ and نُكَافٌ. (TA in art. كبد.)

قُلَيْبٌ: see قُلَابٌ.

قَلُوبٌ, (O, Ḳ,) as an epithet applied *to a man,* (O, TA,) i. q. مُتَقَلِّبٌ كَثِيرُ التَّقَلُّبِ [app. meaning †*Who employs himself much in journeying, for traffic or otherwise,* or *in the disposal,* or *management, of affairs:* or *who practises much versatility,* &c.: see 5, last sentence but one]. (O, Ḳ.) — See also قَلِيبٌ. ═ قُلُوبُ الشَّجَرِ means *What are soft,* or *tender, of succulent herbs:* these, and locusts, [it is said,] were eaten by John the son of Zachariah. (O.)

قَلِيبٌ *Earth turned over* (تُرَابٌ مَقْلُوبٌ): [app. an epithet in which the quality of a subst. is predominant:] this is the primary signification. (A.) — And hence, (A,) a masc. n., (A,* Mṣb,) or masc. and fem., (Ṣ, O, Ḳ,) *A well,* (Mṣb, Ḳ, TA,) of whatever kind it be: (TA:) or *a well before its interior is cased* [*with stones* or *bricks*]: (Ṣ, A, Mgh, O:) or *an ancient well,* (A'Obeyd, Ṣ, O, Ḳ, TA,) *of which neither the owner nor the digger is known, situate in a desert:* (TA:) or *an old well, whether cased within or not:* (TA:) or *a well, whether cased within or not, containing water or not, of the kind termed* جَفْر [q. v.] *or not:* (ISh, TA:) or *a well, whether of recent formation or ancient:* (Sh, TA:) so called because its earth is turned over (Sh, A, TA) in the digging: (A:) or *a well in which is a spring;* otherwise a well is not thus called: (IAạr, TA:)

the pl. (of pauc., Ṣ, O) أَقْلِبَةٌ (Ṣ, O, Ḳ) and (of mult., Ṣ, O) قُلُبٌ (Ṣ, Mgh, O, Ḳ) and قُلْبٌ, (O, Ḳ,) the first and last of which are said to be pls. in the dial. of such as make the sing. to be masc., and the second the pl. in the dial. of such as make the sing. to be fem., but the last, as MF has pointed out, is a contraction of the second like as رُسْلٌ is of رُسُلٌ, (TA,) and قُلْبَانٌ also is mentioned as a pl. of قَلِيبٌ on the authority of AO. (TA voce بَدِىٌّ.) — El-'Ajjáj has applied the pl. قُلُب to ‡ *Wounds*, by way of comparison. (Ṣ, O.)

قُلَيْبٌ [dim. of قَلْبٌ: and hence, perhaps,] † *A* خَرَزَةٌ [i. e. *bead*, or *gem*,] *for captivating, fascinating*, or *restraining, by a kind of enchantment.* (Lḥ, Ḳ.)

رَجُلٌ قُلَّبٌ † *A man who employs himself as he pleases in journeying, for traffic* or *otherwise*, or *in the disposal*, or *management, of affairs*: or *in practising versatility*, or *using art* or *artifice* or *cunning, in the disposal*, or *management, of affairs.* (TA.) And حُوَّلٌ قُلَّبٌ (Ṣ, O, Ḳ) and حُوَّلِىٌّ قُلَّبِىٌّ (O, Ḳ) or قُلَّبٌ حُوَّلٌ (A) ‡ One *who exercises art, artifice, cunning, ingenuity*, or *skill, and excellence of consideration* or *deliberation, and ability to manage according to his own free will, with subtilty; knowing, skilful*, or *intelligent, in investigating, scrutinizing*, or *examining, affairs*, [or *turning them over and over in his mind*,] *and considering what will be their results.* (Ṣ, A,* O, Ḳ, TA. [See also art. حول.])

قِلِّيبٌ: see قَلَّابٌ.

قُلُّوبٌ and قَلُّوبٌ: see what next follows.

قِلِّيبٌ and ▾قِلَّوْبٌ The *wolf*; (Ṣ, O, Ḳ;) as also ▾قَلُّوبٌ and ▾قُلُوبٌ and ▾قِلَابٌ, the last like كِتَابٌ, (Ḳ,) or ▾قِلَّابٌ. (O: thus there written.) — And The *lion.* (O, in explanation of the first and second.)

قَالَبٌ, with fet-ḥ to the ل, (Ṣ, MA, O, Mṣb, Ḳ, KL,) and ▾قَالِبٌ, (MA, O, Mṣb, Ḳ,) but the former is the more common, (Mṣb, Ḳ,) *A model according to which the like thereof is made*, or *proportioned*: (T in art. مثل, MA, KL, MF:) the *model* [or *last*] (KL,) of a boot, (Ṣ, O, Mṣb, KL,) and of a shoe, (KL,) &c.: (O, Mṣb, KL:) and *a mould into which metals are poured*: (Ḳ:) قَالَبٌ is an arabicized word, as is shown by its form, which is not that of an Arabic word; though Esh-Shiháb, in his Expos. of the Shifè, denies this: its original is [the Pers. word] كَالَبْ: (MF:) the pl. is قَوَالِبُ, (MA,) and قَوَالِيبُ is used by El-Ḥareeree to assimilate it to أَسَالِيبُ. (Ḥar p. 23.) [A fanciful and false derivation of قَالَب used in relation to a boot &c., as though it were of Arabic origin, is given in the O, and in Ḥar p. 23.] — قَدْ رَدَّ قَالَبَ▾ الكَلَامِ وَقَدْ طَبَّقَ المَفْصِلَ وَوَضَعَ الهِنَآءَ مَوَاضِعَ النُّقْبِ [app. meaning † *He has returned in reply the model*, or *pattern, of speech; and has hit the joint so as to sever the limb*; (that is to say, *has hit aright*, or *hit upon, the argument, proof*, or *evidence*, agreeably with an explanation in art. طبق;) *and has put the tar upon the places of the scabs*;] is mentioned by AZ as said of an eloquent man. (O, TA.* [The TA, in this art. and in art. طبق, has ورد (to which I cannot assign in this case any apposite meaning) instead of رَدَّ, the reading in the O.]) — And ▾قَالِبٌ, (O, L, TA,) with fet-ḥ and with kesr to the ل, (L, TA,) signifies also *A* [*clog*, or] *wooden sandal*, (O, L, TA,) like the قَبْقَاب [q. v.]: in this sense likewise said to be an arabicized word: and قَوَالِيب is its pl., [properly قَوَالِب,] occurring in a trad., in which it is said that the women of the Children of Israel used to wear the wooden sandals thus called: (L, TA:) it is related in a trad. of Ibn-Mes'ood that the woman used to wear a pair of the kind of sandals thus called in order thereby to elevate herself (O, L, TA) when the men and the women of that people used to pray together. (O.)

قَالِبٌ *Red unripe dates*: (Ṣ, O, Mṣb, Ḳ:) so in the dial. of Belḥárith Ibn-Kaab: (El-Umawee, TA:) [app. an epithet in which the quality of a subst. is predominant; for بُسْرٌ قَالِبٌ:] or *an unripe date when it has become wholly altered* [*in colour*] is termed قَالِبٌ. (AḤn, TA.) — And شَاةٌ قَالِبُ لَوْنٍ *A ewe*, or *she-goat, of a colour different from that of her mother*: (O,* Ḳ, TA:) occurring in a trad. (O, TA.) — See also قَالَبٌ, in three places.

أَقْلَبُ as an epithet applied to a man: and قَلْبَآءُ as an epithet applied to a lip (شَفَةٌ): see 1, near the end.

إِقْلَابِيَة [app. إِقْلَابِيَّةٌ] *A sort of wind, from which sailors on the sea suffer injury, and fear for their vessels.* (TA.)

[تَقَلُّبَاتٌ † *Vicissitudes* of fortune or of time.]

مِقْلَبٌ The *iron implement with which the earth is turned over for sowing.* (Ṣ, O, Ḳ.)

مُقَلِّبُ القُلُوبِ † [*The Turner of hearts*: an epithet applied to God]. (TA in art. حرك, from a trad.)

مَقْلُوبٌ pass. part. n. of قَلَبَ الشَّىْءَ. (A, O.) You say حَجَرٌ مَقْلُوبٌ [generally meaning *A stone turned upside-down*]. (A.) And سَرِيرٌ مَقْلُوبٌ i. e. [*A couch-frame*] *of which the legs are turned upwards.* (Mgh.) And كَلَامٌ مَقْلُوبٌ [*A sentence*, or *the like, altered*, or *changed, in the order of its words, by inversion*, or *by* any *transposition*]. (A.) And in like manner مقلوب is applied to a word: see 1, former half. — Also a man *attacked by a disease of the heart.* (A.) And A camel *attacked by the disease termed* قُلَاب [q. v.]: (Ṣ, O, Ḳ:) fem. with ة. (Ṣ.)

المَقْلُوبَةُ [A subst., rendered such by the affix ة,] *The ear.* (O, Ḳ.)

مُتَقَلَّبٌ i. q. مُتَصَرَّفٌ † [*Place*, or *room*, or *scope, for free action*, &c.: see صرف: and see an ex. voce سَبْحٌ]. (Jel. in xlvii. 21.) — See also the following paragraph, in two places.

مُنْقَلَبٌ An inf. n. of 7 [q. v.]. (Ṣ, O, Ḳ, TA.) — And also a n. of place from the same [for which Freytag seems to have found in a copy of the Ṣ مُنْقَلِبٌ, a mistranscription], (Ṣ, O, Ḳ, TA,) like مُنْصَرَفٌ. (TA.) [*As a n. of place it signifies A place in which a thing*, or *person, is*, or *becomes, altered*, or *changed, from its*, or *his, mode*, or *manner, of being*: and hence, *a place in which a thing becomes inverted*, or *turned upside-down, &c.* — Hence, also, † The *final place to which one is translated*, or *removed*, by death; and so ▾مُتَقَلَّبٌ.] One says, كُلُّ أَحَدٍ يَصِيرُ إِلَى مُنْقَلَبِهِ and ▾مُتَقَلَّبِهِ ‡[*Every one reaches*, or *will reach, his final place to which he is to be translated*, or *removed*]. (A.) — [And *A place to which one returns from a journey* &c.]

قلت

1. قَلِتَ, aor. ـَ, inf. n. قَلَتٌ, (Ṣ,* Mgh, O,* Mṣb, Ḳ,) *He*, or *it, perished*, or *died.* (Ṣ, Mgh, O, Mṣb, Ḳ.) One says, مَا أَنْفَلَتُوا وَلٰكِنْ قَلِتُوا [*They did not escape, but they perished*, or *died*]. (Ṣ, O. [Golius and Freytag appear to have read انقلتوا; for they have said, as on the authority of J, that the seventh form of the verb is not to be used for the first form.])

4. اقلتهُ *He*, or *it, destroyed him*; (Ḳ, TA;) said of God, and of a long journey: (TA:) or *he* (i. e. a man, O) *exposed him to destruction*; (O, Ḳ, TA;) and *made him to be on the brink thereof.* (TA.) — And اقلتت *She was*, or *became, such as is termed* ▾مِقْلَاتٌ [q. v.]. (Ṣ, O, Ḳ, TA.)

قَلْتٌ *A* [*hollow*, or *cavity, such as is termed*] نُقْرَةٌ, [generally meaning *such as is small*, or *not large*, or *such as is round*,] *in a mountain*, (T, Ṣ, O, Mṣb, Ḳ,) *in which water stagnates*, (T, Ṣ, O, Mṣb,) i. e. *the water of the rain*, (Mṣb,) *when a torrent pours down*; (TA;) *similar to what is termed* وَقْبٌ: (T, TA:) *in some instances so large as to be capable of containing a hundred times as much as the contents of the* [*leathern water-bag called*] مَزَادَة: (Mṣb:) or *a* نُقْرَة *in a rock*: (A:) and *any* نُقْرَة *in the ground*, or *in the body*: of the fem. gender: (T, O, TA:) and [therefore] its dim. is ▾قُلَيْتَةٌ: (O:) pl. قِلَاتٌ. (T, Ṣ, O, Mṣb.) Hence the saying, أَسْوَدُ مِنْ مَآءِ القَلْتِ [*Blacker than the water of the* قلت]. (A, TA.) — Also *A round hollow*, or *cavity, which water dropping from the roof of a cavern forms in the course of ages in soft stone* or *in hard ground.* (TA.) — [Hence,] قَلْتُ الثَّرِيدَةِ ‡ *The hollow*, or *depression, of the mess of crumbled bread moistened with gravy, in which the gravy collects.* (Ṣ, A, O, TA.) — And قَلْتٌ signifies ‡ Any *small hollow*, or *depression, in a member.* (A.) — And القَلْتُ [alone], (TA,) or قَلْتُ التَّرْقُوَةِ, (A,)

‡ *The hollow,* or *depression, that is between the collar-bone and the neck.* (A,* TA.) And قَلْتُ العَيْنِ ‡ *The cavity of the eye.* (Ṣ, A, O.) And قَلْتُ الصُّدْغِ ‡ [*The depression of the temple.*]. (Ṣ, O, TA.) And قَلْتُ الإِبْهَامِ ‡ *The hollow that is in the lower part of the thumb.* (Ṣ, O, TA.) And قلت الكَفِّ [app. signifies the same;] ‡ *The part that is between the tendon of the thumb* [i. e. *of the flexor longus pollicis*] *and the fore finger;* which is *the middle part between these two* [or *between the thumb and the fore finger*]. (TA.) And قَلْتُ الخَاصِرَةِ ‡ *The depressed part of the flank:* (AZ, TA:) or *what is termed* حُقُّ الوَرِكِ [app. meaning *the socket,* or *turning-place, of the head of the thigh-bone*]. (A, TA.) And قَلْتُ الرُّكْبَةِ ‡ *The* عَيْن *of the knee.* (A, TA. [This, I should have thought, might mean *the popliteal space,* which is slightly depressed between the two hamstrings: but see عَيْنٌ.]) And the قَلْت (JK, TA) of the mouth (JK) of the horse (TA) is ‡ *What is between the* لَهَوَات [app. meaning the *furthest,* or *innermost, parts of the mouth*], *extending to the* مَحْنَك [or *place where the palate,* or *soft palate, is rubbed, or pierced, to make it bleed*]. (JK, TA.) — Also A man *having little flesh:* and so ↑ قَلِتٌ. (Lḥ, O, Ḳ.) — And قَلْتَةٌ (JK, Ḳ, TA, in the CḲ قَلَتَةٌ, in the O قَلِتَةٌ,) A ewe or she-goat *whose milk is not sweet.* (JK, O, Ḳ.)

قَلَتٌ [inf. n. of 1: used as a simple subst.,] *Perdition; a state of destruction;* or *death.* (Ṣ, O, Ḳ.) An Arab of the desert said, إِنَّ المُسَافِرَ وَمَتَاعَهُ لَعَلَى قَلَتٍ إِلَّا مَا وَقَى ٱللّٰهُ [*Verily the traveller and his goods are in danger of destruction, except what God protects*]. (Ṣ, O.) And one says, أَصْبَحَ عَلَى قَلَتٍ i.e. [*He became*] *on the brink of destruction:* or *in fear of a thing that beguiled him to venture upon an evil undertaking.* (TA.) And أَمْسَى عَلَى قَلَتٍ i. e. [*He became*] *in a state of fear.* (TA.) — Also The *state,* or *condition, of such as is termed* مِقْلَاتٌ. (O, TA.)

قَلِتٌ: see قَلْتٌ, last sentence but one.

قَلْتَةٌ The *channel* [or *oblong depression*] *between the two mustaches, against the partition between the two nostrils:* also called the خُنْعُبَة and نُونَة and وَهْدَة and هَزْمَة and تُومَة. (TA.)

قُلَيْتَةٌ dim. of قَلْتٌ: see the latter, first sentence.

مَقْلَتَةٌ: see مَقْلَتٌ.

مِقْلَاتٌ: see مُقْلِتٌ.

مَقْلَتَةٌ *A place of perdition* or *destruction* or *death;* (Ṣ, O, Mṣb, Ḳ;) as also ↑ مَقْلَتٌ. (MF.) And hence, *A desert,* or *waterless desert.* (Mṣb.) And *A place that is feared.* (TA.)

مِقْلَاتٌ (Lth, Ṣ, A, O, Ḳ) and ↑ مُقْلِتٌ (TA) A she-camel *that brings forth one only, and does not conceive after:* (Lth, Ṣ, O, Ḳ:) or *whose young one has died;* as also نَكْدَآءُ: (L in art. نكد:) and a woman *of whom no child lives:* (Ṣ, A, O, Ḳ:) or, accord. to Lth, a woman *who has only one child;* but Az disallowed this explanation: (O:) or a woman *who brings forth one child, and does not bring forth any after that:* (TA:) or any female *to which there has remained no offspring:* (Lḥ, TA:) pl. of the former مَقَالِيتُ. (Ṣ, A, O.) [See an ex. in a verse cited in the first paragraph or art. شخب.] Bishr Ibn-Abee-Kházim says, (Ṣ,* O,) mentioning the slaughter of Makhzoom Ibn-Ḍabbà El-Asadee, (O,)

* تَظَلُّ مَقَالِيتُ النِّسَآءِ يَطَأْنَهُ *

* يَقُلْنَ أَلَا يُلْقَى عَلَى المَرْءِ مِئْزَرُ *

[*The women of whom no offspring lived,* &c., *passing the day treading upon him, saying, Shall not a waist-wrapper be thrown upon the man?* for it seems that his body was indecently exposed]: in explanation of which it is said, the Arabs used to assert that when the مقلات trod upon a noble, or generous, man, who had been slain perfidiously, her child lived. (Ṣ, O.)

قلح

1. قَلِحَتْ أَسْنَانُهُ, (A, Mṣb, Ḳ,*) aor. ـَ, (Mṣb, Ḳ,) inf. n. قَلَحٌ, (A,* Mṣb, Ḳ,*) *His* (a man's, or other creature's, TA) *teeth became yellow:* (A, Ḳ:) or *became altered by yellowness* or خُضْرَة [here meaning *a dark,* or *an ashy, dust-colour;* and in like manner are to be rendered similar words (primarily denoting "greenness") in this art.]: (Mṣb:) or *became discoloured by much yellowness, which thickened, and then became black,* or *of a dark,* or *an ashy, dust-colour:* (L:) حَبْرٌ signifies yellowness in the teeth; and when this becomes much in quantity, and thick, and black, and of a dark, or an ashy, dust-colour, it is termed قَلَحٌ: (Sh:) or *his teeth became yellow, and incrusted with dirt, from long disuse of the tooth-stick which is employed for cleaning them:* (A'Obeyd:) or, as some say, *his* (a man's) *teeth became yellow;* and *his* (a camel's) *teeth became of a dark,* or *an ashy, dust-colour.* (MF. [But this is said in the TA to be strange.]) — And قَلِحَ الرَّجُلُ *The man had yellowness* [&c.] *in his teeth.* (Ṣ.)

2. قَلَّحْتُ أَسْنَانَهُ *I removed the* قَلَح, i. e. *yellowness* [&c.] *of his teeth.* (A.) — And قلّحهُ *He* [*cleansed and*] *cured of their* قَلَح [or *yellowness* &c.] *his* (a man's, and a camel's,) *teeth:* (TA:) a verb of the same class as قَرَّدْتُ in the phrase قَرَّدْتُ البَعِيرَ (Ṣ, Ḳ,) meaning "I plucked off the ticks from the camel." (Ṣ.) عَوْدٌ يُقَلَّحُ *An aged camel whose teeth are cleansed and cured of their yellowness* [&c.] (Ṣ, A, Ḳ) is a prov.; (Ṣ, A;) applied to the aged that is disciplined and trained; (Meyd, A;*) or to one advanced in age with whom is done what is done with youths, or who does what do young men. (Ḥam p. 820.)

4. اقلح أَسْنَانَهُ, said of time, *It rendered his teeth yellow* [&c.: see 1]. (A.)

5. المَرْأَةُ إِذَا غَابَ زَوْجُهَا تَتَقَلَّحُ i. e. † [*The woman when her husband is absent*] *becomes dirty in her clothes; does not pay frequent attention to the cleansing of her person and her clothes:* a saying in a trad., which some relate otherwise, saying تتفلّح, with ف: (TA in this art.:) but El-Khaṭṭábee holds the former to be the right, and to be from the yellowness that comes upon the teeth. (TA in art. فلح.) — And تقلّح البِلَادَ *He applied himself to the earning,* or *gaining, of sustenance,* or *wealth, in the towns,* or *districts, in the case of drought,* or *barrenness of the earth.* (Ḳ.)

قَلْحٌ An ass [app. a wild ass] *advanced in age:* (Ḳ:) and so قُلْحٌ. (Lth and Ḳ in art. قلخ.) [See art. قلخ for two other significations mentioned in this art. (one of them inexactly) by Golius and Freytag.]

قِلْحٌ A *dirty* garment. (Ḳ.)

قَلَحٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and ↑ قُلَاحٌ, (Mṣb, Ḳ,) the former being the inf. n. of قَلِحَ, and the latter a simple subst., (Mṣb,) *Yellowness in,* or *of, the teeth:* (Ṣ, A, Ḳ:) or *alteration of the teeth by yellowness* or خُضْرَة [here meaning, as expl. before, *a dark,* or *an ashy, dust-colour*]. (Mgh,* Mṣb.) [See also 1.]

قَلِحٌ: see أَقْلَحُ. — Also *Clad with,* or *wearing, a dirty garment,* which is termed قِلْحٌ. (Sh, TA.)

قُلَاحٌ: see قَلَحٌ.

أَقْلَحُ (Ṣ, A, Mgh, L, Mṣb) and ↑ قَلِحٌ, (A,) applied to a man, (Ṣ, A, L, Mṣb,) and to other than man, (L,) *Having, in his teeth, what is termed* قَلَح [expl. above as *a yellowness,* &c.]: (Ṣ, A, Mgh, L, Mṣb:) fem. of the former قَلْحَآءُ: and pl. قُلْحٌ. (Mṣb.) — And الأَقْلَحُ signifies *The* جُعَل [or *species of black beetle called cantharus*]; (A, Ḳ, TA;) because of the filthiness of its mouth: (A, TA:) an epithet in which the quality of a subst. is predominant. (TA.)

مُقَلَّحٌ ‡ *Experienced,* or *expert, in affairs; whose qualities have been tried,* or *proved;* (A, TA;) and *rendered tractable,* or *submissive:* applied to a man. (TA.)

قلخ

1. قَلَخَ, (Ṣ, L, Ḳ,) aor. ـِ, (Ḳ,) inf. n. قَلْخٌ (Ṣ, Ḳ) and قُلَاخٌ (L) and قَلِيخٌ, (Sb, Ṣ, Ḳ,) *He* (a stallion-camel) *brayed:* (Ṣ, L, Ḳ:) or *began to bray:* or *brayed vehemently, as though he pulled out the sound from his chest.* (L.) — And قَلَخَ الشَّجَرَةَ *He pulled out,* or *up, the tree:* (Ḳ, TA:) the خ being substituted for ع. (TA.) = And قَلَخَ *He struck a dry thing upon,* or *against, a dry thing.* (Ḳ.)

2. قلّخهُ بِالسَّوْطِ, inf. n. تَقْلِيخٌ, *He struck him a most vehement stroke with the whip.* (Ḳ.) = And قلّخ النَّبْتُ *The plant,* or *herbage, became strong.* (Ḳ.)

قَلْخٌ A stallion-camel *excited by lust,* (Ḳ, TA,) *when he is* [*braying vehemently, as though*] *pulling out the sound of braying* [*from his chest:* see 1]. (TA.) — And *An ass* [app. *a wild ass*] *advanced in age:* (Ḳ, TA:) and so قَلْحٌ; with ح as well as with خ. (TA; and Ḳ in art. قلح.) — Also, [or perhaps قَصَبٌ قَلْخٌ,] *Hollow reeds* or *canes.* (Ḳ.)

قَلَخْ قَلَخْ, (Ḳ, TA,) with the final letter quiescent, (TA,) *An expression uttered to the stallion-camel on the occasion of covering.* (Ḳ.)

قُلَاخٌ: see قَلَّاخٌ. — Also *Large in the* هَامَة [or *head;* or *crown,* or *upper part, of the head*]: and hence used as a proper name, with the article ال, of the poet El-'Amberee, and of others. (TA.)

قَلَّاخٌ and † قُلَاخٌ A *braying* stallion-camel: or one *that brays vehemently.* (L.)

قلد

1. قَلَدَ, (aor. ـِ, inf. n. قَلْدٌ, L,) *He twisted, wound,* or *wreathed,* a thing (or anything, L,) upon (على) another thing; (L, Ḳ;) as a قُلْب (the ornament so called) upon another قُلْب. (L.) — [Hence,] aor. and inf. n. as above (Ṣ, L) *He twisted* a rope. (Ṣ, L, Ḳ.) ‡ قُلِدَ حَبْلُهُ *His rope was twisted:* said of an old man who has become weak in judgment by reason of age, and whose opinion is not regarded. (IAạr, L.) — [Hence, also,] *He made* a piece of iron *slender, and twisted, wound,* or *wreathed,* it (Ḳ) upon a similar piece, (TA,) or upon another thing. (Ḳ.) — قَلَدَتْهُ الحُمَّى, (aor. ـِ, inf. n. قَلْدٌ, L,) † *The fever seized him every day.* (L, Ḳ.) See قَلْدٌ. = قَلَدَ, (aor. ـِ, inf. n. قَلْدٌ, L,) *He irrigated* growing corn. (L, Ḳ.) = قَلَدَ, aor. ـِ, (inf. n. قَلْدٌ, L,) *He collected* water in a tank or cistern, (L, Ḳ,) and milk in a skin, (IAạr, L, Ḳ,) *ladling* each *out with a bowl,* and pouring it into the tank or the skin, (AZ,) and clarified butter in a skin, (L,) and beverage, or wine, in his belly. (L, Ḳ.) See also قرد. — قَلَدَ مِنَ الشَّرَابِ فِي جَوْفِهِ *He drank of the beverage,* or *wine.* (IKṭṭ.)

2. قلّدها, inf. n. تَقْلِيدٌ; (Ṣ;) and قلّدها قِلَادَةً; (Mṣb, Ḳ;) *He put a* قلادة [or *necklace*] *upon her* (a woman's, Ṣ, Mṣb) *neck;* (Ṣ,* Ḳ;) *attired her therewith.* (Mṣb.) [And so,] قَلَّدْتُهُ السَّيْفَ, *I hung upon him the sword, putting its suspensory belt or cord upon his neck* or *shoulder.* (A.) [And] قلّد البَدَنَةَ, inf. n. تَقْلِيدٌ, *He hung upon the neck of the camel* or *cow* or *bull brought as an offering to Mekkeh for sacrifice something to show that it was such an offering;* (T, Ṣ, A, L, Ḳ, &c.;) *namely, an old worn-out sandal,* (JK,) or *a piece of a skin,* (Mṣb,) or *of a sandal,* (T, Mgh,) or *of a* مَزَادَة, (Mgh,) or *the loop of a* مزادة. (T.) The pagan Arabs used also to hang upon the necks of their camels pieces of the bark (لِحَاء) of the trees of the sacred territory of Mekkeh, as a means of protection against their enemies. (Zj, on verse 2 of ch. v. of the Ḳur.) — Hence, تَقْلِيدُ الوُلَاةِ الأَعْمَالَ ‡ [*The investing of prefects,* or *the like, with offices of administration*]. (Ṣ, L, Ḳ.) You say, قلّدهُ عَمَلًا ‡ [*He invested him with an office of administration*]. (A, L.) قَلَّدهُ نِعْمَةً ‡ [*He conferred upon him permanent badges of his favours*]. (A.) [See قِلَادَةٌ: and see also طَوْقٌ and طوّق.] — Hence, also, التَّقْلِيدُ فِي الدِّينِ ‡ [*The investing with authority in matters of religion*]: (Ṣ, L:) التقليد means *a man's following another in that which he says or does, firmly believing him to be right therein, without regard* or *consideration of the proof,* or *evidence;* as though the former made the saying or deed of the other a قِلَادَة upon his neck. (KT.) = قَلَّدهُ الأَمْرَ ‡ *He obliged him,* or *constrained him, to do the thing,* or *affair; he imposed upon him the thing,* or *affair.* (L.) = قُلِّدَ فُلَانٌ قِلَادَةَ سَوْءٍ ‡ *Such a one was satirized with that which left upon him a lasting stigma.* (A.)

4. اقلدهم البَحْرُ عَلَيْهِمْ ‡ *The sea drowned them.* (Ḳ.) اقلد البحر على خَلْقٍ كَثِيرٍ ‡ *The sea drowned a great number of people;* as though it closed upon them: (Ṣ, L:) or, *closed upon them, and covered them, when they were drowned therein.* (A.)

5. تقلّد, (Ḳ,) and تقلّدت, (Ṣ,) and تقلّد قِلَادَةً, (L,) and تقلّدتها, (Mṣb,) *He put on his neck,* or *attired himself with, a* قلادة [or *necklace*], and *she did the same.* (Ṣ, L, Mṣb, Ḳ.) — تقلّد السَّيْفَ (Ṣ, A, L) *He hung upon himself the sword, putting its suspensory belt* or *cord upon his neck* [or *shoulder*]. (A.) A poet says,

يَا لَيْتَ زَوْجَكِ قَدْ غَدَا
مُتَقَلِّدًا سَيْفًا وَرُمْحَا

[*Would that thy husband had gone hanging upon him a sword and bearing a spear*]: he means, وَحَامِلًا رُمْحًا. (Ṣ, L.) [See a similar saying voce جَدَعَ.] — تقلّد العَمَلَ ‡ [*He became invested with an office of administration,* or *a prefecture*]. (A.) — تقلّد الأَمْرَ ‡ *He took,* or *imposed, upon himself,* or *undertook, the thing,* or *affair;* (L;) syn. اِلْتَزَمَهُ. (JK.) See Ḥam. p. 127.

قَلْدٌ: see مَقْلُودٌ.

قِلْدٌ *A single strand,* or *twist,* of a rope; (AḤn, ISd;) *and the like* of a bracelet; (see قُلْبٌ:) pl. أَقْلَادٌ and قُلُودٌ. (AḤn, ISd.) See مَقْلُودٌ. — *The day on which a fever comes:* (L, Ḳ:) or, *on which a regular intermittent fever returns, seldom failing to do so at a particular time:* (L:) or, *on which a quartan fever comes:* (Ṣ, L, Ḳ:*) pl. أَقْلَادٌ. (L.) — Hence, (Ṣ, L.) *The caravans from Mekkeh to Juddeh.* (Ṣ, L, Ḳ.) — Accord. to Aṣ, *A man attacked by a quartan fever on the day of its attack.* (L.) = *Irrigation* of growing corn: (Az, L:) as also † قَلِيدٌ. (L.) — [And] قِلْدٌ signifies The *day of irrigation.* (L.) أَقَامَ قِلْدَهُ مِنَ المَاءِ *He performed the work of irrigating his land on the day appointed for his doing so.* (L, from a trad.) — † *Irrigation by rain every week.* (Ḳ.) You say, سَقَتْنَا السَّمَآءُ قِلْدًا فِي كُلِّ أُسْبُوعٍ † *The heaven rained upon us at a particular time every week:* (Ṣ, L:) from the قلد of a fever. (L.) — سَقَى إِبِلَهُ قِلْدًا † *He watered his camels every day at noon.* (Fr, L.) — كَيْفَ قِلْدُ نَخْلِ بَنِي فُلَانٍ [*How is the watering of the palm-trees of the sons of such a one?*] a question to which one may answer, They are watered (lit. they drink) once in every ten [nights]. (L.) — *A portion of water:* (L, Ḳ:) [pl. أَقْلَادٌ, occurring in the A.]: and † قِلْدَةٌ *a draught* of water. (A.) = أَعْطَيْتُهُ قِلْدَ أَمْرِي ‡ *I committed to him* [*the management of*] *my affair.* (A, Ḳ.)

قِلْدَةٌ i. q. قِشْدَةٌ; (Ṣ, L, Ḳ;) i. e., The *dregs,* or *sediment, of clarified butter;* also called كُدَادَةٌ. (L.) — Also, *Dates, and meal of parched barley* or *wheat* (سَوِيق), *with which butter is clarified.* (L, Ḳ.) = And see قِلْدٌ.

قَلْدَةٌ [as also قَلْتَةٌ] i. q. خُنْعُبَةٌ and نُونَةٌ and ثُومَةٌ and وَهْدَةٌ and هَزْمَةٌ and عَرْتَمَةٌ and حبرومة [?]: so says IAạr.; and Lth says, that the خنعبة is The *part where the mustaches divide, against the partition between the two nostrils.* (L.)

قَلِيدٌ and † مَقْلُودٌ A *twisted* rope. (Ṣ, Ḳ.) = and see قِلْدٌ = and إِقْلِيدٌ.

قِلَادَةٌ [*A necklace; a collar;* and *the like;*] *that which is upon the neck;* (Ṣ;) *what is put upon the neck* (L, Ḳ) *of a human being, and a horse, and a dog, and a camel* or *cow* or *bull that is brought as an offering to Mekkeh for sacrifice,* [see 2,] *and the like:* (L:) Esh-Shiháb observes, in the 'Ináyeh, that the measure فِعَالَة, in the case

of a word not an inf. n., denotes a thing that envelops, or that surrounds, another thing; as in the instances of لِفَافَةٌ and عِمَامَةٌ and قِلَادَةٌ: (TA:) pl. قَلَائِدُ: (Mṣb:) قِلَادٌ also occurs, either as a pl. of قِلَادَةٌ, in which case the kesreh and ا in the pl. are different from the kesreh and ا in the sing., [being the proper characteristics of the pl.,] or as a coll. gen. n., of which قِلَادَةٌ is the n. un. (ISd, L.) — حَسْبُكَ مِنَ القِلَادَةِ مَا أَحَاطَ بِالعُنُقِ † [*Sufficient for thee is the necklace that surrounds the neck*]. A proverb. (TA.) Said by 'Okeyl Ibn-'Ullufeh, on his being asked why he did not censure his enemies in a longer satire. (Z.) — نِعْمَتُكَ قِلَادَةٌ فِى عُنُقِى لَا يَفُكُّهَا المَلَوَانِ ‡ [*Thy beneficence is a permanent badge upon my neck which day and night will not loose*]. (A.) — لِى فِى أَعْنَاقِهِمْ قَلَائِدُ نِعَمٍ رَاهِنَةٌ ‡ [*To me are owing acknowledgments required by permanent badges of favours firmly fastened upon their necks*: see 2]. (A.) [This use of قلادة in a good sense is more common than the meaning ‡ *A disgrace attaching constantly* or *a permanent badge of infamy*: see Ham. p. 127.] = قَلَائِدُ الشِّعْرِ, (K,) and † مُقَلَّدَاتُهُ, (L, K,) † *Verses*, or *poems*, *that last throughout time*. (L, K.) See 2. = القِلَادَةُ *A certain asterism*. (See البَلْدَةُ.)

قَلِيدٌ: see مِقْلَادٌ.

إِقْلَادٌ: see إِقْلِيدٌ.

اقليدى, or أَقْمْتُ أَقْلِيدِى = إِقْلِيدٌ: see إِقْلِيدٌ, [as in different copies of the A: perhaps mistakes for † قَلِيدِى:] *I irrigated my land with my* قلد [or *portion of water*]. (A, TA.)

إِقْلِيدٌ, (Ṣ, L, K,) or † أُقْلِيدٌ, with fet-ḥ to the ء, (A,) said to be of the dial. of El-Yemen, and said to be arabicized, (Mṣb, TA,) originally كليد [i. e., كَلِيد or كِلِيد, which is Persian,] (TA) or originally أَقْلِيدِس, (Mṣb, MF,) which is Greek, [i. e., κλειδὸς, gen. of κλεὶς,] (MF,) *A key*; (Ṣ, A, L, Mṣb, K;) as also † مِقْلَدٌ (L, K) and † مِقْلَادٌ (K) and † مِقْلِيدٌ (AHeyth, L) and † إِقْلَادٌ: (L:) pl. أَقَالِيدُ (L, Mṣb, El-Baṣáïr) and مَقَالِيدُ, (Mṣb, El-Baṣáïr,) the latter a pl. similar to مَلَامِحُ and مَحَاسِنُ and مَشَابِهُ and مَذَاكِيرُ, (El-Baṣáïr,) or [rather] a [reg.] pl. of مِقْلَادٌ or مِقْلِيدٌ or مِقْلَدٌ, (Esh-Shiháb, in the 'Ináyeh,) or it has no [proper] sing.; (Aṣ;) [and pl. of مِقْلَدٌ, مَقَالِدُ, of which see an ex. below]. [You say] فَتَحَ البَابَ بِالأَقْلِيدِ †, [or بِالإِقْلِيدِ,] *He opened the door with the key*. (A.) — لَهُ مَقَالِيدُ السَّمٰوَاتِ وَالأَرْضِ [Kur xxxix. 63, and xlii. 10,] may signify † *To Him belong the keys of the heavens and of the earth*: (L, Mṣb:) Zj says, that the meaning is, God is the Creator, and the Opener of the door, of everything in the heavens and in the earth: (L:) some say that it may signify *to Him belong the treasuries of the heavens and of the earth*. (Es-Suddee, L, Mṣb.) — أَلْقَيْتُ إِلَيْهِ مَقَالِيدَ الأُمُورِ ‡ [lit., *I threw to him the keys of the affairs*; meaning, *I committed to him the disposal*, or *management*, *of the affairs*]. (A.) — ضَاقَتْ مَقَالِدُهُ, and مَقَالِدُهُ, (K,) and ضَاقَتْ عَلَيْهِ المَقَالِيدُ, (A,) ‡ [*His means*, likened to keys, *became straitened*: or] *his affairs became straitened*, or *difficult*, *to him*: (A, K:) accord. to Esh-Shiháb, from مِقْلَدٌ, signifying *a twisted rope*: this he says considering مَقَالِيدُ as syn. with قَلَائِدُ; but its use in this sense is not established. (TA.)

مِقْلَدٌ *A kind of key, like a reaping-hook*, (Ṣ, L, K,) *with which, sometimes, herbage is twisted*, (يُفْتَلُ, i. e., يُقْلَدُ,) *like as* [*the kind of trefoil*, or *clover, called*] قَتٌّ *is twisted when it is made into ropes*; pl. مَقَالِيدُ: (Ṣ:) *a stick with a crooked head*, (L, K,) *which is used for that purpose*: (L:) also, *a reaping-hook with which* قَتّ *is cut*. (L.) See also إِقْلِيدٌ.

مِقْلَادٌ *A repository*, *magazine*, *store-room*, or *treasury*; (L, K;) as also † قَلِيدٌ: (K:) pl. مَقَالِيدُ. (L.) = And see إِقْلِيدٌ.

مَقْلُودٌ: see قَلِيدٌ. — A bracelet *formed of two bracelets of the kind called* قُلْب *twisted together*: (L:) a *twisted* bracelet; as also † قُلْدٌ: (L, K [the latter said in the K to be with fet-ḥ, but in the L written قُلْد:]) and the latter, [in the Ṣ written قَلْد,] a bracelet *made of twisted silver*. (Ṣ, L.)

مُقَلَّدٌ *The place of the* قِلَادَة [or *necklace*, or *collar*, *upon the neck*]; (K;) [the *neck* of a woman, and of a horse, &c.]. — The *place of the suspensory belt* or *cord of the sword, upon the shoulders*. (Ṣ, K.) — [*Having a* قِلَادَة *or the like put upon his neck*]. — A horse *which outstrips others*, (Ṣ, L, K,) *which has something put upon his neck in order that it may be known that he has outstripped*. (Ṣ, L.) — *A chief upon whom are imposed the affairs of his people*. (Ham p. 127.)

قلس

1. قَلَسَ, aor. ـِ, inf. n. قَلْسٌ, *He belched up*, (Ṣ,* A,* Mṣb, K,) *from his throat*, (Ṣ, A, K,) or *from his belly, to his mouth*, (Mṣb,) *as much as filled his mouth, or less*, (Ṣ, A, Mṣb, K,) *of* [*acid and undigested*] *food* or *drink*, *whether he cast it forth* or *returned it to his belly*: when it overcomes [or is repeated (accord. to an explanation of قَلْس or قَلَس below,)] it [the action] is termed قَىْءٌ: (Mṣb:) or *he vomited* (قَآءَ) *as much as filled his mouth*: (Mgh:) or *he*, or *it*, *vomited*, or *cast forth*; syn. قَذَفَ. (Ṣ.) The act termed قَلْسٌ is an impurity which necessitates the performance of the ablution termed وُضُوْء: (A, Mgh:) so in a trad. (A.) — قَلَسَتْ نَفْسُهُ, (A, K,) aor. and inf. n. as above, (K,) *His soul*, or *stomach*, *heaved*; or *became agitated by a tendency to vomit*: (A, K:) [like لَقِسَتْ.] — [Hence,] قَلَسَتِ الطَّعْنَةُ بِالدَّمِ ‡ [*The wound made with a spear or the like belched forth blood*]. (A.) — And قَلَسَتِ السَّحَابَةُ بِالنَّدَى ‡ *The cloud cast forth moisture*, or *fine rain*; not vehement rain. (A,* TA.) — And قَلَسَتِ الكَأْسُ, (Ṣ, K,*) aor. and inf. n. as above, (K,) † *The cup of wine cast forth* [or *overflowed with*] *the beverage, in consequence of its being very full*. (Ṣ, K.*) — And قَلَسَ البَحْرُ, aor. and inf. n. as above, † *The sea*, or *great river*, *cast forth* [or *overflowed with*] *water, in consequence of its being very full*. (K,* TA.)

2: see Q. Q. 1.

5: see Q. Q. 2.

Q. Q. 1. قَلْسَاهُ (Ṣ, K) and قَلْنَسَهُ (K) *He attired him with a* قَلَنْسُوَة; (Ṣ, K;) as also † قَلَّسَهُ, (A,) inf. n. تَقْلِيسٌ. (TA.)

Q. Q. 2. تَقَلْسَى and تَقَلْنَسَ *He attired himself with*, or *wore*, *a* قَلَنْسُوَة; (Ṣ, K;) as also † تَقَلَّسَ. (Ṣ, A.) [The last of these verbs is used by El-Hemedhánee transitively, as meaning, *He attired himself with* a cap of the kind called دَنِّيَّة *as a* قلنسوة: (see De Sacy's Chrest. Arabe, sec. ed., T. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.]

قَلْسٌ, (A, K, and so in a copy of the Ṣ,) or † قَلَسٌ, (A, Mgh, Mṣb, TA, and so in a copy of the Ṣ,) the former being the inf. n., (Mgh, Mṣb,) and † قَلَسَانٌ, (TA,) [but this last is more like an inf. n.,] *What comes forth*, (Kh [accord. to the Ṣ], or Lth, AZ [accord. to the TA], Ṣ, A, Mṣb, K,) *from the throat*, (Kh or Lth, Ṣ, A, K,) or *from the belly, to the mouth*, (AZ, Mṣb,) *as much as fills the mouth, or less*, (Kh or Lth, Ṣ, A, Mṣb, K,) *of* [*undigested*] *food* or *drink*, (AZ, Mṣb,) peculiarly, *with acidity*, and *that acid humour itself*, (Meyd, as cited by Golius,) *whether the person casts it forth or return it to his belly*: (AZ, Mṣb:) when it is repeated, (Kh, Ṣ, A, K,) or overcomes, (Lth, TA,) it is termed قَىْءٌ: (Kh or Lth, Ṣ, A, K:) or *what comes forth, of vomit, being as much as fills the mouth*: (Mgh:) pl. أَقْلَاسٌ. (TA.)

قَلَسٌ: see قَلْسٌ.

قَلْسَاةٌ: } see قَلَنْسُوَةٌ.
قَلْسُوَةٌ: }

قَلَسَانٌ: see قَلْسٌ.

قَلَنْسُوَةٌ (Ṣ, A, Mṣb, K) and † قَلَنْسِيَةٌ (Ṣ, K) and † قَلْسُوَةٌ and † قَلْسَاةٌ (TA) *A certain thing that is worn upon the head*, (K, TA,) *well known*; (TA;) [*a cap, generally high and pointed*, but *sometimes close-fitting, which was worn by the Arabs, sometimes alone, and sometimes beneath the turban*: there was also one kind which was *round, like a melon*: (see أُرْصُوصَةٌ:) and *a cowl*, or *hood*, *of a pointed form*: see بُرْنُسٌ, and طُرْطُورٌ, and عَرَقِيَّةٌ: 'Abd-El-Lateef applies the term قَلَنْسُوَة نُحَاس to the cap of copper which covered the head of the

obelisk standing on the site of Heliopolis, now called El-Matareeyeh:] *the kind worn by the Companions* [*of the Prophet*] *was such as fitted close to the head,* [*not pointed,* or] *not going away into the air:* (Ḳ in art. بطح:) pl. قَلَانِسُ and قَلَاسٍ (Ṣ, Mṣb, Ḳ) and قَلَانِيسُ and قَلَاسِىُّ and قَلَنْسٌ, which last is [properly a coll. gen. n. of which قَلَنْسُوَةٌ is the n. un., being] originally قَلَنْسُوٌ, for there is no noun ending with an infirm letter preceded by a dammeh, wherefore the و is changed into ى, and the dammeh into a kesreh, and then the word becomes like قَاضٍ [for قَاضِىٌ]. (Ṣ, Ḳ.) The dim. is ▼قُلَيْسِيَةٌ and ▼قُلَيْسَةٌ and ▼قُلَيْنِسَةٌ and ▼قُلَيْسِيَّةٌ: (Ṣ, Ḳ:) but not قُلَيْنِيسِيَةٌ; for the Arabs form no dim. of a word of five [or more] letters so as to preserve all the letters, unless the fourth be a letter of prolongation. (TA.)

قُلَنْسِيَةٌ
قُلَيْسِيَةٌ and قُلَيْسِيَّةٌ: } see قَلَنْسُوَةٌ.
قُلَيْنِسَةٌ and قُلَيْنِسَةٌ:

قَلَانِسِىٌّ : see قَلَّاسٌ.

قَلَّاسٌ : see قَالِسٌ, in two places. = *A maker* [or *seller*] *of what is called* قَلَنْسُوَةٌ [or rather *of* قَلَانِس, the pl.; and so ▼قَلَانِسِىٌّ; or this latter is perhaps post-classical]. (TA.)

قَالِسٌ act. part. n. of 1, in the first and subsequent senses. (Ṣ, A.) — You say, طَعْنَةٌ قَالِسَةٌ and ▼قَلَّاسَةٌ ‡[*A wound made with a spear or the like belching forth blood*, and *belching forth much blood*]. (A.) And [in like manner], ▼بَحْرٌ قَلَّاسٌ †*A sea*, or *great river, casting forth* [*much water* (see 1)] or *froth* or *foam:* (Ṣ:) or *flowing with a very copious and high tide of water.* (Ḳ.)

قلص

1. قَلَصَ, (Ṣ, M, A, &c.) aor. ـِ, inf. n. قُلُوصٌ, (Ṣ, M, Mṣb, Ḳ,) [has, among its significations, three which I mention together because two of them are assigned to it in one of the phrases here following, and all of them in another:] *It contracted,* or *shrank;* or *became contracted* or *shrunk;* (Ṣ, M, Mgh, L, Mṣb, Ḳ;*) as also ▼قلّص, (Ṣ, Mgh, Ḳ,*) inf. n. تَقْلِيصٌ; (Ḳ;) and ▼تقلّص: (Ṣ, M,* Mgh, Mṣb,* Ḳ:) and *i. q.* اِرْتَفَعَ; [which has two significations: *it rose,* or *became raised:* and *it went away:*] (Ṣ, M,* A, Mgh, Mṣb,* Ḳ;*) as also ▼قلّص, and ▼تقلّص. (A, Mgh.) You say, قَلَصَ الظِّلُّ, (Ṣ, M, A, Mgh, Mṣb, Ḳ,) and قلّص (TA) and تـقلّص (Mgh) and ▼اقلص, (Fr, TA,) *The shade contracted,* or *shrank,* (M, Ḳ, TA,) عَنِّى *from me:* (M, Ḳ:) or *decreased:* (TA:) or *went away;* syn. اِرْتَفَعَ: (Ṣ, Mṣb, TA:) all of which explanations are correct. (TA.) And قَلَصَتْ شَفَتُهُ *His lip became contracted;* (Ṣ, M, Mṣb, Ḳ;) as also ▼تقلّصت: (Mṣb:) or *became contracted upwards.* (A, TA.) And قَلَصَ الضَّرْعُ *The udder became drawn together.* (TA.) And قَلَصَ الثَّوْبُ بَعْدَ الغَسْلِ *The garment,* or *piece of cloth, contracted,* or *shrank, after the washing.* (Ṣ, Mṣb, Ḳ.) And ▼قلّص القَمِيصُ, inf. n. تَقْلِيصٌ; (Ḳ, TA;) or ▼تقلّص; (M, TA;) *The shirt became contracted,* or *raised,* or *tucked up:* (M, Ḳ, TA:) and in like manner, ▼قلّصت الدِّرْعُ, and ▼تقلّصت, [*the coat of mail became contracted,*] most frequently meaning *upwards.* (TA.) — *It* (water) *collected* in a well, *and became abundant:* (IḲṭṭ, TA:) or *rose* (Ṣ, M, Ḳ) in a well; (Ṣ;) syn. اِرْتَفَعَ: (Ṣ, M, Ḳ:) or, when said of the water of a well, it signifies اِرْتَفَعَ as meaning *it went away:* and also as meaning *it rose by its becoming copious:* (A, TA:) thus it has two contr. significations: and it is also said that قَلَصَتِ البِئْرُ signifies *the water of the well rose to its upper part:* and *the well became nearly,* or *entirely, exhausted:* (TA:) and قَلَصَ الغَدِيرُ *the water of the pool left by a torrent went away.* (M.) — قَلَصَتْ نَفْسُهُ, (M, Ḳ,) aor. ـِ, inf. n. قَلْصٌ, (M,) and قَلِصَتْ, (M, Ḳ,) with kesr; (Ḳ;) *His soul heaved;* or *became agitated by a tendency to vomit;* syn. غَثَتْ: (M, Ḳ:) and a dial. form thereof is with س [i. e. قَلَسَتْ, and also لَقِسَتْ]. (TA.) — Also قَـلَـصَ, aor. ـِ, inf. n. قُلُوصٌ, *He leaped, sprang,* or *bounded.* (AA, Ḳ.) — قَلَصَتِ الإِبِلُ; (so in a copy of the A;) and ▼قلّصت, (M, Ḳ,) inf. n. تَقْلِيصٌ; (Ḳ;) [probably signify the same: or] the former signifies *The camels rose in their pace,* or *going:* (A:) and the latter, *they* (the camels) *were light,* or *active, and quick,* or *were vigorous,* (شَمَّرَتْ,) in their pace, or going: (M:) or *went on in one regular, uniform,* or *constant, course.* (Ḳ.) — قَلَصَ, inf. n. قُلُوصٌ, also signifies *He went away;* (IB, TA;) and so ▼قلّص, inf. n. تَقْلِيصٌ: (TA:) each likewise signifies the same, but the latter in an intensive sense, said of tears; and so the latter when said of anything: (TA:) and so ▼تقلّص said of an animal's milk. (Mgh.) — Also, قَلَصَ القَوْمُ, inf. n. قُلُوصٌ, *The company of men took up their luggage,* (O, TṢ, Ḳ,) or *collected themselves together,* (L,) *and went,* or *departed:* (O, TṢ, L, Ḳ:) or *they became distant,* or *remote:* (TA:) or *removed,* or *migrated, quickly* from the dwelling. (A, TA.) — And قَلَصَ الغُلَامُ, inf. n. as above, *The boy grew up and walked.* (TA.) See قَلُوصٌ.

2: see 1, passim: — see also 4. = قلّص قَمِيصَهُ *He contracted his shirt; he raised it,* or *tucked it up.* (M, Ḳ,* TA.) Thus the verb is trans. as well as intrans. (Ḳ.) — قلّص بَيْنَ الرَّجُلَيْنِ *He separated the two men, each from the other,* in a case of reviling or fighting; syn. خَلَّصَ. (M.)

4. اقلص: see 1, second sentence. — *It* (a camel's hump) *began to come forth:* (IḲṭṭ, TA:) and, said of a camel, *his hump appeared in some degree,* (ISk, Ṣ, Ḳ, TA,) *and rose:* (TA:) and in like manner اقلصت said of a she-camel: (TA:) or the latter signifies *she* (a camel) *became fat in her hump;* as also ▼قلّصت; and in like manner one says of a he-camel [اقلص and ▼قلّص]: (M:) or *she became fat in the* [*season called*] صَيْف: (Ṣ, M,* Ḳ:) or *i. q.* غَارَتْ; [so in the copies of the Ḳ, evidently a mistake for غَارَزَتْ, q. v.;] and *her milk went away,* or *became drawn up;* (Ḳ;) [a signification nearly agreeing with explanations of غارزت;] opposed to أَنْزَلَتْ. (TA.) See also قَلْصٌ.

5: see 1, passim.

قَلْصٌ *Abundance* of water: and, contr., *paucity* thereof: (TA:) and ▼قَلَصَةٌ and ▼قَلْصَةٌ have the former of these significations: (M:) or ▼قَلَصَةٌ signifies *water* of a well *collecting* therein *and rising:* (Ṣ, Ḳ:) and so ▼قَلْصَةٌ, accord. to some lexicologists, as mentioned by Ibn-El-Ajdábee: (IB:) the pl. of قَلَصَةٌ is قَلَصَاتٌ: (Ṣ, Ḳ:) and the pl. [or rather quasi-pl. n.] of قَلْصَةٌ is ▼قَلْصٌ. (IB.) An Arab of the desert is related to have said, فَمَا وَجَدْتُ فِيهَا إِلَّا ▼قَلْصَةً مِنَ المَاءِ, meaning, *And I found not in it* [i. e. the well] *save a little quantity of water.* (TA.)

قَلَصٌ : see قَلْصٌ. = The *beginning of* a she-camel's *becoming fat;* as also ▼قُلُوصٌ. (M.) See 4.

قَلْصَةٌ and قَلَصَةٌ : see قَلْصٌ, throughout.

قَلُوصٌ *A young,* or *youthful, she-camel;* (Ṣ, M, Mṣb, Ḳ;) i. e. *among camels* (Mgh, Mṣb) *the like of a* جَارِيَة *among women:* (Ṣ, Mgh, Mṣb:) or *such as endures journeying;* (Lth, Ḳ;) so called *until her tush grows forth,* [*in her ninth year,*] when she ceases to be so called: (Lth:) or *a young,* or *youthful, Arabian camel:* (TA:) or *a she-camel from the time when first ridden, until she sheds the central incisor,* [*in her sixth year,*] when she is called نَاقَة; (El-'Adawee, Ṣ, Ṣgh, Ḳ;) the he-camel during that period being called قَعُود, and then جَمَل: (El-'Adawee, Ṣ, Ṣgh:) or *any she-camel from the time when she is ridden, whether she be a* بِنْتُ لَبُونٍ *or a* حِقَّة, *until she becomes a* بَكْرَة, or *until her tush grows forth:* (M:) or *a she-camel in her sixth year:* or *in her second year:* (M:) and sometimes *a she-camel just born* is thus called: (M:) the قلوص is so called because of the length of her legs, and her not being yet bulky in the body: (T, TA:) and *a long-legged she-camel* is so called, (Ṣ, Ḳ,) sometimes: (Ṣ:) the term is only applied to a female: (IDrd, Ḳ:) [dim. قُلَيِّصَةٌ, of the pl. of which (قُلَيِّصَات) see an ex. in a verse cited in art. ده:] pl. قَلَائِصُ and قُلُصٌ (Ṣ, M, A, Mgh, Mṣb, Ḳ) and قُلْصَانٌ (M, L) and (pl. pl., Ḳ, i. e. pl. of قُلُصٌ, Ṣ) قِلَاصٌ. (Ṣ, M, Mṣb, Ḳ.) [Hence,] قِلَاصُ الثَّلْجِ ‡*The clouds that bring snow.* (A, TA.) [Hence also,] قِلَاصُ النَّجْمِ [also called القَلَائِصُ and القِلَاصُ] †*Twenty stars, which, as the Arabs assert,* الدَّبَرَان *drove before him in demanding in marriage* الثُّرَيَّا; (TA;) *some small stars before* الدبران, *following* الثريا: (Mír-át ez-

Zemán:) [by some applied in the present day to *the Hyades*:] or *the* قِلَاص are *the stars around* الدَّبَرَان. (Kzw.) — Also, ‡*A young*, or *youthful, female* of the ostrich-kind; like the قلوص of the camel-kind; (M, TA;) the *female of* رِئَال [or *young ostriches*, or *young ostriches a year old*]; i. e. *a* رِئَالَة; (TA;) *a female of the ostrich-kind, of such as are termed* رِئَال: (Ṣ:) or *a female of the ostrich-kind*: (A, O, Ḳ:) and *of such as are termed* رئال: (Ḳ:) or قُلُصُ النَّعَامِ signifies *the* رئال *of the ostrich*: (IDrd, TA:) or قلوص [so in the TA, app. a mistake for قُلُص,] signifies the *offspring of the ostrich; its* حَفَّان and *its* رئال: so says IKh, on the authority of El-Azdee. (IB, TA.) — Also, †The *young of the* [*species of bustard called*] حُبَارَى: (Ḳ:) or the *female of the* حبارى: or *a little female* حبارى. (M.) — قُلُص is also metonymically applied to signify ‡*Young women*; (Ḳ;) as also قَلَائِص: (TA:) and the latter, to signify *women* [in a general sense]. (TA.) = بِئْرٌ قَلُوصٌ *A well having abundance of water*: pl. قَلَائِص. (M.)

قُلُوص: see 1, (of which it is an inf. n.,) throughout: — and see قُلُص.

قَلِيص : } see قَالِص.
قَلَّاص : }

ظِلٌّ قَالِصٌ *Shade* [*contracting*, or *shrinking*, from one: (see 1:) or] *decreasing*: (Ṣ, TA:) [or *going away*.] شَفَةٌ قَالِصَةٌ *A contracting lip*: (Ṣ:) and رَجُلٌ قَالِصُ الشَّفَةِ *a man having a contracting lip*. (Mṣb.) ثَوْبٌ قَالِصٌ *A garment contracted and short*: (Sh, TA:) and قميص ↓ مُقَلَّص *a short shirt*: (A:) or *a shirt contracted*, or *raised*, or *tucked up*: and ↓ دِرْعٌ مُقَلَّصَةٌ [*a coat of mail contracted*]: most frequently meaning *upwards*. (TA.) — مَآءٌ قَالِصٌ and ↓ قَلِيصٌ and ↓ قَلَّاصٌ *Water collecting and becoming abundant* in a well: (TA:) or *rising*, or *high*, (Ṣ, M, Ḳ,) in a well: (Ṣ:) the pl. of قَلِيص is قُلُص. (TA.) See also 1.

مُقَلَّص: see قَالِص, in two places. — Also, applied to a horse, *Long in the legs, and contracted in the belly*: (M, TA:) or *light*, or *active, and quick*, (مُشَمِّر,) *tall, and long in the legs*: (Ṣ, Ḳ:) or *tall*. (A.)

مِقْلَاص A she-camel *fat in the hump*; and in like manner, a he-camel: (M:) or a she-camel *that becomes fat in the* [*season called*] صَيْف: (Ṣ, M:) and also, a she-camel *that becomes fat and lean in the winter*. (Ks, TA.)

[قلع
قلف
قلق
See Supplement.]

قلقس

قُلْقَاس [The *colocasia*; or *arum colocasia* of Linnæus: or *its root*:] the *root of a certain plant, which is eaten cooked*, (AḤn, Ḳ,) *and used medicinally*: (AḤn:) *the decoction thereof increases the venereal faculty, and fattens; but the taking it constantly engenders black bile*. (AḤn, Ḳ.) [See De Sacy's "Relation de l'Egypte par Abd-allatif," pp. 94—98.]

[قلم
قلو
قلى
قمر
See Supplement.]

قمأ

1. قَمَأَتِ المَاشِيَةُ, aor. ـَ; (AZ, Ṣ, O, Ḳ;) and قَمُؤَتْ, (O, Ḳ,) aor. ـُ; (Ḳ;) inf. n. قُمُوءٌ and قُمُوءَةٌ, (AZ, Ṣ, O, Ḳ) both of the former verb, (AZ, Ṣ, O,) and قَمْءٌ (Ḳ) and قَمَاءَةٌ, (O, Ḳ,) which is of the latter verb, (O, TA,) and قَمَآءٌ, (Ḳ,) also of the latter verb; (TA;) *The cattle became fat*, or *plump*; (AZ, Ṣ, O, Ḳ;) as also ↓ اقمأت: (Ḳ:) the first is expl. in the T as meaning *the cattle became full with fatness*: and the epithet applied to them is there said to be ↓ قَامِئَةٌ. (TA.) — And قَمَأَتِ الإِبِلُ بِالمَكَانِ, (Ḳ, TA,) and قَمُؤَتْ, (Ḳ,) *The camels abode in the place*, (Ḳ, TA,) *and were pleased with it*, (TA,) *because of its abundant pasture, and became fat*, or *plump*, (Ḳ, TA,) *in it*. (TA.) And قَمَأَتِ المَاشِيَةُ مَكَانَ كَذَا حَتَّى سَمِنَتْ [*The cattle abode in such a place until they became fat*, or *plump*]. (TA.) See also 5. — And قَمَأْتُ بِالمَكَانِ, (O, TA,) inf. n. قَمْءٌ, (TA,) *I abode in the place*: (O:) or *I entered the place and abode in it*. (TA.) And قَمَأَ إِلَى مَنْزِلٍ *He went into an abode*. (TA.) = قَمْأَةٌ is also syn. with قَمْعَةٌ [q. v.]: (Ḳ:) the latter is affirmed to be the original word: (MF:) you say قَمَأْتُ الرَّجُلَ, meaning قَمَعْتُهُ. (O.) = قَمُؤَ, (Ṣ, O, Ḳ,) aor. ـُ; and قَمَأَ, aor. ـَ; (Ḳ;) inf. n. قَمَاءَةٌ (Ṣ, O, Ḳ) and قَمَآءٌ, both of the former verb, (Ṣ, O,) and قُمُوءٌ and قَمْءٌ, (so in copies of the Ḳ,) or قُمْأَةٌ and قَمَاءَةٌ, (so in the TḲ,) and قُمْأَةٌ, (Ḳ,) which last is not an inf. n. un., (L, TA,) said of a man, (Ṣ, O, TA,) and of other than a man, (TA,) *He was*, or *became, little and despicable* (Ṣ, O, Ḳ, TA) *in the eyes* [of others]: (TA:) the former verb is the better known in this sense. (MF, TA.)

3. مَا قَامَأَهُ *It* (a thing, TA) *did not suit him*: (Ḳ, TA:) and so مَا قَانَأَهُ. (TA.)

4. اقمأت المَاشِيَةُ: see 1, first sentence. — اقمأ القَوْمُ *The people, or party, had their camels in a fat*, or *plump, state*. (Ṣ, O, Ḳ.) — اقمأ المَرْعَى الإِبِلَ *The pasture, or place of pasture, suited the camels*, (Ḳ, TA,) *and rendered them fat*, or *plump*. (TA, as from the Ḳ.) And اقمأهُ *It* (a thing, Ṣ, O, or a place, or pasture or a place of pasture, TA) *pleased him*. (Ṣ, O, Ḳ, TA.) = And اقمأهُ *He rendered him little and despicable*. (Ṣ, O, Ḳ.)

5. تقمّأ المَكَانَ (in the CḲ المكانُ) [*He found that*] *the place suited him, and consequently he abode in it*. (O, Ḳ.) — تقمّأ الشَّىْءَ *He took the best of the thing*. (Th, Ḳ.) — And *He collected the thing little by little*: (Ṣ, O:) and accord. to Z, ↓ اقتمأ الشَّىْءَ signifies *He collected the thing*. (TA.)

8: see what immediately precedes.

قِمْءٌ *A place in which a she-camel, and a he-camel, and a woman, and a man, abides until she, or he, becomes fat*, or *plump*. (TA.)

قُمْأَةٌ *Abundance of herbage*, or *of the goods, conveniences, and comforts, of life*; and *ease, repose*, or *freedom from trouble* or *inconvenience* or *from toil* or *fatigue*; as also ↓ قُمَاءَةٌ. (Ḳ.) — Also, and ↓ مَقْمُؤَةٌ and ↓ مَقْمَأَةٌ, (like مقنأة [a mistranscription for مَقْنَأَة] and مَقْنُؤَة, TA,) *A place on which the sun does not come*: (O, Ḳ:) pl. of the first word قِمَآءٌ. (TA.)

قُمَاءَةٌ: see the next preceding paragraph.

قَمِىءٌ *Little and despicable* (Ṣ, O, Ḳ, TA) *in the eyes* [*of others*]; fem. قَمِيئَةٌ: (TA:) pl. قِمَآءٌ and قُمَآءُ; (Ḳ;) the latter of a [very] rare form. (TA.)

قَامِئَةٌ, fem. of قَامِىءٌ: see 1, first sentence.

مَقْمَأَةٌ and مَقْمُؤَةٌ: see قُمْأَةٌ.

قمح

1. قَمِحَهُ, (Ṣ, A, L, Ḳ,) aor. ـَ, (Ḳ,) inf. n. قَمْحٌ; (Ṣ;) and ↓ اقتمحهُ; (Ṣ, A, L, Ḳ;) *He ate it*, or *took it into his mouth*, (Ṣ, Ḳ,) namely, meal of parched barley or wheat, &c., (Ṣ, A, L,) not bread nor dates nor the like, but only what is eaten in the manner termed سَفّ, (L,) *without moistening it*, or *kneading it with water &c.*; syn. اِسْتَفَّهُ; (Ṣ, Ḳ;) *he took it in the palm of his hand* (A, L) [*and conveyed it*] *to his mouth* (A) or *licked it up*. (L.) And اِقْتَمَحْتُ قُمْحَةً مِنْهُ [*I so ate a mouthful thereof*, i. e. *of* what is eaten in the manner described above]. (A.) — And ↓ اقتمحهُ likewise signifies, (L, Ḳ,) as also قَمِحَهُ, (L,) *He drank it*, namely, what is called نَبِيذ, (L, Ḳ,) and شَرَاب [app. as meaning wine], and water, and milk. (L.) = And, from قَمِحَهُ signifying as expl. above, you say, قَمَحَ عَنِ المَآءِ, (A,) or [simply] قَمَحَ, (Ṣ, L, Ḳ,) with fet-ḥ, (Ṣ,) aor. ـَ, (L,) inf. n. قُمُوحٌ; (Ṣ, L, Ḳ;) as also قَمَهَ, aor. ـَ, inf. n. قُمُوهٌ; (L;) and ↓ قامح, (A, L,) inf. n. مُقَامَحَةٌ and قِمَاحٌ; (A;) and ↓ تقمّح, and

▼انقمح; (Ṣ, L, Ḳ;) *He* (a camel) *raised his head* (Ṣ, A, Ḳ) *from the water* (A) or *at the watering-trough, and refused to drink,* (Ṣ, Ḳ,) *his thirst being satisfied,* (Ṣ, A,) or *by reason of loathing,* or *of the coldness of the water,* or *of some disease.* (A.) And قَامَحَتِ ▼ الإِبِلُ *The camels came to the water and did not drink,* (Ṣ, Ḳ,) *but raised their heads,* (Ṣ,) *by reason of disease,* or *of cold,* (Ṣ, Ḳ,) or *of the coldness of the water,* or *because their thirst was satisfied.* (TA.) And شَرِبَ فَتَقَمَّحَ ▼ and ▼ انْقَمَحَ [*He drank*] *and raised his head and left drinking by reason of his thirst's being satisfied.* (Ṣ.) And تقمّح ▼ فُلَانٌ مِنَ المَآءِ *Such a one drank water,* or *the water, with dislike,* or *loathing.* (AZ.) ▼ أَشْرَبُ فَأَتَقَمَّحُ, said by Umm-Zara, means ‡[*I drink*] *and I satisfy my thirst until I am not able to drink more, so I raise my head like the* [*camel that is said to be*] مُقَامِح: (A, TA:*) Az says that التَّقَمُّح primarily relates to water, but is metaphorically used by her in relation to milk: she means that she satisfied her thirst with milk until she raised her head from drinking it like as does the camel when he dislikes drinking water: (TA:) or, as some relate her words, she said, فَأَتَقَنَّحُ, (A, TA,*) which [likewise] means, "and I raise my head in consequence of the being satisfied with drinking." (A.) [See also art. قنح.] — قَمَحَ, aor. َ, inf. n. قُمُوحٌ, is also expl. by Lth as signifying *He* (a camel) *became very languid by reason of vehement thirst:* but accord. to Az, this is wrong. (L.)

2. قَمَّحَهُ, (A, Ḳ,) inf. n. تَقْمِيحٌ, (Ḳ,) ‡ *He repelled him* (i.e. his companion, A) *with a small and paltry thing, in lieu of much, that was due to him;* (A, Ḳ;*) like as the wronging commander does to him who engages with him in a warring, or warring and plundering, expedition, by doling to him the least, or meanest, thing, and choosing for himself in preference to him in the partition of the spoil. (A, TA.)

3: see 1, near the middle, in two places. — Hence, (Ṣ, A,) شَهْرَا قِمَاحٍ, (Ṣ, A, Ḳ,) also called ▼ شَهْرَا قُمَاحٍ, (Ḳ,) *The two coldest,* (Ṣ, Ḳ,) or *two of the coldest,* (A,) *months* (Ṣ, A, Ḳ) *of winter;* (A;) said by Sh to be مِلْحَانُ and شِيبَانُ; (TA; [in which it is also here said that they are *the two months whereof each is called* كَانُون: if so, corresponding to December and January O.S.: but see شِيبَانُ, in art. شيب:]) so called because the camels, when they come therein to water, find its coldness hurtful to them, and therefore raise their heads from it. (S.)

4. أُقْمِحَ, (MA,) [in my MS. copy of the Ḳ indefinitely written اقمح, and in the CḲ أَقْمَحَ, but it is correctly أُقْمِحَ, as is shown by its being added, after the explanation, in the TA, "whence ▼ مُقْمَحُونَ in the Ḳur" (xxxvi. 7,) and by explanations of this epithet in several of the expositions of the Ḳur-án, and the like is also indicated in the Ṣ,] inf. n. إِقْمَاحٌ, (Ṣ,) said of a camel, (MA,) or of a man, and [in this case, but not when said of a camel,] tropical, (TA,) *He raised his head, and contracted his eyes:* (Ṣ, MA, Ḳ, TA:) [or *he was made to raise his head and to contract his eyes:*] it is expl. by Z as in the Ḳ. (TA.) — [Hence,] one says, (Ṣ,) أَقْمَحَهُ الغُلُّ ‡ *The* غُلّ [i. e. the *ring,* or *collar, of iron, for the neck,* or the *shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron,*] *caused his* (i. e. a captive's Ḳ) *head to be raised, by reason of the straitness thereof;* (Ṣ, Ḳ, TA;) meaning that the bar of the غُلّ, which [by its projecting above the ring around the neck] pricked his chin, did not let him lower his head; as is said in the A. (TA.) — الإِقْمَاحُ [as inf. n. of أُقْمِحَ, like أُكْمِحَ (with ك and ح) in form and in meaning,] also signifies † *The elevating of the head by reason of pride:* and so الإِكْمَاحُ. (L and TA in art. كمح: but in the CḲ, in that art, الإِقْمَاخُ, with خ.) And اقمح بِأَنْفِهِ [i. e. أُقْمِحَ بأنفه] signifies شَمَخَ [i. e. شَمَخَ بِأَنْفِهِ, † *He magnified,* or *exalted, himself; was proud; behaved proudly,* or *disdainfully;* or *elevated his nose, from pride*]; (Ḳ, TA;) and *raised his head, scarcely ever,* or *never, lowering it:* as though the verb had two contr. significations. (TA.) — اقمح said of thirst is expl. by Lth as signifying *It rendered* a camel *very languid:* but accord. to Az, this is wrong. (L.) = اقمح السُّنْبُلُ *The ears* [*of wheat*] *became pervaded by the farinaceous substance.* (Ḳ.) — And اقمح البُرُّ, so in the T and L and other lexicons, but in all the copies of the Ḳ ▼ اِقْتَمَحَ البُرُّ, *The wheat becomes mature* قَمْح. (TA.)

5: see 1, near the middle, in four places.

7: see 1, near the middle, in two places.

8: see 1, first quarter, in three places: = and see also 4, last sentence.

قَمْحٌ *Wheat,* syn. بُرٌّ, (Ṣ, A, Mgh, L, Mṣb, Ḳ,) and حِنْطَةٌ, and طَعَامٌ, (Mṣb,) *when the farinaceous substance pervades the ears,* or *from the time when it has attained its full growth to the time when it has become compact:* (L:) [and the *grain of wheat;* as also بُرٌّ and حِنْطَةٌ and طَعَامٌ:] a word of the dial. of Syria, and sometimes used by the people of El-Ḥijáz; or, as some say, a Coptic word; but the former assertion is the more correct: (TA:) the word بُرٌّ is more chaste: (Ṣ in art. بر:) ▼ قَمْحَةٌ signifies *a single grain thereof.* (Mṣb.) — جَرَى القَمْحُ فِى السُّنْبُلِ means *The farinaceous substance pervaded the ears* [*of wheat*]. (L.)

قَمْحَةٌ: see the next preceding paragraph.

قُمْحَةٌ *A mouthful of* قَمِيحَة [q. v.]: (Ṣ, Ḳ:) or, as more than one have said, *of water.* (TA.) = See also القُمَّحَانُ.

القَمْحَاةُ and القُمْحَى *The* فَيْشَة [q. v., generally meaning the *glans of the penis*]. (Ḳ.)

القَمْحَانَةُ *The part between the* قَمَحْدُوَة [or *occiput*] *and what is termed* نُقْرَةُ القَفَا [which is *the small hollow in the back of the neck*]. (Ḳ.)

القُمَّحَانُ, thus accord. to the Baṣrees, (TA,) and القُمُّحَانُ, and ▼ القُمْحَةُ, (Ḳ,) *The* [*plant called*] وَرْس [q. v.]: (Ṣ, Ḳ, TA:) or [*the kind of perfume called*] الذَّرِيرَة: (TA:) or (so accord. to the Ḳ and TA, but in the Ṣ "also,") *a substance that comes upon the surface of wine, like* الذَّرِيرَة: (Ṣ, Ḳ, TA:) it is *the froth,* or *scum, thereof:* (L, TA:) or, as some say, (TA, but in the Ḳ "and,") *saffron:* (Ḳ, TA:) or *a certain perfume:* or *a white substance that overspreads wine resembling* الذَّرِيرَة: this last is said to be what is meant in the following verse by En-Nábighah [Edh-Dhubyánee], the only poet known by AḤn to have mentioned القمّحان:

* إِذَا فُضَّتْ خَوَاتِمُهُ عَلَاهُ *

* يَبِيسُ القُمَّحَانِ مِنَ المُدَامِ *

[*When its seals are broken, what is exsiccated of the white substance resembling particles of calamus aromaticus of the wine comes,* or *appears, upon its surface*]. (L, TA.)

قُمَاحٌ, a subst. from قَمَحَ or قَامَحَ, *Aversion* of a camel *from drinking, by reason of the thirst's being satisfied,* or *of loathing,* or *of the coldness of the water,* or *of some disease.* (L. [See also شَهْرَا حُمَامٍ.]) Hence شَهْرَا قُمَاحٍ, also called شَهْرَا قِمَاحٍ: see 3.

إِنَّهُ لَقَمُوحٌ لِلنَّبِيذِ *Verily he is a great drinker of* the beverage called *nebeedh.* (ISh.)

قَمِيحَةٌ a subst. signifying *What is eaten in the manner termed* اِقْتِمَاحٌ, [see قمح,] (Ṣ, L,) *of the meal of parched barley* or *wheat, &c.,* (L,) or *such as a digestive stomachic* (جُوَارِش [often written جَوَارِش], &c.: (Ṣ:) expl. in the Ḳ by the word جُوَارِش [only], in some copies with the addition of a final ن [evidently a mistake for ت, since its original in the Pers. is گُوَارِشْت or گُوَارِش]: (TA:) app. from القَمْحُ meaning البُرُّ. (Ṣ.) — [Hence] one says, مَا أَصَابَتِ الإِبِلُ إِلَّا قَمِيحَةً مِنْ كَلَإٍ ‡ *The camels obtained not* [aught] *save somewhat of dry herbage which they took into the mouth unmoistened,* or *licked up.* (A, TA.)

قَامِحٌ A camel *raising his head* (Ṣ, A, Ḳ) *from the water* (A) or *at the watering-trough, and refusing to drink,* (Ṣ, Ḳ,) *his thirst being satisfied,* (Ṣ, A,) or *by reason of loathing,* or *of the coldness*

of the water, or *of some disease:* (A:) and *disliking water from any cause:* (K:) and † مُقَامِحٌ signifies the same, applied to a he-camel, (Aṣ, Ṣ, A,) and to a she-camel: (Aṣ, Ṣ, K:) pl. of the former قُمَّحٌ; (Ṣ, K;) and of †the latter قِمَاحٌ, which is anomalous, (Ṣ,) or this is pl. of قَامِحٌ, or it is [an inf. n.] syn. with مُقَامَحَةٌ, used as an epithet; you say إِبِلٌ قِمَاحٌ; (A;) and إِبِلٌ †مُقَامِحَةٌ. (Ṣ.) — Also, (K,) as expl. by Lth, and so †مُقَامِحٌ, but, accord. to Az, wrongly, (L,) A camel *very languid by reason of vehement thirst*. (L, K.)

مُقْمَحُونَ: see 4, first sentence.

مُقَامِحٌ, and its fem.: see قَامِحٌ, in three places.

قمحد

القَمَحْدُوَةُ *What is behind the head;* (Ṣ, in art. قحد; and Mṣb;) that is to say, (Mṣb,) *the* [*occiput* or] *hinder part of the back of the head;* (T, Mṣb, K;) i. e., *the surface between the* ذُؤَابَة [here app. meaning the *hair that surrounds the round part of the head*] *and what is termed* قَأْسُ القَفَا [or *the small protuberance above the back of the neck*]: (T:) also, *the protuberance above the back of the neck*, (L, K,) *between the* ذُؤَابَة [see above] *and the back of the neck, sloping down from the* هَامَة [or *middle*, or *crown*, or *top, of the head*]; it is *the part of the head which touches the ground when a man lies on his back:* (L:) also, *the upper part of the back of the head:* (L, K:) or *that part of the bone of the head which projects over the back of the neck; the* هامة *being above it; and the* قَذَال, *below it, next the part of the back of the neck that is between the ears:* (AZ, L:) pl. قَمَاحِدُ (Ṣ, L, K, &c.) and قَمَحْدُوَاتٌ and قَمَاحِيدُ. (L.) Accord. to J and AHei, the م is an augmentative letter; but others hold it to be a radical; and F says, that J's mentioning this word in art. قحد requires consideration. (TA.)

قمد

1. قَمَدَ, aor. ـُ, (TA,) inf. n. قُمُودٌ, (K,) *He*, or *it, was*, or *became, tall*, or *long:* or *he was*, or *became, large and long in the neck.* (K, TA.)

Q. Q. 4. اِقْمَهَدَّ [in which the ه is an augmentative letter accord. to J, is said by F to be improperly assigned by J to this art.] see art. قمهد.

قُمُدٌّ (Lth, Ṣ, L, K) and قُمُدٌ (K) or قُمْدٌ (L) and قُمْدُدٌ (Lth, L) and قُمْدُودٌ and قُمَادٌ and قُمَادِىٌّ (K) and قُمُدَّانٌ and قُمُدَّانِىٌّ (L, K) *Strong:* (Lth, Ṣ, K:) or *strong and hard* or *hardy:* (L:) or *gross, thick, coarse*, or *rude*, (K,) *and hard*, or *hardy:* (TA:) applied to a man: (L, K:) fem. قُمُدَّةٌ (Ṣ) and قُمُدَّانَةٌ and قُمُدَّانِيَّةٌ. (L.) — إِنَّهُ لَقُمُدٌّ قُمُدُدٌ *Verily he is very strong.* (Lth, L.) — ذَكَرٌ قُمُدٌّ *Penis vehementer se erigens*, (L, K,) or القُمُدُّ is a name of the penis. (L.) — See also أَقْمَدُ.

أَقْمَدُ, fem. قَمْدَآءُ, (L, K,) and †قُمُدٌّ and [fem.? see قُمُدٌّ above] قُمُدَّةٌ and قُمُدَّانِيَّةٌ, (K,) *Large and long in the neck:* or *tall*, (L, K,) *in a general sense:* applied to a human being. (L.) — نَحْنُ قُمْدُ الأَقْمَادِ *We are thick-necked.* (L.) — See also قُمُدٌّ.

قمر

1. قَمِرَ, aor. ـَ, (Ṣ, A, K,) inf. n. قَمَرٌ, (Ṣ,) *He*, (a man, Ṣ, A, K, and an antelope, and a bird, TA,) and *it*, (a man's sight, A,) *became dazzled* (Ṣ, A, K) *in the moonlight*, (A,) or *by snow*, (Ṣ, A, K,) *so that he could not see:* (Ṣ, A:) *he* (an antelope) *became deprived of his sight by the light of the moon, so that he was perplexed, and unable to see his right course.* (IKtt.) — قَمِرَ, aor. ـَ, (K,) inf. n. as above, (TA,) *He* (a man, TA,) *was*, or *became, sleepless in the moonlight.* (K.) = See also 3, throughout.

3. قَامَرَهُ, inf. n. قِمَارٌ (Ṣ, A, Mṣb, K) and مُقَامَرَةٌ, (Ṣ, K,) ‡ *He contended with him for stakes*, or *wagers, laid by both of them to be taken by the winner;* syn. رَاهَنَهُ; (K;) [*he contended with him in a game of hazard, such as that called* المَيْسِر, or *the like:* (see Bd and Jel, ii. 216:)] in common modern conventional language, *he played with him at a game in which it is generally made a condition that the winner shall receive something of the loser:* (so accord. to an explanation which I find in several copies of the KT:) from تَقْمِرَة signifying "he deceived him;" because قِمَار is [often] deception. (A.) You say قَامَرَهُ †فَقَمَرَهُ, aor. of the latter ـِ (JK, Ṣ, A, Mṣb, K) and ـُ, (JK,) inf. n. قَمْرٌ, (Ṣ, Mṣb,) ‡ *He contended with him for stakes*, or *wagers*, &c., (Ṣ,* K,) *and overcame him therein;* (Ṣ, A, Mṣb, K;) and †قَامَرَهُ فَتَقَمَّرَهُ signifies the same: (K:) or †تَقَمَّرَ signifies *he overcame him who contended with him in the contest termed* قِمَار: and †قَمَرَهُ, aor. ـُ, inf. n. قَمْرٌ, *he played with him in the manner termed* قِمَار *and overcame him:* (Ṣ:) or †قَمَرَهُ, inf. n. قَمْرٌ, *he overcame him in play;* and so †اِقْتَمَرَهُ: (IKtt:) or †قَمَرَ, aor. ـُ, (K,) inf. n. قَمْرٌ, (TA,) *i. q.* قَامَرَ, (K,* TK,) and is transitive: (TA:) you say قَمَرَ بِالقِدَاحِ, and بِالنَّرْدِ, [*he contended for stakes*, or *wagers*, &c., *with the gaming-arrows*, and *with the apparatus for trictrac* or *backgammon*]: (A:) and †قَمَرَهُ [as syn. with قَامَرَهُ]: (TA:) and †قَمَرْتُهُ المَالَ, aor. ـُ, [so in a copy of the A, doubly trans., app. meaning *I contended with him in a game of hazard for the property:* or *I so contended with him for the property and overcame him.*]

4. اقمر الهِلَالُ *The new moon became what is termed* قَمَر, *in the third night.* (A.) — اقمرت لَيْلَتُنَا *Our night became bright* [*with light of the moon*]. (Ṣ, TA.) — أَقْمَرْنَا [*We entered upon the time of moonlight;*] *the moon rose upon us.* (Ṣ, TA.) — اقمر *He* (a man, TA) *watched*, or *waited, for the rising of the moon.* (K.) = See also 3.

5. تقمّرهُ *He came to him in the moonlight.* (Ṣ.) — تقمّر الظِّبَآءَ, (A, TA,) and الطَّيْرَ, (TA,) *He hunted*, or *pursued, the antelopes*, (A, TA,) and *the birds*, (TA,) *in the moonlight, so that their sight was dazzled.* (A, TA.) — تقمّر الأَسَدُ *The lion went forth in the moonlight in quest of prey.* (Ṣ, K.*) = تقمّره *He deceived, beguiled*, or *circumvented, him; desired to do him some evil action without his knowing whence it proceeded.* (A.) = See also 3, in two places.

6. تقامروا *They played* [*together*] *in the manner termed* قِمَار: (Ṣ:) *they contended together for stakes, or wagers*, &c.; (K;) [*they contended together in a game of hazard, such as that called* المَيْسِر, or *the like:* see 3.]

القَمَرُ *The moon in its third night* [*and after*]: (ISd, A, K:) or *the moon during the interval between the first two and last two nights:* (AHeyth:) or *after three nights until the end of the month:* (Ṣ:) [and *the moon, absolutely*, in many instances:] so called because of its whiteness, (Ṣ, Mṣb, TA,) from القُمْرَة: (TA:) of the masc. gender: pl. أَقْمَارٌ. (TA.) The dim., قُمَيْرٌ, is found to occur: (Ṣ:) and is applied to *The moon at the time called* مُحَاق [which is generally said to be applied to the last three nights of the month]: you say غَابَ قُمَيْرٌ [*The moon at the time called* مُحَاق *set*, or *disappeared*]. (A, TA.) — اِسْتَرْعَيْتُ مَالِى القَمَرَ ‡ *I left my cattle to pasture without a pastor to take care of them in the night:* and [in like manner,] استرعيته الشَّمْسَ, in the day. (TA.) — القَمَرَانِ *The sun and the moon:* one of them [namely the latter] being made predominant. (TA.)

قَمِرٌ: fem. with ة: see أَقْمَرُ.

قُمْرَةٌ *A colour inclining to greenness:* (A, K:) or *whiteness inclining to dinginess* or *duskiness:* (A:) or *whiteness in which is a dinginess* or *duskiness:* (K:) or *clear*, or *pure, whiteness.* (TA.) See also أَقْمَرُ.

قَمَرِىٌّ [*Of*, or *relating to, the moon; lunar*]. Ex. السَّنَةُ القَمَرِيَّةُ *The lunar year.* (Mgh, art. شمس.)

قُمْرِىٌّ is a rel. n. from طَيْرٌ قُمْرٌ: and قُمْرٌ is either pl. of أَقْمَرُ, like as حُمْرٌ is of أَحْمَرُ, or pl. [or rather coll. gen. n.] of قُمْرِىٌّ, like as رُومٌ is of رُومِىٌّ: (Ṣ, Mṣb:) or قُمْرِىٌّ is a rel. n. from the name of a mountain, or of a place, or some other thing, accord. to different authors: or its ى is

added to give intensiveness to its signification: (TA:) the قُمْرِىّ is [*A bird*] *of the* [*species called*] فَوَاخِت; [pl. of فَاخِتَة;] (Mṣb;) *a certain species of bird*; so called because أَقْمَر [q. v.] in colour, *like the* فَاخِتَة *in El-Ḥijáz*; (JK;) [*a species of collared turtle-dove, of a dull white colour marked with a black collar*: such I have seen in Egypt, caged; but they are rare there; and, I believe, are brought from Arabia:] the قُمْرِيَّة is *a species of* حَمَام, (Ḳ,) حَمَائِم [i. e. *pigeons*]: (M, TA:) or قُمْرِيَّة is applied to the *female*; and the male is called سَاقُ حُرٍّ: (Ṣ, Mṣb, Ḳ: see سَاقُ حُرٍّ in art. سوق): and the pl. is قَمَارِىُّ, (Ṣ, Mṣb, Ḳ,) imperf. decl.; (Ṣ;) and accord. to some, قَمَارِى; (TA;) and قُمْرٌ. (Ḳ.)

قَمَارٌ: see 3. [It is often used as a subst., signifying ‡ *A game of hazard, such as that called* المَيْسِر, and *the like*.]

قَمِيرٌ ‡ *An antagonist in the contention termed* قِمَارٌ: (IJ, Ḳ:) pl. أَقْمَارٌ, (IJ, Ḳ,) which is anomalous, like أَنْصَارٌ, pl. of نَصِيرٌ. (TA.)

أَقْمَرُ *Of a colour inclining to* خُضْرَة: or *of a dull* or *dingy* or *dusky white*: (Ḳ:) and *white*: (Ṣ, Mṣb, Ḳ:) or *intensely white*: (IḲṭṭ:) fem. قَمْرَآءُ: (Ṣ, Ḳ:) pl. قُمْرٌ. (Ṣ, Mṣb.) You say حِمَارٌ أَقْمَرُ (Ṣ, A, Mṣb, Ḳ) *An ass of the colour termed* قُمْرَة: (Ḳ:) or *a white ass*: (Ṣ, A, Mṣb:) and أَتَانٌ قَمْرَآءُ *a she-ass of the colour termed* قُمْرَة: (Ḳ:) or *a white she-ass*. (Ṣ.) The Arabs say, that when the sky appears of the hue of the belly of a she-ass of this colour, it is most abundant in rain. (TA.) Also فَرَسٌ أَقْمَرُ *A moon-coloured horse*. (Mgh.) And سَحَابٌ أَقْمَرُ *A cloud*, or *clouds, of a white colour*: (Ṣ:) or *intensely bright, by reason of the abundance of water therein*: and [hence] *full* [*of water*]. (TA.) — لَيْلَةٌ قَمْرَآءُ, (Ṣ, A, Ḳ,) and مُقْمِرَةٌ, (A, Mṣb, Ḳ,) and ▼مُقْمِرٌ, (Ḳ,) and ▼قَمِرَةٌ, (IAạr, Ḳ,) which last is held by ISd, to be a kind of rel. n., or possessive epithet, (TA,) *A moon-lit night*; *a night in which the moon shines*: (A, Ḳ:) or *a light*, or *bright, night*: (Ṣ:) or *a white night*. (Mṣb.) IAạr, mentions لَيْلٌ قَمْرَآءُ; but ISd, says this is strange, and I think, he adds, that by ليل he means ليلة, or that he makes ليل fem. as a pl. (TA.) You also say لَيْلَةُ القَمْرَآءِ, meaning *The night of moonlight*: (Lth, A, Mgh:) for القَمْرَآءُ also signifies *the moonlight*. (Lth, A, Mgh, Ḳ.) And قَعَدْنَا فِى القَمْرَآءِ *We sat in the moonlight*. (A.) And أَتَيْتُهُ فِى القَمْرَآءِ [*I came to him in the moonlight*]. (Ṣ.) — وَجْهٌ أَقْمَرُ *A face likened to the moon* (Ḳ,* TA) *in respect of whiteness*. (TA.)

مُقْمِرٌ: see أَقْمَرُ. — إِنَّ اللَّيْلَ طَوِيلٌ وَأَنْتَ مُقْمِرٌ [*Verily the night is long, and thou hast the light of the moon*: a proverb:] meaning, Wait thou patiently for the accomplishment of thy want. (JK.) [See Freytag's Arab. Prov., i. 45.]

قمس

1. قَمَسَ, (Ṣ, Ḳ,) aor. ـُ and ـِ, (Ḳ,) inf. n. قَمْسٌ (Ṣ, A, Ḳ) and قُمُوسٌ, (TA,) *He*, or *it*, (i. e. anything, TA,) *dived*, or *plunged*, (Ṣ, A, Ḳ,) in water; (TA:) *he*, or *it, dived*, or *plunged*, or *became immersed*, therein, *and then rose*: (TA:) *he* (a man) *disappeared* in water: (Sh:) and ▼انقمس [signifies the same as قَمَسَ: or;] *he*, or *it, became immersed*, in water: (Ṣ:) and this latter, *he leaped into* a well. (Sh.) — [Hence,] *It* (a child, or fœtus,) *was*, or *became, in a state of commotion* in the belly (Ṣ, Ḳ) of its mother: (Ṣ:) or in the membrane which enclosed it in the belly. (TA.) = قَمَسَهُ, (Ṣ, A,) [aor., app., as above,] inf. n. قَمْسٌ, (Ḳ,) *He immersed, dipped, plunged*, or *sunk, him* or *it*, (Ṣ, A, Ḳ, [in the CḲ القَمْسُ is put by mistake for القَمْسُ,]) in water; (Ṣ, A;) as also ▼أَقْمَسَهُ, (Ṣ,) inf. n. إِقْمَاسٌ. (Ḳ.) See also غَمَسَهُ. You say also, قَمَسْتُ بِهِ فِى البِئْرِ ‡ *I cast him into the well*. (Sh.) — قَامَسْتُهُ فَقَمَسْتُهُ: see 3.

3. قَامَسَهُ, (Ḳ,) inf. n. مُقَامَسَةٌ, (TA,) *He vied*, or *contended, with him in diving*. (Ḳ,* TA.) You say, ▼قَامَسْتُهُ فَقَمَسْتُهُ, (Ṣ,) [aor. of the latter, accord. to rule, ـُ only,] inf. n. قَمْسٌ, (Ḳ,) *I vied*, or *contended, with him in diving*, (TA,) *and I overcame him therein*. (Ḳ, TA.) You say of him who contends, disputes, or litigates, with an adversary, (A,) or who disputes with one more knowing than himself, (Ṣ, Ḳ,) فُلَانٌ يُقَامِسُ حُوتًا ‡ [*Such a one vies, or contends, in diving with a fish*]. (Ṣ, A, Ḳ.) You say also, فُلَانٌ يُقَامِسُ فِى سِرِّهِ, meaning, † *Such a one hides himself at one time and appears at another*. (TA.)

4. اقمس: see 7. = اقمسهُ: see قَمَسَهُ.

6. الصِّبْيَانُ يَتَقَامَسُونَ فِى البَحْرِ *The children vie, or contend, one with another, in diving in the sea*, or *great river*; syn. يَتَغَاطُّونَ. (A.)

7. انقمس: see قَمَسَ, in two places. — † *It* (a star) *set*, or *descended in the west*; (Ṣ, Ḳ;) as also ▼اقمس. (TA.)

قَامُوسٌ: see قَمِيسٌ.

قَامِسٌ: see قَمَّاسٌ.

قَامِسٌ (TA) and ▼قَمَّاسٌ, (Ṣ, TA,) [but the former is a simple epithet, and the latter intensive,] *A diver*: (Ṣ, TA:) *a diver for pearls*. (TA.)

قَوْمَسٌ: see قَامُوسٌ.

قَامُوسٌ *The sea*; syn. بَحْرٌ; (IDrd, Ḳ;) as also ▼قَمِيسٌ: (O:) or the *deepest part* thereof: (A'Obeyd, A, Ḳ:) or the *main body of the water* thereof; as also ▼قَوْمَسٌ: (Ḳ, A, TA:) or the *middle, and main body*, thereof. (Ṣ.)

مُنْقَمَسٌ The *time of* a star's *setting at dawn*. (Ṣ,* TA.)

قمش

1. قَمَشَ, aor. ـُ, (M, TA,) inf. n. قَمْشٌ, (Ṣ, M, Ḳ,) *He collected* (Ṣ, M, Ḳ) a thing, (Ṣ,) or قُمَاش, (M, Ḳ,) meaning small rubbish, or broken particles of things, on the surface of the ground, (Ḳ,) *hence and thence*; (Ṣ, TA:) as also ▼قَمَّشَ, inf. n. تَقْمِيشٌ. (Ṣ, TA.) Hence, قَمْشُ الرِّيحِ التُّرَابَ [*The wind's collecting the dust*]. (TA.)

2: see 1.

5. تقمّش, (Ḳ,) or تقمّش القُمَاشَ, and ▼اقتمشهُ, (M, TA,) *He ate what he found*, (Ḳ, TA,) *hence and thence*, (TA,) *even though it might be vile*: (Ḳ, TA:) or *he ate what is termed* قماش, *hence and thence*. (M.)

8: see 5.

قَمْشٌ The *bad* [or *refuse*] of anything: pl. قُمَاشٌ; like as عُرَاقٌ is pl. of عَرْقٌ; (Yaạḳoob, ISk, M;) and ▼قُمَاشَةٌ is like it: (TA:) and ▼قُمَاشٌ is also a sing., like قَمْشٌ. (M, TA.) قُمَاشٌ also signifies *What is collected hence and thence*: (Ṣ:) or *small particles*, or *fragments*, of anything; as also ▼قُمَاشَةٌ; (M, IḲṭṭ;) and so قُشَامَةٌ: (IḲṭṭ, TA:) or *small rubbish*, or *broken particles of things, on the surface of the ground*. (Ḳ.) You say, مَا أَعْطَانِى إِلَّا قُمَاشًا *He gave me not aught save the worst of what he found*. (Ḳ.) [Hence,] قُمَاشُ البَيْتِ *Household goods*, or *utensils and furniture*. (Ṣ.) [Hence also,] قُمَاشُ النَّاسِ *The refuse*, or *meanest sort, of the people*, or *of mankind*. (Ḳ,* TA.) [The application of قُمَاشٌ to *Any kind of woven stuff, whether linen, cotton*, or *silk*, &c., is post-classical. Its pl. is أَقْمِشَةٌ.]

قُمَاشٌ: see قَمْشٌ, throughout.

قُمَاشَةٌ: see قَمْشٌ, in two places.

قَمَّاشٌ *One who sells household goods*, or *furniture and utensils*. (TA.)

قمص

1. قَمَصَ, aor. ـِ (Ṣ, M, A, Mṣb, Ḳ) and ـُ, (Ṣ, M, Mṣb, Ḳ,) inf. n. قَمْصٌ (Ṣ, Mṣb, Ḳ) and قِمَاصٌ, (Ṣ, M, A, Ḳ, or this is a simple subst., Mṣb,) and قُمَاصٌ, (M, Ḳ, or this last is not allowable, Ṣ,) *He* (a horse or other animal, Ṣ, A, Ḳ, or a camel, Mṣb) *raised his fore legs together and put them down together*, (Ṣ, A, Mṣb, Ḳ,) on being mounted or ridden, (Mṣb,) *and beat the ground* (عَجَنَ) *with his hind feet*; (Ṣ, Ḳ;) like اِسْتَنَّ; (Ṣ;) as also ▼قمّص: (A:) or قُمَاص, with damm,

is the inf. n. when it signifies he did so usually: (Ḳ:) and, inf. n. قَمَاص and قُمَاص, *he pranced, leaped, sprang,* or *bounded*: (M, Ḳ:) and, inf. n. قِمَاص, ‡ *he was,* or *became, restless, unquiet,* or *unsteady,* (Ḳ, TA,) *and took fright, and ran away at random,* or *shied*: (TA:) and, inf. n. قُمَاص, † *it* (a bird of the kind called نُغَر) *remained not steadily in a place, but leaped from its place impatiently*: and, inf. n. قَمْص, † *he took fright, and ran away at random,* or *shied, and turned aside* or *away.* (TA.) You say, هٰذِهِ الدَّابَّةُ فِيهَا قِمَاص; you should not say قُمَاص; (Ṣ;) or you say قُمَاص also; (TA;) and قَمَاص, which last is the most chaste; (L, TA;) *This beast has in her a property of raising and putting down her fore legs together, and beating the ground with her hind legs.* (Ṣ.) And it is said in a proverb, (Ṣ,) مَا بِالعَيْرِ مِنْ قِمَاصٍ, (Ṣ, A, Ḳ,) and قُمَاصٍ; (Sgh, TA; and so, as well as قَمَاصٍ, in two copies of the Ṣ;) i. e. الحِمَار; (Ṣ;) [*There is not in the ass any power of raising and putting down his fore legs together,* &c.;] applied to him who has become low, or mean, after being high, in rank, or condition; (Ṣ, A, Ḳ;) and to a weak man, in whom is no activity: (A, Ḳ:) or, as the proverb is related by Sb, أَفَلَا قُمَاصَ بِالعَيْرِ [*Is there not, then, any power* &c. *in the ass?*] (M, TA.) And in a trad., فَقَمَصَتْ بِهِ فَصَرَعَتْهُ *And it leaped,* or *sprang,* or *bounded, and took fright, and ran away at random,* or *shied, with him, and threw him down.* (TA.) You also say, قَمَّصَتِ النَّاقَةُ بِالرَّدِيفِ ‡ *The she-camel went briskly with the rider upon the hinder part.* (A.) And قَمَصَ البَحْرُ بِالسَّفِينَةِ, (Ṣ, Ḳ,) or قَمَّصَ بِهَا, (A,) ‡ *The sea put the ship in a state of commotion* (Ṣ, A, Ḳ) *by the waves* (Ṣ, A) *thereof.* (A.) And it is said in a trad., تَتَقَمَّصَنَّ بِكُمُ الأَرْضُ قُمَاصَ النُّغَرِ † *Verily the earth shall be in a state of commotion with you* [*like the commotion of the* kind of bird called نغر]. (TA.) You say also, أَخَذَهُ القُمَاصُ ‡ *Restlessness,* or *inquietude,* or *unsteadiness, seized him.* (A, TA.) And, of a horse whose sciatic vein or nerve is contracted, (شَنِج, [not شبح as in Freytag's Lexicon,]) قَمَصَتْ رِجْلُهُ [app. meaning, *His hind leg became twitched up,* as in springhalt]; in which case you also say of him, إِنَّهُ لَقَامِصُ العُرْقُوبِ [as though meaning, *verily he has a twitching up of the hock*]. (Ṣ, TA.) [See also عُسَاف.]

2: see 1, in three places. = قَمَّصَهُ قَمِيصًا *He clad him with a* قميص [or *shirt*]: (Ṣ, Mṣb, Ḳ:) and قَمَّصَهُ ثَوْبًا [*he clad him with a garment as a shirt*]. (A.) [Hence] you say, قَمَّصَهُ ٱللّٰهُ وَشْىَ الخِلَافَةِ ‡ [*God invested him with the variegated robe of the office of Khaleefeh*]. (A.) And it is said in a trad., (Ḳ, TA,) that Mohammad said to 'Othmán, (TA,) إِنَّ ٱللّٰهَ سَيُقَمِّصُكَ قَمِيصًا, meaning ‡ *Verily God will invest thee with the apparel of the office of Khaleefeh,* (Ḳ, TA,) and will ennoble and adorn thee like as he is ennobled and adorned who has a robe of honour conferred upon him. (TA.) — قَمَّصَ الثَّوْبَ, (inf. n. تَقْمِيص, TA,) *He cut out a* قميص [or *shirt*] *from the piece of cloth.* (Lḥ, M, A, TA.)

5. تَقَمَّصَ فِى النَّهْرِ *He turned over, and became immersed, in the river.* (TA.) = تَقَمَّصَ, (Ḳ,) or تَقَمَّصَ قَمِيصًا, (Ṣ, M, A, Mṣb,) *He clad himself with a* قميص [or *shirt*]. (Ṣ, M, A, Mṣb, Ḳ.) [Hence] you say, تَقَمَّصَ الإِمَارَةَ and الوِلَايَةَ ‡ [*He became invested with the office of commander, prefect,* or *the like*]. (TA.) And تَقَمَّصَ لِبَاسَ العِزِّ ‡ [*He became invested with might,* or *nobility.* (A, TA.)

6. تَقَامَصَ الصِّبْيَانُ [app., *The boys contended in leaping, springing,* or *bounding, raising both the legs together and putting them down together*]: and بَيْنَهُمْ مُقَامَصَةٌ [*between them is a contending in leaping,* &c.]. (A, TA.)

إِنَّهُ لَحَسَنُ القِمْصَةِ [*Verily he has a good mode of attiring himself with the shirt*]. (Lḥ, M.)

قِمِصَّى *i. q.* قُمَاص, i. e. *A leaping, springing,* or *bounding*: (Kr, M:) or *i. q.* قِبِصَّى, (Ḳ,) i. e. *a quick run.* (Fr, TA.)

قِمَاص and قُمَاص and قَمَاص: see 1, passim.

قَمُوص *A* beast of carriage *that leaps, springs,* or *bounds,* (تَقْمِص, Ḳ, i. e. تَثِب, TA,) *with its master;* as also ↓ قَمِيص; (Ḳ;) likewise signifying a hackney (بِرْذَوْن) *that leaps,* &c., *much.* (TA.) — ‡ *Restless; unquiet; that does not remain steadily in a place.* (Ḳ,* TA.) — † The *lion*: (IKh, L:) because he goes about in search of his prey. (TA.) — إِنَّهُ لَقَمُوصُ الحَنْجَرَةِ ‡ *Verily he is a liar;* (Kr, M, A;) as also غموص. (TA.)

قَمِيص: see قَمُوص. = [*A shirt; a shift;*] *a certain thing that is worn,* (Ṣ,) *well known;* (M, Ḳ;) accord. to El-Keiyim Ibn-El-Jezeree, and others, *a sewed garment with two sleeves, not opened* [*down the front*], *worn beneath the* [*other*] *clothes;* (TA;) accord. to El-Ḥulwánee, *that of which the slit is towards,* or *to, the shoulder-joint;* thus differing from a woman's دِرْع, of which the opening for the head to pass through extends towards, or to, the bosom; but this [says Mṭr] I find not in the lexicons: (Mgh, art. درع:) "or," as in some copies of the Ḳ, but in others "and," (TA,) *only of cotton,* (Ḳ,) or *of linen;* (TA;) *not of wool*: (Sgh, Ḳ:) or by this is app. meant that *such is generally the case*: (Ibn-El-Ḥajar El-Mekkee, TA:) accord. to some, it may be from the skin [so called] which is the pericardium; [but accord. to Z, the reverse is the case;] or from تَقَمَّصَ signifying "he turned himself over:" (TA:) sometimes fem.: (Ḳ:) or masc.; but sometimes meaning *a coat of mail* (دِرْع), and then it is fem.: (M, TA:) pl. [of pauc.] أَقْمِصَةٌ (Ṣ, M, Ḳ) and [of mult.] قُمْصَانٌ (Ṣ, M, Mṣb, Ḳ) and قُمُصٌ. (M, Mṣb, Ḳ.) In a trad. mentioned above, (see 2,) it is used tropically. (TA.) — † The *membrane that encloses a child in the womb.* (Sgh, Ḳ.) — Also, (Ḳ,) or قَمِيصُ القَلْبِ, (A,) ‡ The *pericardium*: (IAar, Ḳ:) or the latter signifies *the fat of the heart;* app. as being likened to the garment above mentioned: (M:) [and, by a synecdoche, the *heart itself, with its appertenances*: see an ex. in a verse cited in art. سود, conj. 9.] You say, هَتَكَ الخَوْفُ قَمِيصَ قَلْبِهِ ‡ [*Fear rent open his pericardium,* or *the fat of his heart*]. (A, TA.)

قَمَّاص *A seller of* قُمْصَان [or *shirts*]. (TA.)

قَامِص: see 1, of which it is the act. part. n.: and see an ex. voce مُوْقُوص. — *Kicking; striking with the foot.* (TA.) — قَامِصُ العُرْقُوبِ: see 1, last signification.

قمط

1. قَمَطَ, aor. ـُ (Ṣ, M, Mgh, Mṣb, Ḳ) and ـِ, (M, Ḳ,) inf. n. قَمْطٌ, (Ṣ, M, Mgh, Mṣb,) *He bound* a child (Ṣ, Mṣb) in the cradle, and a sheep or goat on the occasion of slaughtering it, (Ṣ,) with the قِمَاط [q. v.]: (Ṣ, Mṣb:) or قَمَطَهُ signifies *he bound his arms and legs,* or *hands and feet, together, like as is done with a child in the cradle,* (Ḳ, TA,) *and elsewhere, putting his limbs* [or *arms*] *next to the body, and then winding upon him the* قماط: (TA:) and *he bound his* (a captive's, Mgh, Mṣb, Ḳ, or others', Mgh) *arms and legs,* or *hands and feet, together,* (Mgh, Mṣb, Ḳ,*) *with a rope;* (Mgh, Mṣb;) as also ↓ قَمَّطَهُ, (M, Ḳ,) inf. n. تَقْمِيط: (M, TA:) and قُمِطَ he (a captive) was thus bound. (Ṣ, TA.) — قَمَطَ الإِبِلَ, (TA,) inf. n. as above, (Ḳ,) *He disposed the camels in a file, string,* or *series.* (Ḳ, TA.)

2: see 1.

قُمُطٌ: see قِمَاط, in two places.

قِمَاط The *thing,* (Ṣ,) or *wide piece of rag,* (Mṣb,) *with which a child is bound* (Ṣ, Mṣb) *in the cradle*: (Ṣ:) or the *piece of rag,* (Mgh, Ḳ,) or *wide piece of rag,* (TA,) *which is wound upon a child* (M, Ḳ, TA) *when he is bound in the cradle*: (Mgh, TA:*) pl. قُمُطٌ. (Mgh, Mṣb.) — *A rope with which the legs of a sheep* or *goat are bound* (Ṣ, Mgh, Ḳ) *on the occasion of the slaughtering;* (Ṣ, Ḳ;) as also ↓ قُمُطٌ: (Ḳ:) or *a rope with which the arms and legs,* or *hands and feet, of a captive are bound together*: (Mṣb, Ḳ:) pl. as above; (Mgh;) and the pl. of قُمُط [probably a mistranscription for قمط] is أَقْمَاط. (TA.) — قُمُطٌ also signifies The شُرُط, (Mgh, Mṣb,) meaning *wide woven ropes,* (Mgh,) *of fibres* or *leaves of the palm-tree, by which a booth of reeds*

or *canes is bound:* or, as some say, the *pieces of wood that are upon the outside of a booth of reeds* or *canes,* or *in its inside, to which are bound the bundles of reeds* or *canes that form the roof:* (Mgh, Mṣb:) or the *heads* [or *extremities*] *thereof:* (Mṣb:) or قُمْط, with damm, [app. meaning قُمُط, with damm to the second letter as well as the first, or قُمْط as a contraction of قُمُط, like as كُتْب, accord. to some, is a contraction of كُتُب,] as IAth says, on the authority of Hr, (TA,) or † قِمْط, with kesr, (Ṣ, Ḳ,) signifies the *thing,* (Ṣ,) or *rope,* (Ḳ, TA,) *of fibres* or *leaves of the palm-tree,* (TA,) *with which booths of reeds* or *canes are bound:* (Ṣ, Ḳ, TA:) and hence مَعَاقِدُ القُمُطِ [*the places where such ropes are tied*]. (Ṣ.) — Also قِمَاطٌ † The *snares by which one snares men:* and [its pl.] قُمُط, accord. to the A, ‡ the *cords of stratagems* or *tricks.* (TA.) [Hence,] وَقَعْتُ عَلَى قِمَاطِهِ † *I became acquainted with his stratagems,* or *tricks,* (Lth, Ḳ,) or *his snares by which he snares men.* (TA.) [The explanation of this phrase by Lth is وقعت على بُنُودِهِ: that in the Ḳ, فَطِنْتُ بُنُودَهُ: another explanation is given in the TA, which is, فَطِنْتُ لَهُ فِى تُؤَدَةٍ: in the JK, فَطِنْتُ بِتُؤَدَةٍ: the right reading in the Ḳ and JK seems to be فَطِنْتُ بِبُنُودِهِ: and that of the explanation in the TA mentioned in this sentence is most probably, I think, فَطِنْتُ لَهُ فِى بُنُودِهِ *I understood him in his stratagems,* &c.]

قَمَّاطٌ *A maker of* قُمُط [pl. of قِمَاط] *for children.* (TA.) — *A rope-maker.* (TA.)

قمطر

Q. 4. اِقْمَطَرَّ *It* (a day, Ṣ) *was,* or *became, distressful,* or *calamitous.* (Ṣ, Ḳ.)

قَمْطَرٌ: see قَمْطَرِيرٌ.

قِمَطْرٌ and قِمَطْرَةٌ (Ṣ, Mṣb, Ḳ) and with teshdeed, [i. e. قِمَطّْرٌ and قِمَطّْرَةٌ,] but this pronunciation is extr., (Ḳ,) or, accord. to Yaạkoob, (Ṣ,) or ISk, (TA,) not allowable, (Ṣ, TA,) *A repository for books* or *writings,* (Ṣ, Mṣb, Ḳ, TA,) *resembling a* سَفَط, [q. v., (in the TA, سقط, which is evidently a mistake,)] *made of reeds woven together:* (TA:) the first word is fem., like the second, as well as masc.: (Mṣb:) pl. قَمَاطِرُ. (Ṣ, Mṣb.)

مُقْمَطِرٌّ, and † قُمَاطِرٌ, (Ṣ, Ḳ,) and يَوْمٌ قَمْطَرِيرٌ, (TA,) *A distressful,* or *calamitous, day:* (Ṣ, Ḳ:) or *a day that makes one knit the brow,* or *contract the skin between the eyes:* so the first is explained by some as occurring in the Ḳur lxxvi. 10. (TA.) — شَرٌّ قَمْطَرِيرٌ, (TA,) and † قُمَاطِرٌ, and † قَمْطَرٌ, (Lth, TA,) and † مُقْمَطِرٌّ, (TA,) *Intense evil.* (Lth, TA.)

قُمَاطِرٌ:
مُقْمَطِرٌّ: } see قَمْطَرِيرٌ, in two places.

[قمع
قمل
قمن
See Supplement.]

قمهد

Q. 4. اِقْمَهَدَّ *He* (a man, L, and a camel, Ṣ, L,) *raised his head.* (Ṣ, L, Ḳ.) Mentioned by J in art. قهد, q. v.

[قن
See Supplement.]

قنأ

1. قَنَأَ, aor. ـَ, inf. n. قُنُوْءٌ, *It* (a thing, TA) *was,* or *became, intensely red:* (Ḳ:) and قَنَا, without ء, is a dial. var. thereof, (TA in this art.,) aor. يَقْنُو, inf. n. قُنُوّ. (TA in art. قنو.) You say, قَنَأَتْ لِحْيَتُهُ, aor. and inf. n. as above, *His beard was,* or *became, intensely red* from the dye: (Ṣ, O:) or, *was,* or *became, black* with the dye. (TA.) And قَنَأَتْ أَطْرَافُ الجَارِيَةِ بِالحِنَّآءِ *The extremities of the girl,* or *young woman, were,* or *became, black,* or, accord. to the T, *intensely red, with the ḥinnà.* (TA.) And قَنَأَتِ البُسْرَةُ *The full-grown unripe date began to have its redness intermixed with blackness.* (M in art. نثر.) — See also 2. — قَنَأَهُ *He mixed it,* i. e. milk (O, Ḳ, TA) *with water.* (TA.) — And, (O, Ḳ, TA,) aor. ـَ, (TA,) inf. n. قَنْءٌ, (O, TA,) *He killed him:* (O, Ḳ, TA:) or *he incited him,* or *induced him, to kill him;* as also † اقنأه, (Ḳ, TA,) inf. n. إِقْنَآءٌ: (TA:) [but this is a strange rendering of a verb with a single objective complement; and it appears that اقنأه should be followed by عَلَيْهِ, to give this sense; and so should قَنَأَهُ, if used in the same sense; for, accord. to Ṣgh,] أَقْنَأْتُهُ عَلَيْهِ signifies *I incited him,* or *induced him, to kill him.* (O.) — قَنَأَ الجِلْدُ, (AḤn, Ḳ, TA,) [if not a mistranscription, for قَنِئَ, as seems to be probably the case from what follows,] inf. n. قُنُوْءٌ, (AḤn, TA,) *The skin was thrown into the tan,* (AḤn, Ḳ, TA,) *after the removal of its hair and dirt:* and قَنَأَهُ صَاحِبُهُ [*Its owner threw it into the tan,* &c.]. (AḤn, TA.) — قَنِئَ, (O, Ḳ, TA,) aor. ـَ, inf. n. قُنُوْءٌ, (TA,) *He died.* (O, Ḳ.) One says, ضَرَبْتُهُ حَتَّى قَنِئَ *I beat him until he died.* (TA.) — And قَنِئَ said of a hide, *It became spoiled,* or *rendered unsound.* (O, Ḳ.)

2. قَنَّأَ, (Ṣ, O, Ḳ,) inf. n. تَقْنِئَةٌ, (Ṣ, O,) or تَقْنِىْءٌ, (Ḳ,) *He rendered* (Ṣ, O, Ḳ) a thing, (Ḳ,) or his beard, (Ṣ, O,) *intensely red* (Ṣ, O,* Ḳ) with dye. (Ṣ, O.) And *He* dyed his beard *black;* as also † قَنَأَ. (Ḳ.)

3. مَا قَانَأَهُ *It* (a thing) *did not suit him;* i. q. مَا قَامَأَهُ. (TA in art. قمأ.) [See also قَانَى, in art. قنى.]

4. اقنأ *He spoiled* a hide, or *rendered* it *unsound.* (O, Ḳ.) — أَقْنَأَنِى الشَّىْءُ *The thing became possible to me,* or *within my power,* (Ḳ, TA,) and *near to me.* (TA.) — See also 1, in two places.

قُنْأَةٌ [or قَنْأَةٌ]: see مَقْنَأَةٌ.

شَىْءٌ أَحْمَرُ قَانِئٌ *A thing intensely red.* (Ṣ, O.) See an ex. of the fem. قَانِئَةٌ, applied to the sun, by a poet who was drinking, or watering, with a party, and was prevented by them from taking his share of the water until the sun became red. (TA.)

مَقْنَأَةٌ and مَقْنُؤَةٌ (Ṣ, Ḳ) i. q. مَقْمَأَةٌ [and مَقْمُؤَةٌ], (Ḳ,) *A place on which the sun does not come;* (AA, Ṣ, TA;) as also † قُنْأَةٌ [perhaps a mistranscription for قَنْأَةٌ like its syn. قَمْأَةٌ]: (TA:) some say that مَقْنَاةٌ and مَقْنُوَةٌ, [thus] without ء, signify the *contr. of* مَضْحَاةٌ [which means a place from which the sun is hardly ever, or never, absent]. (Ṣ, TA.)

قنب

1. قَنَبَ فِيهِ, (JK, A, O, Ḳ,) aor. ـُ, (JK, O,) inf. n. قُنُوبٌ, (JK,) ‡ *He entered into it,* (JK, A, O, Ḳ,) namely, his house, or tent; as also † تقنّب. (JK, A.) — And قَنَبَتِ الشَّمْسُ, (A, Ḳ,) aor. as above, (TA,) and so the inf. n., (Ḳ,) ‡ *The sun set,* (A, Ḳ, TA,) *so that nothing thereof remained.* (TA.) — قَنَبَ بِمِخْلَبِهِ, aor. ـُ, inf. n. قَنْبٌ, *He* (a lion) *withdrew his claw into its receptacle.* (O.) — قَنَبَ الكَرْمَ, (A,) or العِنَبَ, (JK, Ḳ,) inf. n. قَنْبٌ, (JK,) *He cut off from the grape-vine what would be injurious* (A, Ḳ) *to its produce;* (Ḳ;) as also † قنّبهُ: (A:) or *he cut off from its upper part what would not bear and what would perhaps injure its produce:* (En-Naḍr, TA:) or *he cut off some of the shoots thereof in order to thin it and that others might receive the whole of its strength.* (AḤn, TA.) — قَنَبَ الزَّهْرُ *The flowers,* or *blossoms, came forth from their calyxes.* (Ḳ.)

2. قَنَّبَ الزَّرْعُ, (IDrd, Ṣ, O, Ḳ,) inf. n. تَقْنِيبٌ, (IDrd, Ṣ, Ḳ,) *The seed-produce put forth the* قُنَّابَة [or قُنَّاب i. e. the *leaves enclosing the ears of corn*]; (Ḳ;) i. q. أَعْصَفَ [i. e. *put forth its* عَصْف, here meaning the *leaves of the ears of corn*]. (IDrd, Ṣ, O.) — قَنَّبُوا, (O, Ḳ,) inf. n. as above, (Ḳ,) *They became a* [*troop such as is termed*] مِقْنَب; as also † أَقْنَبُوا; (O, Ḳ;) and so † تَقَنَّبُوا. (A, O, Ḳ.) — And قنّبوا is said to mean *They journeyed,* or *travelled, far:* (O:) [or] so † اقنبوا: (T, TA:) and † تقنّبوا نَحْوَ قَوْمٍ *They journeyed towards a people,* or *party.* (JK.) — See also 1.

4: see 2, in two places. — اقنب also signifies ‡ *He hid himself from a creditor,* or *from a Sulṭán.* (O, Ḳ.) — And *It* (a plant) *put forth the calyxes of its flowers,* or *blossoms.* (AḤn, O,* TA.)

5: see 1, first sentence: — and see 2, in two places.

قُنْبٌ The *sheath of the penis* (Ṣ, A, O, Ḳ) of a beast, or of a solid-hoofed animal, (Ḳ,) [i. e.] of the horse, (Ṣ, A, O,) and of other than the horse (Ṣ, O) among the solid-hoofed; (Ṣ;) or originally, of the solid-hoofed, and afterwards used in relation to others, as of the camel. (TA.) — [Hence,] قُنْبُ الأَسَدِ, i. e. †*The sheath of the penis of the Lion*, is a name by which the Arabs call *the star* [β] *upon the hinder part of the tail of Leo:* [this, it should be observed, is the place of the star in the figure of Leo commonly known; but the ancient Arabs, or many of them, extended the figure of that constellation (as they did also that of Scorpio) far beyond the limits which we assign to it: (see الذِّرَاعُ:) another meaning of قُنْب in relation to a lion, which will be found below, may perhaps be intended in this case, but I think it unlikely:] the Arabs also called the same star قُنْبُ الصَّرْفَةِ [q. v.]. (Ḳzw.) — [Hence, likewise,] قُنْبٌ signifies also ‡The بَظْر of a woman; (Ḳ;) [meaning the *prepuce of the clitoris;* as being likened to a قُنْب properly so called; i. e.] it is metonymically [thus] applied to the *part that is circumcised,* of a woman. (JK, A.) — See also قِنَابٌ, in two places. ═ Also *A large sail,* (O, Ḳ,) *one of the greatest of the sails of a ship.* (O.)

قُنَابٌ: see قُنَّابَةٌ.

قِنَابٌ The *claw* of the lion; as also ▾قُنْبٌ and ▾مِقْنَبٌ and ▾مِقْنَابٌ: (Ḳ:) or the *claw* of the lion *in its covering;* (O, TA;) as also ▾مِقْنَبٌ: or this last signifies the *fore paw* of the lion: and ▾قُنْبٌ, of which the pl. is قُنُوبٌ, signifies the *part of the fore paw* of the lion *into which the claws enter* [or *are withdrawn*]; as also ▾مِقْنَابٌ; and in like manner this word [or app. each of these words] is used in relation to the hawk and falcon. (TA.) — Also (i. e. قِنَابٌ) The *string* of a bow. (Ḳ.) — And *i. q.* قُنَّابَةٌ, q. v. (Ḳ.) — See also قُنْبٌ.

قُنُوبٌ [mentioned in the next preceding paragraph as pl. of قُنْبٌ] signifies [also] The *calyxes of the flowers of a plant.* (AḤn, O, Ḳ.*)

قُنَيْبٌ *Companies of men.* (Ṣ, O, Ḳ.) — And hence, as being likened thereto, (TA,) ‡*Clouds* (O, Ḳ, TA) *such as are dense,* or *compact.* (TA.)

قُنَّابَةٌ: see قُنَّابَةٌ.

قِنَّبٌ (Ṣ, Mgh, O, Mṣb, Ḳ) and قُنَّبٌ (Ḳ) [*Cannabis,* or *hemp;*] *i. q.* أَبْقٌ [a less-known word]; a genuine Arabic word; (Ṣ, O;) or, accord. to AḤn, a Pers. word [كَنَبْ] which has become current in the language of the Arabs; (Mgh;) vulgarly pronounced قِنْب; (TA;) [loosely expl. as] *a sort of* كَتَّان [or *flax*], (Ḳ, TA,) i. e. the *coarse* [*sort*], *of which are made ropes and the like;* (TA;) *a plant of which the skin,* or *rind, is twisted into ropes;* (Mṣb;) *its stems are bruised until the culm becomes strewn in fragments and the rind thereof becomes detached;* and one says حِبَالُ القِنَّبِ [*the ropes of hemp*]: (AḤn, Mgh:) *it has a grain called* شَهْدَانِج [q. v.]: (Mgh, Mṣb:) ▾قِنَابٌ, [thus without teshdeed,] occurring in a verse of Aboo-Ḥeiyeh En-Numeyree, is said to signify the same as قِنَّبٌ; but whether it be a dial. var. or altered therefrom [by poetic license] is doubtful. (L, TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 269.]

قُنَّابَةٌ, (O, Ḳ,) like رُمَّانَةٌ, (Ḳ,) or ▾قُنَابَةٌ, (Ṣ, [thus in my copies, without teshdeed,]) The *combined leaves in which are the ears of corn;* (Ṣ, O, Ḳ;) also called عَصِيفَةٌ: (Ṣ, O:) so says IDrd: (Ṣ:) and [it is said that] ▾قُنَابٌ, with ḍamm, (O, Ḳ,) as also ▾قِنَابٌ, with kesr, (Ḳ,) signifies the *leaves surrounding the heads of growing corn,* (O, Ḳ, TA,) i. e. *the ears,* (TA,) *in the beginning of its fruit-bearing:* (O, Ḳ, TA:) by which explanation is meant the same that is meant by the explanation immediately preceding. (TA.)

قَانِبٌ The *howling wolf.* (O, Ḳ.) See also مَقَانِبُ. — And *A quick,* or *brisk,* فَيْج [i. e. *foot-messenger,* or *courier who journeys on foot*]; as also ▾قَيْنَابٌ. (O, Ḳ. [In the CḲ, الفَيْجُ is put for الفَيْجِ.]) — And وَادٍ قَانِبٌ [*A valley,* or *water-course,*] *of which the torrent comes from afar.* (O.)

قَيْنَابٌ: see the next preceding paragraph.

مِقْنَبٌ *A thing that the sportsman has with him,* (Ṣ,) *his bag,* (خَرِيطَة, O, or وِعَآء, Ḳ,) or *a thing resembling a* مِخْلَاة or *a* خَرِيطَة, (TA,) *in which he puts the game that he takes.* (Ṣ, O, TA.) — See also قِنَابٌ, in two places. — Also *A ring of gold.* (JK.) ═ And *A troop of horses* or *horsemen,* (Ṣ, O, Ḳ,) or *of both,* (TA,) *from thirty to forty,* (Ṣ, O, Ḳ, TA,) or *less than a hundred,* (TA,) or *as many as three hundred:* (Lth, O, Ḳ, TA:) or *a troop of horses* or *horsemen that assemble for a hostile,* or *predatory, incursion:* pl. مَقَانِبُ. (Kf, TA.)

مِقْنَابٌ: see قِنَابٌ, in two places.

مَقَانِبُ *Rapacious,* or *ravening, wolves:* (O, Ḳ, TA:) a pl. without a sing.; or it is an irreg. pl. of ▾قَانِبٌ [q. v.]. (TA.) — It is also pl. of مِقْنَبٌ [q. v.]. (Kf, TA.)

قنبر

قُنْبُرٌ and قُنْبُرَآءُ *A species of the* [*kind of bird called*] حُمَّر: (TA:) [or *resembling the* حُمَّر:] *i. q.* قُبَّرٌ [i. e., the *lark*]: (Ṣ, Ḳ, art. قبر:) n. un. قُنْبُرَةٌ, (Ṣ, Mṣb, art. قبر:) also pronounced قُنْبَرَةٌ: (Mṣb, ibid.:) pl. قَنَابِرُ. (TA.) See قُبَّرٌ.

قنبط

قُنَّبِيطٌ [*Cauliflower;*] the *thickest species of* كُرُنْب; (Ḳ;) called in the dial. of Egypt قَرْنَبِيطٌ; mentioned in the Ṣ in art. قبط; [but only as a thing well known;] the author of the Ṣ regarding the ن as augmentative: (TA:) *it renders the breath stinking; and causes a thickness,* or *grossness,* [app. *of the humours;*] *and she who uses its seed in the manner of a suppository in the vagina will not become pregnant:* (Ḳ:) so say the physicians. (TA.)

قنت

1. قُنُوتٌ is the inf. n. of قَنَتَ, (MA, Mṣb,) aor. ـُ, (Mṣb,) and signifies The *being obedient:* (Ṣ, M, MA, Mgh, Ḳ, TA:) or the *being constantly obedient:* (IAmb, O, TA:) the former is the primary meaning: and hence, in the Ḳur [xxxiii. 35], ▾وَالْقَانِتِينَ ▾وَالْقَانِتَاتِ [*And the obedient men and the obedient women*]. (Ṣ, M, TA.) One says, قَنَتَ لِلّٰهِ, (MA,) and قَنَتَ ٱللّٰهَ, (TA,) [but this latter is unusual, the former only being authorized by the Ḳur-án (in iii. 38 and xxxiii. 31),] meaning *He was obedient to God.* (MA, TA.) And it is said in the Ḳur [ii. 110 and xxx. 25], ▾كُلٌّ لَهُ قَانِتُونَ i. e. *All are obedient unto Him:* but the meaning here is, that the beings in heaven [and earth] are created by the will of God, and that none of them can alter the form in which it is created; the obedience here spoken of being obedience to the will [of God], not the obedience of religious service; some of them being obedient [in this sense], and others being disobedient. (L, TA.) [It is said that] the proper signification of ▾القَانِتُ [or the signification that implies all the meanings of the word] is *The performer of the command of God.* (L, TA.) — It signifies also The act of *standing;* (Mgh, TA;) mentioned by Th, and asserted by him to be the primary meaning. (TA.) And (TA) The *standing long.* (IAmb, O, TA.) And (TA) The *standing in the performance of the divinely-appointed act of prayer.* (Ṣ, Mṣb, Ḳ, TA.) [See also 4.] Hence, (Mgh, Mṣb, TA,) it is said in a trad. (Ṣ, TA) of the Prophet, as a reply given by him to the question أَيُّ الصَّلَاةِ أَفْضَلُ, (TA,) أَفْضَلُ الصَّلَاةِ طُولُ القُنُوتِ (Ṣ, Mgh, Mṣb, TA) i. e. [*The most excellent characteristic of the performance of the divinely-appointed act of prayer is*] *the long continuance of the standing.* (Mgh,* Mṣb,* TA.) And hence, قُنُوتُ الوِتْرِ; (Ṣ; [see art. وتر;]) or [as it is also termed] دُعَآءُ القُنُوتِ, which means *The supplication of the standing;* (Mṣb;) for one utters the supplication standing: (TA:) and what is thus termed (دُعَآءُ القُنُوتِ) is as follows: اَللّٰهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الخَيْرَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اَللّٰهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالكُفَّارِ مُلْحِقٌ i. e. *O God, verily we beg of Thee aid* to be obedient and to forsake disobedience, *and we beg of Thee forgiveness* of sins, [*and we believe in Thee, and we rely*

upon Thee,] *and we laud Thee well, and we will not be unthankful to Thee for Thy favour, and we cast off and forsake him who disobeys Thee:* [*O God, Thee we worship, and to Thee we perform the divinely-appointed act of prayer, and prostrate ourselves;*] *and we are quick in working for Thee and in serving Thee: we hope for Thy mercy, and we dread Thy punishment: verily Thy punishment overtakes the unbelievers;* thus this clause is expl. on the authority of Ks: or, as some say, it means, *causes* others *to overtake,* or *become associated with, the unbelievers.* (Mgh. [See also art. لحق.]) It is said of the Prophet, قَنَتَ شَهْرًا فِى صَلَاةِ الصُّبْحِ بَعْدَ الرُّكُوعِ يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ [*He stood during a month, in the prayer of daybreak, after* (the prayers of) *the* رُكُوع (pl. of رَكْعَة, q. v.), *cursing* (the tribes of) *Riạl and Dhekwán*]. (TA.) — Also The act of *supplicating* [*God*]: (Zj, Mgh, O, Mṣb, Ḳ, TA:) this is the signification [most] commonly known. (Zj, Mgh, O, TA.) And [particularly, accord. to general usage,] The *supplicating God* [*by addressing Him with the form of words mentioned above as used in what is termed* دُعَآءُ القُنُوتِ], *doing so standing.* (TA.) — And The *divinely-appointed act of prayer;* syn. صَلَاةٌ. (IAmb, O, TA.) — And The *being silent;* (O, Mṣb, Ḳ, TA;) by which is meant (O,* TA) the *withholding oneself from talking;* (O,* Ḳ, TA;) *in,* or *during,* [*the prayer called*] الصَّلَاة. (O,* Mṣb, TA.) Hence, (O, Mṣb, TA,) accord. to a trad., (O, TA,) the saying in the Ḳur [ii. 239], وَقُومُوا لِلّٰهِ قَانِتِينَ ♦ [*And stand ye unto God,* in the divinely-appointed act of prayer, *refraining from talking*]. (O, Mṣb, TA.) — And The *serving of God.* (TA.) — And The *continuing of the performance of the pilgrimage.* (TA.) One says, [قَنَتَ and] ♦ اقتنت, meaning *He continued the performance of the pilgrimage.* (IAạr, O, Ḳ, TA.) — And The *prolonging of engaging in warring,* or *warring and plundering.* (TA.) One says, [قَنَتَ and] ♦ اقتنت, meaning *He prolonged the engaging in warring,* or *warring and plundering.* (IAạr, O, Ḳ, TA.) — And The *confessing,* or *acknowledging, one's being in the condition of a servant* [*to God*]. (TA.) — And The *being lowly, humble,* or *submissive:* (A, TA:) or the *keeping to obedience* [*to God*], *with lowliness, humility,* or *submissiveness.* (Er-Rághib, TA.) One says, قَنَتَ لَهُ *He was,* or *became, lowly, humble,* or *submissive, to him.* (TA.) And قَنَتَتِ المرأةُ لِزَوْجِهَا, (A,) or لِبَعْلِهَا, (TA,) *The woman was,* or *became, lowly, humble,* or *submissive, and obedient, to her husband:* (A:) or *was,* or *became, quiet and submissive;* syn. أَقَرَّتْ. (TA.) [See also 4, and 8.] — قَنَاتَةٌ [is an inf. n., of which the verb is قَنُتَ, like قَنُنَ, and] signifies The *eating little* [like قَنَانَةٌ]. (Ḳ.)

4. اقنت *He stood long in the performance of the divinely-appointed act of prayer.* (O, Ḳ.) [And قَنَتَ has the same, or nearly the same, meaning; as is shown above.] — Also, [like قَنَتَ عَلَى عَدُوِّهِ,] *He cursed his enemy.* (IAạr, O, Ḳ.) — See also 1, last quarter, in two places. — Also *He lowered, humbled,* or *submitted, himself to God.* (IAạr, O, Ḳ.)

8. اقتنت *He was,* or *became, tractable,* or *submissive.* (TA.) [And اكتنت has a similar meaning.]

قَنُوتٌ A woman *lowly, humble,* or *submissive, and obedient* [to her husband]. (A.)

قَنِيتٌ A woman *who eats little:* (O, Ḳ:) as also قَتِينٌ. (O.) — سِقَآءٌ قَنِيتٌ i. q. مُسِيكٌ, so in a copy of the Ḳ, meaning [*A skin*] *that retains the water;* and this is the right explanation: (TA:) but accord. to AZ and Z, the word مسيك thus used is like أَمِيرٌ; and سِقَآءٌ مَسِيكٌ is expl. by Z as meaning [*a skin*] *that does not exude,* and by AZ as meaning [*a skin*] *that retains the water so that it does not exude:* (TA in art. مسك:) in the present art., in some of the copies of the Ḳ, مُسِيلٌ, the act. part. n. from أَسَالَ المَآءَ; and thus in a copy of the Tekmileh. (TA in the present art.: in the O, in this art., it is مُسِيلٌ.)

قَانِتٌ [part. n. of قَنَتَ in all its senses]: see three exs. in the first quarter of the first paragraph, and another ex. in the last quarter: its [broken] pl., in all its senses is قُنَّتٌ. (ISd, TA.)

قنح

1. قَنَحَهُ, (Ṣ, Ḳ, TA,) aor. َ, (Ḳ, TA,) inf. n. قَنْحٌ, (Ṣ, TA,) *He bent it,* or *curved it,* (Ṣ, Ḳ, TA,) i. e. a thing, (Ṣ,) or a stick, or branch, (TA,) [*at the end,*] *like a* مِحْجَن, (Ṣ, Ḳ, TA,) or صَوْلَجَان. (TA.) — And قَنَحَ البَابَ *He hewed,* or *cut out, a wooden implement,* (*called a* قُنَّاحَة [q. v.], L,) *and with it raised* [*and opened*] *the door;* as also ♦ اقتنحهُ: (T, L, Ḳ, TA:) or [simply] *he raised* [*and opened*] *the door with the wooden implement called a* قُنَّاحَة; and so ♦ قَنَّحَهُ: (A:) [or] ♦ قَنَّحَ البَابَ, (Ṣ, Ḳ,) inf. n. تَقْنِيحٌ, (Ḳ,) *He adjusted* (أَصْلَحَ) *a* قُنَّاحَة *to the door.* (Ṣ, Ḳ.) — And قَنَحَ, (Ḳ, TA,) aor. and inf. n. as above, (TA,) said of one drinking, *He satisfied his thirst, and, by reason thereof, raised his head; and showed, or expressed, dislike of drinking* (تَكَارَهَ عَلَى الشُّرْبِ); like ♦ تَقَنَّحَ; (Ḳ, TA;) which is the more approved [and to which, as well as to the former verb, both of the clauses of the explanation above relate, as will be shown by what follows]: in some of the copies [of the Ḳ] like قَنَّحَ: accord. to AḤn, one says, قَنَحَ مِنَ الشَّرَابِ, aor. and inf. n. as above, meaning *he sipped* [*of the wine or beverage*]; and accord. to Az, ♦ تَقَنَّحْتُ مِنَ الشَّرَابِ, which, he says, is the prevailing expression: hence the saying of Umm-Zarạ, أَشْرَبُ ♦ فَأَتَقَنَّحُ, i. e. *I* [*drink, and*] *stop,* or *interrupt, drinking, and proceed leisurely therein:* or, *I drink after the satisfying of thirst:* which latter explanation, mentioned on the authority of AZ, is that which is approved by Sh and Az, in opposition to Aboo-'Abd-Allah Eṭ-Ṭuwál, who thought it to mean *I drink by little and little.* (TA. [See also this saying of Umm-Zarạ, with another reading of it, in the last sentence but one of art. قمح.])

2: see above, second sentence, in two places: — and see also the third sentence.

4: see 1, second sentence.

5: see 1, third sentence, in three places.

قَنْحٌ [thus accord. to the L] is expl. in the 'Eyn as meaning Thy *making a* قُنَّاحَة *with which thou wilt fasten* (تَشُدُّ) *the side-post of thy door and the like;* termed by the Persians قانه [app. a mistranscription for فَانَهْ, a wooden peg, which, dropping into the bolt of a lock, or the like, prevents its being opened until the said peg is pulled up]; but ISd says, I know not how this is, for the explanation is not good; and I think قَنْح here is a dial. var. of قُنَّاح [q. v.]. (L.)

قَنَّاحٌ and ♦ قَنَّاحَةٌ [thus in the L, but app. the ق should be with ḍamm in both words,] *A stick,* or *branch, bent,* or *curved,* [*at the end,*] *like a* صَوْلَجَان [q. v.]. (L.)

قُنَّاحٌ *A bar* (مِتْرَس [or مِتْرَس]) of a door. (IAạr, L.)

قَنَّاحَةٌ: see قَنَّاحٌ.

قُنَّاحَةٌ *A crooked,* or *curved, long* مِفْتَاح [or *instrument for opening a door*]: (Ṣ, L, Ḳ:) [from what here follows, it seems to be *a kind of wooden lever, with a crooked,* or *curved, end, with which a door is raised and opened:* (see also 1:)] *a wooden implement with which a door is raised* [*and opened, app. by lifting the lower pivot* (*which serves as a hinge*) *out of its socket*]: (A, L:) and *any piece of wood that is inserted beneath another* [*as a lever*] *in order to move it.* (L.)

قند

4. اقند السَّوِيقَ *He put* قَنْد *into the* سويق [or *meal of parched barley or wheat*]. (IḲṭṭ.)

قَنْدٌ (Ṣ, A, L, Mṣb, Ḳ) and ♦ قَنْدَةٌ and ♦ قِنْدِيدٌ (L, Ḳ) The *honey* (or *expressed juice,* TA) *of the sugar-cane,* (Ṣ, A, L, Ḳ,) *when it has become concrete,* (L, Ḳ,) or *when it has been rendered concrete;* (as in some copies of the Ḳ;) [or *sugar-candy;*] see also طَبَرْزَذٌ; *with which* فَانِيد *is made:* (L:) or *that of which sugar is made;* so that sugar is to قند like clarified butter to fresh butter: the pl. of قند is قُنُودٌ: (Mṣb:) it is (as some say, Mṣb) an arabicized word, (Mṣb, Ḳ,) from [the Pers.] كَنْد [or قَنْد]. (TA.)

قَنْدَةٌ: see قَنْدٌ.

قِنْدِيدٌ: see قَنْدٌ.

قِنْدِيدٌ : see قِنْدٌ. — *Wine:* (AA, IAạr, Ṣ, L, Ḳ:) or it is not wine, (Aṣ, Ṣ, IJ,) but like إِسْفِنْط, i. e., (Aṣ, Ṣ,) *expressed juice* (Aṣ, T, Ṣ, L, Ḳ) *of grapes,* (T, L,) *boiled,* (Aṣ, T, Ṣ, L,) *with aromatics put in it,* (Aṣ, T, Ṣ, L, Ḳ,) *and then rendered more fragrant by an admixture of other perfumes:* [so I render يُعَتَّقُ:] (T, L, Ḳ:) or *beverage,* or *wine,* (شَرَابٌ,) *made of* قِنْد: (A:) pl. قَنَادِيدُ. (IAạr, L.) — *Ambergris.* (Kr, L, Ḳ.) — *Camphor.* (Ḳ.) — *Musk.* (Ḳ.) — *A perfume made with saffron,* (Ḳ,) or *with* [*the plant called*] وَرْس. (TA.) — [*The plant called*] وَرْس: (Ḳ:) or *excellent* وَرْس. (L.) — The *state,* or *condition,* of a man, *whether good* or *bad;* as also ↓قِنْدَوْ: (Ḳ:) pl. of the former قَنَادِيدُ. (IAạr.) جَآءَ بِالأَمْرِ عَلَى قَنَادِيدِهِ — [*He did the thing*] *in its* [*proper*] *manner.* (Ḳ.)

قِنْدَأْوٌ is mentioned among the words whose last radical letter is ء. (Ḳ.) Aboo-Málik says, that رَجُلٌ قِنْدَأْوَةٌ, of the measure فِعْلَأْوَةٌ, signifies *A light,* or *active, man:* and نَاقَةٌ قِنْدَأْوَةٌ *a swift she-camel:* (Ṣ:) and *a bold she-camel:* (Fr, Ṣ:) and the epithet is with and without ء: (Fr:) and جَمَلٌ قِنْدَأْوٌ *a swift he-camel:* and قَدُومٌ قِنْدَأْوَةٌ *a sharp adz:* but others say قِنْدَأْوَةٌ, with ف. (Ṣ.)

مُقَنْدًى : see the next paragraph.

سَوِيقٌ مُقَنْوَدٌ, and ↓مُقَنَّدٌ, (Ṣ, A, L, Mṣb, Ḳ,) and ↓مُقَنْدًى, (Ḳ,) [*Meal of parched barley* or *wheat*] *prepared* [or *sweetened*] *with* قِنْد. (L, Mṣb.) [See an ex. in art. جلق.] — كَلَامٌ مُقَنْوَدٌ, and ↓مُقَنَّدٌ, ‡ [*Sugared speech*]. (A.)

مُقَنَّدٌ : see the preceding paragraph in two places.

قنص

1. قَنَصَهُ, (Ṣ, M, A, Ḳ,) aor. ِ, (M, A, Ḳ,) inf. n. قَنْصٌ (Ṣ, M,) and قَنَصٌ; (M;) and ↓اقتنصهُ; and ↓تقنّصهُ; (Ṣ, M, A, Ḳ;) *He took, captured,* or *caught, it; made it his prey; snared, insnared,* or *entrapped, it; hunted,* or *chased, it;* or *sought to take, capture,* or *catch, it;* syns. صَادَهُ, (Ṣ, M, A, Ḳ,) and اِصْطَادَهُ, (Ṣ, Ḳ,) and تَصَيَّدَهُ; (Ṣ;) namely, a wild animal, or a number of wild animals. (M, A.) [Hence] you say, هُوَ يَقْنِصُ الفُرْسَانَ, and ↓يَتَقَنَّصُهُمْ, ‡ *He captures the horsemen.* (TA.)

5: see 1.

8: see 1, in two places. — As being likened to "the taking" of the object of the chase, الاِقْتِنَاصُ signifies ‡ The *taking* anything *quickly.* (Kull.) — [And hence, † The *apprehending quickly.*]

قَنَصٌ [originally an inf. n.] *What is taken, captured, caught, insnared, entrapped, hunted,* or *chased, of wild animals or the like;* as also ↓قَنِيصٌ. (Ṣ, M, A, Ḳ.)

قَنِيصٌ : see قَنَصٌ : — and قَانِصٌ, *in two places.*

قَنَّاصٌ : see قَانِصٌ.

قَانِصٌ *One who takes, captures, catches, insnares, entraps, hunts,* or *chases, wild animals or the like;* as also ↓قَنِيصٌ (Ṣ, M, A, Ḳ) and ↓قَنَّاصٌ: (Ṣ, M, Ḳ:) or ↓قَنِيصٌ signifies *persons who do so, collectively;* and is [a quasi-pl. n.] similar to كَلِيبٌ and مَعِيزٌ and حَمِيرٌ: (IJ, TA:) the pl. of قَانِصٌ is قُنَّاصٌ: (A, TA:) and ↓قَانِصَةٌ signifies the same as the pl.: and also *low, vile;* or *mean, persons.* (TA. [See also طُمْرُورٌ, in an explanation of which the sing. قَانِصٌ is app. used in like manner.]) You say, جَآءَ القَنِيصُ بِالْقَنِيصِ *The sportsman came with the game taken.* (A.) And it is said in a trad., تَخْرُجُ النَّارُ عَلَيْهِمْ قَوَانِصَ †[*And the fire* of hell *shall send forth against them snatchers*]; meaning, it shall snatch them in pieces like as the beast or bird of prey snatches its prey: the sing. is ↓قَانِصَةٌ: (Ḳ, TA:) or, as some say, the meaning is, sparks like the قَوَانِص of birds, i. e., their حَوَاصِل. (TA.) See what follows.

قَانِصَةٌ : see قَانِصٌ, in two places. — Also, sing. of قَوَانِصُ, which signifies [The *intestines,* or *bowels, of a bird, into which the food passes from the stomach;*] *in a bird, what the* مَصَارِين *are in other creatures:* (Ṣ, Ḳ:) or the pl. [or sing. (Ḳ, art. جرأ,)] signifies *i. q.* جِرِّيْئَةٌ: (L, TA:) or the قَانِصَة is, *in a bird, like the* حَوْصَلَة [or *lower part of the belly*] *in a man:* (M, TA:) or [the *stomach,* or *triple stomach,* or the *crop,* or *craw, of a bird;*] *in a bird, like the* كَرِش [*in other creatures*]: (TA:) [see الجِرِّيْئَةُ:] or *a thing like a little burrow in the belly of a bird:* (T, A, L:) [in the present day it is applied to the *gizzard,* or *true stomach,* which is perhaps meant by the last of the preceding explanations; and is also pronounced قَوْنَصَة:] or the pl., in relation to a bird, signifies *i. q.* حَوَاصِل [pl. of حَوْصَلَة]: (TA:) the word is also written with س; but is better with ص. (TA.)

قنط

1. قَنَطَ, aor. ِ; and قَنَطَ, aor. ُ; and قَنِطَ, aor. َ; and قَنُطَ, aor. ُ; (Ṣ, Mṣb, Ḳ;) and قَنِطَ, aor. ِ; and قَنَطَ, aor. َ; each of the last two being a mixture of two dialects; (Akh, Ṣ, Ḳ;) inf. n. قُنُوطٌ, (Ṣ, Mṣb, Ḳ,) which is of the first and second, (Ṣ, Ḳ, TA,) and of the fourth and sixth also; (Ḳ; [but this is doubtful;]) and قَنَطٌ, which is of the third; (Ṣ, Ḳ;) and قَنَاطَةٌ, which is also of the third, (Ṣ, Ḳ,) or [more probably, agreeably with analogy,] of the fourth; (TḲ;) *He despaired* (Ṣ, Mṣb, Ḳ) of (مِنْ) the mercy of God, (Mṣb,) or, as in the T, of good: or, as some say, *he despaired most vehemently* of a thing. (TA.) It is said in the Ḳur, [xv. 56,] accord. to different readings, وَمَنْ يَقْنِطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ and يَقْنَطُ (Bḍ, TA) and يَقْنُطُ (Bḍ) [*And who despaireth of the mercy of his Lord except those who are in error?*] — قَنَطَ is also syn. with مَنَعَ. (Ḳ.) You say, قَنَطَ مَآءَهُ عَنَّا *He withheld, kept,* or *debarred, his water from us.* (Ṣgh on the authority of Ibn-'Abbád.)

2. قنّطهُ, (Mṣb, Ḳ,) inf. n. تَقْنِيطٌ, (Ḳ,) *He made him to despair;* (Mṣb, Ḳ;) as also ↓اقنطهُ. (Mṣb.) You say, شَرُّ النَّاسِ الَّذِينَ يُقَنِّطُونَ النَّاسَ مِنْ رَحْمَةِ اللّٰهِ *The worst of men are those who make men to despair of the mercy of God.* (TA.)

4: see 2.

قَنِطٌ : } see what follows.
قَنُوطٌ : }

قَانِطٌ (Ṣ, Mṣb) and ↓قَنِطٌ (Ṣ, TA) and ↓قَنُوطٌ, (Mṣb, TA,) but the last has an intensive signification, (Bḍ, xli. 49,) *Despairing:* (Ṣ, Mṣb, TA:) pl. of the first with ون; (Ḳur xv. 55, accord. to the prevailing reading;) and so of the second. (Ṣ, TA.)

قنطر

Q. 1. قَنْطَرَ الشَّىْءَ *i. q.* عَقَدَهُ وَأَحْكَمَهُ [*He tied,* or *knit, the thing;* or, agreeably with modern usage, *he arched,* or *vaulted, it; and made it firm,* or *strong*]. (Zj.) Hence what is called a قَنْطَرَة is thus called because of its being firmly, or strongly, knit together, or arched, or vaulted, لِإِحْكَامِ عَقْدِهَا. (MF.) [It seems to signify *He compacted the thing.* — Also, *He collected the thing together into one aggregate; he aggregated it.* See the pass. part. n., below.] — قَنْطَرَ *He* (a man, TA) *possessed property by the* قِنْطَار: (Ḳ:) or *became possessed of a* قنطار *of property:* (TA:) or *possessed large property,* as though it were weighed by the قنطار. (ISd, TA.)

2. تَقَنْطَرَ بِهِ, for تَقَطَّرَ بِهِ فَرَسُهُ: see قَطَّرَهُ.

قَنْطَرَةٌ [accord. to the Mṣb, of the measure فَنْعَلَةٌ, belonging to art. قطر, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is mentioned in the Ṣ and some other lexicons; but accord. to the Ḳ, the ن is a radical letter; *A bridge;*] *what is built over water, for crossing* or *passing over* (Mgh, Mṣb) *upon it;* (Mṣb;) *an* أَزَج [or *oblong arched* or *vaulted structure*], *built with baked bricks* or *with stones, over water, upon which to cross* or *pass over:* (Az, TA:) or *i. q.* جِسْرٌ: (Ṣ, Ḳ:) or this latter is a more common term; (Mgh,* Mṣb;) for it signifies that which is built and that which is not built: (Mṣb:) *a lofty structure:* (Ḳ:) [pl. قَنَاطِرُ.] See 1.

قِنْطَارٌ [accord. to the Mṣb, of the measure فِنْعَالٌ, belonging to art. قطر, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is

mentioned in the Ṣ and some other lexicons; but accord. to the Ḳ, the ن is a radical letter;] *A certain* مِعْيَار [or *standard of weight* or *measure*]: (Ṣ, TA:) or, accord. to some, *a quantity of no determinate weight:* (Mṣb:) or *a large unknown quantity* or *aggregate*, of property: (TA:) or *much property heaped up:* (Mṣb:) or *four thousand deenárs:* (Th, Mṣb:) this is what most of the Arabs hold to be the truth: (Th:) or *four thousand dirhems:* (Th:) or *one thousand two hundred ookeeyehs:* (A'Obeyd, Ṣ, Ḳ:) so accord. to Mo'ádh Ibn-Jebel: (Ṣ:) or [which is the same] *a hundred riṭls:* (Mṣb:) [this is its weight in the present day; i. e., *a hundredweight*, or *a hundred pounds:*] or *a hundred riṭls* of gold or of silver: (Es-Suddee, Ḳ:) or *a hundred and twenty riṭls:* (Ṣ, L:) or *a thousand ookeeyehs* of gold: or of silver: (Th:) or *twelve thousand ookeeyehs*, accord. to Aboo-Hureyreh, on the authority of the Prophet: (TA:) or *a hundred ookeeyehs* of gold: or of silver: (Th:) or *a hundred mithḳáls;* (I'Ab, Mṣb, TA;) the mithḳál being twenty ḳeeráṭs: (I'Ab, TA:) or *forty ookeeyehs* of gold: (Ḳ:) or *one thousand two hundred deenárs:* (Ḳ:) or *one thousand one hundred deenárs:* (L:) or *seventy thousand deenárs:* (Ḳ:) or, in the language of Barbar, *a thousand mithḳáls* of gold or of silver: (TA:) or *eighty thousand dirhems:* (I'Ab, Ḳ:) or *a hundred dirhems:* (Mṣb:) or *a hundred menns:* (Mṣb:) or *a quantity* of gold, (Ṣ, Ḳ,) or of silver, (Ḳ,) *sufficient to fill a bull's hide:* (Ṣ, Ḳ:) so in the Syriac language, accord. to Es-Suddee: (TA:) and there are other definitions of the word: (Ṣ:) pl. قَنَاطِيرُ. (Ṣ.)

مُقَنْطَرٌ *Collected together into one aggregate; aggregated; made up;* or *completed;* syn. مُكَمَّلٌ. (Ḳ.) You say قَنَاطِيرُ مُقَنْطَرَةٌ, (Ṣ,) meaning, *Much riches collected together:* (Jel. in iii. 12:) the latter word is a corroborative. (Bḍ. ibid.)

[قنع

قنف

See Supplement.]

قنفد

قُنْفُدٌ i. q. قُنْفُذٌ. (Ḳtr, Kr, Ḳ.)

قنفذ, or, accord. to some, قنفد

قُنْفُذٌ and قُنْفَذٌ [The *male hedge-hog;*] (Ṣ, L, Mṣb, Ḳ;) i. q. شَيْهَمٌ: (M, L, Ḳ:) or the *male and female:* (Mṣb:) or the fem. is with ة, (Ṣ, L, Mṣb, Ḳ,) sometimes; and the male is called شَيْهَمٌ and دُلْدُلٌ: (Mṣb:) pl. قَنَافِذُ. (Ṣ.) Some hold that the ن is an augmentative letter: others, that it is a radical. (TA.)

[قنو

See Supplement.]

قهب

1. قَهِبَ, aor. ـَ, (Ḳ, TA,) inf. n. قَهَبٌ, (TA,) *He, or it, was, or became, of the colour termed* قُهْبَةٌ [q. v.]. (Ḳ, TA.)

4. اقهب عَنِ الطَّعَامِ *He abstained from food,* or *the food, and did not desire it.* (O, Ḳ.)

قَهْبٌ [and ↓ أَقْهَبُ] *White overspread with duskiness:* (A'Obeyd, Ṣ, O, Ḳ:) fem. [of the former] قَهْبَةٌ and [of the latter] ↓ قَهْبَآءُ, (Ṣ,) [and] ↓ قُهَبَةٌ is a fem. epithet having the same meaning: (Ḳ, TA:) or *white;* (TA;) and so ↓ قُهَابٌ and ↓ قُهَابِىٌّ; (Lth, O, Ḳ, TA;) or all signify thus in respect of skin, or hide: (Az, TA:) or قَهْبٌ signifies thus as an epithet applied to the young of goats and oxen, (Lth, O, TA,) and the like thereof, and in respect of skin, or hide: (Lth, O:) and ↓ أَقْهَبُ signifies *dust-coloured with an inclining to blackness:* (Aṣ, Ṣ, O:) or *red with an intermixture of dust-colour:* (IAạr, Ṣ, O:) or *a dusky white:* (Ṣ, O:) or *having a colour inclining to duskiness, with whiteness* or *blackness* (مع البياض للسواد [which I suppose to be a mistake for مع البياض او السواد]). (TA.) — Also [or app. جَبَلٌ قَهْبٌ] *A great mountain;* (Ṣ, Ḳ;) accord. to AA: (Ṣ:) or, accord. to him, *a long mountain:* (O:) pl. قِهَابٌ: or this [or جِبَالٌ قِهَابٌ?] signifies *mountains of a black colour* intermixed with redness. (TA.) — And *Advanced in age;* (O, TA;) applied to an elder; like قَحْرٌ and قَحْبٌ: (TA:) and *old in respect of origin;* used in this sense by Ru-beh: (O, TA:) or [جَمَلٌ قَهْبٌ signifies] *a camel advanced in age* (Ḳ, TA) *beyond such as is termed* بَازِلٌ: (TA:) or *a great camel.* (AA, TA.)

قُهْبَةٌ The *colour of that which is termed* قَهْبٌ; i. e. *whiteness overspread with duskiness:* (Ḳ:) or the *colour of that which is termed* أَقْهَبُ; i. e. *a dusky whiteness:* or, accord. to Aṣ, *dust-colour inclining to blackness:* or, accord. to IAạr, *redness with an intermixture of dust-colour:* (Ṣ, O:) or, accord. to IAạr, *blackness inclining to* خُضْرَة [by which word is here app. meant *a dark,* or *an ashy, dust-colour*]. (TA voce قُهَيْبَةٌ.)

قُهَبَةٌ: see قَهْبٌ, first sentence.

قَهْبِىٌّ The يَعْقُوب; (Lth, O, Ḳ;) i. e. the *male partridge.* (Lth, O.)

قُهَابٌ: see قَهْبٌ, first sentence.

قُهَيْبٌ: see قُهَيْبَةٌ.

قَهُوبَةٌ, (Ḳ accord. to the TA,) or قُهُوبَةٌ, (O, and so in the CḲ and in my MS. copy of the Ḳ,) like رَكُوبَةٌ, (O,) and قَهَوْبَاةٌ, (O, Ḳ, TA, [in the O, in which it is restricted to the last of the following meanings, carelessly written قهوباء, but there said to be with fet-ḥ to the ه, and with ة, by which is meant ة,]) accord. to MF with ḍamm to the ق, but this is a mistake, (TA,) *An arrow-head* (O, Ḳ*) *having three* شُعَب [i. e. *barbs*]: (O, Ḳ:) and *in some instances having two pieces,* or *two small pieces of iron,* (حَدِيدَتَانِ, O, or حُدَيْدَتَانِ, TA,) *which sometimes contract, and sometimes diverge,* or *open:* (O, TA:) or *a small arrow, that hits the butt:* (Ḳ:) or قَهَوْبَاتٌ, which is the pl., signifies *short arrows, that hit the butt:* this is said by Az to be the right explanation: and IDrd has mentioned قَهَوْبَاةٌ as signifying *broad heads of arrows or the like:* (O:) accord. to Sb, (TA,) there is no other instance [than قَهَوْبَاةٌ] of a word of which the [primitive] measure is فَعَوْلَى. (Ḳ, TA. [شَجَوْجَى and similar words are of the measure فَعَوْعَلٌ.])

قُهَيْبَةٌ, (thus accord. to SM's copy of the Ḳ,) in the form of a dim.; accord. to another copy of the Ḳ, قُهَيْبَةٌ; [accord. to another copy, قَهِيبَةٌ; accord. to the CḲ, قُهَيْبَةٌ;] and accord. to the L, ↓ قُهَيْبٌ [app. a coll. gen. n. of which قُهَيْبَةٌ is the n. un.]; (TA;) *A certain bird,* (Ḳ, TA,) *found in Tihámeh, in which are whiteness and* خُضْرَة [here app. meaning, as in an instance mentioned above, *a dark, or an ashy, dust-colour*]; *a species of partridge.* (TA.)

قُهَابِىٌّ: see قَهْبٌ, first sentence.

أَقْهَبُ, and its fem. قَهْبَآءُ: see قَهْبٌ, first sentence, in three places. — الأَقْهَبَانِ means *The elephant and the buffalo:* (Ṣ, A, O, Ḳ:) each of them is termed أَقْهَبُ because of his colour, (O, TA,) or because of his greatness. (A, TA.)

قهد

قَهْدٌ *Clear in colour.* (L, Ḳ.) — *White;* as also قَهْبٌ: (A'Obeyd, L:) by some specially applied to the young of antelopes and cows: (L:) or *of a dingy,* or *dusky, white;* as also قَهْبٌ. (Ṣ, L.)

قهر

1. قَهَرَهُ, (aor. ـَ, A, Ḳ,) inf. n. قَهْرٌ, *He overcame, conquered, subdued, subjected, subjugated, overbore, overpowered, mastered,* or *prevailed* or *predominated over, him,* or *it; he was,* or *became, superior in power* or *force, to him,* or *it.* (Ṣ, A, Mṣb, Ḳ, TA.) — [*He abased him.* (See 4.)] — *He oppressed him.* So in the Ḳur, xciii. 9, فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ [*Therefore, happen what may, the orphan thou shalt not oppress;* i. e., as explained in the Expos. of the Jel., by taking his property, or otherwise.] — *He forced, compelled,* or *constrained, him.* So in the following ex.] قَهَرَهُ عَلَى الأَمْرِ [*He forced, compelled,* or *constrained, him to do the thing*]. (Ṣ, Ḳ, art. قسر.) — [*He coerced him.*] — *He took him* [*by force;*] *against his will,* or *approval;* and so أَخَذَهُ قَهْرًا. (A, TA.) — قَهَرَ اللَّحْمُ ‡ *The flesh-meat became,* (Ṣ,) or

began to be, (A, TA,) *affected,* or *acted upon,* (lit. taken,) *by the fire, so that its juice flowed.* (Ṣ, A, TA.)

4. اقهر *He became in a state in which to be overcome, conquered, subdued, subjected, subjugated, overborne, overpowered, mastered,* or *prevailed over:* (Mṣb:) *his case became that of one overcome,* &c. (Ṣ, TA.) — *His companions became overcome, conquered, subdued,* &c., (Ḳ, TA,) *and abased.* (TA.) = اقهره *He found him to be overcome, conquered, subdued, overpowered, mastered,* or *prevailed over.* (Ṣ, Mṣb, Ḳ.)

7. انقهر [quasi-pass. of قَهَرَهُ; *He was,* or *became, overcome,* &c.]. (TA in art. ضغط.)

قُهْرًا وَبُهْرًا, with ḍamm to each, [a form of imprecation, meaning, *May he,* or *they, be overcome and subdued*]. (TA.)

فُلَانٌ قُهْرَةٌ لِلنَّاسِ *Such a one is a person to be overcome, conquered, subdued,* &c., *by everyone.* (A.) — أَخَذْتُ فُلَانًا قُهْرَةً *I took such a one by constraint,* or *compulsion.* (Ṣ.)

قَهِرَةٌ A woman *abounding in evil, injustice,* or *corruptness; very evil* or *bad, unjust,* or *corrupt:* (Ḳ, TA:) pl. قَهِرَاتٌ. (TA.)

قَهَّارٌ: see قَاهِرٌ.

قَاهِرٌ One *who overcomes, conquers, subdues,* &c.: and ↓قَهَّارٌ signifies the same in an intensive sense. (Mṣb.) — القَاهِرُ (TA) and ↓القَهَّارُ (Ḳ, TA) epithets applied to God, (Ḳ, TA,) meaning, *The Subduer of his creatures by his sovereign authority and power, and the Disposer of them as He pleaseth, with and against their will:* (TA:) or the former, *the Overcomer,* or *Subduer, of all created beings.* (IAth, TA.) — [القَاهِرُ *The planet Mars.*] — جِبَالٌ قَوَاهِرُ ‡ *Lofty mountains.* (A.)

أَقْهَرُ [*More, and most, subduing,* &c.: and, *abasing*]. (Ḳ voce أَخْنَعُ, q. v.)

قهقر

Q. 1. قَهْقَرَ, (Ḳ, TA,) inf. n. قَهْقَرَةٌ, (TA,) *He* (a man) *returned by the way by which he had come:* (TA:) or *i. q.* رَجَعَ القَهْقَرَى, (Ḳ,) i. e., [*he returned backwards;* or] *he retired, going backwards, without turning his face towards the direction in which he went;* (TA;) as also ↓تَقَهْقَرَ. (Ḳ, TA.) Some hold, [contr. to the general opinion,] that this verb belongs to art. قهر. (TA.)

Q. 2: see 1.

قَهْقَرَى *A returning backwards;* (Ṣ, Ḳ;) *a retiring, going backwards, without turning the face towards the direction in which one goes:* (TA:) the dual is قَهْقَرَانِ; (IAmb, Ḳ;) like as the dual of خَوْزَلَى is خَوْزَلَانِ; (TA;) without ى, (Ḳ,) because this letter is deemed difficult to pronounce with the ا and the ى of the dual. (TA.) When you say رَجَعْتُ القَهْقَرَى [*I returned backwards;* &c.], it is as though you said I returned with the returning which is known by this name; for القهقرى is a mode of returning. (Ṣ.) — مَشَى القَهْقَرَى *He reverted from the state in which he was,* or *from the course which he was following; revolted; apostatized.* (Az, from a trad.)

[قهل

قهو

See Supplement.]

قوب

1. قَابَ الأَرْضَ, aor. يَقُوبُهَا, (Ṣ, O,) inf. n. قَوْبٌ; (Ḳ;) and ↓قَوَّبَهَا, (Ṣ, O,) inf. n. تَقْوِيبٌ; (Ṣ, O, Ḳ;) *He dug,* or *made a hollow in, the ground:* (Ḳ:) or *he dug a round hollow in the ground;* (Ṣ, O, TA;) thus both phrases are expl. by ISd. (TA.) — And قَابَ بَيْضَهُ, (Ṣ, O,) inf. n. as above, (Ḳ,) *It* (a bird) *broke asunder its eggs.* (Ṣ, O, Ḳ.) = قاب is also intrans., signifying تَقَوَّبَ ↓ جِلْدُهُ [app. *His skin became pitted,* or *marked with small hollows:* see an explanation of 2, of which تقوّب is quasi-pass.]. (O.) — قابت البَيْضَةُ: see 7. = Also (قاب) *He was,* or *became, near; drew near;* or *approached:* and *He fled:* (O, Ḳ, TA:) inf. n. قَوْبٌ: (TA:) thus it has two contr. significations. (Ḳ, TA.)

2: see above, first sentence. — One says also, قَوَّبْتُ الأَرْضَ meaning *I made impressions, marks,* or *traces, upon the ground,* (O, Ḳ, TA,) *by treading;* and *made indications* [*thereby,* or *thereof,*] *at its drinking-places.* (TA.) And قَوَّبُوا الأَرْضَ, (A, TA,) or فِى الأَرْضِ, (O,) *They* (i. e. persons alighting, A, TA) *made impressions, marks,* or *traces, upon the ground,* (A, O, TA,) *by their treading and their alighting.* (O.) — And قَوَّبَ الجَرَبُ جِلْدَ البَعِيرِ *The mange,* or *scab, made pits,* or *small hollows, bare of fur, in the skin of the camel.* (Lth, TA.) See also 5. — اغْبَرَّ means قُوِّبَ مِنَ الغُبَارِ [i. e., app., *He,* or *it, became sullied with dust*]. (Th, TA.) — And قَوَّبَهُ, inf. n. تَقْوِيبٌ, *He pulled it out* or *up, by the root; eradicated,* or *uprooted, it.* (Ḳ,* TA.)

5. تَقَوَّبَتِ الأَرْضُ: see 7. — تَقَوَّبَ جِلْدُهُ: see 1. — تقوّب also signifies *It became peeled,* or *excoriated,* or became so *in several,* or *many, places.* (TA.) One says, تَقَوَّبَ مِنْ رَأْسِهِ مَوَاضِعُ *Some places in his head became excoriated.* (Ṣ.) In the saying of Dhu-r-Rummeh,

* تَقَوَّبَ عَنْ غِرْبَانِ أَوْرَاكِهَا الخَطْرُ *

تَقَوَّبَ may be for ↓ قُوِّبَ [q. v.]: or the phrase may be inverted, for تَقَوَّبَتْ غِرْبَانُهَا عَنِ الخَطْرِ (Ṣ in art. خطر. [See غُرَابٌ, in art. غرب.]) — It is also said of a place as meaning *It became, in parts, stripped of trees and herbage;* and so ↓انقاب. (TA.) — And it signifies also *It was pulled out* or *up, by the root; was eradicated;* or *uprooted.* (Ṣ, O, Ḳ.*) — تَقَوَّبَتِ البَيْضَةُ: see the next paragraph.

7. انقابت الأَرْضُ *The ground was hollowed out in a round form;* (Ṣ, ISd, O, TA;) as also ↓تَقَوَّبَت. (ISd, TA.) — See also 5. — انقابت البَيْضَةُ, and ↓تَقَوَّبَت, (Ṣ, A, O, Ḳ, TA,) and ↓قَابَت, (TA,) *The egg broke asunder,* (Ṣ, A, O, Ḳ, TA,) *and disclosed the young bird within it.* (TA.) [Hence] one says انْقَابَتْ بَيْضَةُ بَنِى فُلَانٍ عَنْ أَمْرِهِمْ [lit. *The egg of the sons of such a one broke asunder, and disclosed their affair, case,* or *state*]: meaning ‡ *the sons of such a one revealed,* or *manifested, their affair, case,* or *state;* a phrase like أَفْرَخَتْ بَيْضَتُهُمْ. (A, TA.)

8. اقتابهُ *He chose, made choice of, selected, elected,* or *preferred, him,* or *it.* (O, Ḳ.)

قَابٌ The *portion,* of a bow, *that is between the part that is grasped by the hand and the curved extremity:* to every bow there are قَابَانِ: (Ṣ, O, Mṣb, Ḳ:) or, accord. to El-Khafájee, it is [the *space*] *between the string and the part that is grasped by the hand,* of the bow; as also ↓قِيبٌ: (TA:) in the Ḳur [liii. 9], فَكَانَ قَابَ قَوْسَيْنِ, accord. to some, is an inverted phrase, meaning فَكَانَ قَابَىْ قَوْسٍ [i. e. *And he was at the distance of the measure of the two portions between the part that is grasped by the hand and each of the curved extremities of a bow*]: (Ṣ, O:) [but] قَابٌ signifies also *a measure,* or *space;* and so ↓قِيبٌ: (Ṣ, O, Ḳ:) one says, بَيْنَهُمَا قَابُ قَوْسٍ and ↓قِيبُ قَوْسٍ, [*Between them two is the measure of a bow*], and likewise قَادُ قَوْسٍ and قِيدُ قَوْسٍ: (Ṣ, O:*) and it is said that قَابَ قَوْسَيْنِ [in the case mentioned above] means *at* [*the distance of*] *the length of two bows:* or as Fr says, *at* [*the distance of*] *the measure of two Arabian bows.* (TA.) [قَابُ قَوْسٍ is also a term often used in astronomy to denote the distance between two stars; and seems to be syn. with ذِرَاعٌ (q. v.) as so used, thus meaning *A cubit;* which is the measure of each قاب of a bow, or nearly so.]

قُوبٌ *A young bird;* (Ṣ, A, O, Ḳ;) as also ↓قَائِبَةٌ and ↓قَابَةٌ: (Ḳ:) or ↓قَائِبَةٌ signifies, (Ṣ, A, O,) or signifies also, (Ḳ,) *an egg;* (Ṣ, A, O, Ḳ;) and so does ↓قَابَةٌ: (Ḳ;) ↓قَائِبَةٌ is used in the latter sense as meaning ذَاتُ قُوبٍ, i. e. ذَاتُ فَرْخٍ: (Az,* O, TA:*) or it is like رَاضِيَةٌ in the phrase عِيشَةٌ رَاضِيَةٌ [meaning مَرْضِيَّةٌ]: (A:) [or as being originally the part. n. of قَابَت in the phrase قَابَتِ البَيْضَةُ: and it may be used in the former sense as being originally the act. part. n. of قَابَت in the phrase قَابَتِ البَيْضَةَ said of a hen-bird:] and ↓قَاوِبَةٌ signifies *an egg from which the young bird has come forth:* (Az, TA:) or قُوبٌ signifies *an egg:* and ↓قَابَةٌ, *a young bird:* (AHeyth, TA:) the pl. of قُوبٌ is أَقْوَابٌ. (Ḳ.)

It is said in a prov., بَرِئَتْ قَائِبَةٌ ▾ مِنْ قُوبٍ, (Ṣ, A, O,) or تَخَلَّصَتْ قَائِبَةٌ ▾ مِنْ قُوبٍ, (Ḳ,) or قَابَةٌ ▾ مِنْ قُوبٍ, ‡ *An egg became* or *has become, freed from a young bird* [that was in it]: (Ṣ, A, O, Ḳ:) or *a young bird, from an egg:* (AHeyth, TA:) applied to him who has become separated from his companion. (A,* Ḳ.) An Arab of the desert, of the tribe of Asad, (Ṣ,) or Asd, (O,) said to a merchant who asked him to be his safeguard, إِذَا بَلَغْتُ بِكَ مَكَانَ كَذَا بَرِئَتْ قَائِبَةٌ ▾ مِنْ قُوبٍ, meaning † [*When I shall have reached with thee such a place,*] *I shall be clear of obligation to protect thee.* (Ṣ, O.) El-Kumeyt says

* لَهُنَّ وَلِلْمَشِيبِ وَمَنْ عَلَاهُ *

* مِنَ الأَمْثَالِ قَائِبَةٌ ▾ وَقُوبُ *

[*To them* (i.e. women), *and to hoariness and him upon whom it has come, relates, among the proverbs,* "*An egg and a young bird*"]: he likens the fleeing of women from old men to the fleeing of the قُوب, or young bird, from the قَائِبَة, or egg; and [virtually] says that the beautiful woman will not return to the old man, like as the young bird will not return to the egg. (TA.) And Aboo-'Alee El-Kálee mentions the saying, لَا وَالَّذِى أَخْرَجَ قَائِبَةً ▾ مِنْ قُوبٍ, as meaning [*No, by Him who has produced*] *a young bird from an egg:* but Aboo-'Obeyd El-Bekree says that this is inverted. (MF, TA.) — أُمُّ قُوبٍ [in the TA said to be بِالفَتْحِ, a mistranscription for بِالضَّمِّ,] *Calamity,* or *misfortune.* (O, Ḳ.)

قُوبٌ [in the two phrases here following is probably pl. of ▾ قُوبَةٌ]. You say, فِى الأَرْضِ قُوبٌ *In the ground are hollows* [app. meaning *round hollows:* see 1, first sentence]. (A.) And فِى رَأْسِهِ وَجِلْدِهِ قُوبٌ *In his head and his skin are pits.* (A, TA.) — And hence ▾ القُوبَآءُ. (A.) See قُوبَآء, in two places. — It signifies [also] *Egg-shells.* (O, Ḳ.)

قِيبٌ: see قَابٌ, in three places.

قَابَةٌ: see قُوبٌ: in four places.

قُوبَةٌ: see قُوبٌ: — and see also قُوبَآء, in three places.

قُوَبَةٌ: see قُوبَآء, in three places. — Also, (Ḳ,) applied to a man such as is termed مَلِىْءٌ [app. as meaning "rich," or "wealthy"], One *who remains constantly in his abode,* (Ṣ, Ḳ,) *not quitting it.* (Ṣ.)

قُوَبَآءُ, (Ṣ, O, Mṣb, Ḳ,) fem., and imperfectly decl., (Ṣ, O,) and قُوبَآءٌ, (Ṣ, O, Mṣb, Ḳ,) which is masc., and perfectly decl., as quasi-coordinate to قُرْطَاس, said by ISk to be the only word of the measure فُعْلَآءٌ except خُشَّآءٌ, (Ṣ, O,) both originally of the measure فُعَلَآء, (O,) but to these may be added مُزَّآءٌ, (Ṣ, O,) [and perhaps some other instances,] and ▾ قُوبَةٌ and ▾ قُوَبَةٌ, (O, Ḳ,) both of which are said by Fr to signify the same as قُوَبَآء, (O,) [*Ringworm,* or *tetter;* so called in the present day;] *a well-known disease,* (Ṣ, O, Mṣb,) *characterized by excoriation and spreading, and cured by spittle,* (Ṣ, O, TA,) or *by the spittle of one who is fasting* or *hungry;* (TA; [see an ex. in a verse cited voce فَلَقٌ;]) a cutaneous eruption, in which scabs peel off from the skin, and the hair comes off: (Ḳ, TA:) see قُوبٌ, above: ▾ قُوَبٌ is [also] pl. of قُوبَآء [like as نُفَسٌ is of نُفَسَآء], (Ṣ,) [and] so is قَوَابِىُّ: (KL:) ISd says, accord. to IAạr, قُوبَآء is sing. of ▾ قُوبَةٌ and ▾ قُوَبَةٌ; but I know not how this can be: and he [i.e. IAạr] also says that ▾ قُوَبٌ is pl. of ▾ قُوبَةٌ and ▾ قُوَبَةٌ; and this is clear. (TA.) The dim. of قُوبَآء is ▾ قُوَيْبَآءُ; and that of قُوبَآء is ▾ قُوَيْبِىٌّ. (Ṣ, O.)

قُوبِىٌّ *Fond of,* or *addicted to, the eating of young birds,* (O, Ḳ, TA,) which are termed أَقْوَاب [pl. of قُوب]. (TA.)

قُوَيْبَآءُ and قُوَيْبِىٌّ: see قُوبَآء, concluding sentence.

قَائِبَةٌ and قَاوِبَةٌ: see قُوبٌ; the former in eight places, and the latter in one place. قَائِبَةُ قُوبٍ means *An empty egg:* to such, in a trad., Mekkeh is likened when devoid of pilgrims. (O.)

أَرْضٌ مقوبة [i. e. مُقُوبَةٌ or مُقَوَّبَةٌ, being written without any syll. signs,] *Land upon which rain has fallen, and in consequence thereof, in some places, trees that were in it formerly have been carried away:* mentioned by AHn. (TA.)

مُتَقَوِّبٌ *Peeled,* or *excoriated;* or so *in several,* or *many, places.* (Ḳ.) — And One *from whose skin scabs have peeled off,* (A, Ḳ, TA,) *leaving upon it marks,* (A,) *and whose hair has come off* [*at those places*]. (Ḳ, TA.) — And A serpent (Ṣ, O, Ḳ) of the species termed أَسْوَد (Ṣ, O) that has cast off its skin. (Ṣ, O, Ḳ.)

قوت

1. قَاتَ, (Ṣ, Mgh, O, Mṣb, Ḳ,) aor. يَقُوتُ, (Ṣ, O, Mṣb,) inf. n. قَوْتٌ (Ṣ, O, Mṣb, Ḳ) and قُوتٌ (Sb, Ḳ) and قِيَاتَةٌ, (Ṣ, O, Ḳ,) the last originally قِوَاتَةٌ, (O,) *He fed, nourished,* or *sustained,* (Ṣ, Mṣb, TA,) or *fed with what would sustain the body,* (Ṣ, O, Ḳ,* TA,) [or *with food sufficient to sustain life,*] or *with a small supply of the means of subsistence,* (TA,) him, (Mṣb, TA,) or them, (Ḳ, TA,) or his family; (Ṣ, O;) *he gave* him [or them] *what is termed* قُوت [q. v.]: (Mṣb:) and ▾ اقاته signifies [in like manner] *he gave him his* قُوت. (TA.) It is said in a trad., كَفَى بِالمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُوتُ i. e. [*It suffices the man as a sin,* or *crime, that he destroy*] *him whom he is bound to sustain,* of his family and household and slaves: or, as some relate it, ▾ مَنْ يُقِيتُهُ; using a dial. var. [of يقوت]. (TA.) [And ▾ اقات لَهُ app. signifies, primarily, *He supplied to him* food. (See this verb below, near the end of the paragraph.)] — And قَاتَ and ▾ قَوَّتَ and ▾ اقات and ▾ أَقْوَتَ [sometimes] signify *He straitened his household, by reason of niggardliness* or *poverty.* (TA in art. زنق.) — قُوتُوا طَعَامَكُمْ يُبَارَكْ لَكُمْ فِيهِ, a trad., thus related by some, by others ▾ قَوِّتُوا, [loosely expl. in the TA,] means, accord. to some, *Measure ye your corn,* [and] *He will bless you in it:* or, accord. to others, *make ye small round cakes* (أَقْرَاص) *of your corn,* &c. (El-Jámi' eṣ-Ṣagheer, and scholia thereon,) — See also 8, in the middle of the paragraph.

2: see the preceding paragraph, in two places.

4. اقاته: see 1, first and second sentences. — Also *He kept, preserved, guarded,* or *protected, him.* (TA.) — And اقات عَلَى الشَّىْءِ, (Ṣ, O, Ḳ,*) and اقاته, (Ḳ,) *He had power,* or *ability, to do, effect, accomplish, attain,* or *compass, the thing.* (Ṣ, O, Ḳ.) — See, again, 1, latter half, in two places.

5. فُلَانٌ يَتَقَوَّتُ بِكَذَا [*Such a one feeds, nourishes,* or *sustains, himself with such a thing*], (Ṣ, O,) or بِالقَلِيلِ [*with that which is little*]: (Mṣb:) or تقوّت بالشَّىْءِ *he made the thing his* قُوت [or *food*]; and ▾ اقتاته and ▾ اقتات بِهِ signify thus likewise: (TA:) or ▾ اقتات بِهِ signifies *he ate it;* (Mṣb;) and so does ▾ اقتاته. (TA.)

8. اقتات signifies *He was,* or *became, fed, nourished,* or *sustained;* being quasi-pass. of قَاتَ signifying as expl. in the beginning of this art. (Ṣ, A, Mgh, O, Ḳ, TA.) — And it is trans. by means of بِ, and by itself: see 5, in four places. One says, هُمْ يَقْتَاتُونَ الحَبَّ [*They feed upon,* or *eat, grain*]. (A.) — The saying, of Ṭufeyl,

* يَقْتَاتُ فَضْلَ سَنَامِهَا الرَّحْلُ *

is held by ISd to mean, †*The saddle* [as it were] *eats the remainder of her hump,* [as though] *making it to be food for itself:* accord. to IAạr, he says, the meaning is, *takes it away thing after thing* [or *piecemeal*]; but I have not heard this [meaning] in any other instance: hence, says IAạr, the oath sworn one day by El-'Okeylee, [said in the A to be an oath of the Arabs of the desert,] لَا وَقَائِتِ ▾ نَفْسِى البَصِيرِ مَا فَعَلْتُ, for, he says, الإِقْتِيَاتُ [the inf. n. of اقتات] and القَوْتُ [inf. n. of ▾ قَاتَ] are one [in signification]; and AM says that the meaning of this is, [*No, by*] *Him who takes my spirit, breath after breath, until He has taken it wholly,* [*the All-seeing, I did not* that thing:] and the saying of Ṭufeyl means *the saddle,* while I am riding upon it, *takes by little and little the fat of her hump until there remains not of it aught.* (TA.) — One says also, الحَرْبُ تَقْتَاتُ الإِبِلَ ‡ [*War makes the camels to be food*]; meaning that [in consequence of war] the camels are given in payment of bloodwits. (A.) — And فُلَانٌ يَقْتَاتُ الكَلَامَ ‡ *Such a one retrenches,* or *curtails, speech,* or *talk;* [said of one who speaks, or talks, little;] syn. يُقِلُّهُ. (A.) — See also 1, latter half. [Hence,] one says, ▾ اقْتَتْ لِنَارِكَ قِيتَةً † [*Supply to thy fire ali-*

ment;] *feed thy fire with fuel.* (Ṣ, O, Ḳ.) And انْفُخْ فِى النَّارِ نَفْخًا and اِقْتَتْ لِلنَّارِ نَفْخَكَ قِيتَةً ↑ ↑قُوتًا, † *Blow thou the fire with thy blowing, and with a blowing, gently and little* [*as an aliment*]. (L.)

10. استقاته *He asked of him* قوت [i. e. *food,* or *victuals*]. (Ṣ, A, O, Ḳ.)

[قَاتٌ *A species of tree, of the class Pentandria, order Monogynia, of the Linnæan system; belonging to the natural order of Celastraceæ;* mentioned in botanical works under the name of *Catha edulis;* and fully described by Forskål in his Flora Ægypt. Arab., pp. 63, 64; in the latter page of which he says: "In Yemen colitur iisdem hortis cum Coffea. Stipitibus plantatur. Arabes folia viridia avide edunt, multum eorum vires venditantes, qui copiosius comederit, vel totam vigilet noctem: asseverant quoque pestem ea loca non intrare ubi hæc colitur arbor:" &c. — And in the same work, p. cxviii., Forskål mentions قات الرعيان (by which is meant قَاتُ الرُّعْيَانِ) as the name of *A species of lettuce, lactuca inermis.* — Respecting the former plant, see also De Sacy's Chrest. Arabe, sec. ed., i. 462, 463.]

قُوتٌ *Food, aliment, nutriment, victuals,* or *provisions, by means of which the body of man is sustained;* (Ṣ, A,* O, Ḳ;*) as also ↑قِيتٌ and ↑قِيتَةٌ, (Ṣ, O, Ḳ,) as used in phrases here following, (Ṣ, O,) with kesr to the ق, and the و changed into ى, (Ṣ,) and ↑قَائِتٌ and ↑قُوَاتٌ, (Ḳ,) the last mentioned, but not expl., by Lḥ, and thought by ISd to be from قُوتٌ: (TA:) *what is eaten for the purpose of retaining the remains of life;* (A,* O,* Mṣb, TA;*) thus expl. by Az and IF: (Mṣb:) or *food sufficient to sustain life:* (TA:) pl. أَقْوَاتٌ. (Mṣb, TA.) One says, مَا عِنْدَهُ قُوتٌ and ↑قِيتُ لَيْلَةٍ and ↑قِيتَةُ لَيْلَةٍ (Ṣ, O, TA) *He has not a night's food sufficient to sustain life.* (TA.) And ↑جَدُّ ٱمْرِئٍ فِى قَائِتِهِ, a prov., meaning *A man's lot in life is manifest in his food.* (Meyd.) — See also 8, last sentence.

قِيتٌ: see قُوتٌ, in two places.

قِيتَةٌ: see قُوتٌ, in two places: — and see also 8, last two sentences.

قُوَاتٌ: see قُوتٌ, first sentence.

قَائِتٌ [act. part. n. of قَاتَ; *Feeding,* &c. — And hence, *Sufficing*]. القَائِتُ مِنَ العَيْشِ means *What is sufficient* [*of the means of subsistence*]. (Ḳ.) And one says, هُوَ فِى قَائِتٍ مِنَ العَيْشِ *He is in a state of sufficiency* [*in respect of the means of subsistence*]. (Ṣ, O.) — See also قُوتٌ, in two places. == See also 8, former half. — القَائِتُ is an appellation of *The lion.* (O, Ḳ.)

مُقِيتٌ [*Giving,* or *a giver of, food, nourishment,* or *sustenance.* (See 1, first sentence.) — And hence,] *Keeping, preserving, guarding,* or *protecting;* or *a keeper,* &c.; syn. حَافِظٌ [as signifying thus; and app. as signifying also *watching;* or *a watcher*]: (Ṣ, A, O, Mṣb, Ḳ:) and *witnessing;* or *a witness;* syn. شَاهِدٌ; (Ṣ, O, Mṣb, Ḳ;) or شَهِيدٌ: (A:) and AO says that it signifies, with the Arabs, one *acquainted* (مَوْقُوفٌ) with a thing (عَلَى شَىْءٍ). (TA.) Th cites the following verses (of Es-Semow'al Ibn-'Ádiyà, O):

لَيْتَ شِعْرِى وَأَشْعُرَنَّ إِذَا مَا
قَرَّبُوهَا مَنْشُورَةً وَدُعِيتُ
أَلِىَ الفَضْلُ أَمْ عَلَىَّ إِذَا حُو
سِبْتُ إِنِّى عَلَى الحِسَابِ مُقِيتُ

[meaning *Would that I knew, but I shall assuredly know when they shall have set it* (namely, *the* صَحِيفَة, or *record,* of my actions,) *near, unfolded, and I am summoned, whether superiority be for me or against me when I am reckoned with: verily I shall be a watcher,* or *a witness, of the reckoning,* or, accord. to some, as is said in the TA, *acquainted with the reckoning*]: i. e. I shall know what evil I have done; for [as is said in the Ḳur lxxv. 14] man shall be a witness against himself: (Ṣ, O, TA:) IB says that, accord. to Seer, the correct reading is, ربى على الحساب مقيت [meaning *my Lord is able to make the reckoning*] because he who is submissive to his Lord does not describe himself by this epithet: but IB adds that Seer has founded this remark upon the assumption that مقيت *is here used* as meaning مُقْتَدِرٌ; and that if it be understood as syn. with حَافِظٌ and شَاهِدٌ, the former reading is not objectionable. (TA.) — المُقِيتُ is one of the best names of God: (TA:) and [as such] signifies *The Possessor of power;* (Fr, Zj, Ṣ, O, Mṣb, Ḳ, TA;) *as He who gives to every man his* قُوت [or *food*], (F, Ṣ, O, Ḳ, TA,) *and likewise to everything:* (TA:) or (as one of those names, TA) *the Preserver,* or *Protector,* (Zj, TA,) *who gives to everything such preservation,* or *protection, as is needful.* (TA.) It is said in the Ḳur [iv. 87], وَكَانَ ٱللّٰهُ عَلَى كُلِّ شَىْءٍ مُقِيتًا, (Ṣ, O,) meaning [*For God is*] *a possessor of power* [*over everything,* or *is omnipotent*], (Ksh, Bḍ, Jel,) so He will requite everyone for what he has done: (Jel:) or *a witness,* [and] *a preserver,* or *protector,* or *watcher.* (Ksh, Bḍ.)

قوح

1. قَاحَ, aor. يَقُوحُ, said of a wound, *i. q.* قَاحَ, inf. n. قَيْحٌ, q. v.; as also ↑تقوّح. (Ḳ.) == And قاح, (Ḳ, TA,) inf. n. قَوْحٌ, (TA,) *He swept a* house, or chamber; (Ḳ, TA;) a dial. var. of حَاقَ; mentioned by Kr; (TA;) as also ↑قوّح. (Ḳ, TA.)

2: see what next precedes.

4. اقاح *He* (a man, TA) *kept constantly,* or *perseveringly, to refusing, after the act of asking,* or *begging;* (Ḳ, TA;) mentioned by IAạr, but in art. قيح. (TA.)

5: see 1, first sentence.

قَاحَةٌ The *court* of a house; *a spacious vacant part,* or *portion,* thereof, *in which is no building;* syn. سَاحَةٌ; (Ṣ in art. قيح, and L, Ḳ, in the present art.;) and بَاحَةٌ; ق and ب being interchangeable in this case, as in طِينٌ لَازِبٌ and لَازِقٌ, and in نَبِيثَةُ البِئْرِ and نَقِيثَتُهَا: and the *middle* of a house: (TA:) pl. قُوحٌ; (Ḳ, TA;) like [its syn.] سُوحٌ pl. of سَاحَةٌ. (TA.) It is related of 'Omar that he said, مَنْ مَلَأَ عَيْنَهُ مِنْ قَاحَةِ بَيْتٍ قَبْلَ أَنْ يُؤْذَنَ لَهُ فَقَدْ فَجَرَ [*He who satisfies his eye by the sight of what is in the court of a house before permission is given to him* to enter *verily transgresses*]. (TA.) And [the pl.] signifies *Lands giving growth to nothing.* (TA.)

قود

1. قَادَهُ, aor. يَقُودُ, inf. n. قَوْدٌ (Ṣ, Mgh, L, Mṣb, Ḳ) and قِيَادٌ (Mgh, Mṣb) and قِيَادَةٌ (Mṣb, Ḳ) and قَيْدُودَةٌ and مَقَادَةٌ (Ṣ, L, Ḳ) [originally قَيْوَدُودَةٌ, of the measure فَيْعَلُولَةٌ, like دَيْمُومَةٌ &c.,] and تَقْوَادٌ, (Ḳ,) [an intensive form; or, accord. to some, inf. n. of قَوَّدَ;] *He led him;* (namely, a horse &c., L;) *contr. of* سَاقَهُ; القَوْدُ being from before, and السَّوْقُ from behind; (Kh, L, Mṣb, Ḳ;) *he drew him* (a camel) *after him;* (L;) as also ↑اقتادهُ; (Ṣ, L, Ḳ;) and ↑قوّدهُ, inf. n. تَقْوِيدٌ; (Ḳ;) or اقتاده signifies *he led him for himself:* (Mṣb:) and قوّده, *he led him much:* (Ṣ, A, L:) you say قوّد فرسه *he led his horse much.* (A.) [One says also قَادَ بِهِ; app. by poetic license: see a verse of Jereer cited in the first paragraph of art. رضع.] — أَصْبَحْتُ يُقَادُ بِىَ البَعِيرُ ‡ [lit., *I have become in such a state that the camel is led with me;* i. e.,] *I have become old and decrepit.* (A.) — قَادَتِ الرِّيحُ السَّحَابَ ‡ *The wind led on the cloud,* or *clouds.* (L.) — قَادَ, inf. n. قِيَادَةٌ (Mgh, Mṣb) and قَوْدٌ, (L,) † *He led* an army. (Mgh, L, Mṣb.) — اقتاد ↑ النَّبْتُ الثَّوْرَ ‡ [*The herbage attracted the bull by its odour;*] he perceived its odour and rushed upon it. (A.) — قَادَ, aor. يَقُودُ, inf. n. قِيَادَةٌ, ‡ *He acted the part,* or *performed the office, of a pimp,* or *bawd;* or, *of a pimp to his own wife,* or *of a contented cuckold.* (Mṣb.) Ex. قَادَ عَلَى الفَاجِرَةِ, inf. n. as above, [*He acted the part,* or *performed the office, of a pimp to the adulteress,* or *fornicatress*]. (A. [Not given there as tropical.]) == قَادَ, aor. يَقُودُ, inf. n. قِيَادَةٌ, ‡ *It extended along the surface of the ground;* said of a mountain, and of a dyke [&c.]: (T, L:) and so ↑انقاد; said of a mountain, (the Lexicons passim,) and of a tract of land, (L,) and of sand; (TA;) and ↑تقاود and ↑اقتاد. (L.) You say, ظَهْرٌ مِنَ الأَرْضِ يَقُودُ كَذَا وَكَذَا مِيلًا, and يَنْقَادُ, and يَتَقَاوَدُ, *A rugged and elevated tract of*

land that extends such and such a number of miles. And هٰذَا مَكَانٌ يَقُودُ مِنَ الأَرْضِ كَذَا وَكَذَا *This is a place which stretches along* (يجادب) *such and such measures of ground.* (L.) = قَوِدَ, [aor. يَقْوَدُ,] (L,) inf. n. قَوَدٌ, (Ṣ, L, Ḳ,) † *He* (a camel, and a horse, Ṣ, L, or other beast of carriage, and a man, L) *had a long back and neck.* (Ṣ, L, Ḳ.) See أَقْوَدُ. = قيد *It* (flour) *became compacted together in a mass;* syn. تَكَتَّلَ and تَكَبَّبَ. (Ḳ.) [See also art. قيد, to which it probably belongs.]

2: see **1**.

3. مَرَّ وَفُلَانٌ يُقَاوِدُهُ وَيُسَاوِقُهُ [*He passed by, or along, such a one vying,* or *contending, with him in leading on and in driving on*]. (A.) [See also 6 in art. سوق.]

4. اقادهُ خَيْلًا *He gave him horses to lead:* (Ṣ, L, Ḳ:) and in like manner, مَالًا [*camels*]. (TA.) — اقاد الغَيْثُ ‡ *The rain spread wide:* (L, Ḳ:) or, *had a cloud,* or *clouds, leading it on.* (L.) — ‡ *He* (a man) *advanced; went forward:* (L, Ḳ:) as though he gave the means of leading him to the ground and it attained thereby its want. (L.) = اقادنى مِنَ القَاتِلِ, (L,) and أَقَادَنِى, (Mṣb,) *He retaliated for me upon the slayer.* (L, Mṣb.) اقادهُ السُّلْطَانُ مِنْ أَخِيهِ [*The Sulṭán retaliated for him upon his brother*]. (Ṣ.) — اقاد القَاتِلَ بِالقَتِيلِ, (inf. n. إِقَادَةٌ, TA,) *He slew the slayer for the slain.* (Ṣ, L, Ḳ.)

6. تقاودوا †*They two went away quickly:* as though each of them led the other. (L.) [See also 6 in art. سوق.] = تقاود ‡ *It* (a place) *became even.* (A.) See also **1**.

7. انقاد, [inf. n. اِنْقِيَادٌ,] *He* (a beast) *suffered himself to be led;* (Mṣb, Ḳ;) as also ▾ اقتاد (Ḳ) and ▾ استقاد. (A, TA.) You say انقاد لى, and استقاد لى, *He was,* or *became, tractable to me; gave me the means of leading him.* (Ṣ, L.) — انقاد, (A, Ḳ,) inf. n. اِنْقِيَادٌ, (Ṣ, L,) ‡ *He was,* or *became, submissive, resigned, manageable, easy, humble,* or *lowly;* (Ṣ, L, A, Ḳ;) as also ▾ استقاد. (TA.) — انقاد السَّحَابُ, and ▾ استقاد لِلرِّيحِ, ‡ *The cloud,* or *clouds, became led on by the wind.* (A.) — انقاد ‡ *It* (a road) *was easy and direct.* (TA.) — انقاد لِى الطَّرِيقُ إِلَيْهِ ‡ *The road to him,* or *it, was,* or *became, plain,* or *obvious,* or *manifest, to me.* (L, Ḳ.) — انقادت إِلَيْهِ المَوَارِدُ ‡ *The roads,* or *ways, continued uninterruptedly to it.* (Aṣ, AM; from a verse of Dhu-r-Rummeh.) See also **1**.

8: see **1** in three places. — And see **7**.

10: see **7** in three places = استقاد الأَمِيرُ مِنْهُ *He retaliated the thing upon him.* (Lth, L.) — استقادهُ *He asked him* (namely a judge, or governor,) *to retaliate upon a slayer; to slay the slayer for the slain.* (Ṣ, L, Mṣb.)

قَادٌ: see قِيدٌ.

قَوْدٌ *Horses:* (Ṣ, L, Ḳ:) or *a number of horses together:* (A:) or *led horses; horses led by their leading-ropes, not ridden,* (Az, L, Mṣb, Ḳ,) *but prepared for the time of want.* (L.) You say, مَرَّ بِنَا قَوْدٌ [*A number of horses together,* or *of led horses, passed by us*]. (Ṣ, L.)

قَيْدٌ, contr. from قَيِّدٌ, see مُنْقَادٌ.

قِيدٌ [originally قِوْدٌ, if belonging to this art.,] and ▾ قَادٌ, *Measure;* syn. قَدْرٌ. (L, art. قيد; and Ḳ in the present art.) Ex. هُوَ مِنِّى قِيدَ رُمْحٍ, and قَادَ رُمْحٍ, *He is* [*distant*] *from me the measure of a spear.* (L, art. قيد.)

قَوَدٌ The *slaying of the slayer for the slain:* (Lth, L:) or *i. q.* قِصَاصٌ [which signifies the *retaliation of slaughter, and of wounding, and of mutilation;*] (Ṣ, L, Mṣb, Ḳ;) or *slaughter for slaughter,* and *wounding for wounding.* (TA, art. قص.) Ex. طَلَبَ القَوَدَ مِنَ القَاتِلِ [*He sought retaliation upon the slayer*]. (A.) — قَتَلَهُ بِهِ قَوَدًا *He slew him for him* (i. e. for the slain) *in retaliation.* (Mṣb.)

قَيَادٌ see مِقْوَدٌ in three places.

قَوُودٌ and قَوُودٌ see مُنْقَادٌ.

قِيَادَةٌ *Tractableness;* ‡ *submissiveness; easiness;* in a horse or camel. (L.)

قَيِّدٌ: see مُنْقَادٌ.

قَوَّادٌ ‡ *A pimp; a bawd:* fem. with ة: (Mṣb:) *a pimp to his own wife; or a contented cuckold;* syn. دَيُّوثٌ. (Mṣb,* TA.) = القَوَّادُ *The nose;* in the dial. of Ḥimyer. (Ḳ.) — In the following words of Ru-beh,

أَتْلَعَ يَسْمُو بِتَلِيلٍ قَوَّادْ

[*Long-necked, elevating himself, with advancing neck*], قوّاد is explained as signifying مُتَقَدِّمٌ. (L.)

قَيِّدَةٌ *A camel whereby a man conceals himself from the animal that he would shoot, previously to his shooting at it;* (ISd;) *i. q.* دَرِيئَةٌ; (A, L;) as also سَيِّقَةٌ. (A.)

قَائِدٌ *A leader of horses:* (L:) and † *of an army:* (Mgh, Mṣb:) pl. قُوَّادٌ and قَادَةٌ (Ṣ, Mgh, L, Mṣb, Ḳ) and قُوَّدٌ; (Ḳ;) and pl. of قَادَةٌ, قَادَاتٌ. (Mgh.) — قَائِدَةٌ [A she-camel] *that precedes the other camels* [*or leads them on,*] *and with which the young ones keep company.* (L.) — سَحَابٌ قَائِدٌ ‡ *A cloud, or clouds, leading on rain.* (L.) — ‡ قَائِدَةٌ A wind [رِيحٌ] *leading on a cloud, or clouds.* (A.) = قَائِدٌ ‡ *Extending along the surface of the ground;* applied to a mountain, and a dyke, (T, L,) and a tract of land [&c.]: (Ḳ:) and so ▾ مُنْقَادٌ, applied to a mountain, (the Lexicons passim,) and a tract of land, and of sand. (L.) — *A prominent part of a mountain* (JK, L, Ḳ) *extending upon the surface of the ground.* (JK.) — قَائِدَةٌ *A hill of the kind termed* أَكَمَة *extending upon the surface of the ground:* (L, Ḳ:) or *a hill cleaving to the ground.* (IAṣr, in TA, art. خشع.) = قَائِدٌ The *largest of the channels for irrigation* (فُلْجَان) *of a land ploughed for sowing.* (L, Ḳ.) [In the CḲ, الحَارِث is put for الحَرْث.] ISd says, that he assigns it to this art. only because و is more common than ى. (L.) [Pl. قَوَائِدُ, occuring in the L and TA, voce أَعْرَافٌ.] = القَائِدُ *The last star* [η] *in the tail of Ursa Major,* بَنَاتُ نَعْشٍ الكُبْرَى: in the Ḳ, الصُّغْرَى, but this is a mistake. (TA.) [The star (ζ) which is the middle one of the three in the tail of that constellation is called العَنَاقُ, and by the side of it is the obscure star called السُّهَى, and also called الصَّيْدَقُ, and, as is said in the TA, نُعَيْشٌ; and the third of those three, next the body, is called الحَوَرُ. In the Ḳ, a strange description is given of these stars: it is there said, و [القَائِدُ] الأَوَّلُ مِنْ بَنَاتِ نَعْشٍ الصُّغْرَى الذى هو آخِرُهَا قَائِدٌ وَالثَّانِى عَنَاقٌ وإِلَى جَانِبِهِ قَائِدٌ صَغِيرٌ وثَانِيهِ عَنَاقٌ وإِلَى جَانِبِهِ الصَّيْدَقُ وهو السُّهَى والثَّالِثُ الحَوَرُ.] — The قَوَائِدُ, among the northern stars, are, it is said, *four stars forming an irregular quadrilateral figure, distant one from another,* [as though ε, ζ, η and π, *of Hercules,*] *in the midst of which is an obscure star, resembling a soil, and called* الرُّبَعُ, they being likened to she-camels with a young one such as is called رُبَعٌ: *they are on the left of* النَّسْرُ الوَاقِعُ [α *Lyræ*], *between it and* بَنَاتُ نَعْشٍ. (TA.) [But قَوَائِدُ, here, is evidently a mistake for عَوَائِذُ.]

قَيْدُودٌ, originally قَيْوَدُودٌ because from قَادَ, aor. يَقُودُ accord. to the Baṣrees; or, accord. to the Koofees, it is of the measure فَعْلُولَةٌ, and the ى is substituted for و; A mare *easy to be led.* (IḲṭt, MF.) = قَيْدُودٌ † A *long, or tall, she-ass,* (Ṣ, L, Ḳ,) &c.: (Ḳ:) pl. قَيَادِيدُ. (Ṣ, L, Ḳ.) See also art. قد. — قَيْدُودٌ † A mare *having a long and curved neck:* (L:) not applied to a male. (ISd, L.)

أَقْوَدُ A man (Ṣ, L) *strong-necked:* (Ṣ, L, Ḳ:) so called because he seldom turns his face aside. (Ṣ, L.) — Hence, † One who is *niggardly, or tenacious, of his travelling-provision:* (Ṣ, L, Ḳ:) because he does not turn aside his face in eating, lest he should see a man and be obliged to invite him. (Ṣ, L.) — † A man *who does not turn aside his face.* (L.) — ‡ A *tall,* or *high,* mountain; (Ṣ, L, Ḳ;*) as also ▾ مَقُودٌ. (Ḳ.) — قَوْدَاءُ ‡ A road of a difficult place of ascent of a mountain (ثَنِيَّةٌ) *extending to a great length upwards,* (Ṣ, L,) or, *reaching high.* (Ḳ.) — قُنَّةٌ قَوْدَاءُ ‡ *A tall*

mountain-top. (A.) — أَقْوَدُ † A man *who, when he applies himself to a thing, can hardly turn his face away from it.* (T, L, A, K.*) — † A camel, and a horse, (S, L,) or other beast of carriage, and a man, (L,) *having a long back and neck:* (S, L:) or *a long-necked* horse, (A,) or camel: (R:) or *long, or tall,* absolutely, applied to a camel: (R, TA:) fem. قَوْدَآءُ; and pl. قُودٌ: (S, L:) or a horse *having a long and large neck.* (ISh.) See شَغْبٌ. — See also مُنْقَادٌ. — ‡ *More, or most, addicted to the conduct of a pimp, or bawd; or, of a pimp to his own wife, or a contented cuckold.* (Msb.)

جَعَلْتُهُ مَقَادَ المُهْرِ † *I placed him on the right hand:* (L, K:) because the colt (مهر) is in most instances led (يُقَادُ) on the right hand. (L.)

مِقْوَدٌ *A leading-rope;* (L, Msb;) *that with which one leads* [*a horse &c.*]; (K;) *a rope or the like with which one leads* [*a horse &c.*]; (Mgh;) *a rope upon the neck, for leading* [*a horse &c.*]: (A:) as also ▼ قِيَادٌ; (L, Mgh, Msb, K;) *a rope that is tied to the cord of the nose-ring of a camel, or to the bit of a horse or the like, by which a beast is led;* (S, L;) *a cord, or a thong or strap, attached to the neck of a beast or of a dog, by which the animal is led:* (L:) pl. مَقَاوِدُ. (A, Msb.) — أَعْطَى القِيَادَ ▼ ‡ [lit., *He gave the leading-rope;* i. e.,] *he was, or became, submissive, or obedient, willingly or unwillingly.* (Msb.) — فُلَانٌ سَلِسُ القِيَادِ ▼ ‡ [lit., *Such a one has an easy leading-rope;* i. e.,] *such a one will follow thee agreeably with thy desire;* (A;) [*is submissive, obsequious, or obedient*]: and صَعْبُ القِيَادِ ▼ ‡ [signifying *having a difficult leading-rope;* i. e., *refractory*]. (L.)

مَقُودٌ and مَقْوُودٌ ▼ (the latter extr. [with respect to form], and of the dial. of Temeem, TA,) A beast of carriage *led.* (K.)

غَيْثٌ مُقِيدٌ ‡ *Wide-spreading rain:* or *rain having a cloud, or clouds, leading it on.* (L.)

مَقُودٌ: see أَقْوَدُ.

أَعْطَاهُ مَقَادَتَهُ *He gave him the means of leading him; he was, or became, tractable to him.* (S,* L,* K.)

مَقْوُودٌ: see مَقُودٌ.

مُنْقَادٌ and قَوُودٌ ▼ (S, L, K) and قَؤُودٌ ▼, without ء, (Ks,) and قَيِّدٌ ▼ and قَيْدٌ ▼, [the last but one originally قَيْوِدٌ, and the last contracted from it,] like مَيِّتٌ and مَيْتٌ, and أَقْوَدُ ▼, (L, K,) A horse, (Ks, S, L, K,) and a camel, (Ks, L,) *tractable;* ‡ *submissive; easy.* (Ks, S, L, K.) Ex. اِجْعَلْ فِى أَوَّلِ قِطَارِكَ بَعِيرًا قَيِّدًا [*Place thou at the head of thy string of camels a camel that is tractable*]. (A.) — مُنْقَادٌ: see قَائِدٌ. — ‡ *A direct road.* (A.)

قور

1. قَارَ, aor. يَقُورُ, inf. n. قَوْرٌ, *It* (a thing) *was, or became, wide:* whence دَارٌ قَوْرَآءُ, q. v. (JK.) — قَارَهُ, (A, K,) aor. يَقُورُ, inf. n. قَوْرٌ; (TA;) and قَوَّرَهُ ▼, (S, A, Mgh, Msb, K,) inf. n. تَقْوِيرٌ; (Mgh, Msb;) and اِقْتَوَرَهُ ▼; and اِقْتَارَهُ ▼; (S, K;) [of all which the second is the most common;] *He cut a round hole in the middle of it;* (A, Mgh, Msb, K;) as one cuts a جَيْب [or the opening at the neck and bosom of a shirt], (TA,) and a melon: (Mgh, Msb:) [*he hollowed it out; he scooped it out; he cut out a piece of it,* generally meaning *in a round form:*] *he cut it in a round form.* (S.) You say قَوَّرَ ▼ الجَيْبَ [*He cut out, or hollowed out, the opening at the neck and bosom of the shirt*]. (TA.) And قُرْتُ البِطِّيخَةَ, and قَوَّرْتُهَا ▼, [*I cut a round hole in the melon*]. (TA.) And قُرْتُ خُفَّ البَعِيرِ, and قَوَّرْتُهُ ▼, and اِقْتَوَرْتُهُ ▼, [*I cut a round hollow in the foot of the camel*]. (TA.) — قُرْتُهُ, and قُرْتُ عَيْنَهُ, *I put out, or pulled out,* [*or scooped out,*] *his eye;* syn. فَقَأْتُ عَيْنَهُ. (TA.) — قَارَ المَرْأَةَ *He circumcised the woman.* (L, K.)

2. قَوَّرَ *He widened* a house; *made it wide.* (A,* TA.) — See also 1, in four places.

5. تَقَوَّرَ *It* (a cloud) *became dissundered, and separated into round portions.* (TA, from a trad.) See also 7.

7. انقار *It* (the side of a cloud) *became as though a portion fell from it,* by reason of much water pouring [from it]. (TA.) See also 5.

8. اِقْتَوَرَهُ and اقتارهُ: see 1, in two places.

قَارٌ *i. q.* قِيرٌ [*Tar:* or *pitch*]. (S, K.) See مُقَوَّرٌ.

قَارَةٌ *A small mountain separate from other mountains:* (K:) or *a small mountain upon another mountain:* such [or *a knoll of a mountain*] seems to be meant by قَارَةُ جَبَلٍ: (TA:) or the *smallest of mountains:* (A:) or *a small, black, isolated mountain, resembling an* أَكَمَة: or *a black* أَكَمَة: (TA:) or *i. q.* أَكَمَة [i. e. *a hill, or mound, &c.*]: (S:) or the *smallest of mountains and* the *largest of* آكَام; *scattered, rough, and abounding with stones:* (Lth:) or *a small mountain, slender, compact, and lofty, not extending along the surface of the ground, as though it were a collection of stones, and* [*sometimes*] *great, and round:* (ISh:) or *a great rock,* (K,) *smaller than a mountain:* (TA:) or *a black rock:* (K:) or *a tract of ground containing black stones;* (K, TA;) i. e., *a* حَرَّة: (TA:) pl. قَارٌ, (S, K,) [or rather this is a coll. gen. n.,] and قَارَاتٌ (K) and قُورٌ (Lth, S, A, K) and قِيرَانٌ. (Lth, K.)

قُوَارَةٌ *What is cut in a round form* (مَا قُوِّرَ) *from a garment or piece of cloth, &c.;* (K;) as the قوارة of a shirt, (S, A, Msb,) and of a جَيْب [or the opening at the neck and bosom of a shirt], (TA, [but there written, by mistake, جنب,]) and of a melon: (S, A:) or particularly *from a hide, or tanned hide;* (Lh, K;) *what is cut in a round form* (مَا قُوِّرَ) *from the middle of a hide, or tanned hide, for a target to shoot at, like the* قوارة *of a* جَيْب. (JK.) — Also, *What one cuts from the sides of a thing* (K, TA) *that is* مُقَوَّر [or *cut in a round form*]. (TA.) — And, contr., *A thing of which the sides have been cut.* (K.)

[أَقْوَرُ: fem. قَوْرَآءُ: *Wide in the inside; capacious.*] دَارٌ قَوْرَآءُ *A house that is wide* (S, K, TA) *in the inside.* (TA.)

مُقَوَّرٌ [*Having a round hole cut in its middle: hollowed out; scooped out: cut in a round form.* See 1.] — A camel *smeared with* قَطِرَان [or *tar*]. (Sgh, K.) See قَارٌ.

مُقَوِّرٌ A youth *who hollows out the cakes of bread, eating the middle parts and leaving the edges.* (A, TA.)

قوس

1. قَاسَ الشَّىْءَ بِغَيْرِهِ, and عَلَى غَيْرِهِ, aor. يَقُوسُهُ, inf. n. قَوْسٌ (S, K*) and قِيَاسٌ, (S,) *i. q.* قَاسَهُ, aor. يَقِيسُهُ, inf. n. قَيْسٌ (S, K*) and قِيَاسٌ; (S;) i. e., *He measured the thing by another thing like it;* [both *in the proper sense* and *mentally;* but the latter verb is the more common, though the former, accord. to the JK, is the original;] (S, TA;) and so اقتاس ▼ الشَّىْءَ بِغَيْرِهِ: (S, K:*) but you should not say أَقْسْتُهُ ▼ for قُسْتُهُ or قِسْتُهُ. (S.) — قَوِسَ: see 5.

2: see 5, in two places. — قَوَّسَهُ, inf. n. تَقْوِيسٌ, *He made it bowed, or bent.* (KL.)

4: see 1: — and see 5.

5. تقوّس *It* (a thing) *became bowed,* or *bent;* as also استقوس ▼: (TA:) the ▼ latter is also said, tropically, of the moon when near the change [&c.]. (A, TA.) — ‡ *He* (an old man, S, A) *became bowed,* or *bent;* (A,* K;) as also قَوَّسَ ▼, inf. n. تَقْوِيسٌ; (S, A,* Msb, K;) and استقوس ▼; (S;) and اقوس ▼: (A:) or *he became bowed, or bent, in the back;* as also قَوَّسَ ▼; and استقوس ▼; (TA;) and so قَوِسَ ▼, aor. ـَ, inf. n. قَوَسٌ. (K.) — تقوّس قَوْسَهُ *He put his bow upon his back.* (TA.)

8: see 1. — يَقْتَاسُ بِأَبِيهِ, (S, K,) inf. n. اِقْتِيَاسٌ, (S,) † *He follows the way of his father, and imitates him.* (S, K.)

10: see 5, in four places.

قِيسُ رُمْحٍ: see قَاسُ رُمْحٍ.

قَوْسٌ [*A bow;*] *a certain thing, well known,* (A, K,) *with which one shoots:* (M, TA:) of the fem. gender: (IAmb, M, Msb:) or masc. and

fem.: (Ṣ, Mṣb:) or sometimes masc.: (A, Ḳ:) pl. [of pauc.] أَقْوَاسٌ (IAmb, Ṣ, A, Mṣb, Ḳ) and أَقْيَاسٌ, (TA, and so in some copies of the Ḳ, in the place of the former,) the ى being interchangeable with the و, (TA,) and [of mult.] قِسِىٌّ, (Ṣ, A, Mṣb, Ḳ,) originally قُوُوسٌ, (Ṣ, TA,) which is not used, (TA,) of the measure فُعُولٌ, (Ṣ, Mṣb,) first changed to قُسُوٌّ, of the measure فُلُوعٌ, and then to قِسِىٌّ, of the measure فِلِيعٌ, like عِصِىٌّ, (Ṣ,) and قُسِىٌّ, (Fr, Sgh, Ḳ,) from the same original, (TA,) [like عُصِىٌّ,] and قِيَاسٌ, (IAmb, Ṣ, A, Mṣb, Ḳ,) which is more agreeable with analogy than قِسِىٌّ. (TA.) The dim. is قُوَيْسٌ; (IAmb, M, Mṣb, Ḳ,) without ة, contr. to rule, as the word is fem., (M, TA,) and قُوَيْسَةٌ, (IAmb, Mṣb, Ḳ,) sometimes: (IAmb, Mṣb:) or the former accord. to those who make قوس to be masc., (Ṣ,) and the latter accord. to those who make it to be fem. (Ṣ, Mṣb.) It is prefixed to another word to give it a special signification. Thus you say, قَوْسُ نَبْلٍ *An Arabian bow.* And قَوْسُ نُشَّابٍ *A Persian bow.* And قَوْسُ حُسْبَانٍ [*A bow for shooting a certain kind of short arrows*]. And قَوْسُ جُلَاهِقٍ [*A cross-bow*]. And قَوْسُ نَدْفٍ [*A bow for loosening and separating cotton*]. (Mṣb.) — [Hence the saying,] فُلَانٌ لَا يَمُدُّ قَوْسَهُ أَحَدٌ [*Such a one, no one will pull his bow;*] i. e., ‡ *no one will vie with him,* or *compete with him.* (A, TA.) And رَمَوْنَا عَنْ قَوْسٍ وَاحِدٍ, (A, TA,) or وَاحِدَةٍ, (Mgh,) [lit., *They shot at us from one bow:* meaning, ‡ *they were unanimous against us;*] a proverb denoting agreement. (Mgh.) [In the Mṣb, رَمَوْهُمْ and وَاحِدَةٍ.] And هُوَ مِنْ خَيْرِ قُوَيْسٍ سَهْمًا; (Ṣ, L, Ḳ; except that in the L and Ḳ, for قويس, we find قَوْسٍ;) ‡ [*He is of the best of a little bow, as an arrow;* i. e., *he is one of the best arrows of a little bow;*] or صَارَ خَيْرَ قُوَيْسٍ سَهْمًا (A, Ḳ) ‡ [*He became the best of a little bow, as an arrow;* i. e., *he became the best arrow of a little bow:*] a proverb [See Arab. Prov. i. 718] applied to him who has become mighty after being of mean condition: (A:) or to him who opposeth thee and then returns to doing what thou likest. (A, Ḳ.) [Hence also the phrase in the Ḳur, liii. 9,] فَكَانَ قَابَ قَوْسَيْنِ *And he was at the distance of two Arabian bows:* or *two cubits* [this is app. an explanation by one who holds قَابَ قَوْسَيْنِ to be for قَابَىْ قَوْسٍ]: (Ḳ:) or the meaning is, قَابَىْ قَوْسٍ, i. e., [*at the distance of the measure of*] *the two portions between the part of a bow that is grasped by the hand and each of the curved extremities.* (TA.) See also art. قوب. — القَوْسُ † [*The Sign of Sagittarius;* also called الرَّامِى;] *one of the signs of the zodiac;* (Ṣ, Ḳ;) namely, *the ninth thereof.* (TA.) — قَوْسُ قُزَحَ *The rainbow:* the two words are inseparable. (TA.) See قزح. — قَوْسُ الرَّجُلِ † *The bowed,* or *bent, part of the back of a man.* (IAar.) — أَقْوَاسُ البَعِيرِ ‡ *The anterior ribs of the camel.* (A.) — Also قَوْسٌ ‡ *What remains, of dates,* (Ṣ, A,* Ḳ,) *in the* [*receptacle called*] جُلَّة, (Ṣ,) or *in the bottom thereof,* (Ḳ,) or *in the sides thereof, like a bow:* (A:) or, accord. to Zeyd Ibn-Kuthweh, the *fourth part of the* جُلَّة, of dates; like رَزْمَةٌ: (TA in art. رزم:) in this sense, also, it is fem.: or *a number of dates collected together:* pl. as above. (TA in the present art.) ═ Also, *A cubit:* (Ṣ, Ḳ:) sometimes used in this sense: (Ṣ:) because a thing is measured (يُقَاسُ) with it. (Ḳ.)

قَاسُ رُمْحٍ and قِيسُ رُمْحٍ *The measure of a spear.* (Mṣb, in this art.; and Ṣ, Ḳ, in art. قيس.)

قَوَّاسٌ *A hewer,* or *fashioner, of bows;* and so, perhaps, قَيَّاسٌ. (TA.)

قُسَوِىٌّ is the rel. n. from قِسِىٌّ, [pl. of قَوْسٌ,] because it is [before its last change] of the measure فُلُوعٌ changed from the measure فُعُولٌ. (Ṣ.)

أَقْوَسُ *Having a bowed,* or *bent, back.* (Ṣ, Ḳ.) — Sand *that is elevated* (Ḳ, TA) *like a hoop* or *ring.* (TA.)

مِقْوَسٌ *A bow-case.* (Ṣ, Ḳ.) ═ *A horse-course; a race-ground:* (Ibn-'Abbád, Ḳ:) *a place whence horses run* (Ḳ) *for a race;* (TA;) i. e., (so in the Ḳ accord. to the TA,) *a rope at which the horses are placed in a row* (Ṣ, A, Ḳ) *on the occasion of racing,* (Ṣ, Ḳ,) *in the place whence they run:* (A:) or the *extended rope from which the horses are started:* (JK:) also called مِقْيَسٌ: the pl. is مَقَاوِسُ. (TA.) Hence the saying, عُرِضَ فُلَانٌ عَلَى المِقْوَسِ [*Such a one has been put to the starting-rope*]; meaning, ‡ *such a one has been tried,* or *proved, by use, practice,* or *experience.* (A, TA.) And فُلَانٌ عَلَى مِقْوَسٍ, i. e., عَلَى حِفَاظٍ [app. meaning, † *Such a one is intent upon defending his honour* or *the like*]. (Lth, L.)

مُقَوَّسٌ and مُقَوِّسٌ: see مُتَقَوِّسٌ.

مُتَقَوِّسٌ † An eyebrow [or other thing] *likened to a bow;* as also ▼مُسْتَقْوِسٌ (Ḳ) and ▼مُقَوَّسٌ: (TA:) ▼ the second of these epithets is also applied, in the same sense, or *like a bow,* to a gutter round a tent, and the like. (TA.) — Also, A man *bowed,* or *bent;* and so ▼مُقَوِّسٌ. (TA.) ═ Also, (Ḳ,) or مُتَقَوِّسٌ قَوْسَهُ, (Ṣ,) A man *having with him his bow.* (Ṣ, Ḳ.*)

مُسْتَقْوِسٌ: see مُتَقَوِّسٌ, in two places.

قوض

1: see 2: and see also 1 in art. قيض.

2. قَوَّضَهُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. تَقْوِيضٌ, (Mṣb, Ḳ,) *He demolished it; destroyed it; threw it down;* namely a building; as also ▼قَاضَهُ, (Ḳ,) aor. يَقُوضُ, inf. n. قَوْضٌ: (TA:) or *he took it to pieces, without demolishing* or *destroying* or *throwing down;* (Ṣ, A, Mṣb, Ḳ;) namely a building, (Ṣ, A, Mṣb,) and a tent: (A:) or *he pulled up,* or *out, its poles,* or *pieces of wood, and its tent-ropes:* (IDrd, Ḳ:) or *he pulled it up, and removed it;* namely a tent. (TA.) — [Hence,] قَوَّضَ الصُّفُوفَ, and المَجَالِسَ, (A, TA,) ‡ *He separated,* or *dispersed, the ranks,* and *the assemblies.* (TA.) — [Hence also,] بَنَى فُلَانٌ ثُمَّ قَوَّضَ [lit. *Such a one built, then demolished,* or *took to pieces*]; i. e. ‡ *did well, then did ill.* (A, TA.)

5. تقوّض *It* (a house, and a tent, TA) *became demolished, destroyed,* or *thrown down;* (Ṣ* in art. قيض; and Ḳ;) and in like manner تَقَوَّزَ; (TA;) as also ▼انقاض [which see also in art. قيض]: (Ḳ; and in a copy of the Ṣ in art. قيض:) or *it was,* or *became, taken to pieces, without being demolished* or *destroyed* or *thrown down:* (A, TA:) and ▼انقاضت, said of a well (بِئْر), *it fell; fell in ruins,* or *to pieces;* or *collapsed.* (Mṣb: see also art. قيض.) — [Hence,] تَقَوَّضَ المَجْلِسُ, (A,) and تَقَوَّضَتِ الحِلَقُ, (Ṣ, TA,) and الصُّفُوفُ, (Ṣ, Mṣb, TA,) ‡ [*The assembly,* and] *the rings of men,* (Ṣ, TA,) and *the ranks, became separated,* or *dispersed.* (Ṣ, Mṣb,* TA.) — Also, † *He* (a man, Ḳ, and a bird, Az, TA) *came and went,* (Az, Ḳ, TA,) *and would not be still,* or *remain at rest.* (Az, TA.)

7: see 5, in two places.

هٰذَا بِذَا قَوْضًا بِقَوْضٍ *This is for that, as a substitute for a substitute.* (Ḳ.) And هُمَا قَوْضَانِ [*They two are substitutes, each for the other*]: mentioned by Sgh: but Z says, هما قَيْضَانِ [q. v. in art. قيض]: (TA:) or both signify *they are exchangers, each with the other.* (JK.)

مُقَوَّضٌ Anything *demolished, destroyed,* or *thrown down:* [&c.: see 2.] (TA.)

[قوع
قوف
قول
قوم
قوى
See Supplement.]

قولنج

قَوْلَنْجٌ, (Mṣb,* Ḳ,) with fet-ḥ to the ل, (Mṣb,) and sometimes قَوْلِنْجٌ, with kesr to the ل, or thus and قُولِنْجٌ, i. e. with kesr to the ل and with fet-ḥ and ḍamm to the ق, (Ḳ,) a foreign word, (TA,) [from the Greek κωλικός, The *colic;*] *a certain painful intestinal disease, in which the egress of the feces and wind is attended with difficulty;* (Ḳ;) *a violent griping in the intestine called the colon.* (Mṣb.)

قيا

1. قَآءَ, aor. يَقِىءُ, inf. n. قَىْءٌ, (Ṣ, Mgh, O, Mṣb,

Ḳ, &c.,) *He vomited* (Mgh, TA) what he had eaten. (Mgh, Mṣb, TA.) — [Hence one says,] قَآءَ نَفْسَهُ [lit. *He vomited his soul*], meaning †*he died:* like لَفَظَ نَفْسَهُ. (A, TA.) And قَآءَتِ الطَّعْنَةُ الدَّمَ †[*The wound made with a spear or the like spouted forth the blood*]. (A, TA.) And ثَوْبٌ يَقِىْءُ الصِّبْغَ †*A garment that is saturated with the dye.* (Ṣ, A, O, Ḳ.) And تَقِىْءُ الأَرْضُ أَفْلَاذَ كَبِدِهَا [lit. *The earth will vomit the pieces of her liver*], meaning ‡*the earth will cast forth upon her surface her treasures.* (TA, from a trad.) And قَآءَتِ الأَرْضُ أُكُلَهَا [lit. *the earth vomited her food*], meaning ‡*the earth disclosed her herbage and her treasures.* (TA, from a saying of 'Áïsheh.) And الأَرْضُ تَقِىْءُ النَّدَى ‡[*The earth exudes the moisture*]. (TA.)

2. قَيَّأَهُ *He,* (a man, Ṣ, Mgh, O, Mṣb,) or *it,* (medicine, Ḳ,) *caused him to vomit;* (Ṣ,* Mgh, O,* Mṣb, Ḳ;*) and ↓أَقَآءَهُ signifies the same. (Ṣ, O, Ḳ.)

4; see what immediately precedes.

5. تَقَيَّأَ *He constrained himself to vomit;* (Ṣ, Mgh, O, Mṣb, TA;) and *he vomited intentionally.* (TA.) See also 10, in two places. = And تَقَيَّأَتْ *She addressed, or presented, herself to her husband, and threw herself upon him:* (Ḳ:) or, accord. to Lth, *she affected languor, or languidness, to her husband, and threw herself upon him:* but in the opinion of Az, the verb with ق in this sense is a mistranscription, and is correctly تَفَيَّأَتْ, [q. v.,] with ف. (TA.)

10. اِسْتَقَآءَ, (Ṣ, Mgh, Mṣb, Ḳ, TA,) or اِسْتَقْيَأَ, (thus in the O, in which the former is not mentioned, [and it seems from an ex. in a verse there cited that this may be a dial. var.,]) and ↓تَقَيَّأَ, (Ṣ, Mgh, O, Mṣb, Ḳ, TA,) *He constrained himself to vomit:* (Ṣ, Mgh, O, Mṣb: [see the latter verb above: in the Ḳ neither is expl.:]) or the former is an instance of اِسْتَفْعَلَ from القَىْءُ [i. e. it signifies *he desired to vomit*]: and ↓the latter signifies more than the former, i. e. *he made what was in the* جَوْف [here meaning *stomach*] *to come forth, intentionally.* (TA.) It is said in a trad., لَوْ يَعْلَمُ الشَّارِبُ قَائِمًا مَا ذَا عَلَيْهِ لَاسْتَقَآءَ مَا شَرِبَ [*If the person drinking in a standing posture knew what would be the effect upon him, he would desire to vomit what he had drunk:* for the drinking and the eating in that posture are forbidden in more than one trad.]. (TA.)

قَىْءٌ originally an inf. n.: then applied to signify *Vomit;* i. e. *vomited food.* (Mṣb.) It is said in a trad., الرَّاجِعُ فِى هِبَتِهِ كَالرَّاجِعِ فِى قَيْئِهِ [*He who takes back his gift is like him who swallows back his vomit*]. (Ṣ.)

قُيَآءٌ a subst. (Ḳ, TA) similar to عُطَاسٌ and دُوَارٌ [and many other words of the same form applied to maladies; indicating that it signifies *A complaint that causes much,* or *frequent, vomiting*]. (TA.) One says, بِهِ قُيَآءٌ, meaning [*In him is a complaint in consequence of which*] *he is vomiting much,* or *frequently.* (ISk, Ṣ, O.)

قَيُوْءٌ One (a man, IAar) *who vomits much,* or *frequently;* as also قَيُوٌّ; (IAar, Ḳ, TA;) the latter formed from the former, like مَقْرُوٌّ from مَقْرُوْءٌ. (L, TA.) — Also, [دَوَآءٌ قَيُوْءٌ,] *Medicine that is taken to cause vomiting;* (ISk, Ṣ, O;) and so ↓دَوَآءٌ مُقَيِّئٌ (Ḳ, TA) and ↓مَقِىْءٌ. (TA.)

مَقِىْءٌ and مُقَيِّئٌ: see what immediately precedes.

قيح

1. قَاحَ, said of a wound, (Ṣ, A, Mṣb, Ḳ, &c.,) aor. يَقِيحُ, (Ṣ, Mṣb,) inf. n. قَيْحٌ; (Mṣb, Ḳ;) like قَاحَ, aor. يَقُوحُ; (Ḳ;) and ↓قَيَّحَ, (Ṣ, A, Mṣb, Ḳ,) inf. n. تَقْيِيحٌ; (A;) and ↓اقاح; (A, Mṣb, Ḳ;) and ↓تقيّح; (Ṣ, A, Mṣb, Ḳ;) and تقوّح; (Mṣb, Ḳ;) [*It suppurated;*] *it became in the state of containing* [or *generating*] *matter, such as is termed* قَيْح [meaning as expl. below]: (Ṣ,* A,* Ḳ in art. قوح, and Mṣb in explanation of قَيَّحَ:) or *its* قَيْح *ran,* or *flowed:* or *became in a state of readiness* [*to do so*]. (Mṣb in explanation of قاح and اقاح and تقوّح.)

2 and 4 and 5: see the preceding paragraph.

قَيْحٌ *Thick purulent matter* (مِدَّةٌ) *unmixed with blood;* (Ṣ, A, L, Ḳ;) *white, thick* [*matter*], *unmixed with blood:* (Mṣb:) or, as some say, [contr. to the generality of the lexicographers,] *thin matter* (صَدِيد) *like water, in which is a* شُكْلَة [or *small admixture,* or *tinge of the red and white hue,*] *of blood.* (L.)

قَاحَةٌ, mentioned in this art. in the Ṣ, see in art. قوح.

قيد

1. قَيَدَ: see 2.

2. قَيَّدَهُ, inf. n. تَقْيِيدٌ, *He put a* قَيْد [or *pair of shackles*] *upon his* (a horse's) [*fore-*]*legs; he shackled his* [*fore-*]*legs.* (Mṣb.) قَيَّدْتُ الدَّابَّةَ [*I shackled the fore-legs of the beast; hobbled him:* and, in a general sense, *bound him.*] (Ṣ.) ↓قَيَدَ (inf. n. قَيْدٌ, TA) and قُيِّدَ signify the same, [*He had shackles put upon his fore-legs; he had his fore-legs shackled*]. (Ḳ.) See also 5. — قَيِّدْهُ بِالأَلْتِ †[*Bind thou him by oath*]: said when one has not given thee thy right or due. (TA in art. الت.) — أُقَيِّدُ جَمَلِى, (inf. n. تَقْيِيدٌ, Ḳ.) [lit., *I shackle the fore-legs of my camel;* meaning,] ‡*I fascinate my husband so as to prevent him from going to other women;* as though I shackled his legs. (IAth, L, Ḳ,* from a trad.) — ‡*It* (fatigue) *kept a she-camel from action.* (A.) — ‡*It* (beneficence) *shackled, or restrained,* a person. (A.) — قَيَّدَ الإِيمَانُ الفَتْكَ ‡[*The giving assurance of safety*] *inhibits assassinating, or assaulting,* the مُؤْمَن [i.e. the person to whom assurance of safety has been given (بالمُؤْمِنِ in the CḲ is a mistranscription for بِالمُؤْمَنِ)]; *like as shackles inhibit the mischievous animal from doing mischief.* (L, Ḳ,* from a trad. [See also 1 in art. فتك; where this trad. is cited in full.]) — قَيَّدَ, (inf. n. تَقْيِيدٌ, Ḳ,) ‡*He pointed* a writing *with the syllabical signs, or signs which point out the pronunciation and division of syllables:* (Ṣ, A, L, Ḳ:) *he pointed* a letter: (L:) *he restricted* a word or phrase [*in its signification or application*] *by that which prevented equivocation and removed ambiguity.* (Mṣb.) = ‡*He registered, or recorded,* a matter of science [&c.] in a book or the like; *i. q.* ضَبَطَ. (L.)

5. تَقَيَّدَ quasi-pass. of قَيَّدَ [*He had shackles put upon his legs; he had his legs shackled:* see also 2]. (A.)

قَادٌ: see قَيْدٌ.

قَيْدٌ [*A shackle;* or *fetter:* or, generally, *a pair of shackles for the fore-legs of a beast,* and generally made of rope, but some are of iron; *a pair of hobbles; a pair of fetters*]: (Ṣ, Ḳ, &c.:) pl. [of pauc.] أَقْيَادٌ (L, Mṣb, Ḳ) and [of mult.] قُيُودٌ. (Ṣ, L, Mṣb, Ḳ.) — إِنَّ قُيُودَ الأَيَادِ أَوْثَقُ الأَقْيَادِ ‡[*Verily the shackles of benefactions are the firmest of shackles*]. (A.) [الأَيَادِ is for الأَيَادِى.] — *What binds together* [*the two pieces of wood in a camel's saddle which are called*] *the* عَضُدَانِ *of* [*the two broad pieces of wood called*] *the* مُؤْخِرَتَانِ, (L, Ḳ [in the former of which, however, instead of مَا ضَمَّ العَضُدَينِ مِنَ المُؤْخِرَتَينِ, the reading in the Ḳ, is put مَا ضَمَّ العَضُدَينِ المُؤْخِرَتَينِ, which I suppose to be a mistake]) *at their upper part, being a thong.* (L.) — *A plaited thong between* [*the two pieces of wood called*] *the* حِنْوَانِ *of a camel's saddle of the kind called* رَحْل, *at the upper part;* and sometimes, of a horse's saddle. (L.) — The *thong that binds together* [*the two pieces of wood called*] *the* عَرْقُوَتَانِ of a camel's saddle of the kind called قَتَب. (Ṣ, L, Ḳ.) — *Anything that binds one part of a thing to another part.* (L.) — The *extended thing at the lower extremities of the suspensory cords or strings* of a sword, *which is held by* [*the rings called*] *the* بَكَرَات. (L, Ḳ.) — قَيْدَا البَازِى *The jesses of the hawk* or *falcon;* syn. سَبَاقَاهُ (Ṣ, O, Ḳ, all in art. سبق.) — قَيْدُ الأَسْنَانِ *The gum wherein the teeth are set:* (Ḳ:) قُيُودُ الاسنان *the gums:* (L:) or *the portions of the flesh of the gums that rise between the teeth;* likened to the red قُيُود which are marks upon camels, made with a hot iron. (ISd, L.) — قَيْدُ الفَرَسِ *A certain mark made with a hot iron upon the neck of a camel,* (Ṣ, ISd, L, Ḳ,) *and upon its face, and thigh, of an oblong shape,* (ISd, L,) *in the form of a* قَيْد [*for the legs*], (Ṣ, L,) *or of two rings with a line extending between them.* (Nb, L.) —

قَيْدُ الْأَوَابِدِ ‡ [lit. *Shackles upon the legs of the wild animals which shun, and take fright at, mankind &c.; or,* accord. to the L, *of the wild asses*]: indeterminate in signification, though determinate in its grammatical form: (Sb, L:) an appellation given to a horse, (Ḳ,) or to *a fleet,* or *swift, and excellent horse,* because, by its swiftness, it overtakes the wild beasts, (T, Ḳ,) and prevents their escaping. (T, Ṣ.) قيد is here a proper subst. used as an epithet because it imports the attribute of a verb; or it is for تَقْيِيد. (IJ, L.) [See also art. ابد and Ḥam, p. 455.] — ‡ *A wife:* as also غُلٌّ. (TA.) — مَا عَلَى هٰذَا الْحَرْفِ قَيْدٌ ‡ *There is not upon this letter a syllabical sign, or sign which points out the pronunciation, or the division of syllables.* (A.) — القَيْدُ وَالرَّتَعَةُ, a prov.: see art. رتع. — See also قِيدٌ.

قِيدٌ *A whip made of skin.* (MF.) — قِيدٌ and ↓ قَادٌ (Ṣ, L, Ḳ) and ↓ قِيدٌ (Ḳ) *Measure.* (Ṣ, L, Ḳ.) Ex. بَيْنَهُمَا قِيدُ رُمْحٍ, and قَادُ رمح, *Between them two is the measure of a spear.* (Ṣ.) See also art. قود.

قِيَادٌ *A leading-rope* (Ṣ, Ḳ) *for a beast of carriage.* (Ṣ, Ḳ.) [But this belongs to art. قود, q. v.]

قَيِّدٌ *Tractable; easy to be led.* (Ṣ, Ḳ.) [But this belongs to art. قود, q. v.]

قَيِّدَةٌ: see art. قود.

مَقِيدٌ: see مُقَيَّدٌ.

مُقَيَّدٌ The *place of the* قَيْد *in the leg of a horse;* (Ṣ, Ḳ;) [i. e., the *pastern*]. Ex. فَرَسٌ عَبْلُ الْمُقَيَّدِ طَوِيلُ الْمُقَلَّدِ [*A horse large in the place of the shackle, or pastern; long in the place of the collar, or neck*]. (A.) — The *place of the anklet in* [*the leg of*] *a woman;* (Ṣ, Ḳ;) [i. e., the *ankle*]. — مُقَيَّدٌ [and ↓ مَقِيدٌ] A camel, or the like, *having his legs shackled; having shackles upon his legs:* pl. [of the latter] مَقَايِيدُ. (Ḳ.) You say هٰؤُلَآءِ أَجْمَالٌ مَقَايِيدُ, i. e., مُقَيَّدَاتٌ [*These are camels having their legs shackled*]. (Ṣ.) — نَاقَةٌ مُقَيَّدَةٌ ‡ *A jaded she-camel that will not be roused to action.* (A.) — And مُقَيَّدٌ *A place in which a camel is left with his legs shackled.* (L, Ḳ.) Hence applied to a place abounding with herbage, or pasture. (L.)

مُقَيِّدَةُ الْحِمَارِ (L) [in the CḲ, مُقَيَّدَةُ الحِمَارِ, and in most copies of the Ḳ, accord. to the TA, الحِمَار,] † *A stony tract, of which the stones are black and worn and crumbling, as though burned with fire;* syn. حَرَّةٌ: (L, Ḳ: [in a copy of the Ḳ, حُرَّةٌ,] so called because it impedes the ass, [in the TA, art. حمر, the wild ass,] as though it shackled him. (L.) — Hence, (L,) بَنُو مُقَيِّدَةِ الحِمَارِ, (L,) in the Ḳ, بَنُو مُقَيَّدَةَ [with fet-ḥ to the ى, and without الحمار], (TA,) [and in the CḲ, بَنُو مُقَيَّد,] † *Scorpions:* (L, Ḳ:) so called because they are in a tract such as is called مُقَيِّدَة الحمار. (L.) [See an ex. in some verses cited voce رَمَحَ.]

تَقْيِيدٌ [*A note which determines the correct reading or meaning of a word or phrase or the like:* and hence, *any marginal note:* pl. تَقْيِيدَاتٌ.]

قير

2. قَيَّرَ *He smeared* a ship, or boat, (Ṣ, A, Mṣb,) or a jar [for wine], and a skin for wine or the like, (Ḳ,) *with* قير or قار. (Ṣ, A, Mṣb, Ḳ.)

قِيرٌ i. q. قَارٌ [*Tar:* or *pitch*]: (Ṣ, A, Mṣb, Ḳ:) *a certain black thing with which are smeared ships,* (Ḳ, TA,) *to prevent the water from entering,* (TA,) *and camels, also,* (Ḳ, TA,) *for the mange, or scab, and whereof there is a species with which anklets and bracelets are filled: it is extracted by melting from* [*the*] صعد: (TA:) [صُعْدٌ is the name of a certain tree from which tar is melted forth: (L, art. صعد:)] or i. q. زِفْتٌ: (A, Ḳ, TA:) and *the best thereof is of the colour termed* شُقْرَة. (TA.) [See also كُفْرٌ.]

قَيَّارٌ *A possessor,* (Ḳ,) or *seller,* (A,) *of* قير or قار: (A, Ḳ;) or *a maker of it.* (So in a copy of the Ṣ, but not mentioned in another copy.)

قَيَّارَةٌ *A place where* قار *is generated.* (Mgh, in art. نفط.)

قَيْرَوَانٌ, an arabicized word, (Ḳ,) from [the Persian] كَارْوَانْ, (TA,) and signifying *A caravan; a company,* or *an assemblage of persons, travelling together;* syn. قَافِلَةٌ: (Ḳ:) or the *main part of a* قافلة: and *of an army:* (A, IAth, and so in a copy of the Ṣ:) or *of* [*such a collection of soldiers as is called*] *a* كَتِيبَة: (ISk:) and the *companions and assistants* of the devil. (IAth.) It has the last of these significations in a trad. of Mujáhid, in which it is said, يَغْدُو الشَّيْطَانُ بِقَيْرَوَانِهِ إِلَى السُّوقِ فَلَا يَزَالُ يَهْتَزُّ العَرْشُ مِمَّا يَعْلَمُ اللّٰهُ مَا لَا يَعْلَمُ [*The devil goeth in the morning with his companions and assistants to the market-place, and the empyrean ceaseth not to shake in consequence of* the assertions that *God knoweth what He knoweth not*]: meaning, that the devil incites men to say "God knoweth such a thing," of things whereof God knoweth the contrary: [as for instance, "God knoweth that such a commodity cost me (the seller) such a sum of money:"] يَعْلَمُ اللّٰهُ being a form of asseveration. (IAth.) [قيروان is written قَيْرُوَانٌ in some copies of the Ṣ and Ḳ. It is mentioned in this art., and in art. قرو, in the Ḳ: in the Ṣ, only in the latter art., and part of the above trad. is there cited.]

قيس

1. قاس الشَّىْءَ بِغَيْرِهِ, and عَلَى غَيْرِهِ, (Ṣ, A,* Mṣb,* Ḳ*; the first and last in this art. and in art. قوس;) and إِلَى غَيْرِهِ, (A, TA,) aor. يَقِيسُهُ, (Ṣ, Mṣb, Ḳ,) inf. n. قَيْسٌ (Ṣ, A, Mṣb, Ḳ) and قِيَاسٌ, (Ṣ, A, Ḳ,) [which latter is the more common,] *He measured the thing* (Ṣ, A, Mṣb, Ḳ) *by another thing* (Ṣ, Mṣb, Ḳ) *like it;* (Ṣ, Ḳ;) [both *in the proper sense* and *mentally;* often meaning *he compared the thing with another thing;*] as also قَاسَهُ, aor. يَقُوسُهُ, inf. n. قَوْسٌ (Ṣ, Mṣb, Ḳ; the first and last in art. قوس;) and قِيَاسٌ; (Ṣ;) [the latter of which verbs, though the less common, is, accord. to the JK, the original;] and so ↓ اقتاسهُ; (A, Ḳ;) and ↓ قَيَّسَهُ; (TA;) and so ↓ قَايَسَهُ بِهِ, (Mṣb,) and إِلَيْهِ, (TA,) inf. n. مُقَايَسَةٌ and قِيَاسٌ: (Mṣb:) the first of these verbs is said to be trans. by means of على because implying the meaning of founding [a thing upon another thing]; and by means of الى because implying the meaning of adjoining or conjoining and collecting [a thing to another thing]. (MF.) You say, قَاسَهُ بِالْمِقْيَاسِ [*He measured it with the measure*]. (A.) And قَاسَ الطَّبِيبُ قَعْرَ الجِرَاحَةِ, (TA,) and قَاسَ الشَّجَّةَ, (A,) inf. n. قَيْسٌ, (TA,) *The physician measured the depth of the wound,* (TA,) and *the depth of the wound in the head,* (A,) بِالْمِقْيَاسِ *with the probe.* (A, TA.) And جَارِيَةٌ تَخْطُو قَيْسًا ‡ *A damsel that steps with even,* or *equal, steps:* (A:) or قَيْسًا signifies *with measured steps, at a moderate and just pace, as though with equal steps:* (IAth:) or قَيْسٌ signifies the *walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (Ḳ.) And فُلَانٌ يَأْتِي بِمَا يَأْتِي قَيْسًا ‡ [*Such a one does what he does,* or *says what he says, by measure,* or *by rule*]. (A.) — [Hence, † *He determined,* or *judged of, the thing by comparing it with another thing;* i. e., *by analogy:* and *he compared the thing with another thing.* And قَاسَ عَلَيْهِ *He judged by comparison therewith.* And *He copied it as a model.*]

2: see 1.

3. قايسهُ بِهِ, and إِلَيْهِ: see 1. You say, قَبَّحَ اللّٰهُ قَوْمًا يُسَوِّدُونَكَ وَيُقَايِسُونَ بِرَأْيِكَ [*May God remove far from prosperity a people who make thee lord,* or *chief, and who measure* things *by thy judgment,* or *by thine opinion*]. (A, TA.) — قَايَسْتُ بَيْنَ الأَمْرَيْنِ, (Ṣ, Ḳ,) or الشَّيْئَيْنِ, (A,) inf. n. مُقَايَسَةٌ and قِيَاسٌ, (Ṣ,) *I measured,* or *compared, the two things,* or *cases, together;* syn. قَادَرْتُ بَيْنَهُمَا, (Ḳ,) or قَدَّرْتُ. (L.) — قَايَسْتُهُ, (Ḳ,) i. e., قَايَسْتُ فُلَانًا, (Ṣ,) i. q. جَارَيْتُهُ فِي القِيَاسِ [*I vied,* or *contended, with him,* namely, *such a one, in measuring,* or *comparing;* app. meaning, *in measuring,* or *comparing, myself,* or *my abilities, with him,* or *his:* see قَادَرْتُهُ]. — [This verb is mentioned in the Ṣ in art. قوس.]

6. تَقَايَسَ القَوْمُ *The people mentioned* [and app. *compared*] *their several wants* (مَآرِبَهُمْ) [but I

think it probable that this is a mistranscription for مَآثِرُهُمْ their generous qualities or the like]). (TA.)

7. انقاس *It was, or became, measured* by another thing like it. (Ṣ, in art. قوس; and Ḳ, in the present art.) — † [*It was, or became, determined, or judged of, by comparison,* or *analogy.*] You say, هٰذِهِ مَسْأَلَةٌ لَا تَنْقَاسُ † [*This is a question not to be determined,* or *judged of, by comparison,* or *analogy*]. (A, TA.)

8: see 1. — هُوَ يَقْتَاسُ بِأَبِيهِ *He follows the way of his father, and imitates him.* (Ṣ, Ḳ, in art. قوس; and mentioned in the Ḳ in the present art. also.) The medial radical is both و and ى. (Ḳ.)

قِيسُ رُمْحٍ : see قَاسُ رُمْحٍ.

بَيْنَهُمَا قِيسُ رُمْحٍ (Ṣ, Ḳ) and قَاسُ ▾ رُمْحٍ (Ṣ, A, Ḳ*) *Between them two is the measure of a spear:* (Ṣ, Ḳ:*) like قِيدُ رُمْحٍ (TA) [and قَادُ رُمْحٍ]. And هٰذِهِ الخَشَبَةُ قِيسُ إِصْبَعٍ *This piece of wood is of the measure of a finger.* (A,* TA.) [Both are said in the A to be tropical; but wherefore, I see not.]

قِيَاسٌ : see 1 and 3. — [Used as a simple subst., *Measurement.* — *Comparison.* — *Ratiocination.* — The *premises of a syllogism, taken together:* and also applied to *a syllogism* entire. — *Analogy: rule.* You say, هٰذَا عَلَى القِيَاسِ *This is according to analogy,* or *to rule.* And هٰذَا عَلَى غَيْرِ قِيَاسٍ *This is contrary to analogy,* or *to rule.* And عَلَى قِيَاسِ كَذَا *After the manner of such a thing.*]

قِيَاسِيٌّ [*Mensural.* — *Comparative.* — *Ratiocinative.* — *Relating,* or *belonging, to the premises of a syllogism:* and also, *syllogistic.* — *Analogous: regular:* as also ▾ مَقِيسٌ, improperly written by some European scholars مُقَيَّسٌ.]

قَيَّاسٌ A man *who practises* قِيَاس [i. e. *measurement, or comparison, &c.,*] *much,* or *often.* (TA.) = Also, *i. q.* قَوَّاسٌ, q. v. (TA.)

قَائِسٌ act. part. n. of 1. — One *who measures the depth of a wound in the head* [&c.] *with a probe.* (TA.)

مَقِيسٌ pass. part. n. of 1. You say, هُوَ مَقِيسٌ عَلَيْهِ [and بِهِ, meaning, *He,* or *it, is a person,* or *thing, whereby others are measured; to which others are compared; an object of imitation; a model, an exemplar,* or *a standard*]. (A, TA.) — See also قِيَاسِيٌّ.

مِقْيَاسٌ *A measure,* or *thing with which anything is measured;* syn. مِقْدَارٌ: (Ṣ, Mṣb, Ḳ:) pl. مَقَايِيسُ. (A.) You say, قَاسَهُ بِالْمِقْيَاسِ [*He measured it with the measuring-instrument*]. (A.) And قَصُرَ مِقْيَاسُكَ فِي مِقْيَاسِي *Thy measure* (مِثَالُكَ) *fell short of my measure.* (TA.) — *A probe with which the depth of a wound is measured.* (A, TA.) — مِقْيَاسُ النِّيلِ *The Nilometer.* (TA.)

قيص

1. قَاصَ, inf. n. قَيْصٌ : see 7, in two places.

5: see 7, in three places.

7. انقاص, said of sand, (A, Ḳ,) and of dust, or earth, (Ḳ,) *It poured forth,* or *down:* (Ḳ:) or *it fell, fell down,* or *collapsed;* and so when said of a building; (A;) and so انقاصت said of a well (بِئْر); (Ṣ, A, Ḳ;) *it fell; fell down; fell in ruins,* or *to pieces;* or *collapsed;* (Ṣ, A, Ḳ;) as also انقاضت, with ض; (TA;) and ▾ تقيّصت: (A, Ḳ:) which ▾ last also signifies *it* (a well) *inclined, and became demolished,* or *fell in ruins;* and in like manner [تَقَيَّصَ said of] a wall. (TA.) — انقاصت السِّنُّ *The tooth became broken:* (A:) or *became cracked,* or *split, lengthwise:* (TA:) or *fell out:* (Lth, Ḳ:) and ▾ قَاصَتْ, (TA,) inf. n. قَيْصٌ, (Ṣ, Ḳ,) *it fell out from its root;* (Ṣ, Ḳ, TA;) and so with ض; (Ṣ, TA:) and انقاض الضِّرْسُ, and ▾ قَاضَ, and ▾ تقيّض, *the tooth became cracked lengthwise, and fell out.* (TA.) — انقاص المَآءُ فِي البِئْرِ *The water became abundant in the well* (Ḳ, TA) *so that it nearly demolished it.* (TA.)

بِئْرٌ قَيَّاصَةٌ *A well that has collapsed.* (A.) And بِئْرٌ قَيَّاصَةُ الجُولِ *A well having its wall,* or *casing,* or *sides, demolished.* (Ibn-'Abbád, Ḳ.)

مُنْقَاصٌ signifies *Uprooted;* (Ṣ, Ḳ;) and, مُنْقَاضٌ, with the pointed ض, *cracked* or *split, lengthwise;* so says Aṣ.: but AA says, that both signify the same. (Ṣ, O.)

قيض

1. قَاضَ, (A, TA,) [aor. يَقِيضُ,] inf. n. قَيْضٌ, (Ḳ,) *He clave,* or *broke* or *rent asunder.* (A,* Ḳ, TA.) You say, قَاضَ البَيْضَةَ *He* (a young bird) *clave,* or *broke asunder, the egg:* and he (a bird) *clave,* or *broke asunder, the egg from over the young one.* (Lth, A,* TA.) And it is said in a trad., respecting the day of resurrection, فَإِذَا كَانَ كَذٰلِكَ قِيضَتْ هٰذِهِ السَّمَآءُ الدُّنْيَا عَنْ أَهْلِهَا, i. e., [*And when it shall be thus, this lowest heaven*] *shall be cleft,* or *rent asunder, from over its inhabitants,* meaning the inhabitants of the earth (الأَرْض), which is previously mentioned in the trad.:] or, as Sh says, *shall be dissolved.* (TA.) — Also, first pers. قِضْتُ, (AZ, Ṣ,) or قُضْتُ, (IAth,) *He cracked* a glass bottle, *without separation of the parts.* (AZ, Ṣ, IAth.) — And قِضْتُ البِنَآءَ is a dial. form of قُضْتُ [meaning *I demolished, destroyed,* or *threw down, the building*]. (Sgh.) = Also, inf. n. as above, *It became cleft,* or *broken* or *rent asunder.* (Ḳ, in which only the inf. n. is mentioned.) You say, قَاضَتْ البَيْضَةُ *The egg became cleft,* or *broken asunder.* (TḲ.) [See also 7.] — And قَاضَتِ السِّنُّ, inf. n. as above, *The tooth fell out from its root;* as also with ص. (Ṣ,* TA in art. قيص.) = Also, (TA,) inf. n. as above, (Ḳ,) *He hollowed out* a well (Ḳ, TA) in a rock. (TA.) And قِيضَ signifies *It was dug.* (TA.) = Also, (TḲ) inf. n. as above, (Ḳ,) *He likened,* or *assimilated.* (Ḳ, TḲ.) You say, قَاضَهُ بِهِ *He likened,* or *assimilated, him,* or *it, to him,* or *it.* (TḲ.) [See also 5; and see قَيْضٌ, below.] = See also 3, in two places.

2. قَيَّضَ لَهُ كَذَا *He* (God, Mṣb) *ordained,* or *appointed, for him such a thing.* (Mgh, Mṣb.) And قَيَّضَ اللّٰهُ فُلَانًا لِفُلَانٍ, (Ṣ, A, Ḳ,) in [some of] the copies of the Ḳ, بِفُلَانٍ, which is a mistake, (TA,) *God ordained,* or *appointed,* or *prepared, such a one for such a one:* (A:) or *brought such a one to such a one, and ordained,* or *appointed,* or *prepared, him for him.* (Ṣ, Ḳ.) Hence the saying in the Ḳur, [xli. 24,] (Ṣ,) وَقَيَّضْنَا لَهُمْ قُرَنَآءَ (Ṣ, Ḳ) *And we have appointed,* or *prepared, for them associates* (A,* Bḍ,* Ḳ, TA) *whence they do not expect,* (A, Ḳ, TA,) *which shall have possession of them like as the* قَيْض, or *shell, has possession of the egg.* (Bḍ.) And so in the same, [xliii. 35,] نُقَيِّضْ لَهُ شَيْطَانًا *We will appoint,* or *prepare, for him a devil* [*as an associate*]. (Zj.) Accord. to some, the verb is used only as relating to evil; but this is not true, as is shown by the saying of Moḥammad, مَا أَكْرَمَ شَابٌّ شَيْخًا لِسِنِّهِ إِلَّا قَيَّضَ اللّٰهُ لَهُ عِنْدَ سِنِّهِ مَنْ يُكْرِمُهُ [*A young man hath not honoured an aged man for his age but God hath appointed for him in his age such as shall honour him*]. (TA.)

3. قايضهُ, (Ṣ, A, Ḳ, &c.) inf. n. مُقَايَضَةٌ (Ṣ Mgh) and قِيَاضٌ, (A,) *He bartered,* or *exchanged commodities, with him;* syn. عَارَضَهُ, (Ṣ, O, L, and so in a copy of the Ḳ,) بِمَتَاعٍ; (Ṣ;) or عَاوَضَهُ; (A, and so in some copies of the Ḳ; in the CḲ, عَايَضَهُ;) and بَادَلَهُ; (A, Ḳ;) i.e. *he gave him a commodity and took another commodity in its stead:* (TA:) [as also قَابَضَهُ, with ب:] and ▾ قَاضَهُ, aor. يَقِيضُ, *he gave him a thing in exchange.* (TA.) You say, قَايَضَهُ بِكَذَا [*He gave him in exchange for such a thing*]. (Mgh.) Hence, بَيْعُ المُقَايَضَةِ *The selling a commodity for another commodity.* (Mgh.) And hence the saying of Moḥammad, إِنْ شِئْتَ قَايَضْتُكَ بِهِ المُخْتَارَةَ مِنْ دُرُوعِ خَيْبَرَ, or ▾ أَقِيضُكَ بِهِ, accord. to different relations; i. e. [*If thou wilt,*] *I will give thee in exchange for it* [*the choice of the coats of mail of Kheyber*]. (TA.) You say also, أَعْطَيْتُهُ فَرَسًا بِفَرَسَيْنِ مُقَايَضَةً [*I gave him a horse for two horses in exchange*]. (JK.) And مَا أُقَايِضُ بِكَ أَحَدًا † [*I do not give, or take, in exchange for thee any one*]. (A, TA.)

And لَوْ أُعْطِيتُ مِلْءَ الدَّهْنَاءِ رِجَالًا قِيَاضًا بِفُلَانٍ مَا رَضِيتُهُمْ ‡ *[If I were given what would fill the desert of men, in exchange for such a one, I would not accept them]*: (A, TA:) and the like occurs in a trad. of Mo'áwiyeh, as said by him, with reference to Yezeed. (TA.)

5. تَقَيَّضَتِ البَيْضَةُ *The egg became broken into pieces;* and in like manner, القَارُورَةُ *the glass bottle.* (AZ, Ṣ.) [See also 7.] — تَقَيَّضَ الجِدَارُ *The wall fell to pieces,* or *in ruins,* or *became a ruin, and broke down;* syn. اِنْهَدَمَ, and اِنْهَالَ; as also ↑ انقاض: (Ḳ:) or the former signifies *the wall broke in pieces, and fell down:* but the latter has a different signification, which see in its place below. (AZ, Ṣ.) — تَقَيَّضَ لَهُ *It* (a thing, TA) *became ordained, appointed,* or *prepared, for him.* (Ḳ.) — تَقَيَّضَ أَبَاهُ *He resembled his father;* (AZ, Ṣ, Ḳ;) as also تَقَيَّلَهُ. (TA.) [See قَيْضٌ.]

6. تقايضا *[They two bartered,* or *exchanged commodities, each with the other;* like تقابضا: see 3]. (JK.)

7. انقاضت البَيْضَةُ *The egg cracked, without splitting apart;* and in like manner, القَارُورَةُ *the glass bottle.* (AZ, Ṣ.) [See also 1.] — انقاض الجِدَارُ *i.q.* تقيّض: (Ḳ:) or *the wall fell to pieces,* or *in ruins, from its place, without being pulled to pieces:* (Lth:) or *cracked, without falling:* but if it have fallen, you say, تقيّض: (AZ, Ṣ:) — Accord. to AA, as related by El-Mundhiree, انقاض and انقاص both signify *It split,* or *cracked, lengthwise:* but see مُنْقَاضٌ. (TA.) You say, accord. to Aṣ, انقاضت السِّنُّ *The tooth split,* or *cracked, lengthwise;* and in like manner, الرَّكِيَّةُ *the well:* (Ṣ:) or *it* (the well) *became broken in pieces:* or *fell; fell in ruins,* or *to pieces;* or *collapsed;* (TA;) as also انقاصت. (Ṣ, A, Ḳ, in art. قيص.) انقاض belongs both to this art. and to art. قوض. (TA.)

8. اقتاضهُ *He extirpated it; destroyed it utterly.* (Ḳ, TA.) — [Also, *He received it,* or *took it, in exchange;* like اِعْتَاضَهُ: see مُقْتَاضٌ; and see also 3.]

قَيْضٌ *[An egg-shell;]* the *upper hard covering that is upon an egg:* (Ḳ:) or *[an egg-shell cracked in pieces;] what is cracked in pieces of the upper covering of an egg:* (Ṣ,* IB:) or *one from which the young bird,* or *the fluid, has gone forth.* (Lth, Ḳ.) — *A compensation,* or *substitute; a thing given,* or *received,* or *put,* or *done, instead of, in the place of,* or *in exchange for, another thing.* (Ḳ.) You say, بَاعَهُ فَرَسًا بِفَرَسَيْنِ قَيْضَيْنِ *[He sold to him a horse for two horses as substitutes].* (TA.) — هُمَا قَيْضَانِ *They two are likes; they two are like each other;* (A'Obeyd, A;) *each of them is fit to be a substitute for the other.* (A, TA.) [See also هُمَا قَوْضَانِ.] — هٰذَا قَيْضٌ لَهُ, and ↑ قِيَاضٌ لَهُ, *This is equal,* or *equivalent, to it.* (O, Ḳ.)

قِيضَةٌ *A small piece of bone:* (AA, Ḳ:) pl., accord. to the Ḳ, قُيُضٌ; but correctly, accord. to AA, قِيَضٌ. (TA.)

قَيَّاضٌ *A barterer,* or *an exchanger of commodities:* (Ṣ, Mṣb:) of the measure فَيْعَلٌ. (Mṣb.) You say, هُمَا قَيَّاضَانِ *They two are barterers,* or *exchangers of commodities;* like as you say بَيِّعَانِ. (Ṣ.)

قِيَاضٌ: see قَيْضٌ.

مَقِيضٌ The *place in which is [an egg-shell,* or *an egg-shell cracked in pieces,* or *empty,* or] *the part of an egg called* قَيْضٌ. (Ḳ, TA.) — بَيْضَةٌ مَقِيضَةٌ *An egg cleft,* or *split.* (TA.) — بِئْرٌ مَقِيضَةٌ *A well abounding with water, having been hollowed out,* (Ḳ, TA,) or *cleft.* (TA.)

المُقْتَاضُ in the following verse of Abu-sh-Shees,

* بُدِّلْتُ مِنْ بُرْدِ الشَّبَابِ مُلَاءَةً *
* خَلَقًا وَبِئْسَ مَثُوبَةُ المُقْتَاضِ *

[I have been given in exchange, for the mantle of youth, an old worn-out covering; and very evil is the recompense of the receiver in exchange] is from قَيْضٌ as signifying the "bartering," or "exchanging commodities," (TA,) [or rather the "giving in exchange:" see 3.]

بَيْضَةٌ مُنْقَاضَةٌ *An egg cracked, without being split apart;* and in like manner, قَارُورَةٌ *a glass bottle.* (AZ, Ṣ.) Aṣ says, that مُنْقَاصٌ signifies *uprooted;* and مُنْقَاضٌ, with the pointed ض, *cracked,* or *split, lengthwise;* but AA says, that *both signify the same.* (Ṣ, O, in art. قيص.)

قيظ

1. قَاظَ بِالمَكَانِ, (Ṣ, Mṣb, Ḳ,) aor. يَقِيظُ, inf. n. قَيْظٌ; (Mṣb;) and ↑ تَقَيَّظَ بِهِ; (Ṣ, Ḳ;) and ↑ قَيَّظَ بِهِ; (Ḳ;) and ↑ اقتاظ; (TA;) *He,* (a man, Mṣb,) or *it,* (a people, Ḳ,) *remained,* or *abode, in the place during the season called* قَيْظ, (Ḳ,* TA,) *during the summer,* (Ṣ,) or *during the days of heat.* (Mṣb.) Dhu-r-Rummeh makes the second of these verbs trans. by itself, [without a preposition,] saying ↑ تَقَيَّظَ الرَّمْلَ *[He remained,* or *abode, during the summer,* or *hot season, in the sands].* (TA.) — قَاظَ يَوْمُنَا *Our day became vehemently,* or *intensely, hot.* (Ṣ, Ṣgh, Ḳ.) — See also 3. — قِيظُوا *They were rained upon by the rain of the season called* القَيْظ; similar to صِيفُوا and رُبِعُوا. (TA.)

2: see 1. — قَيَّظَهُ, (Ṣ, Ḳ,) inf. n. تَقْيِيظٌ, (Ḳ,) *It* (a thing, Ṣ, Ḳ, such as food, and a garment, TA) *sufficed him for his [season called]* قَيْظ; (Ṣ, Ḳ;) similar to صَيَّفَهُ and شَتَّاهُ. (TA.)

3. قَايَظَهُ, inf. n. مُقَايَظَةٌ, *He remained,* or *abode, during the season called* قَيْظ *with him.* (AḤn.) — عَامَلَهُ مُقَايَظَةً, and قِيَاظًا, and قُيُوظًا, with ḍamm, which last is extr., (Ḳ, TA,) not being an inf. n. of this verb, (TA,) [but, by rule, of ↑ قَاظَ,] *He made an engagement,* or *a contract, with him for the season called* قَيْظ: (TA:) from القَيْظ, like مُشَاهَرَةٌ from الشَّهْرُ. (Ḳ, TA.) And اِسْتَأْجَرَهُ مُقَايَظَةً, and قِيَاظًا, *He hired him,* or *took him as a hired man,* or *hireling, for the season so called.* (TA.)

5: see 1, in two places.

8: see 1.

قَيْظٌ The *most vehement,* or *intense, heat of summer;* (Ṣ, Ḳ;) *from the [auroral] rising of the Pleiades, [which, at the commencement of the era of the Flight, was about the 13th of May, O. S.,] to the [auroral] rising of Canopus, [which, at the same period, was about the 4th of August, O. S.:]* (Ḳ:) or *vehemence,* or *intenseness, of heat:* (Mṣb:) pl. [of pauc.] أَقْيَاظٌ and [of mult.] قُيُوظٌ. (Ḳ.) — Also, The *quarter which people [commonly] call the* صَيْف; (Mṣb;) the *summer-quarter, commencing when the sun enters the sign of Cancer;* so termed by some, who called the spring-quarter the صَيْف, and the autumnal-quarter the رَبِيع; others [in later times] calling the summer-quarter the صَيْف, the spring-quarter the رَبِيع, and the autumnal-quarter the خَرِيف; but agreeing with the former in calling the winter-quarter the شِتَآء: (Mir-át ez-Zemán:) the Arabs say, that the year consists of four seasons, every one of these being three months; namely, the quarter called the صَيْف, which is that called رَبِيعُ الكَلَإِ, consisting of [the Syrian months] Ádhár and Neysán and Eiyár [or March and April and May, O. S.]; then, the quarter called the قَيْظ, consisting of *Ḥazeerán and Temmooz and Áb* [or *June and July and August, O. S.*]; then, the quarter called the خَرِيف, consisting of Eylool and the two Tishreens [or September and October and November, O. S.]; and then, the quarter called the شِتَآء, consisting of the two Kánoons and Shubáṭ [or December and January and February, O. S.]. (Az, TA.) — لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ الوَلَدُ غَيْظًا وَالمَطَرُ قَيْظًا, a saying of Mohammad, meaning *[The resurrection,* or *the time thereof, will not come to pass until the* birth of a *child be* an occasion of *wrath,* or *rage, and] rain be* accompanied by air like the قيظ [or *most vehement heat of summer*]. (TA.) — اِجْتَمَعَ

القَيْظُ is an elliptical and abridged phrase, meaning *The people*, or *company of men, assembled themselves in the* قَيْظ [or *summer*]. (TA.)

قَيْظِىٌّ *What is brought forth* [*of sheep* or *goats*] *in the season called the* قَيْظ. (Ḳ, TA.) [See also صَفَرِىٌّ, in three places.]

قَيَاظٌ Seed-produce [or wheat] *that is sown in the autumn and the beginning of winter* [*so as to be reaped in summer*]. (JK, TA.)

يَوْمٌ قَائِظٌ *A day vehemently*, or *intensely, hot*: and قَيْظٌ قَائِظٌ *a summer vehement*, or *intense* [*in heat*]. (TA.)

مَقِيظٌ *A place where people remain*, or *abide, in the summer*; (IAạr, Ṣ, Ḳ;) as also ↓ مُقَيَّظٌ. (Ḳ.) And *A place of pasturing in summer*. (IAạr.) — Also, (JK,) or ↓ مَقِيظَةٌ, (Ḳ,) *A plant*, or *herbage, that remains green until the* قَيْظ [or *summer*], (Lth, JK, Ḳ,) *although the land and leguminous plants be dried up*, (Lth, TA,) *being a means of subsistence for the camels when other herbage has become dry*. (Lth, JK, Ḳ.)

مَقِيظَةٌ : see مَقِيظٌ.

مُقَيِّظٌ A thing *that suffices one for the* [*season called*] قَيْظ. (Ṣ.)

قيل]

قين

See Supplement.]

ك

[*The twenty-second letter of the Alphabet,* called كَافٌ. It is one of the letters termed مَهْمُوسَة, or non-vocal, i.e. pronounced with the breath only, without the voice; and it also belongs to the class called شَجْرِيَّة. It is a radical letter. — As a numeral it denotes *twenty.* = كَ, as a pronominal suffix, as a preposition, and as a particle of allocution, see Supplement.]

كأ

R. Q. 1. كَأْكَأَ, (Ḳ,) inf. n. كَأْكَأَةٌ; (TA;) and ↑تَكَأْكَأَ, (Ṣ, Ḳ,) as also تكعكع; (Ṣ;) *He drew back,* or *retired, and was cowardly.* (Ṣ, Ḳ.) — كَأْكَأَ, inf. n. كَأْكَأَةٌ, [respecting the form of which see طَأْطَأَ,] *He was very impatiently cowardly.* (AA, Ḳ.) [In the CḲ., in the explanation of the inf. n., الجَبِين is put for الجُبْن.] — Also, inf. n. as above, *He* (a thief) *ran away.* (Ḳ, TA.) = See R. Q. 2.

R. Q. 2. تَكَأْكَأَ *He was prevented,* or *hindered.* (Lth.) — تَكَأْكَأَ فِى كَلَامِهِ *He hesitated in his speech, and was unable to speak.* (Ḳ.) = تَكَأْكَأَ عَلَيْهِ النَّاسُ, (Ṣ, Ḳ,*) and ↑كَأْكَأَ, (Ḳ,) *The people collected around him;* (Ṣ, Ḳ;) *crowded,* or *pressed, upon him.* (TA.) = And see R. Q. 1.

مُتَكَأْكِئٌ *Short.* (Ṣ, Ḳ.)

كأب

1. كَئِبَ, aor. ـَ, inf. n. كَأْبَةٌ and كَآبَةٌ (Ṣ, Ḳ) and كَأْبٌ (Ḳ) and كَأْبَآءُ; (TA;) and ↑اكتأب; (Ṣ, Ḳ;) *He was in an evil state, and broken* [*in spirit*] *by grief,* or *mourning;* (Ṣ, Ḳ;) *he was in grief, unhappy, sorrowful,* or *sad.* (Ḳ.) See also 4.

4. اكأبه *He caused him to grieve,* or *mourn,* or *to be unhappy, sorrowful,* or *sad;* (Ḳ;) *threw him into grief,* or *mourning, &c.* (TA.) — اكأب *He was in grief,* or *mourning; was unhappy, sorrowful, or sad:* (Ḳ:) or *he entered upon a state of grief, mourning, unhappiness, sorrow,* or *sadness;* or *a state of being changed and broken in spirit by reason of intense anxiety.* (TA.) See also 1. — *He fell into destruction,* or *ruin.* (Ḳ.)

8. اكتأب وَجْهُ الأَرْضِ ‡ [*The face of the earth,* or *land, became of sad aspect*]. (TA.) See 1.

كَأْبٌ: see كَئِيبٌ.

كَأْبَآءُ *Grief, mourning, unhappiness, sorrow,* or *sadness:* (Ḳ:) [in which sense the inf. n. كَآبَةٌ is more commonly used:] or *intense grief, &c.:* used both as an inf. n. and as an epithet. (TA.) See كَئِيبٌ.

كُوبَةٌ i.q. تُوبَةٌ, in the following phrase: مَا بِهِ كُوبَةٌ *There is nothing in him for which he should be ashamed.* (Ḳ.)

كَئِيبٌ (Ṣ, Ḳ) and ↑كَئِبٌ and ↑مُكْتَئِبٌ (Ḳ) *A man in an evil state, and broken* [*in spirit*] *by grief,* or *mourning;* (Ṣ, Ḳ;) *in grief, unhappy, sorrowful,* or *sad.* (Ḳ.) كَئِيبَةٌ and ↑كَأْبَآءُ *the same,* as applied to a woman. (Ṣ.) — الارض كَئِيبَةُ الوَجْهِ ‡ [*The earth,* or *land, is of sad aspect.*] (TA.)

مُكْتَئِبٌ see كَئِيبٌ. — رَمَادٌ مُكْتَئِبُ اللَّوْنِ *Ashes of a colour inclining to black;* (Ṣ, Ḳ;) as is the colour of him who is in an evil state, or broken [in spirit] by grief. (Ṣ.)

كأد

1. كَأَدَ, aor. ـَ, *He was in an evil state, and broken* [*in spirit*] *by grief,* or *mourning;* or *was in grief, unhappy, sorrowful,* or *sad,* syn. كَئِبَ. (Ḳ.)

5. تَكَأَّدَنِى and ↑تَكَادَنِى *It* (a thing, or an affair,) *was difficult to me; it distressed, troubled, fatigued,* or *wearied, me.* (Ṣ, L, Ḳ.) — تَكَأَّدَ الشَّىْءَ *He took,* or *imposed, upon himself,* or *undertook, the thing, in spite of difficulty, trouble* or *inconvenience; he constrained himself to do the thing, notwithstanding it was difficult, troublesome,* or *inconvenient, to him.* (L, Ḳ.) You say تَكَأَّدْتُ الذَّهَابَ إِلَى فُلَانٍ, meaning, *I* [*constrained myself to go, and*] *went to such a one, in spite of difficulty, trouble,* or *inconvenience.* (AZ, L.) — *He endured the thing; struggled with,* or *against, it; contended with its difficulty,* or *severity; underwent difficulties, troubles,* or *inconveniences, in doing it; endured,* or *bore, its heat and severity;* syn. كَابَدَهُ, and صَلِىَ بِهِ. (IAạr, L, Ḳ.)

6. see 5.

كَأْدَآءُ *Difficulty.* (IAạr, L, Ḳ.) — *Grief; sorrow; mourning;* syn. حُزْنٌ: so accord. to the Ḳ; but accord. to IAạr [and the L] *fear;* syn. خَوْفٌ: (TA:) and *caution:* (IAạr, L, Ḳ:) or, as some say, *terror.* (IAạr, L.) — *Injustice.* (Ḳ.) — *A dark night.* (IAạr, L, Ḳ.) — See also كَؤُودٌ.

عَقَبَةٌ كَؤُودٌ, (Ṣ, L, Ḳ,) and ↑كَأْدَآءُ, (L, Ḳ,) *A mountain-road difficult of ascent.* (Ṣ, L, Ḳ.*) Such a road is also termed [simply] كَأْدَآءُ, and صَعْدَآءُ: [in the Ḳ it is said, that كَؤُودٌ is syn. with صَعْدَآءُ:] and كَؤُودٌ [in like manner, as a subst.,] signifies *a difficult place of ascent:* like صَعُودٌ. (L, TA.)

كأس

كَأْسٌ, (ISk, Ṣ, A, Mṣb, Ḳ,) and كَاسٌ, with the ء suppressed, is allowable, (Mṣb,) and sometimes occurs, (TA,) *A drinking-cup:* (A, Ḳ:) or [*a cup of wine;* i.e.] *a cup containing wine;* (Ṣ, A, Ḳ;) or *a cup full of wine:* (Mṣb:) when not containing wine, it is not thus called; (IAạr, Ṣ, Mṣb;) being in this case called قَدَحٌ: (TA:) or it has the first and the second of these significations: (TA:) or it signifies *wine itself:* (Aṣ, AḤát, Ibn-'Abbád:) or has this signification also: (Ḳ:) and is of the fem. gender: (Ṣ, A, Mṣb, Ḳ:) pl. [of pauc.] أَكْؤُسٌ and [of mult.] كُؤُوسٌ and كِئَاسٌ, (Ṣ, Mṣb, Ḳ,) the last with ء, (TA, [but written without ء in the CḲ,]) and, accord. to AḤn, كِيَاسٌ, without ء, which, if correct, is originally كِوَاسٌ, from كَاسٌ, with the ء changed into ا as representing و, (TA,) and

كَاسَاتٌ, (K,) without ء. (TA.) It is used metaphorically in relation to every kind of disagreeable, hateful, or evil, things. Thus you say, سَقَاهُ كَأْسًا مِنَ الذُّلِّ ‡ [*He gave him to drink a cup of abasement*]: and مِنَ الفُرْقَةِ ‡ [*of separation*]: and مِنَ المَوْتِ ‡ [*of death*]: and مِنَ الحُبِّ ‡ [*of love*]. (TA.) You say also, سَقَاهُ الكَأْسَ الأَمَرَّ ‡ [*He gave him to drink the most bitter cup*]; meaning *death:* (A, TA:) and كُؤُوسَ المَنَايَا ‡ [*The cups of death; lit., deaths*]. (A.) Az. thinks that it may be derived from كَاصَ فُلَانٌ مِنَ الطَّعَامِ وَالشَّرَابِ, meaning, "Such a one ate and drank much"; because س and ص are interchangeable in many words on account of the nearness of their places of utterance. (TA.)

كأكأ

See كأ.

[كأل

See Supplement.]

كأن

1. كَأَنَ فِى خَلْقِهِ *He,* (a man) *was strong in his make* (IAar, in TA, voce كَنَتَ.)

كَأْنِيٌّ A man *strong in his make.* (IAar, in TA, voce كَنَتَ.)

كَأَ and كَاءٍ: see كَأَيِّنْ or كَأَىٍّ in art. أَىٌّ (p. 134 *a.*)

كأى

See art. كيا.

كب

1. كَبَّهُ, aor. ـُ, (inf. n. كَبٌّ, TA;) and ▼كَبْكَبَهُ; (K, TA;) *He inverted it,* or *turned it upside-down.* (K.) — كَبَّ الإِنَآءَ, aor. ـُ, inf. n. كَبٌّ, [*He inverted,* or *turned down, the vessel, so as to pour out its contents*]: (TA:) *he turned the vessel over upon its head,* (Msb.) — كَبَّ القَصْعَةَ *He turned over the wooden bowl upon its face.* (TA.) — كَبَّهُ, (K,) or كَبَّهُ لِوَجْهِهِ, (S,) [or عَلَى وَجْهِهِ (see 4),] and ▼اكبّه (K) and ▼كَبْكَبَهُ, (S, K,) *He prostrated him; threw him down upon his face.* (S, K.) [One says,] كَبَّ اللّٰهُ عَدُوَّ المُسْلِمِينَ [*May God overthrow,* or *prostrate, the enemy of the Muslims!*]: but one should not say ▼اكبّ. (S.) See also 4. — *He cut,* or *wounded,* a camel *in the legs.* (TA.) ═ كَبَّ, (aor. ـُ, inf. n. كَبٌّ, TA,) ‡ *He* [*convolved,* or *glomerated,* thread, and likewise hair (see فَلِيلٌ), or *he*] *made* thread [&c.] *into* كُبَب [or *balls*]: (S, K:) or *into a* كُبَّة [or *ball*]. (ISd.) [The verb is used in the present day to signify *He wound* thread *into a ball,* or *balls.*] See 5. ═ كَبَّ, [aor., app., ـِ,] *He,* or *it, was weighty,* or *heavy.* (K.) See كُبَّةٌ ═ *He kindled,* or *set on fire,* كَبَاب, which is [*a plant,* or *tree, of the kind called*] حَمْض. (AA, K.)

2. كبّب, inf. n. تَكْبِيبٌ, ‡ *He made* كَبَاب, or *meat cut up, &c.* (K.)

4. See 1. ═ اكبّ *He bent his head down towards the ground;* [as also ▼انكبّ إِلَى الأَرْضِ, occurring in the TA, art برز;] *bent himself down; stooped.* (TA.) [See Kur, lxvii, 22.] — اكبّ, (K,) or اكبّ عَلَى وَجْهِهِ, (S) and ▼انكبّ, (TA,) quasi-pass. of كَبَّ; *He fell prostrate* or *prone; fell upon his face:* (S, K:) the former verb extr. with respect to analogy, (S,) [as quasi-pass. of كَبَّ: see أَجْحَمَ, and أَقْشَعَ]: [and ▼كَبَّ, aor., app., ـِ, inf. n. كَبٌّ, *he fell, having stumbled:* for] كَبٌّ is the *contr. of* اِنْتِعَاشٌ. (S, art. نعش.) — اكبّ لَهُ (i.e., لِلشَّىْءِ, TA) *i.q.* تَجَانَأَ (as in some copies of the K) or تَحَانَى (as in others): the latter [meaning *He bent down towards it*] is probably the correct reading. (TA.) ═ اكبّ عَلَيْهِ, (i.e., عَلَى الشَّىْءِ, TA,) and ▼انكبّ, † *He fell to,* or *set about, doing it.* (K.) — اكبّ عَلَى الأَمْرِ يَفْعَلُهُ, and ▼انكبّ, [*He fell to,* or *set about, the thing, to do it*]. (S.) ═ اكبّ عَلَيْهِ, (i.e., عَلَى عَمَلٍ, TA,) and ▼انكبّ, ‡ *He kept,* or *adhered, to it;* (K;) i.e., to a work. (TA.)

5. تَكَبَّبَتِ الإِبِلُ *The camels were prostrated by disease* (S, K) or *emaciation.* (S.) ═ تكبّب ‡ *It* (sand) *became contracted* (*by reason of its moisture,* TA,) *into a compact mass:* (S:) or *became moist, and, in consequence, compact:* whence كُبَّةُ غَزْلٍ [a ball of spun thread], as indicated by Z in the A. (TA.) — تكبّب ‡ *He wrapped himself up in his garment:* (A:) [as also ▼تكبكب: ex.] جَاءَ مُتَكَبْكِبًا فِى ثِيَابِهِ *He came wrapped up in his garment.* (S.)

6. تَكَابُّوا عَلَيْهِ ‡ *They pressed together,* or *crowded together, upon it.* (TA.) [See تَكَاتُّوا, in art. كت.]

7. انكبّ *It* (a jug, or the like) *was,* or *became, inverted,* or *turned down, so as to pour out its contents.* (IB, in TA, voce غَرْبٌ.) — See 4, in five places.

R. Q. 1. كَبْكَبَهُ *He turned him over, one part upon another:* or *threw him from the top of a mountain* or *wall.* (TA.) See 1, in two places. — كَبْكَبَهُ, inf. n. كَبْكَبَةٌ, *He threw him into a deep place,* or *hollow.* (K.) فَكُبْكِبُوا فِيهَا [Kur, xxvi, 94,] *And they shall be thrown prostrate therein:* [i.e., into the fire of hell:] (S:) or *they shall be collected together and thrown down into it,* namely, the abyss of hell-fire: (Lth:) lit., *they shall be thrown so as to turn over and over until at length they come to a stop therein:* (TA:) or *they shall be thrown into it, one upon another:* (Zj:) or *they shall be collected together therein.* (TA.) — كَبْكَبَ المَالَ *He collected together, and brought* or *put back, the extremities of what was scattered of the wealth* or *property:* [meaning, *he collected the camels &c. by driving together those that were dispersed:*] like كَمْكَمَهُ and دَبْكَلَهُ &c. (L.)

R. Q. 2. تَكَبْكَبُوا ‡ *They collected themselves together.* (TA.) — See 5.

كَبَابٌ, [coll. gen. n., *A plant* or *tree, of the kind called*] حَمْض; (K;) *a kind of tree excellent for kindling, the leaves of which make the tails of horses beautiful and long; it has joints and thorns, and grows in fine,* or *soft, and plain soil:* n. un. with ة: or, accord. to some, it is [*a plant,* or *tree,*] *of the kind called* نَجِيلُ الفَلَاةِ: but IAar says, among the [plants, or trees, called] حَمْض, are the نجيل and the كباب. (TA.)

كَبَّةٌ and ▼كُبَّةٌ *A charge, an assault,* or *an onslaught, in war.* (K) [And] كَبَّةٌ (S, K) and ▼كُبَّةٌ (K) *A single impetus* [in some copies of the S, دَفْعَةٌ; in others, and in my copies of the K, دُفْعَة: I prefer the former reading:] *in fighting and in running* [in the CK, والجَوْرِ, which is doubtless a mistake]: (S, K:) *and vehemence thereof.* (TA.) — كَبَّةٌ and ▼كُبَّةٌ *A collision between two troops of horses:* in the K, بَيْنَ الجَبَلَيْنِ; but correctly, بَيْنَ الخَيْلَيْنِ, as in other lexicons. (TA.) — كَبَّةٌ (S, K) and ▼كُبَّةٌ (K) *A letting loose,* or *setting free, horses,* (S, K,) *upon the race-course,* or *field, to run,* or *to charge.* (S.) [This is evidently meant in the S as an explanation of the words rendered here "a single impetus" &c.] — كَبَّةٌ (S, K) and ▼كُبَّةٌ (K) The *vehemence and assault* [in some copies of the S, دَفْعَة: in others, and in my copies of the K, دُفْعَة: I prefer the former reading:] of winter. (S, K.) — كَبَّةُ النَّارِ *A dash,* or *dashing of the fire* [of hell]. (TA.) ═ كَبَّةٌ and ▼كُبَّةٌ and ▼كَبْكَبَةٌ and ▼كُبْكُبَةٌ and ▼كَبْكَبٌ or (accord. to the TA) ▼كُبْكُبٌ, *A throwing into a deep place,* or *hollow.* (K.) See كَبْكَبَ. ═ See also كُبَّةٌ.

كُبَّةٌ: see كَبَّةٌ *passim.* ═ الكُبُّ [a mistranscription for الكُبَّة, as is shown by the next sentence,] *What is collected together,* of dust, or earth, and of other things. (TA [See also سَفَاةٌ, voce سَفًا.] — Hence, (TA,) كُبَّةٌ ‡ *A* جَرَوْهَقٌ (which is not an Arabic word, TA, [but arabicized, from the Persian كُرُوهَهْ gurôhah, *signifying a ball*] *of spun thread:* (S, K:) or *such as is collected together,* [or *convolved, so as to*

form a ball,] of spun thread: (TA: [see 5:]) pl. كُبَبٌ. (Ṣ, Ḳ.) [And it is likewise of hair: see قَلِيلٌ.] — [Hence,] كُبَّةٌ (Ṣ, Ḳ) and ↓ كُبْكُبَةٌ (Ṣ) or ↓ كَبْكَبَةٌ (Ḳ) ‡ *A company, congregated body, or troop,* (Ḳ,) *of horses,* (Ṣ,) or *of men.* (TA.) كبكبة مِنْ بَنِى إِسْرَائِيلَ *A company of the Children of Israel.* (TA, from a trad.) كُبَّةُ السُّوقِ *The company of the market:* said in a trad. to be the company of Satan. (TA.) رَمَاهُمْ بِكُبَّتِهِ [*He threw upon them*] *his troop, or company.* (TA.) See also below. — *A herd of great camels.* (Ḳ.) إِنَّكَ لَكَالْبَائِعِ الكُبَّةَ بِالهَبَّةِ *Verily thou art like the seller of a herd of great camels for wind.* A proverb, thus related by AZ: but, as related by some, الكبة بالهبة, without teshdeed: see arts. كبو and هبو. (TA.) — كُبَّةُ الخَيْلِ *The greater number,* or *main part, of the troop of horses.* (Th.) — *I. q.* عِيَالٌ: so in the phrase عَلَيْهِ كُبَّةٌ [*He has a family,* or *household, dependant upon him*]. (TA.) — كُبَّةٌ (Ḳ) and ↓ كَبَّةٌ (Ṣ, Ḳ) ‡ *A pressing,* or *crowding, together.* (Ṣ, Ḳ.) = كُبَّةٌ *Weight.* (Ḳ.) So in the saying رَمَاهُمْ بِكُبَّتِهِ [*He threw upon them his weight*]. (TA.) (But see above.) And أَلْقَى عَلَيْهِ كُبَّتَهُ *He threw his weight upon him.* (TA.)

كَبَابٌ *i. q.* طَبَاهَجٌ; (Ṣ;) i. e., (TA,) ‡ *Flesh-meat cut up* [*into small pieces*] (Ḳ) *and roasted,* or *broiled;* or *thrown upon burning coals:* (TA:) [*small morsels of meat, generally mutton or lamb, roasted on skewers*]. Asserted by El-Khafájee to be Persian; and thought to be so by Yaạḳoob. (TA.)

كُبَابٌ *A large number* of camels or of sheep or goats. (Ḳ.) Also used as an epithet: ex. نَعَمٌ كُبَابٌ *Camels,* or *camels and sheep* or *goats, so numerous that one mounts upon another.* (TA.) نَعَمٌ كُبَاكِبُ *Many camels,* or *camels and sheep* or *goats.* (TA.) See also كُبَاكِبٌ = *Dust; earth.* (Ḳ.) — *Adhesive mud; or clay.* (Ḳ.) — *Moist earth.* (Ḳ.) — *An abundance of moist,* or *soft, earth, that cleaves together.* (TA.) — *Sand that is contracted* (*by reason of its moisture,* TA,) *into a compact mass:* (Ṣ:) *sand that has become moist, and, in consequence, compact.* (TA.)

كَبَابَةٌ *A certain medicine* (Ṣ, Ḳ) *of China:* (Ḳ:) [*cubeb,* or *piper cubebae.*]

كَبْكَبٌ and كُبْكُبٌ, see كُبَّةٌ = *A certain game* (Ḳ) *of the Arabs.* (TA.)

كُبْكُبٌ and كُبَاكِبٌ A man (TA) *of compact* (*and strong,* TA,) *make:* pl. كَبَاكِبُ. (Ḳ.)

كَبْكَبَةٌ and كُبْكُبَةٌ, see كُبَّةٌ.

كُبْكُوبٌ see كَبْكَبَةٌ.

كَبْكَابٌ *An excellent kind of thick dates.* (Ḳ.)

كُبْكُوبٌ and كُبْكُوبَةٌ and ↓ كَبْكَبَةٌ *A closely congregated body of men.* (Ḳ.)

كَبْكَابَةٌ A *fat* woman. (Ḳ.)

رَجُلٌ أَكَبُّ *A man who is constantly stumbling.* (TA.)

مِكَبٌّ and ↓ مِكْبَابٌ One *who looks much towards the ground.* (Ḳ.)

مُكَبَّبَةٌ *A dust-coloured wheat, with thick ears,* (Ḳ,) *like small birds, and a thick straw, the eaters of which* [namely the straw, a common fodder in Arabia,] *do not become brisk,* or *sprightly.* (TA.)

مِكَبٌّ see مِكْبَابٌ.

كبت

1. كَبَتَهُ, aor. ـِ, (inf. n. كَبْتٌ, TA,) *He threw him down prostrate;* (Ḳ;) as also كَبَتَهُ لِوَجْهِهِ: (Ṣ:) *he threw him,* or *it, down upon his,* or *its face;* like كَبَّهُ: this is the primary signification. (TA.) — كَبَتَهُ اللّٰهُ لِوَجْهِهِ *May God prostrate him, so that he may not succeed in his enterprise,* or *may not gain the victory!* (TA.) — كَبَتَ الكَافِرَ *He* (God) *prostrated the unbeliever, and denied him what he desired,* or *disappointed him,* or *caused him to fail of attaining his desire.* (TA, from a trad.) — كَبَتَهُ *He repelled him* (i. e. an enemy) *in his rage,* or *wrath.* (Ḳ.) — *I. q.* كَسَرَهُ [here app. signifying *He routed him;* or *put him to flight.*] (Ḳ.) — كَبَتَهُ, (inf. n. كَبْتٌ, Ṣ,) *He turned away,* or *averted, him:* (Ṣ, Ḳ:) *and abased him; debased him; rendered him vile, despicable,* or *ignominious.* (Ṣ, Ḳ.) Syn. أَخْزَاهُ and أَذَلَّهُ (Ḳ) Ex. كَبَتَ اللّٰهُ العَدُوَّ *God averted and abased the enemy.* (Ṣ.) — كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ, in the Ḳur, [lviii, 6,] signifies, *They* [who oppose God and his Apostle] *have been abased, and punished, by their being overcome, like as those who were before them,* of such as opposed God, *were abased, &c.:* (Zj:) or *they have been enraged, and grieved,* on the occasion of the war of the Moat, *like as those who were before them,* who fought with the prophets, *were enraged and grieved:* (Fr:) in favour of which latter interpretation it has been argued, that الكبت is formed from الكبد, the liver, by the substitution of ت for د, and that the liver is the source of rage and malevolence. (Az.) = كَبَتَهُ *i. q.* كَبَدَهُ, *He smote,* or *hurt, his liver.* (TA.) — كَبَتَ غَيْظَهُ فِى جَوْفِهِ ‡ *He restrained his rage in his inside* [or *bosom*]. You say, مَنْ كَبَتَ غَيْظَهُ فِى جَوْفِهِ كَبَتَ اللّٰهُ عَدُوَّهُ مِنْ خَوْفِهِ [*Whoso restraineth his rage in his bosom, God will avert and abase his enemy, through fear of him*]. (A.)

7. انكبت *He was thrown down,* or *fell down, prostrate;* or, *upon his face.* (TA.)

كِبْتٌ [app. كَبْتٌ or كِبْتٌ or كَبِتٌ] *i. q.* كَبِدٌ The *liver.* Ex. بَرَدَ كِبْتُهُ [*His liver became cool:* i. e., *his rage became assuaged*]. ('Ináyeh.)

كُبْتٌ *Rage* or *wrath; and grief,* or *sorrow.* ('Ináyeh.)

مَكْبُوتٌ pass. part. n. of 1, q. v. — Also, *Affected with violent grief,* or *sorrow:* originally مَكْبُودٌ: i. e., *having his liver affected by grief,* or *sorrow.* (TA, from a trad.)

مُكْتَبِتٌ *Filled with grief,* or *sorrow;* (Ḳ;) or *with rage,* or *wrath.* (TA.)

كبث

1. كَبِثَ, aor. ـَ, *It* (flesh meat) *became altered and stinking.* (Ṣ, Ḳ,) — كَبَثَ, (aor. ـُ, inf. n. كَبْثٌ, TḲ,) *He covered over* (غَمَّ) flesh-meat, (Ḳ,) *so that it became altered and stinking.* (TḲ.)

2. كَبَّثَ السَّفِينَةَ, inf. n. تَكْبِيثٌ, *He inclined the ship towards the shore, and transferred what was in it to another ship.* (Ḳ.)

كَبَاثٌ [coll. gen. n.] *What is ripe of the fruit of the* أَرَاك; (IAạr, Ṣ, Ḳ;) what is unripe thereof being called بَرِير: (Ṣ:) or *what has become black thereof:* (TA in art. برم: [see also مَرْدٌ:]) or *what is unripe thereof:* (M:) or, as some say, the *fruit of that tree when scattered:* n. un. with ة: (TA:) the كباث are, in quantity (مِقْدَار), a little above the grains of the coriander, and fill both the hands of a man; being more than a camel takes at once into his mouth. (AḤn.)

لَحْمٌ كَبِيثٌ, and ↓ مَكْبُوثٌ, *Flesh-meat that has been covered,* (Ḳ,) [and] *become* [*in consequence*] *altered and stinking.* (TḲ.) AA explains كَبِيثٌ by the words لَحْمٌ قَدْ غُمَّ. (TA.)

كُنْبُثٌ and كُنْبُوثٌ and كُنَابِثٌ *Hard and strong.* (Ḳ.) — Also, all the three words, *Contracted* [*in disposition*], *and niggardly,* or *stingy.* (Ḳ.) Accord. to some, the ن is a radical letter. (TA.) [See also art. كنبث.]

مَكْبُوثٌ: see كَبِيثٌ.

كبح

1. كَبَحَ الدَّابَّةَ, (aor. ـَ, inf. n. كَبْحٌ, L,) *He pulled in the horse,* or *the like, by the bridle and bit,* (*and struck its mouth with the bit,* L,) *in order that it might stop,* (Ṣ, L, Ḳ,) *and not run;* (Ṣ, L;) as also ↓ أَكْبَحَهَا; (Yaạḳoob, Ḳ;) or you say اكمحها and اكفحها and كبحها [only]; the last alone without ا: (Aṣ, Ṣ:) or *he* (the rider) *pulled its head towards him, and prevented its being refractory, and its overcoming him, and going quickly:* so in the Nh, the explanation in which is incorrectly given by

Mullà 'Alee Káree: (TA:) or ↓ اكبحه signifies *he pulled up his head by the bridle, so as to make it upright,* or *erect;* (Mṣb;) and so كَبَحَهُ. (A.) — كَبَحَ فُلَانًا عَنْ حَاجَتِهِ ‡ *He turned such a one back from,* or *made him to revert from,* or *relinquish, the thing that he wanted.* (L, Ḳ.) — كَبَحَ الحَائِطُ السَّهْمَ ‡ *The wall made the arrow, striking it, to turn from its course, without its sticking in it.* (L.) — كَبَحَهُ *He struck him* with a sword, (Ḳ,) *upon his flesh, not upon a bone.* (Mṣb.)

3. كابحهُ : see قابحهُ.

4: see 1, in two places.

كَابِحٌ *That which presents itself before thee,* (Ḳ,) or *he who presents himself before thee,* (T, L,) *of such objects as are of evil omen,* (T, L, Ḳ,) *as a he-goat &c.;* (L;) because it turns him back from his course: (TA:) pl. كَوَابِحُ. (L, Ḳ.)

كبد

1. كَبَدَهُ, (aor. ـُ, AZ, L, Ḳ, and ـِ, L, Ḳ, inf. n. كَبْدٌ, L,) *He,* or *it, hit,* or *smote,* or *hurt, his* كَبِد [or liver]: (AZ, Ṣ, IḲṭṭ, L:) or *struck it.* (L, Ḳ.) — كَبَدَهُمُ البَرْدُ, (aor. ـُ and ـِ, Ḳ,) † *The cold affected them severely; distressed them; straitened them:* (L, Ḳ:) or, *smote their livers;* which only the most intense cold does. (L, from a trad.) — كَبِدَ, aor. ـَ, (L, Ḳ,) inf. n. كَبَدٌ, (L,) *He had a pain in his liver:* (L, Ḳ) and (A, L:) or كُبِدَ, (Ḳ,) inf. n. كُبَادٌ, (TA,) *he had a complaint of his liver.* (L, Ḳ.) = كَبِدَ, aor. ـَ, (L,) inf. n. كَبَدٌ, (Ṣ, L, Ḳ,) *He was big in the belly,* (L, Ḳ,) *in its upper part:* (L:) *he* (a man) *was bulky in the middle, and therefore slow in his pace.* (Ṣ, L.) — *It* (anything) *was big,* or *large, and thick, in the middle.* (L.) = See 5.

2: See 5.

3. كابد الأَمْرَ, (inf. n. مُكَابَدَةٌ and كِبَادٌ, L, Ḳ,) ‡ *He endured the thing; struggled,* or *contended, with,* or *against, it; struggled* or *contended with,* or *against, its difficulty,* or *severity;* syn. قَاسَاهُ, (L, Ḳ,) or قَاسَى شِدَّتَهُ; (Ṣ;) *he endured,* or *struggled,* or *contended, with* or *against, its difficulty, trouble,* or *inconvenience;* syn. عَانَى مَشَقَّتَهُ: (L:) *he underwent difficulties, troubles,* or *inconveniences, in doing it.* (Mṣb.) — كابد اللَّيْلَ ‡ *He* (a man) *braved* (رَكِبَ) *the terribleness and difficulty of the night.* And كَابَدْتُ ظُلْمَةَ هٰذِهِ اللَّيْلَةِ مُكَابَدَةً شَدِيدَةً *I braved the darkness of this night with a mighty braving.* (Lth, L.) — بَعْضُهُمْ يُكَابِدُ بَعْضًا ‡ [*One party of them struggles, contends,* or *strives, against the opposition of the other*]: said of adversaries in a contest, litigation, or the like. (A.)

5. تَكَبَّدَهُ ‡ *He tended,* or *betook himself,* or *directed himself* or *his course, to,* or *towards, it,* namely, an affair, (L, Ḳ,) and a town or country; syn. قَصَدَهُ; (L, Ḳ;) as also ↓ كَبَدَهُ, aor. ـُ and ـِ. (Ḳ, TA.) = تكبّد ‡ *It* (milk) *became thick;* (Ṣ, A, L, Ḳ;) as also any other beverage; (L;) and (the former) *became thick like liver, so as to quiver.* (L.) = تَكَبَّدَتِ الشَّمْسُ, (Ṣ, A,) or تَكَبَّدَتِ الشمسُ السَّمَآءَ, (L, Ḳ,) ‡ *The sun became in the* كَبِد, (Ṣ, L,) or كُبَيْدَآء, (Ḳ,) *of the sky;* (Ṣ, L, Ḳ;) *became in the middle of the sky; culminated;* (A;) as also ↓ كَبَّدَت, inf. n. تَكْبِيدٌ: (Ḳ:) and ↓ كَبَّدَ النَّجْمُ السَّمَآءَ *the star,* or *asterism,* [or *the Pleiades,*] *culminated.* (Ṣ, L.) [See an ex. in a verse cited voce خَشَفَ.] — تكبّد الفَلَاةَ ‡ *He directed his course to,* or *towards, the middle and main part of the desert.* (L.)

كَبْدٌ and كِبْدٌ : see كَبِدٌ.

كَبَدٌ ‡ *Difficulty; distress; affliction; trouble.* (Ṣ, A, L, Mṣb, Ḳ.) Ex. وَقَعَ فِى كَبَدٍ *He fell into difficulty, &c.* (A.) So in the words of the Ḳur, [xc, 4,] لَقَدْ خَلَقْنَا الْإِنْسَانَ فِى كَبَدٍ *Verily we have created man in difficulty, &c.,* (Ṣ, L, Jel,) *in a state in which he has to contend with the afflictions of the present life and the difficulties pertaining to the life to come:* (Zj,* Jel:) or فى كبد here signifies, *in a right and just state:* (Aboo-Ṭálib, L:) or *in an erect state, and in just proportion:* (Fr, L:) or *in an erect state, and walking upon his two legs;* whereas other animals are not erect: or *in the belly of his mother, with his head towards her head;* in which state the child remains until near the birth, when it becomes inverted. (L.) — And see كَابِدٌ and كَبِدٌ.

كَبِدٌ, (Ṣ, L, Mṣb, Ḳ, &c.,) the most chaste and best known form of the word, (TA,) and ↓ كِبْدٌ, (Ṣ, L, Mṣb, Ḳ,) a contraction of the former, (Mṣb,) and ↓ كَبْدٌ, (Ṣ, L, Ḳ,) also a contraction of the first, (Ṣ,) [The *liver;*] *a certain black piece of flesh on the right of the lungs:* (L:) fem., and sometimes masc.; (Fr, L, Mṣb, Ḳ;) or fem. only: (Lḥ, ISd, L, Mṣb;) pl. أَكْبَادٌ (Ṣ, L, Mṣb, Ḳ) and كُبُودٌ; (L, Mṣb, Ḳ;) the latter seldom used. (Mṣb) — Also, [the first,] ‡ The *place of the liver, outside:* (L;) the *side.* (Ḳ) It is said in a trad., فَوَضَعَ يَدَهُ عَلَى كَبِدِى, meaning, *And he put his hand upon my side externally;* or, *upon the external part of my side, next the liver.* (L.) — † The *inside* of an animal, *altogether.* (Kr, ISd, Ḳ.) Sometimes used in this sense. (Kr, ISd.) — ‡ The *inside,* meaning *a cave,* or *ravine, of a mountain.* (L.) — كَبِدُ الأَرْضِ ‡ *The interior of the earth:* (Mṣb:) or *the minerals* (مَعَادِن) *of the earth:* (A:) or *the gold and silver and the like that are in the mines of the earth:* (L:) pl. أَكْبَادٌ (A, L) and كُبُودٌ. (L.) It is said in a trad. وَتُلْقِى الأَرْضُ أَفْلَاذَ كَبِدِهَا ‡ *And the earth shall cast forth what is hidden in her belly, of treasures and minerals.* (L.) — ‡ The *middle* of anything, (A, L, Mṣb, Ḳ,*) and its *main part.* (L, Ḳ.) — ‡ The *middle* of the sea. (L.) — ‡ The *middle* of a butt for archers. (A, L.) — دَارُهُ كَبِدَ نَجْدٍ ‡ *His house is in the middle of Nejd.* (A.) — كَبْدٌ; (L;) in the Ḳ, ↓ كَبَدٌ; but none [except F] says so; (MF;) The *middle* of a tract of sand, (L, Ḳ,) and its *main part.* (L.) — كَبِدٌ; (Ṣ, A, L, Mṣb;) in the Ḳ, ↓ كَبَدٌ; but none [except F] says so; (MF;) and ↓ كَبْدٌ, and ↓ كُبَيْدَآءُ, (Ḳ,) and ↓ كُبَيْدَاتٌ, (Ṣ, A, L,) as though they had formed the dim. كُبَيْدَةٌ from كَبِدٌ, and then formed the pl.; (Ṣ, L;) in the Ḳ, كُبَيْدَاةٌ; but this is wrong; (TA;) and ↓ كُبَيْدَآءُ, (L, Mṣb, Ḳ,) dim. of كَبِدٌ, contr. to rule, like سُوَيْدَآءُ; (Mṣb;) [or dim. of كَبْدَآءُ;] ‡ The *middle* of the sky, (Ṣ, A, L, Ḳ,) and its *main part:* (L;) or [the *meridian* of the sky;] the *middle of the sky, wherein is the sun at the time of its declining from the meridian:* (L:) or the *part of the middle* of the sky *which faces the spectator.* (Lth, L, Mṣb.) — كَبِدٌ (Lḥ, L; in the Ḳ, كَبْدٌ;) † The *air;* (Lḥ, L, Ḳ;) as also ↓ كُبَيْدَآءُ. (L.) — كَبِدٌ ‡ of a bow, The *handle:* (Ṣ, A, Mṣb:) or the *part a little above the handle,* (Az, L, Mṣb,) *against which the arrow goes:* (Az, L:) or the *part between the two extremities of the handle, and that along which the arrow runs:* (Ṣ, L:) or the *part* [*midway*] *between the two extremities of its suspensory string* or *cord* or *the like:* (Aṣ, L, Ḳ:) [see رِجْلٌ:] or the *space of a cubit from its handle:* (L, Ḳ:) or *each part where the thong of its suspensory string* or *the like is tied:* (L:) in the bow is its كَبِد, which is the part [midway] between the two extremities of its suspensory string or the like; then, next to this, the كُلْيَة; then, next to this, the أَبْهَر; then, next to this, the طَائِف; then, the سِئَة, which is the curved part of each extremity. (Aṣ, L.) — فُلَانٌ تُضْرَبُ إِلَيْهِ أَكْبَادُ الإِبِلِ *Such a one is a person to whom men journey seeking knowledge &c.* (Ṣ, L, Ḳ.) [See an ex. in the first paragraph of art. ضرب.] — سُودُ الأَكْبَادِ [*Black-livered* men;] a designation of *enemies,* (Aṣ, Ṣ, L, Ḳ,) similar to صُهْبُ السِّبَالِ [q. v.]: (Aṣ, Ṣ, L:) they are so called because the effects of rancour, or malevolence, have [as it were] burnt their livers so that they have become black; the liver being the source of enmity. (L.)

أَكْبَدُ : see كَبِدٌ, and كَبْدَآءُ.

كُبَادٌ *Pain of the liver:* (Ṣ, L, Ḳ:) or *a disease,* or *complaint, of the liver.* (L.) The only known word, signifying a disease, derived from the name of the member affected, except نُكَافٌ and قُلَابٌ. (Kr.) It

is said in a trad. الكُبَادُ مِنَ العَبِّ, (Ṣ, L,) i. e., *The pain,* or *disease, of the liver is from drinking* water *without sipping.* (L.)

كُبْدَاتٌ and كُبُدَاتٌ: see كَبِدٌ.

كُبَّادٌ *A certain species of the* لَيْمُون; [*citrus limon spongiosus* Ferrari: (Delile, Flor. Aeg. Illustr., no. 748:) a coll. gen. n.: n. un. with ة]. (TA.)

كَابِدٌ ‡ a subst. from كَابَدَ, (ISd, L, Ḳ,) [in the sense of مُكَابَدَةٌ: see 3:] as also ▼كَبِدٌ. (MF.) Ex. of the former,

* وَلَيْلَةٍ مِنَ اللَّيَالِي مَرَّتْ *
* بِكَابِدٍ كَابَدْتُهَا وَجَرَّتْ *

[*Many a night of nights has passed with a struggling against its severity: I have struggled against its severity; and it was long*]. Said by El-'Ajjáj. جَرَّتْ signifies طَالَتْ. (L.) — You also say, of adversaries in a contest, litigation, or the like, إِنَّهُمْ فِي كَبِدٍ ▼ مِنْ أَمْرِهِمْ ‡ [*Verily they are in a state of struggling, contention,* or *strife, against mutual opposition with respect to their affair*]. (A.)

أَكْبَدُ Anything *big,* or *large, and thick, in the middle.* (L.) — كَبْدَآءُ A she-camel *large in the middle:* (L:) and in like manner, a tract of sand, رَمْلَةٌ. (L, Ḳ.) — أَكْبَدُ *Big in the upper part of the belly:* (L:) a man *bulky in the middle, and therefore slow in his pace:* fem. كَبْدَآءُ. (Ṣ, L, Ḳ.*) — *Having the place of his liver rising,* or *prominent.* (Ḳ.) — قَوْسٌ كَبْدَآءُ ‡ *A bow of which the handle fills the hand:* (Ṣ, A, L, Ḳ:) or, *of which the part called the* كَبِد *is thick and strong.* (L.) — كَبْدَآءُ † *A mill that is turned with the hand:* (L, Ḳ:) so called because of the difficulty, or trouble, with which it is turned. (L.) = See مَكْبُودٌ. = أَكْبَدُ *A certain bird.* (Ḳ.)

مَكْبُودٌ *Hit,* or *hurt, in his liver.* (Ṣ.) See مُكْبَدٌ. — *Having a complaint of his liver:* (TA:) and ▼أَكْبَدُ signifies the same: (A, L:) or this latter, *having a pain in his liver.* (L.)

كبر

1. كَبُرَ, aor. ـُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. كِبَرٌ (A, Mṣb, Ḳ) and كُبْرٌ and كَبَارَةٌ, (A, Ḳ,) *He,* (TA,) or *it,* (Mṣb,) *was,* or *became, great,* [*big,* or *large in body,* or *corporeal substance:* and *in years,* or *age;* (when said of a human being, often particularly signifying *he attained to puberty;*) and *in estimation* or *rank* or *dignity;*] contr. of صَغُرَ; (A, Ḳ;) syn. عَظُمَ, (Ṣ, Mṣb, Ḳ,) and جَسُمَ. (Ḳ.) [In the Ḳ the pret. is twice mentioned: where it is explained as signifying the contr. of صَغُرَ, the above inf. ns. are mentioned, as in the A: where it is explained by عَظُمَ and جَسُمَ in the Ḳ, no inf. n. is mentioned; but in the TA it is there said that in the sense of عَظُمَ it relates to an affair or case, and that the inf. n. is كُبْرٌ and كَبَارَةٌ; and that in the sense of جَسُمَ it relates to anything.] — كَبُرَ الأَمْرُ [*The affair,* or *case, was,* or *became, of great moment; it was,* or *became, momentous:* or it signifies as in the phrase next following]. (A.) — كَبُرَ عَلَيْهِ الأَمْرُ *The affair,* or *case, was,* or *became, difficult, hard, severe, grievous, distressing, afflictive, troublesome,* or *burdensome, to him* or *in its effect upon him;* syn. شَقَّ. (A,* TA.) In this sense the verb is used in the Ḳur, x, 72, (TA,) and xlii, 11. (Bḍ, ii. 42.) And so in the Ḳur again, xvii, 53, أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ, (TA,) meaning, يَكْبُرُ عِنْدَكُمْ عَنْ قُبُولِ الحَيَاةِ [*Or a created thing of those which are too difficult in your minds to receive life*], as being the thing most remote from capability to receive life. (Bḍ.) [This signification is from the primary application of the verb.] = كَبِرَ, aor. ـَ, inf. n. كِبَرٌ and مَكْبِرٌ, *He* (a man, Ṣ, a human being, and a beast, TA, and a child, Mṣb,) *became full-grown,* or *old,* or *advanced in age.* (Ṣ, Ḳ.) Hence the prov., كَبِرَ عَمْرٌو عَنِ الطَّوْقِ: see art. طوق.] — [In modern Arabic, and, I believe, sometimes, in classic authors, it also signifies *He became big;* (said of a boy, or child, in the TA in art. رع, &c.;) i.e. *attained to full growth:* and *to adolescence:* and *to puberty:* see كَبِيرٌ.] This form of the verb and that first mentioned are sometimes erroneously used, each for the other, by persons of distinction as well as by the vulgar. (TA.) — See كِبْرَةٌ, below. = كَابَرْتُهُ فَكَبَرْتُهُ, aor. of the latter, ـُ: see 3. — كَبَرَهُ بِسَنَةٍ, aor. ـُ, *He exceeded me in age by a year.* (Ḳ.) And مَا كَبَرَنِي إِلَّا بِسَنَةٍ *He did not exceed me in age save by a year.* (IAạr.)

2. كَبَّرَ, inf. n. تَكْبِيرٌ, *He made* a thing *great.* (Ḳ.) — *He magnified,* or *honoured;* syn. عَظَّمَ. (Ṣ) — Also, inf. n. as above, and كِبَّارٌ, (Sgh, Ḳ,) which latter is of the dial. of Belḥárith Ibn-Kaạb and many of the people of El-Yemen, (Sgh,) *He said* اللّٰهُ أَكْبَرُ. (Ḳ.) See أَكْبَرُ, below.

3. كَابَرْتُهُ فَكَبَرْتُهُ, aor. of the latter ـُ, [*I contended, or disputed, with him for superiority in greatness, and I overcame him therein.*] (A.) You say كَابَرَ فُلَانٌ فُلَانًا *Such a one disputed with such a one for superiority in greatness, and said I am greater than thou.* (A.) — كَابَرَهُ, inf. n. مُكَابَرَةٌ, *He vied with him;* or *contended with him for superiority;* syn. غَالَبَهُ: and *he contended against him;* or *he contended against him,* or *disputed with him, not knowing the truth* or *falsity of what he or his adversary said;* syn. عَانَدَهُ: (Mṣb:) or *he contended* or *disputed with him, knowing that what he himself said was false, and that what his adversary said was true.* (Kull, p. 342.) — It is said in a trad., لَا تُكَابِرُوا الصَّلَاةَ, meaning, لَا تُغَالِبُوهَا [app., *Contend not ye against prayer.*] (TA.) — كُوبِرَ فَأَبَى [*It was contended with, and refused,* or *would not*]: said of what he would utter by a man who had an impediment in his speech. (A.) — كَابَرَهُ عَلَى حَقِّهِ *He denied,* or *disacknowledged, to him his right,* or *due, and contended with him for it;* expl. by جَاحَدَهُ وَغَالَبَهُ. (A, TA. [See 1 in art. جحد.]) — كُوبِرَ عَلَى مَالِهِ *He had his property taken from him by force.* (A, TA.)

4. أَكْبَرَهُ, (Ṣ, Mṣb, Ḳ,) inf. n. إِكْبَارٌ; (Mṣb;) and ▼اسْتَكْبَرَهُ; (Ḳ;) *He deemed it great* [or *formidable;* see an ex., voce قَطَعَ;] *it was great in his estimation;* (IJ, Ḳ;) syn. إِسْتَعْظَمَهُ. (Ṣ, Mṣb.) — أَكْبَرَتْ *She brought forth a great child,* or *young one.* (IḲṭṭ.) — أَصْغَرَتِ النَّاقَةُ وَأَكْبَرَتْ: see art. صغر.

5. تَكَبَّرَ and ▼اسْتَكْبَرَ (Ṣ, Ḳ) and ▼تَكَابَرَ (Ḳ) *He magnified himself; behaved proudly, haughtily,* or *insolently;* (Ḳ;) syn. تَعَظَّمَ: (Ṣ:) or تَكَبَّرَ signifies, as used in the Ḳur, vii. 143, *he considered himself as of the most excellent of the creation, and as having rights which others have not:* (Zj:) or this verb has two significations: one of them, *he did really good and great actions, exceeding the good actions of others;* and hence المُتَكَبِّرُ [applied to God] in the Ḳur, lix. 23: the other, *he affected to do such actions, and boasted of great qualities which he did not possess;* as do the generality of men; and hence, مُتَكَبِّرٌ in the Ḳur, xl. 37; and the verb itself in the Ḳur, vii. 143: and ▼اسْتَكْبَرَ is nearly syn. with تَكَبَّرَ, and likewise has two significations: one of them, *he endeavoured, and sought, to become great;* and to do so, when the manner and place and time are such as are requisite, is praiseworthy: the other, *he boasted of qualities which he did possess, and feigned such qualities;* and to do so is blameable; and in this sense the verb is used in the Ḳur, ii. 32: (El-Baṣáïr:) and ▼تَكَابَرَ signifies *he feigned himself great in estimation* or *rank* or *dignity,* or *in age.* (A, TA.) — تَكَبَّرَ عَلَى اللّٰهِ *He magnified himself against God, by refusing to accept the truth.* (El-Baṣáïr.) — [تَكَبَّرَ عَنْ كَذَا *He was disdainful of such a thing; he disdained it; turned from it with disdain; he held himself above it;* like تَعَظَّمَ and تَعَاظَمَ and تَرَفَّعَ and تَجَالَّ.]

6: see 5, in two places.

10: see 4: = see also 5, in two places.

كِبْرٌ: see كِبْرٌ, in two senses: = and see كِبْرَةٌ in three places.

كِبْرٌ *Greatness* [*in corporeal substance*, and *in estimation* or *rank* or *dignity*]. (IKoot, Msb.) — *Nobility; eminence; highness;* (K,* TA;) as also ▼ كُبْرٌ: (K:) *eminence*, or *highness, in*, or *with respect to, nobility;* (K;) as also ▼ كُبُرٌ, with two dammehs. (TA.) — *I.q.* عَظَمَةٌ [which, as an attribute of God, signifies *greatness*, or *majesty*, or *the like:* (see مُتَكَبِّرٌ:) and as an attribute of a man, *pride*]: (S, Msb, K:) a subst. from التَّكَبُّرُ: (Msb:) as also ▼ كِبْرِيَآءُ; (S, Msb, K;) a word, says Kr, of which there is not the like [in measure], except سِيمِيَآءُ and جِرْبِيَآءُ; for, he adds, as to كِيمِيَآءُ, I think it a foreign word: (TA:) the latter [▼ كِبْرِيَآءُ] occurs as an attribute of God, in the sense of عَظَمَةٌ, (A, Mgh, Jel,) in the Kur, xlv. 36: (Jel:) and as an attribute of men, in the Kur, x. 79, where it is said to signify *proud behaviour towards others*, (Bd,) or *dominion:* (IAmb, Bd, Jel:) and both signify *pride, haughtiness*, or *insolence:* (K:) or the former, *self-admiration*, or *self-conceit;* and the *holding one's self greater than others:* and the ▼ latter, *disdain of submission;* an attribute to which none but God has a right. (El-Basáir.) — *Unbelief:* the *association of any other being with God.* So in a trad., in which it is said, that he who has in his heart the weight of a grain of mustard-seed of كِبْر shall not enter paradise. (TA.) — See also كَبِيرَةٌ. — The *main*, or *greater*, or *greatest, part* of a thing; (Fr, ISk, Az, S, Mgh, K;) as also ▼ كُبْرٌ, (Fr, Mgh, Sgh, K,) like عُظْمٌ; (Fr;) thought by Ibn-El-Yezeedee to be a dial. form; but Az says, that the Arabs used the other form [كِبْرٌ]. (TA.) So in the Kur, xxiv. 11, وَالَّذِى تَوَلَّى كِبْرَهُ (Fr, S) *And he who took upon himself*, or *undertook, the main part thereof;* namely, of the very wicked lie against 'Áisheh: (Jel:) thus accord. to the "Seven Readers": and ▼ كُبْرَهُ, which is an extr. reading, (Msb,) the reading of Homeyd Ibn-El-Aaraj, (Fr, Sgh,) and of Yaakoob. (Sgh, Bd.) كِبْرُ سِيَاسَةِ النَّاسِ فِى المَالِ, [app. signifies *The main part of men's management is with respect to property*, or *camels, &c.*]. (S.)

كَبَرٌ [The *caper*, or *capparis* of Linnæus;] *a certain plant having thorns;* (TA;) an arabicized word, from the Persian [كَبَرْ]; (S;) called in Arabic لَصَفٌ, (Mgh,) or أَصَفٌ: (S, K:) the vulgar say ▼ كُبَّارٌ. (K.) A beverage is described as made of كَبَر and barley: كَثَر is a mistranscription. (Mgh.)

كُبْرٌ: see كِبْرٌ.

كِبَرٌ inf. n. of 1: — see also كَبْرَةٌ.

كُبُرٌ: see كِبْرٌ.

كَبْرَةٌ, a subst. from كَبِرَ, (S,) *Oldness; age; old age;* (S, Msb, K;*) as also ▼ كِبْرَةٌ and ▼ مَكْبَرَةٌ and ▼ مَكْبُرَةٌ (K) and ▼ مَكْبِرٌ (S, K) and ▼ كِبَرٌ. (TA.) The last two, the latter of which is the most common of all, are inf. ns. of كَبِرَ.] You say عَلَتْهُ كَبْرَةٌ, (S, Msb, K,) and عَلَاهُ المَكْبَرُ, and مَكْبَرَةٌ, and مَكْبُرَةٌ, and كِبْرَةٌ, (K,) or مَكْبِرٌ, (K,) and كِبَرٌ, (TA,) [*Age overcame him;*] *he became old*, or *advanced in age.* (Msb.) عَلَتْهُ كَبْرَةٌ is also said, tropically, of a sword, and of the iron head or blade of a weapon, when it has become old: (TA:) or of an old iron head or blade of a weapon when spoilt by rust. (M, TA.) And كَبْرَةٌ is used by AHn with respect to dates and the like. (L.) [See also an ex. voce حَلْقَةٌ.]

كِبْرَةٌ: see كَبِيرَةٌ. — هُوَ كِبْرَتُهُمْ, (K,) and ▼ كِبِرَّتُهُمْ, (Az, K,) so in the handwriting of AHeyth., (TA,) and ▼ إِكْبِرَّتُهُمْ, and ▼ أَكْبَرَتُهُمْ, and ▼ كُبْرُهُمْ, and ▼ كُبُرُّهُمْ, (K,) *He is the greatest of them* (K, TA) *in age*, or *in headship:* (TA:) or *he is the nearest of them in kin to his chief*, or *oldest, ancestor;* (K, TA;) *his intermediate ancestors being fewer in number:* (TA:) but some of these epithets are differently explained, as follows:] هٰذَا كِبْرَةُ أَبِيهِ *this is the greatest*, or *oldest*, (أَكْبَرُ,) *of the children of his father;* contr. of صِغْرَةُ أَبِيهِ: (A:) and هُوَ كِبْرَةُ وَلَدِ أَبَوَيْهِ *he is the greatest*, or *oldest*, (اكبر,) *of the children of his parents:* (Ks, Az:) or *he is the last of the children of his parents;* (Sh, S;) and the like is said of a female, (Sh, ISk, S,) and of a pl. number: (ISk, S:) it is like عِجْزَةُ وَلَدِ أَبَوَيْهِ: (Sh, A'Obeyd, S:) or, accord. to Ks and Az, this last phrase has this meaning; but Az says, that كِبْرَة means otherwise, namely, أَكْبَر: (TA:) and فُلَانٌ إِكْبِرَّةُ قَوْمِهِ *such a one is the greatest*, or *oldest*, (أَكْبَر,) *of his people;* and the like is said of a female, and of a pl. number: (S:) and ▼ هُوَ كُبْرُ قَوْمِهِ, (S,) or ▼ أَكْبَرُ قَوْمِهِ, and ▼ أُكْبُرُّ قَوْمِهِ, of the measure of أُفْعُلّ, and applied to a woman as to a man, (TA,) *he is the nearest of his people in kin to his chief*, or *oldest, ancestor;* (S, TA;) in which sense, كَانَ ▼ كُبْرَ قَوْمِهِ is said of El-'Abbás, in a trad., because there remained not, in his lifetime, any one of the descendants of Háshim more nearly related to him than he: (L:) and in another trad. it is said, الوَلَآءُ لِلْكُبْرِ (S, Mgh, Msb) *the right to the inheritance of the property left by an emancipated slave belongs to the nearest in kin* [*to the emancipater*] (Mgh, Msb) *of the sons of the emancipater;* (Mgh;) i.e., when a man [who has emancipated a slave] dies, leaving a son and a grandson, the right to the inheritance of the property left by the emancipated slave belongs to the son, not the grandson. (S.)

كِبْرَةٌ: see كَبْرَةٌ.

كُبْرَةٌ: see كِبْرَةٌ.

كِبْرِيَآءُ: see كِبْرٌ.

كِبْرِيتٌ: see art. كبرت.

كُبَّارٌ: see كَبِيرٌ.

كَبِيرٌ *Great* [*in body*, or *corporeal substance*, and *in estimation* or *rank* or *dignity; contr. of* صَغِيرٌ, but see عَظِيمٌ]; (S, K;) as also كِبِيرٌ, as asserted by En-Nawawee and others, (TA,) and ▼ كُبَارٌ (S, K) [in an intensive sense, like عُظَامٌ,] and ▼ كُبَّارٌ and ▼ كَابِرٌ: (K:) or the last signifies *excessively great:* (S, TA:) and كَابِرٌ is an epithet applied to a man, and signifying *great in dignity and nobility;* (S, TA;) or *great and noble;* (Msb;) or *one overcoming in greatness;* (A;) or *a lord*, or *chief;* and the *greatest*, or *oldest, ancestor:* (AA:) the fem. [of كَبِيرٌ] is with ة: (K:) and the pl. is كِبَارٌ (S, K) and كُبَرَآءُ, applied to men, (TA,) and مَكْبُورَآءُ, (S,* K,) [or rather the last is a quasi-pl. n.,] like مَشْيُوخَآءُ; [see شَيْخٌ;] (TA;) and [of كُبَّارٌ] كُبَّارُونَ. (K.) [See also أَكْبَرُ, and مُتَكَبِّرٌ.] You say تَوَارَثُوا المَجْدَ كَابِرًا عَنْ كَابِرٍ *They inherited by degrees dignity*, or *nobility, one great in dignity and nobility from another great in dignity and nobility:* (S:) or *one great and noble from another great and noble:* (Msb:) or عَنْ is here used in the sense of بَعْدَ [*after*]: (TA voce طَبَقٌ:) or *one overcoming in greatness from another overcoming in greatness.* (A.) [In the A and Msb, instead of تَوَارَثُوا, I find وَرِثُوا.] — *Great*, or *advanced, in age; old:* (A, Msb, TA:) and also *big;* meaning *full-grown;* and *adolescent:* (see كِبَرٌ:) occurring in apposition to بَالِغٌ in art. برك in the S; and often, like بَالِغٌ, when applied to a human being, signifying *one who has attained to puberty;* opposed to صَغِيرٌ:] fem. with ة: and pl. كِبَارٌ. (Msb.) — [Hence,] *A teacher, and master:* so in the Kur, xx. 74, and xxvi. 48: (Ks:) and the *most knowing*, or *learned*, of a people: so in the Kur, xii. 80. (Mujáhid.) — *Difficult, severe, grievous, distressing, afflictive, troublesome*, or *burdensome:* (TA:) fem. with ة; occurring in this sense in the Kur, ii. 42. (Bd, TA.) [The fem. is often used in the present day as an epithet in which the quality of a subst. predominates, meaning, *An affair*, or *a matter, that is difficult, severe, grievous, &c.*] — الكَبِيرُ as an epithet applied to God is *syn. with* العَظِيمُ [signifying *The Incomparably-great*]. (TA in art. عظم.)

كَبِيرَةٌ *A foul*, or *an abominable, sin*, or *crime*, or *offence, forbidden by the law, of great magnitude; such as murder and adultery* or *forni-*

cation, and fleeing from an army proceeding against an enemy [*of the Muslims*], &c.; [contr. of صَغِيرَةٌ;] an epithet in which the quality of a subst. predominates: (TA:) and † كِبْرٌ and † كِبْرَةٌ [in like manner] signify *a great sin*, or *crime*, or *offence, for which one deserves punishment:* (M, K:) the ة is to give intensiveness to the signification: (TA:) or † كِبْرٌ signifies [simply] *a sin, a crime*, or *an offence, for which one deserves punishment*, [as كَبِيرَةٌ is said, not well, to signify, in the Msb,] and is from كَبِيرَةٌ, like خِطْءٌ from خَطِيئَةٌ: (TA:) pl. of the first, كَبَائِرُ, (Msb, TA,) and كَبِيرَاتٌ also occurs. (Msb.) — And see كَبِيرٌ.

كُبَّارٌ: see كَبِيرٌ: — and see كِبَرٌ.

كَبَّارٌ: see 2.

كَابِرٌ: see كَبِيرٌ.

أَكْبَرُ [*Greater*, and *greatest, in body*, or *corporeal substance*, and *in estimation* or *rank* or *dignity:* and] *more*, or *most, advanced in age; older*, and *oldest*: (Msb:) fem. كُبْرَى: (S, Msb:) pl. masc. أَكَابِرُ (S, Msb) and أَكْبَرُونَ; but not كُبْرٌ, because this is of a form specially appropriated to an epithet such as أَحْمَرُ and أَسْوَدُ, and you do not use اكبر in the manner of such an epithet, for you do not say هٰذَا رَجُلٌ أَكْبَرُ unless you conjoin it with a following word by مِنْ, or prefix to it the article ال: (S:) [but see the phrase دَعَا بِكُبْرِهِ, below:] the pl. fem. is كُبَرٌ (S, Msb, K) and كُبْرَيَاتٌ. (Msb.) — أَكْبَرُ is also used in the sense of كَبِيرٌ: (Msb:) accord. to some, اللّٰهُ أَكْبَرُ means *God is great*; (Az, Mgh, Msb;) like as هُوَ أَهْوَنُ عَلَيْهِ [in the Kur, xxx. 26,] means هُوَ هَيِّنٌ عَلَيْهِ; (Az, TA;) but this explanation is of weak authority: (Mgh:) accord. to others, the phrase is elliptical, and means *God is the greatest great* [*being*]: (Az, TA:) or *God is greater than every* [*other*] *great* [*being*]: (Msb:) or *greater than every* [*other*] *thing:* (Mgh, TA:) or *greater than such as that one knows the measure of His majesty:* (TA:) [or it may be rendered *God is most great*, meaning, greater than any other being:] it is considered as elliptical because it is necessary that اكبر should have the article ال, or be followed by a noun in the gen. case [or by the prep. مِنْ]. (TA.) In the phrase اَللّٰهُ أَكْبَرُ كَبِيرًا, the word كبيرا is put in the accus. case [as a corroborative] in the place of the inf. n. تَكْبِيرًا, as though one said أُكَبِّرُ تَكْبِيرًا [*I magnify* Him *greatly*, after saying الله اكبر]. (TA.) — يَوْمُ الحَجِّ الأَكْبَرِ [*The day of the greater pilgrimage*,] means *the day of the sacrifice:* or, as some say, *the day of 'Arafeh:* and others say otherwise. (TA.) — In the following words, in a trad. of Mázin, بُعِثَ نَبِيٌّ مِنْ مُضَرَ بِدِينِ اللّٰهِ الكُبَرِ, there is an ellipsis, and the meaning is, بِشَرَائِعِ دِينِ اللّٰهِ الكُبَرِ [*A prophet of Mudar hath been sent with the greatest*, or *greater*, or *great, ordinances of God*]. (TA.) — In a trad. respecting burial, وَيُجْعَلُ الأَكْبَرُ مِمَّا يَلِى القِبْلَةَ means, *And the most excellent shall be placed towards the Kibleh:* or, if they be equal [in dignity], *the oldest.* (TA.) [Agreeably with the former rendering,] أَكْبَرُ, in the Kur, xxix. 44, is explained as signifying *Better*. (TA, art. ذكر.) [And agreeably with the second rendering of the above trad.,] you say هٰذَا أَكْبَرُ مِنْ زَيْدٍ meaning, *This is older than Zeyd.* (Msb.) — In a trad. of Ibn-Ez-Zubeyr, the phrase دَعَا بِكُبْرِهِ means *He summoned his sheykhs*, and *elders*, or *great men:* كُبْر being here [notwithstanding what has been said above,] pl. of أَكْبَرُ, like as حُمْرٌ is pl. of أَحْمَرُ. (TA.) — هٰذِهِ الجَارِيَةُ مِنْ كُبْرَى بَنَاتِ فُلَانٍ means, [*This girl is of those advanced in age of the daughters of such a one*,] مِنْ كِبَارِ بَنَاتِهِ. (Ibn-Buzurj.) — هُوَ أَكْبَرُ قَوْمِهِ: see كِبْرَةٌ.

أُكْبُرَّةٌ: see كِبْرَةٌ.

إِكْبِرَّةٌ and أَكْبِرَةٌ: see كِبْرَةٌ; the former, in two places.

مَكْبِرٌ: } see كِبْرَةٌ.
مَكْبُرَةٌ and مَكْبِرَةٌ:

هُوَ مُكَابَرٌ عَلَيْهِ *He has had it* (his property) *taken from him by force.* (A, TA.)

المُتَكَبِّرُ, as an epithet applied to God, signifies *The Great in majesty:* (A:) or *the Most Excellent of beings, who has rights which no other has; the Possessor of power and excellence the like of which no other possesses:* (TA:) or *He whose acts are really good, exceeding the good acts of any other:* (El-Basáir:) or, as also † الكَبِيرُ, *the Majestic:* or *He who disdains having the attributes of created beings:* or *He who magnifies Himself against the proud and exorbitant among his creatures:* the ت in the former word is to denote individuation, not endeavour. (TA.)

كبرت

Q. 1. كَبْرَتَ بَعِيرَهُ *He smeared his camel over with* كِبْرِيت [or *sulphur*], (K,) *mixed with grease, and with* خَضْخَاض, which is *a kind of* نِفْط [or *naphtha*], *black, and of a thin consistence;* not قَطِرَان; for this is the black, thick, expressed juice of a certain tree. (TS.) This is done to cure the scab, for the removal of which it is very efficacious. (TA.)

كِبْرِيتٌ [*Brimstone*, or *sulphur;*] a thing well known; (S, art. كبر;) *one of the kinds of stone with which fire is kindled*, or it (red كبريت TA) *is a mineral whereof the mine is beyond Et-Tubbat*, [*or the country of Et-Tibbet, in Tartary*,] *in the Valley of the Ants*, (K,) *by which Solomon passed*, (TA,) [as related in the Kur, xxvii. 18]: or [the *product of*] *a spring*, or *source, whereof the water, when it congeals, becomes white, and yellow, and dusky-coloured*, كبريت: (Lth, in the T:) *MF says, I have seen it in several places; among these, in one which is near El-Maláleeh, between Fás and Miknáseh; by swimming in which, persons are cured of the venereal disease, and other disorders: also in Africa Proper, in the midst of Barkah, in a place called* البرج; *and in other places:* (TA:) *Aristotle says, that, among the different kinds of* كبريت *are the red, of an excellent colour; and the white, which resembles dust; and the yellow: the source of the red is in the West: it does not appear in its place: the yellow is found near the ocean, a league* (or *leagues*, as in the TA,) *from it: it is useful in cases of epilepsy, and apoplexy, and megrim, and palpitation: and it enters into the preparations of gold: the white blackens white substances; and it is sometimes mixed and concealed in the sources of running water, which sources have a fetid odour: the person who plunges into these waters in times when the air is temperate is cured by them of wounds, and swellings, and scab, and wind in the womb, and* [*the leprosy called*] سَلَع, *that arises from black bile: Ibn-Seenà* [Avicenna] *also says, that* كبريت, *untouched by fire, is one of the remedies for the leprosy* (بَرَص)*: that, mixed with the gum of the turpentine-tree, it removes marks on the nails: that, mixed with vinegar, it removes the* [*leprous-like discolouration of the skin called*] بَهَق, *and the ringworm*, or *tetter*, (قُوَبَاء,) *especially with the gum of the turpentine-tree: that, with natron and water, it is an embrocation for the* بَرَص [or, as in the TA, *for the* نِقْرِس, or *gout*)*: and that fumigation therewith stops a rheum: and others say, that, if yellow* كبريت *be powdered, and sprinkled upon a place affected with* سلعة, *it has a good effect: that fumigation therewith whitens the hair: that serpents and fleas flee from the scent of it, especially if* [*mixed*] *with an unguent, or with the hoof of an ass; and that the fumigation therewith beneath a citron-tree of the kind called* أُتْرُجّ *causes all the fruits of it to fall.* (El-Kazweenee.) Several authors say, that the ت in كبريت is an augmentative letter, and that the proper place of the word is in art. كبر. IDrd thinks it to be not genuine Arabic. (TA.) [Golius thinks it to be from the Persian گُوگِرْد (or كُوكِرْدْ): or rather, he adds, from the Hebrew גָּפְרִית Gen. xix. 24.] —

أَعَزُّ مِنَ الكِبْرِيتِ الأَحْمَرِ [*More rare than red brimstone*, or *sulphur*]. A proverb. Some say, that كبريت احمر [meaning as above] is a thing that does not exist: others, that by it is meant gold. (Meyd.) This phrase is similar to أَعَزُّ مِنْ بَيْضِ الأَنُوقِ. (Ṣ, art. كبر.) — كِبْرِيتٌ also signifies *gold:* (Ḳ:) [see above:] or *red gold:* or *red* [as an epithet applied to gold]: (TA:) or *pure*, as an epithet applied to gold. (Ṣ, art. كبر.) Ru-beh says,

هَلْ يَنْفَعَنِّى كَذِبٌ سِخْتِيتْ *
أَوْ فِضَّةٌ أَوْ ذَهَبٌ كِبْرِيتْ *

[*Will vehement lying profit me*, or *silver*, or *pure gold?*] (Ṣ, art. كبر.) IAạr says, Ru-beh imagined that كبريت meant gold: upon which MF observes, that the ancient Arabs erred with respect to meanings, though not with respect to words. The latter author, however, supposes كبريت to be fig. used as signifying gold; for they use the expression الكبريت الاحمر [as applied to gold] because gold is [said to be] prepared therefrom, and it is used in alchymical processes. (TA.) — كِبْرِيتٌ also signifies The *red jacinth*, or *ruby;* syn. يَاقُوتٌ أَحْمَرُ. (Ḳ.)

كبس

1. كَبَسَ, (Ṣ, A, Ḳ,) aor. ـِ, (Ḳ,) inf. n. كَبْسٌ, (Ṣ,) *He filled up with earth* a well, (Ṣ, A, Ḳ,) and a river, (A, Mgh, Ḳ,) and a hollow, or cavity, or pit, dug in the ground. (A, Mgh.) — ‡ *He covered over*, or *spread, with earth, and made even*, a piece of ground: and in like manner, the roof of a house, before plastering it with mud or clay. (Mgh.) — [And *He spread* earth upon a roof &c. (See دَكَّ.)] — Also, aor. and inf. n. as above, † *He pressed*, or *squeezed*, [or *kneaded*,] a limb with the hand: (TA, art. غمز:) and ↓ كَبَّسَ, inf. n. تَكْبِيسٌ, [signifies the same, accord. to present usage: and] ‡ *he suppled* the body [*by kneading*, or *pressing*, or *squeezing* it, as is done in the bath,] *with the hands*. (TA, in the present art.) — And, aor. as above, ‡ *Inivit unâ vice feminam*. (Ḳ.) — كَبَسُوا دَارَ فُلَانٍ ‡ *They made a sudden attack upon the house of such a one*, (Ṣ, IḲṭṭ,* Ḳ,) *and surrounded it*. (Ḳ.) And كَبَسُوا عَلَيْهِمْ, and ↓ كَبَّسُوا, ‡ *They threw themselves upon them suddenly and without consideration*. (A.) And in like manner, ↓ كَبَّسُوا عَلَى الشَّىْءِ, and ↓ تَكَبَّسُوا عَلَيْهِ, ‡ *They threw themselves upon the thing suddenly and without consideration*. (TA.) — كَبَسَ رَأْسَهُ, [aor. as above,] *He put his head within his garments:* (Ṣ:) and كَبَسَ رَأْسَهُ فِى ثَوْبِهِ *he hid his head in his garment, and put it within it:* (Ḳ:) or *he put it on in the manner of a* قِنَاع, (تَقَنَّعَ,) *and then covered himself with part of it*. (TA.) You say also, كَبَسَ رَأْسَهُ فِى جَيْبِ قَمِيصِهِ, (A,) or بِرَأْسِهِ, (TA,) *He put his head within the opening at the neck and bosom of his shirt;* (A;) and so ↓ تكبّس alone. (TA.) And يَكْبِسُ الرَّجُلُ ثَوْبَهُ فِى رَأْسِهِ [app. meaning, *The man puts his garment as a covering over his head*.] (Sh, TA.)

2: see 1, in three places.

3. [كابسهُ, inf. n. مُكَابَسَةٌ, app. syn. with مَارَسَهُ, or دَافَعَهُ: see تَأَيَّسَ.]

5. تكبّس [quasi-pass. of 2, *It was*, or *became, pressed*, or *squeezed*]. — See also 1, in two places.

7. انكبس *It* (a river, [and a well,] and any hollow, or cavity, or pit, dug in the ground,) *became filled up with earth*. (Mgh.)

كِبْسٌ *Earth with which a well*, (Ṣ, Ḳ,) or *river*, (Ḳ,) or *any hollow*, or *cavity*, or *pit, dug in the ground*, (TA,) *is filled up:* (Ṣ, Ḳ, TA:) *earth that occupies the place of air*. (TA.)

كَبِيسٌ *A kind of dates*, (Ṣ, Mṣb, Ḳ,) said to be *of the best kind;* (Mṣb;) thus called *when dry;* but when fresh, called أُمّ جِرْذَانٍ, which is also the name of the tree that bears them. (TA.) — *A kind of women's ornament, made hollow*, (A, L, Ḳ,) *and coated with perfume*, (A,) or *stuffed with perfume*, (L, Ḳ,) *and then worn;* (L;) *a necklace being made of ornaments of this kind*. (A.) — السَّنَةُ الكَبِيسَةُ, (Ṣ, Ḳ,) and عَامُ الكَبِيسِ, (L, Az, in TA, voce سُبَاطٌ, q.v.,) [*The intercalary year;* or *leap-year;* both in the Syrian, or Julian, reckoning, and in the Coptic;] *the year from which*, (مِنْهَا,) accord. to the Ṣ and Ḳ, but properly, *for which*, (لَهَا,) as in the work entitled القَوْلُ المَأْنُوسُ, *a day is stolen* (يُسْتَرَقُ) [*and intercalated*]; *which is* [*once*] *in every four years;* as in the Ṣ and Ḳ; for the said day is an addition thereto; (MF, TA;) *the year in which the Syrians, following the Greeks, add a day to the month* سُبَاط, [which corresponds to February, O.S.,] *making it twenty-nine days instead of twenty-eight, which they do once in four years;* (L;) [and *that in which the Copts intercalate, at the end, six epagomenæ instead of five, which, in like manner, they do once in every four years*.]

كِبَاسَةٌ *A raceme*, (Ṣ, A, Mṣb, Ḳ,) or *large raceme*, (TA,) *of a palm-tree*, (A,* Mṣb, Ḳ,*) or *of dates, like the* عُنْقُود *of grapes*, (Ṣ,) *complete, with its* شَمَارِيخ, [or *fruit-stalks*, pl. of شِمْرَاخ,] (A, TA,) *and its dates:* (TA:) pl. كَبَائِسُ. (A, Mṣb.) [A كباسة of moderate size has about one hundred شماريخ; the longest شمراخ having about fifty dates, and being about two feet and a half in length; and the shortest having about thirty dates, and being about one foot in length.] — Also applied by AHn, to ‡ *A raceme of* [*the fruit called*] فُوفَل. (TA.)

كَابِسٌ *Charging, attacking*, or *assaulting*. (Ḳ,* TA.) You say, جَآءَ كَابِسًا *He came charging, attacking*, or *assaulting:* (Ḳ,* TA:) as also ↓ مُكَبِّسًا, and ↓ مُكَابِسًا. (TA.) — *Throwing himself suddenly and without consideration* [*upon a person* or *thing*]. (TA.) — A man *putting himself within his garment, covering his body with it*. (TA.)

كَابُوسٌ [*Incubus*, or *nightmare;*] *what comes upon a man* (or rather *upon a sleeper*, TA,) *in the night*, (Ṣ, Ḳ,) *preventing his moving while it lasts;* (Ḳ;) accord. to some, (Ṣ,) the *forerunner of epilepsy*. (Ṣ, Ḳ.) Some think that this is not Arabic, and that the proper word is نَيْدُلَانٌ, and بَارُوكٌ, and جَاثُومٌ. (TA.) Hence, app., (TA.) ‡ *Modus certus coëundi:* (Ḳ:) or rather, ‡ *coïtus* itself. (TA.)

مُكَبَّسُ الرَّأْسِ *Compact in the head*. (AHeyth, T in art. طرب.)

مُكَبِّسٌ *Hanging down his head in his garment:* (Ḳ,* TA:) or one *who throws himself suddenly and without consideration upon others, and assaults them*. (Ḳ.) See also كَابِسٌ.

مُكَابِسٌ: see كَابِسٌ.

كبش

1. كَبَشَهُ, [aor. ـُ, accord. to present usage,] inf. n. كَبْشٌ, *He took it with his hand having the fingers contracted;* (TA;) [*he took by the handful*, so used in the present day.]

كَبْشٌ *A ram*, or *male sheep, whatever be his age:* (M, TA:) or *a male sheep* [*that has entered his third year*,] *when he has cast his central incisors:* or *when his tooth that is next to the central pair of incisors has come forth:* (Lth, Ḳ:) [also applied in the present day to the *wild sheep of the Arabian and Egyptian deserts and mountains; ovis tragelaphus:*] pl. [of pauc.] أَكْبُشٌ and أَكْبَاشٌ (Ḳ) and [of mult.] كِبَاشٌ (Ṣ, A, Ḳ) [and app. كُبُوشٌ] and كِبَشَةٌ, like صُقُورَةٌ from صَقْرٌ. (TA.) The female is not called كَبْشَةٌ, but نَعْجَةٌ. (IJ. [See رَاجِلَةٌ.]) — [Hence,] ‡ The *chief*, or *lord*, of a people, or company of men; (Ṣ, Ḳ;) their *leader:* (Ḳ:) or their *strenuous defender*, or *protector*, and the *one of them to whom others look*. (TA.) You say, هُوَ كَبْشُ الكَتِيبَةِ (A, TA) ‡ *He is the leader of the army*, or *troop:* (TA:) and هُمْ كِبَاشُ الكَتَائِبِ ‡ [*They are the leaders of the armies*, or *troops*]. (A, TA.) And كِبَاشٌ also signifies

‡ *Heroes, or brave men.* (TA.) And † *Aged and learned persons.* (TA in art. غطرف.) — [Hence also, ‡ *A buttress: and a corbel which juts out from a wall to support a superstructure:* so in the present day: pl. كُبُوش.] You say, بَنَوْا سُورًا حَصِينًا وَوَثَّقُوهُ بِالكُبُوشِ ‡ [*They built a strong town-wall, and made it firm with the buttresses*]. (A, TA.) [See also another ex. voce فَصِيلٌ.]

كُبْشَةٌ [*A handful: a heap:* so applied in the present day. — And hence, † *A gang,* or *crew:* thus, also, applied in the present day: Whence the sayings,] بَنُو فُلَانٍ كُبْشَةُ رُذَالَةٍ † [*The sons of such a one are a gang of vile persons*]: and كُبْشَةُ دَنَسٍ † [*a gang of dirty,* or *filthy, persons*]: thus they use this word to intimate dispraise: but [SM adds,] I know not how this is. (TA.) [Perhaps SM means that he doubts whether the word thus used be classical or not: for as to its signification, it is well known.]

كَبَّاشٌ *An owner,* [or *a tender*] *of* كِبَاش [or *rams*]. (TA.)

كبع [
See Supplement.]

كبعث

كُبَعْثَاةٌ The [*thing termed*] عَفَلٌ of a woman: (Ḳ:) a dial. form of قُبَعْثَاةٌ. (TA.)

كبكب

See art. كب.

كبل [

كبن

كبو

See Supplement.]

كت

1. كَتَّتِ القِدْرُ, (Ṣ, Ḳ,) aor. ـِ, (TA,) inf. n. كَتِيتٌ, (Ḳ,) *The cooking-pot boiled:* (Ṣ, Ḳ:) or, *made a sound in boiling:* (Ḳ:) or, *made a sound in boiling when the water in it was little; a lower sound than it makes when there is much water boiling in it; as though it said* كَتْ كَتْ. (TA.) — Also, كَتَّتِ الجَرَّةُ الجَدِيدَةُ, (Ṣ,) aor. and inf. n. as above, *The new jar made a sound* (like كَتْ كَتْ, TA) *when water was poured into it.* (Ṣ.) — كَتَّ, aor. ـِ, inf. n. كَتٌّ (TA) and كَتِيتٌ, (Ḳ,) *It* (نَبِيذ, Ḳ, or another thing, TA,) *made a sound in boiling:* (Ḳ:) or *began to boil, before it boiled vehemently.* (TA.) = كَتَّ, aor. ـِ, (Ṣ,) inf. n. كَتِيتٌ, (Ṣ, Ḳ,) *He* (a بَكْر, or young camel,) *uttered a cry,* or *a kind of braying, louder than that which is termed* كَشِيش: (Ṣ:) or *began to utter the kind of braying termed* هَدِير: (Ḳ:) Aṣ says, that when a male camel has attained the age when he makes the braying cry termed هدير, his first kind of braying is termed كشيش; and when it is a little louder, it is termed كتيت: Lth says, that he first makes the kind of braying termed كتيت; then, that termed كشيش; and then, that termed هَدِير: but Az observes, that the correct saying is that of Aṣ. (TA.) — كَتَّ, aor. ـِ, (inf. n. كَتِيتٌ, Ṣ,) *He* (a camel, Ṣ, Ḳ, or, as in the L, a بَكْر, or young camel,) *uttered a gentle cry,* (Ṣ, L, Ḳ,) *between that termed* كشيش *and that termed* هدير. (TA.) — *He* (a calf) *lowed.* (Nh.) — كَتَّ, aor. ـِ, (inf. n. كَتِيتٌ, Ḳ,) [*He* (a man) *made a sound like the gentle braying of a camel,*] by reason of rage, or wrath: (Ṣ:) or *he* (a man) *made a a sound in his chest like that made by a* بَكْر, or *young camel,* by reason of vehement rage, or wrath. (Ḳ, TA.) — كَتَّ الكَلَامَ فِي أُذُنِهِ, aor. ـُ; and ↓ أَكَتَّهُ, and ↓ اِكْتَتَّهُ; *He whispered the words in his ear.* (Ḳ.) — كُتَّنِى الحَدِيثَ, and ↓ أَكْتِتْنِيهِ, *Tell me the story as thou heardest it.* (TA.) = كَتَّ, [aor. ـِ,] inf. n. كَتِيتٌ, ‡ *He walked gently; at a gentle pace:* or *he walked with short steps, but quickly;* as also ↓ كَتْكَتَ, inf. n. كَتْكَتَةٌ; and ↓ تَكَتْكَتَ. (Ḳ.) = كَتَّهُ, [aor. ـُ,] *He angered him; provoked him to anger;* syn. أَرْغَمَهُ. (TṢ, Ḳ.) — كَتَّهُ, [aor. ـُ,] *He displeased him; grieved him; did to him what he disliked,* or *hated; did evil to him.* (TṢ, Ḳ.) — فَعَلَ بِهِ مَا كَتَّهُ *He did to him what displeased him,* or *grieved him.* (TA.) = كَتَّ, aor. ـُ, inf. n. كَتٌّ, *He numbered, counted,* or *computed,* a people. Mostly used in negative phrases. (TA.) You say أَتَانَا بِجَيْشٍ مَا يُكَتُّ *He came to us with an army not to be numbered,* or *counted,* (IAạr, Ṣ,) or *computed,* or *of which the number could not be conjectured, and of which the end could not be reached.* (IAạr, TA.) — لَاتَكُتُّهُ أَوْ تَكُتَّ النُّجُومَ, [in the CḲ, erroneously, لَاتَكُتُّهُ أَوْ لَا تَكُتُّ النُّجُومَ,] *Thou canst not number it,* [*unless thou canst number the stars*]. A proverb. (Ḳ.)

4: see 1.

6. تَكَاتُّوا عَلَيْهِ *They pressed together,* or *crowded together, upon it, with crying,* or *noise:* from الكَتِيتُ. Occurring in a trad., as related and explained by Z; but the word commonly known is تَكَابُّوا, with ب. (TA.)

8. اِكْتَتَّ, inf. n. اِكْتِتَاتٌ, *He listened;* syn. اِسْتَمَعَ. (Ḳ.) — اِكْتَتَّ الحَدِيثَ مِنِّى *He heard the story from me like as I heard it.* (TA.) See 1.

R. Q. 1. كَتْكَتَ, inf. n. كَتْكَتَةٌ, (in the Ḳ, كُتْكُتُ, which is a mistake, TA,) *It* (a حُبَارَى, or bustard,) *uttered its cry.* (L, Ḳ, &c.) = كَتْكَتَ, inf. n. كَتْكَتَةٌ, (Ṣ, &c.,) *He laughed gently,* or *lowly:* (Ḳ:) كتكتة, in laughing, is less than قَهْقَهَة: (Ṣ:) or like what is termed خَنِينٌ. (Th, El-Aḥmar.) — كَتْكَتَ فِى ضَحِكِهِ *He laughed vehemently, immoderately,* or *excessively;* i. q. أَغْرَبَ, q. v. (A.) = See also 1.

R. Q. 2. تَكَتْكَتَ: see 1.

كَتٌّ A man or woman *having little flesh:* you say رَجُلٌ كَتٌّ and اِمْرَأَةٌ كَتٌّ. (TA.)

كَتَّةٌ *Green produce of land.* (TṢ, Ḳ.)

كُتَّةٌ The *worst,* or *vilest, of camels,* or *similar property;* syn. رُذَالُ المَالِ. (Fr, Ḳ.) — كُتَّةُ a [gen?] proper name of *A bad she-goat.* (Fr, Ḳ.)

كَتِيتٌ: see 1. = ‡ A *niggardly, stingy,* man: (Ḳ:) as also كَتِيتُ اليَدَيْنِ: (TA:) from كَتِيتُ القِدْرِ: [see 1:] (IJ:) or a *niggardly, stingy,* man, *of bad disposition, and rageful,* or *wrathful.* (T.)

كَتِيتَةٌ *i. q.* عَصِيدَةٌ [q. v.] (TṢ, Ḳ.)

كُتْكُتُ and كُتْكُتَى, both imperfectly declinable, *A certain game.* (TṢ, Ḳ.)

كَتْكَاتٌ ‡ One *who walks gently; at a gentle pace:* or *who walks with short steps, but quickly.* (TA.) = A man *who talks much* (Ḳ) *and quickly.* (TA.)

كتأ

Q. Q. 1. كَنْتَأَتِ اللِّحْيَةُ : see كُنْتَأْوٌ.

كَتْأَةٌ *A plant resembling the* جِرْجِير, [or *rocket*], (Ḳ,) *which is cooked and eaten.* (TA.) But AM says it is كَثْأَةٌ, with ث; and it is also called نَهْقٌ, accord. to Aboo-Málik and others. (TA.)

كُنْتَأْوٌ (but accord. to some, this is from كنت) *A strong rope.* (Ḳ.) [But see art. كدأ.] — Also, A man *having a large and thick,* or *a handsome, beard.* (Ḳ.) Said to be a dial. form of كُنْثَأْوٌ. (TA.)

كتب

1. كَتَبَهُ, aor. ـُ, inf. n. كَتْبٌ and كِتَابٌ and كِتَابَةٌ (Ṣ, Ḳ) and كِتْبَةٌ; (Mṣb;) the first of these inf. ns. agreeable with analogy; the second, anomalous; (TA;) or the latter of these two is a subst., like لِبَاسٌ; (Lḥ;) or originally an inf. n., and afterwards used in the senses given

below; (MF;) as also كِتَابَةٌ, and كِتْبَةٌ: (TA:) and ▼كَتَّبَهُ (K) and ▼اكتتبهُ; (S, K;) *He wrote it:* (S, K:) or كَتَّبَهُ has this signification; and ▼اكتتبهُ, as also ▼استكتبهُ, signifies *he asked* [one] *to dictate it* (إِسْتَمْلَاهُ): (K:) ▼إِكْتَتَبَهَا in the Kur, xxv. 6, signifies *he hath written them* (S) *for himself:* (Bd:) or *he hath asked* [one] *to write them for him,* or *to dictate them* to him. (TA, Bd.) — كَتَبَ عَنْهُ [*He wrote what he had heard,* or *learned from him.*] A phrase of common occurrence in biographies. — كَتَبَ [*He was a writer,* or *scribe, and a learned man.* (Implied in the S, where we are referred to the Kur, lii. 41, and lxviii., 47, in illustration of كَاتِبٌ as signifying "a learned man.")] = كَتَبَ, aor. ـُ, inf. n. كِتَابٌ, q. v., † *He* (God) *prescribed, appointed,* or *ordained,* (TA,) *and made obligatory.* (Msb.) كُتِبَ عَلَيْكُمُ القِصَاصُ *The law of retaliation is prescribed, appointed,* or *ordained, as a law of which the observance is incumbent on you.* [Kur, ii. 173.] كُتِبَ عَلَيْكُمُ الصِّيَامُ *Fasting is prescribed as incumbent on you.* [Kur. ii. 179.] (TA.) — كَتَبَ عَلَيْهِ كَذَا ‡ *He judged, passed sentence,* or *decreed, against him that he should do such a thing.* (A.) كتب القَاضِى بِالنَّفَقَةِ *The judge gave sentence that the expenses should be paid.* (Msb.) = كَتَبَ, aor. ـُ, inf. n. كَتْبٌ, *He drew together; brought together; conjoined.* (S.) — Hence, كَتَبَ البَغْلَةَ, aor. ـُ and ـِ, inf. n. كَتْبٌ, *He conjoined the oræ of the mule's vulva by means of a ring* or *a thong;* (S;) as also كَتَبَ عَلَيْهَا. (A.) كَتَبَ النَّاقَةَ, aor. ـُ and ـِ, (K,) inf. n. كَتْبٌ; and كَتَبَ عَلَيْهَا; (TA;) *He closed the camel's vulva,* (K,) *and put a ring upon it:* (TA:) or *he put a ring of iron* or *the like upon it,* (K,) *conjoining the oræ, in order that she might not be covered.* (TA.) — كَتَبَ, aor. ـُ, inf. n. كَتْبٌ; (S;) and ▼اكتتب; (K;) *He sewed* a قِرْبَة, (S,) or a سِقَآء, (K,) or a مَزَادَة, (TA,) *with two thongs:* (K:) or, accord. to some, *he closed* it *at the mouth, by binding it round with a* وِكَاء, *so that nothing* [*of its contents*] *should drop from it;* (TA;) [as also ▼اكتتب:] or كتب signifies *he sewed* a قربة; and ▼اكتتب, *he bound* it *with a* وكَآء, i. e. *bound* it *round the upper part.* (Lh.) — كَتَبَ, aor. ـُ, inf. n. كَتْبٌ; (S;) and ▼اكتب (S, K) and ▼اكتتب (TA) ‡ *He bound* a قِرْبَة *with a* وِكَاء; (S;) *he bound* it *round the head,* or *upper part:* (K:) or the first of these verbs signifies *he sewed* a قربة. (Lh.) See above. IAar says, I heard an Arab of the desert say, أَكْتَبْتُ فَمَ السِّقَاءِ فَلَمْ يَسْتَكْتِبْ ▼ *I bound the mouth of the* سقاء, *but it did not become fast bound,* or *closed, because of its hardness and thickness.* (TA.) = كَتَبَ النَّاقَةَ *He used art to make the she-camel take a liking to that which was not her own young one, and put something as a ring through her nostrils, lest she should smell the* بَوّ, (in some copies of the K, بَوْل; but this is a mistake; TA,) *and not have a fondness for it.* (TA.) = كَتَبَ ‡ *He collected* a كَتِيبَة. (TA.) See also 2.

2: See 1 and 4 = كَتَّبَ النَّاقَةَ, inf. n. تَكْتِيبٌ, *He tied the udder of the camel.* (AZ, S.) = كَتَّبَ الكَتَائِبَ, inf. n. تَكْتِيبٌ; (S, K;) and ▼كَتَبَهَا; (TA;) ‡ *He prepared the troops;* (K;) *he disposed the troops in order, troop by troop.* (S.)

3. مُكَاتَبَةٌ and ▼تَكَاتُبٌ are syn.: (S, K:) you say, كاتب صَدِيقَهُ *He wrote to his friend:* and ▼تكاتبا *They wrote, one to the other.* (TA.) — كاتبهُ, inf. n. مُكَاتَبَةٌ (Az, K, Msb) and كِتَابٌ, (Az, Msb,) ‡ *He* (a slave) *made a written* [or other] *contract with him* (his master), *that he* (the former) *should pay a certain sum as the price of himself, and on the payment thereof be free:* (K, &c.:) also *he* (a master) *made such a contract with him* (his slave): (Az, Msb, &c.:) and ▼تكاتبا *They two made such a contract, one with the other.* (Msb.) The slave in this case is called مُكَاتَبٌ (S, Msb) and also مُكَاتِبٌ; and so is the master; the act being mutual. (Msb.) [But the lawyers in the present day call the slave مُكَاتَبٌ only; and the master, مُكَاتِبٌ.] الكِتَابَةُ, signifying "what is written," is tropically used by the professors of practical law as syn. with المُكَاتَبَةُ, because the contract above mentioned was generally written; and is so used by them when nothing is written. It was thus called in the age of el-Islám, accord. to Az. These two words are said by Z to be syn.; but it is thought that he may have written the former by mistake for الكِتَابُ, adding the ة by a slip of the pen. (Msb.)

4. اكتب *He dictated.* (S, K.) Ex. أَكْتِبْنِى هٰذِهِ القَصِيدَةَ *Dictate to me this ode.* (S.) — اكتب and ▼كتّب *He taught the art of writing.* (K.) = See also 1, in three places.

5. تكتّب ‡ *He girded himself, and drew together his garments upon him.* (TA.) = تكتّب ‡ *It* (an army, S) *collected itself together.* (S, K.)

6: see 3.

8. See 1. — كِتْبَةٌ [is a quasi-inf. n. of 8; *syn. with* إِكْتِتَابٌ; and is explained as signifying] The *writing a book, transcribing it* [*from another book*]: (إِكْتِتَابُكَ كِتَابًا تَنْسَخُهُ). (K.) — It also signifies, [as a quasi-inf. n. of 8,] The *writing one's name in* [*the list of those who receive*] *stipend and maintenance* (الاكتتاب فى [اصحاب] الفرض والرزق). (TA.) — اكتتب *He registered himself in the book of the Sultán's army-list,* or *stipendiaries.* (S, K.) إِكْتَتَبْتُ فِى غَزْوَةِ كَذَا *I wrote down my name in the list of the soldiers of such an expedition.* (TA, from a trad.) — اكتتب كِتَابًا *He asked for a book* (or *the like*) *to be written for him.* (TA.) See also 10. = اكتتب ‡ *His urine was suppressed.* (TA.) — اكتتب بَطْنُهُ ‡ *He was constipated,* or *costive;* (TA;) *his belly was constipated.* (K.)

10. استكتبهُ شَيْئًا *He asked him to write a thing for him.* (S.) See also 1 and 8. = With reference to a سِقَاء (or skin), see 1.

كُتْبَةٌ ‡ *A thong with which one sews* (K) *a* مَزَادَة or *a* قِرْبَة: pl. كُتَبٌ. (TA.) — *That with which the vulva of a camel* (or *of a mule,* TA,) *is closed in order that she may not be covered:* (K:) pl. كُتَبٌ. (TA.) — *A seam* or *suture,* (KL, PS,) in a skin or hide; (KL;) [app. *made by sewing together two edges so that one laps over the other;*] *a* خُرْزَة (S, Mgh, K) *whereof the thong conjoins the two faces* [or *sides*]: (K:) or *a* خرزة *that is joined together with a thong:* (Lth:) or *that whereof the thong conjoins each of the two faces* [or *sides*]: (ISd, TA:) pl. كُتَبٌ. (S, Mgh.)

كِتْبَةٌ: see 1 and 8. — [Also, agreeably with analogy, *A mode,* or *manner, of writing.*]

[كُتُبِىٌّ, meaning *A bookseller,* is a vulgar term, like صُحُفِىٌّ: by rule it should be كِتَابِىٌّ.]

كِتَابٌ [inf. n. *of* 1, q. v. — as a subst.,] *A thing in which,* or *on which, one writes:* [*a book:*] *a written piece of paper* or [*a record,* or *register;* and *a written mandate;*] *of skin:* (K:) *a writing,* or *writ,* or *thing written;* as also ▼كَتِيبَةٌ: and both are applied also to the *revelation from above:* and to *a letter,* or *epistle, which a person writes and sends:* sometimes made fem., as meaning صَحِيفَةٌ: AA says, I heard an Arab of the desert, of El-Yemen, say, فُلَانٌ لَغُوبٌ جَاءَتْهُ كِتَابِى فَٱحْتَقَرَهَا *Such a one is stupid: my letter came to him, and he despised it:* so I said, Dost thou say, جاءته كتابى? and he replied, Is it not a صحيفة? (Msb.) Pl. كُتُبٌ and كُتْبٌ. (S.) — *A revealed scripture.* (Msb.) [Whence أَهْلُ كِتَابٍ *People having a revealed scripture:* and أَهْلُ الكِتَابِ *The people of the Bible.* See also أَهْلٌ.] الكتاب signifies *The* تَوْرَاة, or *Pentateuch,* or *Mosaic Law:* (K:) and *the Gospel,* or *Book of the Gospels: the Scriptures of the Jews and Christians:* (Expositions of the Kur, passim:) and *the Kur-án.* (TA.) — See also 3. = كِتَابٌ [inf. n., or subst.: see 1] *Divine prescript, appointment,* or *ordinance: judgment,* or *sentence: fatal decree,* or *predestination.* (S, K.) لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللّٰهِ *I will assuredly determine,* or *judge, between you two according to the judgment,* or *sentence, of God, which hath*

been revealed in his book. A trad., not relating to the Ḳur-án. (TA.) El-Jaadee says,

* يَا ٱبْنَةَ عَمِّى كِتَابُ ٱللّٰهِ أَخْرَجَنِى *
* عَنْكُمْ وَهَلْ أَمْنَعَنَّ ٱللّٰهَ مَا فَعَلَا *

[*O daughter of my paternal uncle! the decree of God hath expelled me from you: and could I indeed forbid God to do what He hath done?*] (Ṣ.) [Hence,] ٱلْكِتَابُ ٱلْأَوَّلُ [*The first writing*; meaning *the register of God's decrees*]. (M and Ḳ voce مُحْبَلٌ, q. v.) — A receptacle for ink. (Ḳ).

قِرْبَةٌ كَتِيبٌ *A skin that is sewed* (Ṣ) *with two thongs*: (TA:) and the same, and ↓ مُكْتَتَبٌ, (Ṣ,) and ↓ مُكْتَتِبٌ, (TA,) ‡ *A skin bound with a* وِكَاء; (Ṣ;) *closed at the mouth, by its being bound with a* وكاء, *so that nothing* [*of its contents*] *may drop from it.* (TA.)

كِتَابَةٌ subst. from 1; signifying The *art of writing*. (IAạr, Mṣb.) — See also 3.

كَتِيبَةٌ see كِتَابٌ. = *An army; a military force*: (Ṣ, Ḳ:) or *a collected portion thereof*; (Mṣb;) [*a body of troops; a corps*:] or *a troop*: or *a troop of horse making a hostile attack or incursion, in number from a hundred to a thousand*: (Ḳ:) pl. كَتَائِبُ. (Ṣ.)

كُتَّابٌ, see مَكْتَبٌ = The same, (Ṣ, Ḳ,) as also كُثَّابٌ, q. v., but the former is the more approved: (Ṣ: the reverse, however, is said in the TA; and MF says that some authors altogether reject كُتَّاب, with ت, in the sense here following:) *A kind of small, round-headed, arrow, with which boys learn to shoot.* (Ṣ, Ḳ.)

كَاتِبٌ [*A writer; a scribe; a secretary*]: pl. كَاتِبُونَ and كُتَّابٌ and كَتَبَةٌ. (Ṣ, Ḳ.) — *A learned man* (Ṣ, Ḳ) was so called by the Arabs, (IAạr,) because, in general, he who knew the art of writing was possessed of science and knowledge; and writers among them were few. (TA.)

مَكْتَبٌ (Ṣ, Ḳ) and ↓ كُتَّابٌ (Lth, Ṣ, &c.) *A school; a place where the art of writing is taught*: (Ṣ, Ḳ, &c.:) accord. to Mbr and F, the assigning this signification to the latter word is an error; it being a pl. of كَاتِبٌ, and signifying, accord. to Mbr, the *boys of a school*: in the A it is said, this word is said to signify the boys; not the place: but Esh-Shiháb says, in the Sharḥ esh-Shifà, that it occurs in this sense in the classical language, and is not to be regarded as a post-classical word: it is said to be originally a pl. of كَاتِبٌ, and to be fig. employed to signify a school. (TA.) Pl. of the former مَكَاتِبُ; (TA;) and of the latter كَتَاتِيبُ. (Ṣ.)

مُكْتَبٌ: see كَتِيبٌ.

مُكْتِبٌ *A teacher of the art of writing.* (Ṣ.)

بَغْلَةٌ مَكْتُوبَةٌ, and مَكْتُوبٌ عَلَيْهَا, *A mule that has the oræ of her vulva conjoined by means of a ring or a thong.* (A.) See also 1.

مُكَتَّبٌ A bunch of grapes and the like *of which a part has been eaten.* (Ḳ, TA.)

مُكْتَتَبٌ: see كَتِيبٌ.

مُكْتَوْتِبٌ *Swollen, and full.* (Ḳ.)

كتد

كَتَدٌ and كَتِدٌ [The *upper part of the back, above*, or *between, the shoulders*:] the *part where the two shoulder-blades come* [or *approach*] *together*; in a man and a horse (L, Ḳ) and a lion: (L:) or the *part between the base of the neck and the shoulder-blades*: (A:) or the *part between the* كَاهِل [app. here signifying the *base of the neck*] *and the back*; (Ṣ, L, Ḳ;) as also ثَبَجٌ: (L:) or the *part between the* مُثَبَّج [or *place where the pastor puts his stick, or staff, upon his back, putting his arms and hands behind it,*] *and the middle of the* كاهل [which app. here signifies the *portion of the back comprising its six upper vertebræ*]: or the *part from the base of the neck to the bottom of the shoulder-blades, comprising the* كَاثِبَة *and* ثبج *and* كاهل: (L:) or the كاهل *itself*: (L, Ḳ:) or the upper part of the shoulder-blade: (L:) pl. أَكْتَادٌ and كُتُودٌ. (L, Ḳ.) — نَحْمِلُهُ عَلَى ٱلْأَكْبَادِ فَضْلًا عَنِ ٱلْأَكْتَادِ [*We will carry it upon the livers; much more upon the upper parts of the backs*]. (A.) — وَلَّوْهُمْ أَكْتَادَهُمْ *They turned their backs upon them, retreating and routed.* (A.) — ٱلْكَتَدُ ‡ *A certain star*, (Ṣ, L, Ḳ) [?] *in the part called the* كتد *of the constellation Leo.* (L.) — هُمْ أَكْتَادٌ *They are companies*, or *congregated bodies*: (L, Ḳ:) or, *distinct bodies*, or *parties*, or *troops*: as also أَكْدَادٌ: (L:) or, *like each other*; (L, Ḳ:) *not differing, one from another*: (TA:) or, *quick*, or *swift, one party of them following immediately after another*: (L, Ḳ:) اكتاد has no sing.: (Ḳ:) it is said to be either أَكْدَاد mispronounced, or a dial. form of this latter word. (MF.)

أَكْتَدُ *Having the place called the* كتد *prominent.* (L, Ḳ.)

[كتع
كتف
كتل
كتم
كتن
See Supplement.]

كث

1. كَثَّ, [aor. ـِ,] inf. n. كَثَاثَةٌ, *It* (a thing) *became thick*, or *dense.* (Ṣ.) — كَثَّ, aor. ـِ, inf. n. كُثُوثَةٌ and كَثَاثَةٌ; and كَثُّ, originally كَثُثَ, aor. ـُ, inf. n. كَثَثٌ; *It* (hair) *became thick*, or *dense, without being long.* (Mṣb.) — كَثَّتِ ٱللِّحْيَةُ, (aor. ـِ, TA, or ـُ, A,) inf. n. كَثَاثَةٌ and كُثُوثَةٌ and كَثَثٌ, (and كَثُثَ, TA,) *The beard became thick*, or *dense*; *and short and crisp*; (Ḳ;) *not spreading.* (TA.) = كَثَّ بِسَلْحِهِ *Alvum dejecit.* (Ḳ.)

4. اكثّ and ↓ كَثْكَثَ *He became thick*, or *dense, in the beard.* (Ḳ.)

R. Q. 1: see 4.

كَثٌّ *Thick*, or *dense.* (Ḳ.) — لِحْيَةٌ كَثَّةٌ, (IDrd, Ṣ, Ḳ,) and ↓ كَثَّآءُ, (Ṣ, Ḳ,) *A thick*, or *dense, beard.* (IDrd, &c.) — رَجُلٌ كَثُّ ٱللِّحْيَةِ, (Ṣ, Ḳ,) and ↓ كَثِيثُ اللحية, (Ḳ,) and ↓ رَجُلٌ أَكَثُّ, (Lth,) and كَثٌّ, (Lth, Ḳ,) *A man having a thick*, or *dense, beard*; (Ṣ, Ḳ;) not one that is thin or long. (TA.) You say قَوْمٌ كُثٌّ, *A thick-bearded people*: (Ṣ, Ḳ:) [كُثٌّ being pl. of كَثٌّ:] like as you say رَجُلٌ صَدْقُ ٱللِّقَاءِ, and قَوْمٌ صُدْقٌ: (Ṣ:) [or of أَكَثُّ:] كِثَاثٌ is also pl. of كَثٌّ. (Ḳ.) — اِمْرَأَةٌ كَثَّةٌ, and ↓ كَثَّآءُ, *A woman having thick*, or *dense, hair.* (IDrd.) — By ٱللَّهِمُ الكثاث, occurring in a verse cited in art. حوث, is meant [*The thick*, or *dense*,] *plants.* (TA.) — Thaạlabeh Ibn-'Obeyd El-'Adawee applies the epithet كَثَّة to palm-trees, using the expression كَثَّةُ ٱلْأَوْبَارِ; thus likening them to camels. (TA.) — قُدُومُهُ عَلَى كَثِّ مَنْخِرِهِ i. q. عَلَى رَغْمِ أَنْفِهِ [*His coming is in spite of himself*]. (TA.)

كِثَاثٌ [so in the L and TA: in the former, in a restored portion of a leaf:] *Dust*: mentioned by El-Khaṭṭábee as being considered by him not of established authority. (TA.)

كَثَاثَةٌ Land (أَرْضٌ) *abounding in dust.* (Ḳ.)

كَاثٌّ *What grows from that which is scattered*, or *from that which falls about, of what is reaped.* (Ḳ.) [See also زَرِيعٌ.]

كَاثٌّ بِسَلْحِهِ *Alvum dejiciens.* (TA.)

كَثْكَثٌ and كِثْكِثٌ *Crumbled particles of stone*; *and dust*: (Ṣ, Ḳ:) like أَثْلَبُ and إِثْلِبُ: (Ṣ:) or *fine dust*; *and crumbled particles of stone*: or *dust* in general. (TA.) One says بِفِيهِ ٱلْكَثْكَثُ [*In his mouth are crumbled particles of stone, and dust*: app. meaning *he is dead and buried*]. (Ṣ.) [See also كِثَاثٌ.]

كِثْكِثَّى and كُثْكُثَّى *A certain game played with dust.* (Ḳ.)

أَكَثُّ: see كَثٌّ.

كثا

1. كَثَأَ, aor. ـَ, (AZ, Ṣ, Ḳ,) inf. n. كَثْءٌ; (Ṣ;) (as also كَثَعَ; TA;) and † كَثَّأَ, inf. n. تَكْثِئَةٌ; (Ṣ, L, Ḳ;) *It* (the milk) *rose above the water, and the latter became clear beneath it:* (AZ, Ṣ, Ḳ;) *it* (the milk) *became thick,* or *coagulated, and its oily matter floated upon its surface.* (TA.) — كَثَأَتِ القِدْرُ, (Ṣ, Ḳ,) inf. n. كَثْءٌ, (Ṣ,) *The pot frothed,* or *raised a scum, in boiling.* (AZ, Ṣ, Ḳ.) — كَثَأَ القِدْرَ *He skimmed the pot.* (Ḳ.) = كَثَأَ, (Ḳ,) inf. n. كَثْءٌ; (TA;) and † كَثَّأَ, inf. n. تَكْثِئَةٌ; (Ḳ;) *It* (a plant, Ṣ, Ḳ, and the soft kind of hair called وَبَر, Ṣ) *grew forth,* or *became dense and thick and long:* (Ḳ:) *it* (standing corn, &c.) *became thick and tangled.* (TA.) — كَثَأَتِ اللِّحْيَةُ, and † كَثَّأَتْ, and † كَنْثَأَتْ, (Ḳ,) or, accord. to some, كَنْتَأَتْ, (TA,) *The beard became long and large* (Ḳ.)

2. كَثَّأَ, inf. n. تَكْثِئَةٌ, *He ate what is called* كَثْأَة, (Ḳ,) i. e. what is on the top of milk. (Ṣ, TA.) — And see 1 in three places.

Q. Q. 1: see 1, last sentence.

كَثْءٌ *A kind of* أَقِط; *what rises* (from the milk) *above the water, the latter becoming clear beneath it;* or *what becomes thick,* or *coagulated, its oily matter floating upon the surface,* (يَكْثَأُ,) *in the pot, and is poured out; the upper part whereof is gross,* or *thick.* So says AHát; and he adds, What is termed مصرع [evidently, I think, a mistranscription for مُضَرَّع,] is what becomes thick, or coagulated, and almost thoroughly cooked: عاقد is that of which the water has gone, and which is thoroughly cooked: كَرِيص is that which is cooked with نَهِق or مُصْل: حَمِيص is a kind of اقط cooked again: and ثَوْر is a great piece of it. (TA.)

كَثْأَةٌ and كُثْأَةٌ (like كثعة, TA) *Oily scum,* or *floating curd,* of milk; or *what floats above the water:* (Ṣ, Ḳ, TA:) *scum* of a pot, *after boiling.* (TA.) — خُذْ كَثْأَةَ قِدْرِكَ *Take the scum of thy pot.* (Ṣ.) [See 2.] = كَثْأَةٌ and كُثْأَةٌ (Ḳ) The *leek,* syn. كُرَّاث: or, as some say, the *wild carrot,* syn. جَزَر بَرِّيّ: (TA:) or the *rocket,* syn. جِرْجِير: (Ḳ:) or, accord. to AM, the *seed of that plant:* (TA:) or *wild rocket,* syn. جِرْجِير بَرِّيّ; (Ḳ;) *not that which is cultivated in gardens.* (TA.) Aboo-Málik says, that it is also called نَهَق. (TA.) [See also كُثَّاة.]

لِحْيَةٌ كَنْثَأَةٌ *A long and large beard.* (TA.) — كَنْثَأُ اللِّحْيَةِ *Having a long and large beard.* (TA.)

كُنْثَاوٌ i. q. كُنْتَاوٌ, [q. v. in art. كتأ]. (Ḳ.)

كثب

1. كَثَبَهُ, aor. ـُ and ـِ, inf. n. كَثْبٌ, *He collected it together,* (Ṣ, Ḳ,) *from a near place.* (TA.) كُثِبَ بَيْنَنَا [*It* (referring to a quantity of dates, sent by Mohammad,) *was collected together among us;*] meaning, it was left collected together before us. (TA, from a trad.) كَثَبَ القَوْمَ *He collected together the people.* (Mṣb.) — كَثَبَهُ, aor. ـُ and ـِ, inf. n. كَثْبٌ, *He poured it out,* or *forth.* (Ḳ.) *He collected it together from a near place, and poured it out,* or *forth.* (TA.) — *He scattered* dust, or earth, part over part. (Lth.) — كَثَبَ, aor. ـُ, inf. n. كَثْبٌ, *He scattered* corn or other food. (AZ.) — كَثَبَ كِنَانَتَهُ *He turned his quiver upside down, and scattered its contents.* (Ḳ.) In one copy of the Ḳ, explained by نَكَثَهَا; but this is a mistake: the right reading is نَكَبَهَا. (TA.) — كَثَبَ, aor. ـُ and ـِ, inf. n. كَثْبٌ, *It* (a people, TA,) *collected itself together,* or *congregated.* (Ḳ.) = كَثَبَ, aor. ـُ and ـِ, inf. n. كَثْبٌ, *He entered.* (Ḳ.) Ex. كَثَبُوا لَكُمْ *They entered among you.* From [كَثَبٌ as signifying] "nearness." (TA.) — كَثَبَ عَلَيْهِ *He charged upon him, and returned against him after retiring from him:* (Ḳ:) or *he drew near to him, and charged upon him, &c.* (TA.) See also 4. = كَثَبَ لَبَنُهَا *Her milk became little;* (Ḳ;) either in a case of [usual] copiousness or paucity. (TA.)

2. كَثَّبَ, inf. n. تَكْثِيبٌ, *It* [a number of things, or a quantity,] *was,* or *became, few,* or *little.* The inf. n. is explained in the Ḳ by the word قِلَّة; but this, says SM, I do not find in the [other] lexicons. (TA.)

3: see 4.

4. اكثبهُ, and اكثب لَهُ, and مِنْهُ, (Ḳ,) and إِلَيْهِ, and † كَاثَبَهُ, (TA,) and † كاثبهُ, (Ḳ,) *He drew near to,* or *approached, him* or *it.* (Ḳ.) إِذَا كَثَبُوكُمْ فَارْمُوهُمْ بِالنَّبْلِ *When they draw near to you, shoot at them with arrows.* (TA, from a trad.) [You say] أَكْثَبَكَ الصَّيْدُ فَارْمِهِ, (Ṣ,* Ḳ,) and أَكْثَبَ لَكَ, (TA,) *The game hath enabled thee* [*to shoot it*]; (Ṣ;) or *made thee to have its within thy power,* or *reach;* (Ḳ;) or *drawn near to thee and enabled thee* [*to take advantage of it*]; (TA;) [*so shoot at it*]. In some copies of the Ḳ, for اكثبك, we read كَثَبَكَ; but the former is the right reading, though the two verbs are syn. The phrase is a proverb. (TA.) = اكثبهُ *He gave him to drink a* كُثْبَة (Ḳ) *of milk.* (TA.)

7. انكثب *It* (sand) *collected.* (Ṣ.) — انكثب فِيهِ *It* (anything) *poured out,* or *forth,* or *was,* or *became, poured out,* or *forth, into it,* (Ṣ,) and *collected.* (TA.) — انكثب *It* (dust, or earth,) *was,* or *became, scattered, part over part.* (Lth.)

كَثَبٌ *Nearness* [*with respect to place*]. (Ṣ, Ḳ.) The ب in this word is sometimes changed into م. (Mṣb.) هُوَ كَثَبَكَ *He is near thee.* Sb says that it is not used otherwise than as an adverbial noun of place. But you say, هُوَ يَرْمِي مِنْ كَثَبٍ *He shoots,* or *throws, from a near spot, and from a distance from which he can reach,* or *hit.* (TA.)

كُثْبَةٌ *A portion,* or *quantity,* of corn or other food, (or of dates, TA,) or dust, or earth, &c., (Ḳ), *after it has been little.* (TA.) — *Anything collected together,* (Ḳ,) of corn or other food, &c., *after it has been little.* (Ṣ.) — *A little* of milk, &c.: (A'Obeyd) or *a little* of water and of milk: or *a gulp,* or *draught, remaining in a vessel:* (Ḳ:) or the *quantity of one milking:* (Ṣ:) or the *quantity that is contained in a bowl* or *cup of the kind called* قَدَح, of milk, (AZ, Ṣ, Ḳ,) and of water: (Ḳ:) pl. كُثَبٌ. (Ṣ.) إِحْتَلَبُوا كُثَبًا *They milked a little from each ewe.* (AHát.) One says of a man who comes to seek food as a guest under the pretence of demanding a woman in marriage, إِنَّهُ لَيَخْطُبُ كُثْبَةً [*Verily he sues for a little milk, &c.*] (IAạr.) = *A depressed tract of land between mountains.* (Ḳ.)

كَثْبَاءُ *Dust,* or *earth,* (تُرَاب): (Ḳ, as in the Calc. ed. and in a MS. copy:) or *one of the names of* شَرَاب [by which, app., is here meant *wine*]. (So accord. to the TA, which does not mention the former reading in the Ḳ.)

كُثَابٌ *Many,* or *much:* (Ḳ:) a syn. of كُبَابٌ, q. v.: you say نَعَمٌ كُثَابٌ, meaning *Many camels,* or *camels and sheep* or *goats.* (TA.)

كَثَّابٌ: see كُثَابٌ.

كَثِيبٌ A thing *collected together.* (Mṣb.) — *A hill,* or *heap,* of sand: (Ṣ, Ḳ:) or *an oblong and gibbous hill* of sand: or *an extended gibbous hill* [or *an elevated expanse*] of sand: or *what has collected,* of sand, *and assumed a gibbous shape:* (TA:) or *what has poured down,* of sand, *into a place, and collected there:* (Ṣ:) [less than what is called عَقَنْقَل, q. v.:] pl. كُثْبَانٌ (Ṣ, Ḳ) and كُثُبٌ and أَكْثِبَةٌ: (Ḳ:) [the last a pl. of pauc.]. — وَكَانَتِ الجِبَالُ كَثِيبًا مَهِيلًا [Ḳur, lxxiii. 14,] signifies *And the mountains shall be sand, whereof the lower part being shaken, it shall pour down upon thee from above.* (Fr.) — ثَلَاثَةٌ عَلَى كُثُبِ المِسْكِ, or كُثْبَانِ المسك, [*Three* (descriptions of men shall be, on the day of resurrection,) *on hills,* or *heaps, of musk*]. (TA, from a trad.)

كُثَّابٌ: see كُثَابٌ.

كُثَّابٌ (S, art. كتب, and K) and ↓ كُتَّابٌ, (K,) as also كُتَّابٌ, q. v., *An arrow having neither head nor feathers,* (Aṣ, K,) *with which boys play:* (Aṣ, TA:) or *a common arrow.* (TA.) [You say,] مَا رَمَاهُ بِكُثَّابٍ *He did not shoot at him with an arrow:* or, as some say, *a small arrow* is here meant. (L.) A proverb, which is related as above; but accord. to the K., ↓ مَا رَمَى بِكُتَّابٍ *He did not shoot,* or *throw any-thing; an arrow* or *other thing.* (TA.)

كَثَبٌ and كُثْبٌ: see arts. كتب and كثب.

كَاثِبَةٌ The مِنْسَج (or *part below the* حَارِك, which latter is the *withers,* or the *upper part thereof,* &c.,) of a horse: (K:) or the *fore part of the* منسج of a horse, *where the hand of the horseman falls* [*when he mounts*]: (S:) or the *elevated part of the* منسج: or the *part from the root of the neck to the part between the shoulders:* or the *place where the shoulders unite, before the saddle;* [i. e. the *withers*]: pl. كَوَاثِبُ (TA) and أَكْثَابٌ: (K:) but of the latter pl. ISd remarks, I know not how this is. (TA.) يَضَعُونَ رِمَاحَهُمْ عَلَى كَوَاثِبِ خَيْلِهِمْ [*They put their spears upon the withers of their horses*]. The last of the above explanations is here assigned to كواثب. (TA, from a trad.)

كثر

1. كَثُرَ, aor. ـُ, (S, Mṣb, K,) inf. n. كَثْرَةٌ (Mṣb, TA) and كِثْرَةٌ, or this is erroneous, (Mṣb,) [and perhaps كُثْرَةٌ, and كُثْرٌ, or these are simple substs., (see كَثْرَةٌ, below,)] and كَثَارَةٌ, (TA,) *It was,* or *became, much, copious, abundant, many, numerous, great in number* or *quantity; it multiplied; it accumulated.* (S, K, TA.) كَثُرُوا عَلَيْهِ فَغَلَبُوهُ [*They multiplied against him and overcame him.*] (TA in art. غرق). [كَثُرَ مِنْهُ كَذَا *Such a thing proceeded from him,* or *was done by him, much,* or *often.*] See also 4. ═ كَاثَرُوهُمْ فَكَثَرُوهُمْ: see 3.

2: see 4.

3. كَاثَرُوهُمْ فَكَثَرُوهُمْ, (S, K,) inf. n. of the former, مُكَاثَرَةٌ, (S,) [and aor. of the latter, accord. to analogy, ـُ,] *They contended with them for superiority in number, and overcame them therein,* (S, K, TA,) or *surpassed,* or *exceeded, them in number.* (TA.) ═ See also 10.

4. اكثره *He made it much, abundant, many,* or *numerous, he multiplied it;* as also ↓ كَثَّرَهُ, (Mṣb, K, TA,) inf. n. تَكْثِيرٌ. (K.) — أَكْثَرْتُ مِنَ الشَّىْءِ and ↓ اسْتَكْثَرْتُ مِنْهُ signify the same; (S, Mṣb;) i. e., أَكْثَرْتُ فِعْلَهُ [*I did the thing much;* lit., *I made the doing of it much*]: or أَكْثَرْتُ مِنَ الأَكْلِ وَنَحْوِهِ [*I ate, and the like, much*] presents an instance of pleonasm, [being for أَكْثَرْتُ الأَكْلَ وَنَحْوَهُ,] accord. to the opinion of the Koofees: or it is an instance of explication [of the vague signification of the verb], accord. to the opinion of the Baṣrees; the objective complement being suppressed, and the complete phrase being أَكْثَرْتُ الفِعْلَ مِنَ الأَكْلِ: and so in the like cases. (Mṣb.) [You say also أَكْثَرَ فِى الكَلَامِ *He spoke,* or *talked, much; was profuse,* or *immoderate, in speech,* or *talk.* And in like manner, ↓ كَثَّرَ فِى الأَمْرِ *He did, acted,* or *occupied himself, much in the affair.*] — اكثر [as an intrans. v.] signifies أَتَى بِكَثِيرٍ [*He brought,* or *he did,* or *he said, much*]. (K.) — Also, [*He became rich; he abounded in property;*] *his property became much,* or *abundant.* (S, Mṣb, K.) ═ اكثر *It* (a palm-tree) *produced,* or *put forth, its* طَلْع [or *spadix*], (S, K,) i. e., its كَثَر, whence the verb. (TA.) ═ [مَا أَكْثَرَ مَالَهُ *How abundant is his wealth!* or *how numerous are his cattle!*]

5. تكثّر [*He endeavoured to acquire much,* or *abundance,* of a thing]. You say تكثّر مِنَ العِلْمِ لِيَحْفَظَ [*He endeavoured to acquire much knowledge, in order that he might preserve it in his memory*]. And تكثّر منه لِيَفْهَمَ [*He endeavoured to acquire much thereof in order that he might understand*]. (A.) See also 10. — *He made a vain,* or *false, boast of abundance,* or *riches;* or *a boast of more than he possessed;* and *invested himself with that which did not belong to him.* (TA, voce تَشَبَّعَ, which signifies the same.) You say تكثّر بِمَا لَيْسَ عِنْدَهُ *He made a boast of abundance,* or *riches, which he did not possess;* syn. تَشَبَّعَ. (Mṣb, art. شبع.) And فُلَانٌ يَتَكَثَّرُ بِمَالِ غَيْرِهِ [*Such a one makes a vain or false show of abundance* or *riches with the wealth* or *property of another*]. (S.)

6: *i. q.* 3 [but relating to more than two]. (S.) [You say تَكَاثَرُوا *They contended, one with another, for superiority in number.*] التَّكَاثُرُ in the Kur, ci. 1, signifies *The contending together for superiority in* [*the amount* or *number of*] *property and children and men.* (Jel.) ═ تَكَاثَرَتْ أَمْوَالُهُ [*His riches multiplied by degrees*]. (A.) — تكاثر عَلَيْهِ النَّاسُ فَقَهَرُوهُ [*The people multiplied by degrees against him, and overcame him,* or *subdued him*]. (TA.)

10. استكثر مِنَ الشَّىْءِ *He desired,* or *wished for, much of the thing.* (K.) You say استكثر مِنَ المَالِ [*He desired, or wished for, much of the property*]. (A.) — استكثرهُ المَآءَ, and ↓ كاثرهُ المَآءَ, *He desired of him for himself much of the water that he might drink of it:* (K:) and so if the water were little. (TA.) — استكثر مِنَ الشَّىْءِ also signifies *i. q.* أَكْثَرَ مِنْهُ, q. v. (S, Mṣb.) — Also استكثرهُ *He reckoned it much, abundant,* or *many.* (Mṣb.) You say هُوَ يَسْتَكْثِرُ القَلِيلَ [*He reckons little,* or *few, much, abundant,* or *many*]. (A.)

Q. Q. 2. تَكَوْثَرَ *It* (dust) *was,* or *became, much,* or *abundant.* (S.) See كَوْثَرٌ.

كَثْرٌ: see كَثِيرٌ. ═ See also كُثْرٌ.

كُثْرٌ: see كَثْرَةٌ. ═ The *greater,* or *greatest,* or *main, part,* of a thing; the *most* thereof. (K.)

كِثْرٌ: see كَثْرَةٌ.

كَثَرٌ (S, Mṣb, K) and ↓ كَثْرٌ (Mṣb, K) The *heart,* or *pith,* (syn. جُمَّارٌ, S, Mṣb, K, and شَحْمٌ, and جَذَبٌ, TA,) *of a palm-tree:* (S, Mṣb, K:) of the dial. of the Anṣár: (TA:) or *its spadix;* syn. طَلْعٌ. (S, Mṣb, K.)

كَثْرَةٌ, (S, A, K,) and ↓ كِثْرَةٌ, (K,) or the latter should not be used, for it is a bad dial. form, (S,) or it is correct when coupled with قِلَّة, for the sake of assimilation, (TA,) and ↓ كُثْرَةٌ, though the first is the best known, (Ibn-'Allán, in his Sharḥ el-Iḳtiráḥ,) or the last is not allowable, (TA,) and ↓ كُثْرٌ, (S, A, K,) and ↓ كِثْرٌ, (S,) *Muchness; much,* as a subst.; *copiousness; abundance; a large quantity; numerousness; multiplicity; multitudinousness; a multitude; a plurality; a large number; numbers;* and *frequency: contr. of* قِلَّة. (S, A, K.) [See also كَثَرٌ.] You say ↓ مَا لَهُ قُلٌّ وَلَا كُثْرٌ *He has not little nor much* of property. (S.) And ↓ الحَمْدُ لِلّٰهِ عَلَى القُلِّ وَالكُثْرِ (S, A,) and ↓ عَلَى القِلِّ وَالكِثْرِ, (S,) *Praise be to God for little and much.* (S, A.) [↓ كُثْرٌ is explained in the S by كَثِيرٌ, and so in one place in the TA; but it is a subst., or an epithet in which the quality of a subst. predominates.] — كَثْرَةٌ is also used to signify *Richness,* or *wealthiness;* syn. سَعَةٌ. (Mgh.)

كُثْرَةٌ: } see كَثْرَةٌ.
كِثْرَةٌ: }

كُثَارٌ: see كَثِيرٌ. ═ Also, and ↓ كِثَارٌ, *Companies,* or *troops,* or *the like,* (K, TA,) of men or animals only. (TA.) You say فِى الدَّارِ كُثَارٌ مِنَ النَّاسِ, and كِثَارٌ, *In the house are companies of men.* (TA.)

كِثَارٌ: see كُثَارٌ.

كَثِيرٌ (S, A, Mṣb, K) and ↓ كُثَارٌ (S, K) and ↓ كُثَارٌ and ↓ كَثْرٌ and ↓ كُثَيْرٌ and ↓ كَوْثَرٌ (K)

Much; copious; abundant; many; numerous; multitudinous. (Ṣ, A, Mṣb, Ḳ.) You say خَيْرٌ كَثِيرٌ, and ↑ كُثْرٌ, *Much,* or *abundant, good.* (A.) And قَوْمٌ كَثِيرٌ *A numerous party,* or *people:* and هُمْ كَثِيرُونَ *They are many.* (Ṣ.) And رِجَالٌ كَثِيرٌ, and كَثِيرَةٌ, *Many men:* and نِسَآءٌ كَثِيرٌ, and كَثِيرَةٌ, *Many women.* (Yoo, ISh, Mṣb.) And عَدَدٌ ↑ كَاثِرٌ, (Ṣ, Mṣb,) and, as some say, ↑ كَوْثَرٌ, (Mṣb,) and كَثِيرٌ, (Ḳ in art. بول, &c.) *A large number.* (Ṣ, Mṣb.) And غُبَارٌ ↑ كَوْثَرٌ *Much dust:* (Ṣ:) or *much confused dust* (Ḳ, TA) *rising and diffusing itself:* of the dial. of Hudheyl. (TA.) — [*A large quantity,* or *number,* مِنْ مَالٍ وَغَيْرِهِ *of property,* or *cattle, &c.*] — كَثِيرًا, as an adv., *Much; often.* (The lexicons passim.) — رَجُلٌ كَثِيرٌ [in the TA كثر: probably the right reading is ↑ كَيْثَرٌ, q. v.:] *A man whose ancestors are many, and whose high deeds are various.* (L.) — See also مُطْرِدٌ.

كَثِيرَةٌ, with ة; [as a subst., signifying *Much,*] is used only in negative phrases; like [its contr.] قَلِيلَةٌ, q. v. (AZ, in TA, art. قل.)

كَاثِرٌ: see كَثِيرٌ, in two places.

كَوْثَرٌ: see كَثِيرٌ, in three places. = *A lord,* or *master,* (Ṣ, Ḳ,) *abounding in good:* (Ṣ:) a man *possessing good,* or *much good, and who gives much* or *often;* as also ↑ كَيْثَرٌ. (Ḳ, TA.) = *A river.* (Kr, Ḳ.) — And الكَوْثَرُ *A certain river in paradise,* (Ṣ, Mṣb, Ḳ,) *from which flow all the* [*other*] *rivers thereof,* (Ḳ,) *pertaining specially to the Prophet, described as being whiter than milk and sweeter than honey and as having its margin composed of pavilions of hollowed pearls.* (TA.)

كَيْثَرٌ: see كَثِيرٌ, in two places: and كَوْثَرٌ.

أَكْثَرُ *More,* and *most, in quantity,* and *in number.* (The lexicons passim.)

[أَكْثَرِىٌّ *Having relation to the greater number of things* or *cases.*]

مُكْثِرٌ A man *possessing wealth:* (Ḳ:) or *possessing much wealth.* (A, TA.)

مَكْثَرَةٌ *A cause of rendering abundant,* or *multiplying;* syn. مَثْرَاةٌ, q. v. (Ṣ, Ḳ in art. ثرو.)

مِكْثَارٌ (A, Ḳ, TA) and ↑ مِكْثِيرٌ, (Ḳ, TA,) applied to a man, and to a woman, (A, TA,) *Loquacious; talkative; a great talker;* (Ḳ, TA;) *a great babbler.* (A.)

مَكْثُورٌ *Overcome in number:* (Ṣ,* A:) one *against whom people have multiplied by degrees* (تَكَاثَرُوا عَلَيْهِ) *so that they have overcome* or *subdued him.* (TA.) — مَكْثُورٌ عَلَيْهِ [A place *thronged*]. — فُلَانٌ مَكْثُورٌ عَلَيْهِ *Such a one has spent what he had, and claims upon him have become numerous:* (Ṣ:) or *such a one has many seekers of his beneficence.* (A.) See also مَشْفُوفٌ.

مِكْثِيرٌ: see مِكْثَارٌ.

[كثع
See Supplement.]

كثعب

كَثْعَبٌ (as also كَعْثَبٌ, TA,) A woman *having a large pubes,* (Ḳ,) or *pudendum.* (TA.)

رَكَبٌ كَثْعَبٌ (as also كَعْثَبٌ, TA,) *A large,* (*and full, and prominent,* TA,) *pubes,* (Ḳ,) or *pudendum.* (TA.)

[كثف
كثل
كثم
See Supplement.]

كثنب

كَثَنْبٌ, as also كَنْثَبٌ, *Hard, and strong,* or *robust:* (Ḳ:) but most of the writers on inflexion consider its ن augmentative. (TA.)

كح

كُحٌّ Anything *pure, mere, unadulterated,* or *genuine;* (L;) i. q. قُحٌّ, (L, Ḳ,) of which it is a dial. form: (Ṣ:) [but see what follows, and قُحٌّ]. عَرَبِىٌّ كُحٌّ *A pure,* or *genuine, Arab:* fem. عَرَبِيَّةٌ كُحَّةٌ: (Ṣ, Ḳ:) pl. أَكْحَاحٌ: you say أَعْرَابٌ أَكْحَاحٌ: (L:) [or this is not said: see قُحٌّ:] Yaạḳoob asserts, that the ك in كُحٌّ is substituted for the ق in قُحٌّ: (L:) [and if so, the former is not a dial. form of the latter]. عَبْدٌ كُحٌّ *A mere,* or *genuine, slave; of purely servile race.* (L.)

كُحْكُحٌ and كِحْكِحٌ A *decrepit* old woman: (Ṣ, Ḳ:) a she-camel *far advanced in age:* (Ḳ:) or *old and weak:* (Ṣ:) or *far advanced in age, and having lost her teeth:* (T:) a she-camel, and cow, and ewe, or she-goat, *old and weak, and unable to retain her slaver:* or *whose teeth are consumed.* (L.)

أَكَحُّ *Toothless.* (L.)

كُحَّحٌ *Decrepit* old women. (Ḳ.)

كحب

1. كَحَبَهُ, aor. ـَ, *He struck him on his podex.* (Ḳ.)

2. كَحَّبَ الكَرْمُ, inf. n. تَكْحِيبٌ, *The vine put forth its unripe,* or *sour, grapes:* (Ḳ:) or *its bunches thereof:* this is a correct explanation, given on the authority of IAạr: (Az:) or *it became abundant in grapes:* (Ḳ:) or *its grapes became pleasant in flavour.* (TA.)

كَحْبٌ *The podex:* (Ḳ:) of the dial. of El-Yemen. (TA.) = As coll. gen. n. *Unripe,* or *sour, grapes:* n. un. with ة: (Ḳ:) as also كَحْمٌ: a word of the dial. of El-Yemen. (TA.)

كَاحِبَةٌ, *Many,* or *much.* (Ḳ.) دَرَاهِمُ كَاحِبَةٌ *Many dirhems;* or *much money.* (Fr.) — نَارٌ كَاحِبَةٌ *Fire of which the flame rises high.* (Ḳ.)

كحت

أَكْحَتُ *Short,* (Ḳ,) as an epithet applied *to a man.* (TA.)

كحث

1. كَحَثَ لَهُ مِنَ المَالِ, aor. ـَ, (inf. n. كَحْثٌ and كَحْثَةٌ, TA,) *He laded out for him with his hands,* (or *with his hand,* as in some copies of the Ḳ, and in the L,) [*somewhat*] *of the property.* (L, Ḳ.)

[كحص
كحل
كخ
See Supplement.]

كد

1. كَدَّ, aor. ـُ, (L,) inf. n. كَدٌّ, (Ṣ, L, Ḳ,) *He toiled;* or *was,* or *became, vehement,* or *severe,* (Ṣ, A, L, Ḳ,) *in work;* (Ṣ, A, L;) *he worked laboriously;* (TA;) *he fatigued himself, and hastened,* in his work. (L.) [You say] بِجَدِّكَ لَا بِكَدِّكَ *By thy good fortune, not by thy toil,* are things attained. A proverb. (L.) And لَا تَجْعَلْ عَيْشَهُمَا كَدًّا *Make not the life of them two a toil.* (L, from a trad.) — المَسَائِلُ كَدٌّ يَكُدُّ بِهَا الرَّجُلُ وَجْهَهُ *Petitions are* [*a cause of*] *dispiriting: a man thereby impairs the brightness of his countenance.* (L, from a trad.) = كَدَّهُ, (L, Ḳ, aor. ـُ, inf. n. كَدٌّ, (L,) *He required of him toil,* or *vehemence,* or *severity in work,* or *persevering* or *constant exertion in striving to do a thing* or *in seeking a thing;* as also ↑ اكتدّه, and ↑ استكدّه: (L, Ḳ:) *he fatigued* or *wearied* or *jaded him;* (Ṣ,* L;) namely, a beast, and a man, &c.: (L;) [like دَكَّهُ;] *he plied,* or *pressed him, plied* or *pressed him hard,* or *harassed him, in constant work which he imposed upon him, so as to fatigue* or *weary him.* (Az, L.) See also

كَدَّ .— كَدَّ ‡ *He fatigued* his tongue with speaking and his heart with thinking. (A, L.) — كَدَّ, aor. ـُ, (L,) inf. n. كَدٌّ, (L, Ḳ,) *He exerted himself perseveringly, assiduously, constantly,* or *incessantly,* (L, Ḳ,) *in striving to do, effect,* or *accomplish, a thing,* (L,) or *in seeking* [*a thing*]. (Ḳ.) — كَدَّ, aor. ـُ, (L,) inf. n. كَدٌّ, (Ṣ, L,) *He sought* (Ṣ, L) *gain,* (Ṣ,) or, *sustenance,* or *the means of subsistence.* (L.) = كَدَّ, aor. ـُ, (L,) inf. n. كَدٌّ, (Ṣ, L, Ḳ,) *He pointed,* or *made a sign, with the finger,* (Ṣ, L, Ḳ,) like as the beggar does. (Ṣ.) [It is also trans.] El-Kumeyt says,

* غَنِيتُ فَلَمْ أَرْدُدْكُمُ عِنْدَ بِغْيَةٍ *
* وَحُجْتُ فَلَمْ أَكْدُدْكُمُ بِالأَصَابِعِ *

[*I was rich, and I did not repel you on an occasion of exigency; and I was in want, and I did not point at you with the fingers*]. (Ṣ, L.) — كُدُّونِى فَإِنِّى مِكَدٌّ ‡ *Ask ye of me; for I give* [*only*] *when asked.* Said by Ibn-Hubeyreh. (A [but in my copy of that work, the first word is written كُدُّونِى.]) = كَدَّ, [aor. ـُ,] ‡ *He scratched,* or *scraped:* (L:) *he scraped off* a soil from a garment: (TA:) *he scratched perseveringly* his head, and his skin, with his nails. (A.) — كَدَّ, (TA,) [aor. ـُ,] inf. n. كَدٌّ, (Ḳ,) † *He combed* his head. (Ḳ, TA.) — كَدَّ, [aor. ـُ,] ‡ *He* (a beast) *trod* the ground with his hoofs. (A,* L.) = كَدَّهُ, (aor. ـُ, L,) *He pulled* or *drew it out* (i. e. a solid or a fluid thing) *with his hand;* as also ↓ اكتدّهُ. (L, Ḳ.)

2. كدّد *He* (a man) *threw coarsely pounded salt* (كَدِيد), *one portion upon another.* (L.)

4. اكدّ and ↓ اكتدّ ‡ *He was tenacious,* or *niggardly.* (L, Ḳ.) See also مِكَدٌّ.

8: see 1, and 4.

10: see 1.

R. Q. 1. كَدْكَدَ, inf. n. كَدْكَدَةٌ, *He ran slowly:* (Ṣ, IḲṭṭ, L:) *he affected a heaviness and slowness in his gait.* (Ḳ.)

R. Q. 1. كَدْكَدَ عَلَى الكَدِيدِ † *He ran upon the dust of the race-course.* (L.)

كَدٌّ [inf. n. of 1, q. v. — as a subst.] *A mortar in which things are pounded,* or *bruised;* like هَاوُنٌ, or هَاوُونٌ. (Ṣ, Ḳ.)

كُدَّةٌ and كِدَّةٌ see كَدِيدٌ.

كَدُودٌ A man *who toils,* or *works, laboriously, so as to fatigue himself.* (A.) — ‡ A she-camel *whose milk is not obtained without labour,* or *exertion.* (A.) بِئْرٌ كَدُودٌ ‡ *A well of which the water is not obtained without labour,* or *exertion,* (Ṣ, A, L, Ḳ,) *and difficulty,* or *trouble.* (TA.) — ‡ *Tenacious; niggardly:* (Ḳ, but omitted in some copies:) one *from whom benefits are not obtained without difficulty.* (A.)

أَرْضٌ كَدِيدٌ ‡ *Ground trodden with the hoofs of horses* or *the like.* (Ṣ,* A,* L.) — كَدِيدٌ ‡ *Fine dust, trodden with the feet: fine dust, which, if trodden, flies about:* (L:) *dust of a race-course.* (TA.) — *Coarsely pounded salt.* (L, Ḳ.) [Also,] The *sound of coarsely pounded salt when it is poured out,* (L, Ḳ,) *one portion upon another.* (L.) = *A low,* or *depressed, tract of land,* (بَطْنٌ, Ḳ, or بطين, L, as from A'Obeyd,) *of wide extent,* (L, Ḳ,) *formed like a valley,* or *wider than a valley.* (A'Obeyd, L.) — *A rugged tract of land;* (L, Ḳ;) as also ↓ كِدَّةٌ, with kesr, (Ḳ,) or ↓ كُدَّةٌ; (L;) so called because it fatigues him who walks upon it. (L.)

كُدَادَةٌ The *cooked food which remains in the bottom of the cooking-pot, and which is drawn out* (كُدَّ) *with the fingers:* (Az, L:) *what remains in the bottom of the cooking-pot,* (Aṣ, L, Ḳ,) *sticking to it, after the ladling out;* (L;) as also كُدَدَةٌ (L, Ḳ) and كُدْدَةٌ: (Ḳ:) or the *broth,* or *gravy, remaining in the bottom of the cooking-pot.* (Ṣ.) — Also *I.q.* قُشْدَةٌ, (Ṣ, L, Ḳ,) [i. e.] the *dregs,* or *sediment, of clarified butter.* (L.) — *A little that remains* of pasture, or herbage. (L.) See also أُكْدَةٌ.

كَدْكَدَةٌ a word imitative of *the sound made by a thing that is struck upon a hard thing.* (Ṣ, L.)

أُكْدَةٌ The *remains in a place of pasture which has already been eaten.* (Ḳ.) See also كُدَادَةٌ and أُكْدَادٌ.

قَوْمٌ أَكْدَادٌ *A quick,* or *swift, people:* (Aṣ, Ṣ, L:) or *a people composing distinct bodies,* or *parties,* or *troops;* (L, art. كتد; and Ḳ;) as also ↓ أُكْدَةٌ and أَكَادِيدُ. (Ḳ.) See also أَكْتَادٌ.

مَكْدُودٌ pass. part. n. of كَدَّ, q. v. — A man *overcome.* (L.)

مِكَدٌّ ‡ *One who gives* [*only*] *when asked.* (A.) See also كَدُودٌ, and 1, and 4.

مِكَدٌّ † *A comb.* (Ḳ.) — ‡ *An instrument for scratching or scraping.* (TA.)

كدأ

1. كَدَأَ and كَدِئَ, aor. ـَ, inf. n. كَدْءٌ and كُدُوءٌ, *It* (a plant) *was affected by the cold, and thereby made to stick to the earth:* or *its growth became slow by reason of want of water.* (AZ, Ṣ, Ḳ.) — كَدَأَ, aor. ـَ; (Ḳ;) and ↓ كدّأ, (Ṣ, Ḳ,) inf. n. تَكْدِئَةٌ; (Ṣ;) the former the more common; (TA;) *It* (cold) *cast down* the standing corn &c. *upon the earth.* (Ṣ, Ḳ.) — كَدَأَ ‡ *It* (herbage) *was short and bad,* (Ḳ,) on account *of the badness of the soil.* (TA.) — كَدِئَتِ الإِبِلُ, aor. ـَ, inf. n. كَدَأٌ, *The camels had little hair.* (TA.) = كَدِئَ, (Ḳ,) or كَدَأَ, (L,) the former said to be of an uncommon dial., (MF,) aor. ـَ, *It* (a crow or raven) *croaked roughly, as though it were vomiting.* (L, Ḳ.)

2: see 1.

Q. Q. 1. كَوْدَأَ, (Ḳ,) inf. n. كَوْدَأَةٌ, (TA,) *He ran in the manner called* عَدْو: (Ḳ:) i. e., *he hastened in his pace.* (TA.) [See دَأْدَأَ.]

أَرْضٌ كَادِئَةٌ *A land that produces plants slowly.* (Ṣ, Ḳ.) — إِبِلٌ كَادِئَةُ الأَوْبَارِ *Camels having little hair:* pl. كَوَادِئُ. (TA.)

كِنْدَأْوٌ dial. form of كِنْتَأْوٌ. (Ḳ.) — A *gross,* or *bulky,* camel. (Ḳ.) [But perhaps جمل is here put by a mistake of a copyist in the Ḳ for حبل, and the meaning is a *thick* rope; for كنتأو is said to signify thick, as an epithet applied to a rope: or the reverse may be the case in the explanation of the latter word.] It occurs again in art. كنك. (TA.)

كدب

كَدْبٌ and كَدَبٌ and كَدِبٌ and كُدُبٌ [but the second seems to have been written, in MF's copy of the Ḳ, كِدْبٌ], coll. gen. ns., also with ذ for د, The *whiteness* [or *white marks*] *on the nails of young persons:* n. un. (of each of the above words, TA,) with ة: as also كَدَبْيَاةٌ: (Ḳ:) but this last, says ṢM, I have not found *in any other lexicon.* (TA.) جَآؤُوا عَلَى قَمِيصِهِ بِدَمٍ كَدِبٍ, [Ḳur. xii. 18,] so accord. to the reading of Ibn-'Abbás, (Ḳ,) and 'Áisheh, and El-Ḥasan El-Baṣree, (TA,) *They brought, upon his shirt, blood inclining in colour to white;* as though it were blood that had made marks upon the shirt resembling embroidery or the like: (Ḳ:) or *fresh blood:* or, contr. *dry blood:* or *blood of a dingy hue:* or *blood changed* [*in colour*]. (TA.)

مَكْدُوبَةٌ A woman *of a pure white complexion.* (IAạr, Ḳ.)

كدح

1. كَدَحَ, aor. ـَ, (inf. n. كَدْحٌ, Ṣ,) *He worked* or *wrought; laboured; employed himself actively;* syn. سَعَى; (Ṣ, Ḳ;) and عَمِلَ: (Ṣ:) *he wrought for himself good or evil:* (Ḳ:) *he was eager, and strove, laboured,* or *exerted himself, and wearied himself, in work, in the affairs relating to the present world and in those relating to the world to come:* (Zj:) *he toiled,* or *laboured hard.*

(Ṣ, Ḳ.) هُوَ يَكْدَحُ فِى كَذَا *He toils*, or *labours hard, in such a thing*, or *affair*. (Ṣ.) — كَدَحَ لِعِيَالِهِ, and † اكتدح, *He sought, sought after*, or *sought to gain, sustenance; or he gained, acquired*, or *earned; for his family*, or *household*; syn. كَسَبَ, (Ṣ, Ḳ,) or اكتسب. (L.) = كَدَحَ وَجْهَهُ *It* (a thing, Ṣ) *scratched*, or *lacerated, his face*: (Ṣ, Ḳ:) or *did to his face that which disfigured it, or rendered it ugly* or *unseemly*: as also † كدّحهُ, (Ḳ,) inf. n. تَكْدِيحٌ: (TA:) or كدّح, inf. n. تكديح, signifies *it scratched*, or *lacerated, much*, or *many times*, or *in many places*: (Ṣ:) also [so in the L; but in the Ḳ, or] كَدَحَ in the phrase كَدَحَ وَجْهَهُ signifies أَفْسَدَ; (Ḳ;) you say كَدَحَ وَجْهَ أَمْرِهِ, meaning *he marred his affair*. (L.) — كَدَحَ رَأْسَهُ *He separated his hair* with a comb. (Ḳ.)

2: see 1.

5. تكدّح *It* (the skin) *became scratched*, or *lacerated, much*, or *many times*, or *in many places*. (Ṣ, Ḳ.) — وَقَعَ مِنَ السَّطْحِ فَتَكَدَّحَ *He fell from the flat top*, or *roof*, of the house, *and became much broken* [*in his skin*]. (L.)

كَدْحٌ *A scratch*, or *laceration, of the skin*; i. q. خَدْشٌ: (Ṣ, Ḳ:) or a كَدْح is *more* (or *larger*, L) *than a* خَدْش: (Ṣ:) *any mark made by scratching* or *biting*: (IAth:) pl. كُدُوحٌ. (Ṣ, Ḳ.) Ex. بِهِ كَدْحٌ, (Ṣ, Ḳ,) and كُدُوحٌ, (Ṣ,) *He has upon him a scratch, &c.* (Ṣ, Ḳ.)

إِنَّكَ كَادِحٌ إِلَى رَبِّكَ, [Ḳur lxxxiv. 6,] *Verily thou workest*, or *labourest*, (Ṣ,) or, *workest for thyself good* or *evil*, (TA,) or, *strivest*, or *labourest, in thy work until* the meeting of *thy Lord*, i. e., until death. (Jel.)

حِمَارٌ مُكَدَّحٌ *An ass much lacerated by the bites of other asses*. (Ṣ, Ḳ.) A wild ass is termed مكدّح because he is lacerated by the bites of other asses. (A'Obeyd.)

كدر

1. كَدِرَ, aor. ـَ; and كَدُرَ, aor. ـُ; (Ṣ, A, Mṣb, Ḳ, &c.;) and كَدَرَ; (Ṣgh, Ḳ;) but this last is said in the L to be allowable only as signifying "he poured out" water; (TA;) inf. n. كَدَرٌ, (Ṣ, A, Mṣb, Ḳ,) of the first, (Ṣ, Mṣb,) or second, (TA,) and كُدُورَةٌ, (Ṣ, A, Mṣb, Ḳ,) of the second, (Ṣ, Mṣb,) and كَدَارَةٌ, (Ḳ,) also of the second, (TA,) and كُدُورٌ, and كُدْرَةٌ, (Ḳ,) or the last is a simple subst.; (TA;) and † تكدّر; (Ṣ, Mṣb, Ḳ;) and † اكدرّ, inf. n. إِكْدِرَارٌ; (Ḳ;) and † انكدر; (Bd lxxxi. 2;) *It* (water, Ṣ, Mṣb, &c.) *was*, or *became, turbid, thick*, or *muddy*; contr. of صَفَا; (Ṣ, A, Ḳ;) *it ceased to be clear*: (Mṣb:) or كُدْرَةٌ relates to colour, (Ḳ,) specially; (TA;) and كُدُورَةٌ, to water, (Ḳ,) and to life, العَيْش; in the Ḳ, العَيْن, but this is a mistake; (TA;) and كَدَرٌ, to all of these. (Ḳ.) — كَدِرَ, aor. ـَ, (Lḥ, Mṣb,) inf. n. كَدَرٌ (Ṣ, Mṣb) [and كُدْرَةٌ, (see above,)] *It* (the complexion of a man, Lḥ) and *he* (a horse, &c., Mṣb) *was*, or *became, of the colour termed* كُدْرَةٌ [i. e. *dusky, dingy*, or *inclining to black and dust-colour*]. (Lḥ, Ṣ, Mṣb.) — كَدِرَ عَيْشُ فُلَانٍ, (Ṣ, A,) [inf. n. كَدَرٌ and كُدُورَةٌ; (see above;)] and † تكدّر, (A,) ‡ [*The life of such a one became troublesome*, or *perturbed*, or *attended with trouble*:] and تكدّرت † مَعِيشَتُهُ [signifies the same; or *his means of living became attended with trouble*]. (Ṣ.) — خُذْ مَا صَفَا وَدَعْ مَا كَدِرَ, and كَدُرَ, and كَدَرَ, ‡ [*Take thou what is free from trouble, and leave what is attended with trouble*.] (IAạr, L, Mṣb.) — كَدِرَ عَلَىَّ فُؤَادُهُ ‡ [*His heart*, or *mind, became perturbed* by displeasure *against me*]. (A, TA.) — [And in like manner you say] تكدّر † مَذْهَبُهُ فِى ٱلْمَسْأَلَةِ [‡ *His opinion respecting the question became confounded, or perplexed*]. (Mgh.) = كَدَرَ, (Ḳ,) aor. ـُ, inf. n. كَدْرٌ, (TA,) *He poured out*, or *forth* water. (Ḳ, TA.) Said in the L to be the only signification of this form of the verb. (TA.) [But see above.]

2. كدّرهُ, inf. n. تَكْدِيرٌ, *He rendered it* (namely water, Ṣ, Mṣb) *turbid, thick*, or *muddy*. (Ṣ, Mṣb, Ḳ.) — [كدّر عَيْشَ فُلَانٍ ‡ *He or it, troubled the life of such a one; rendered it troublesome*, or *perturbed; caused it to be attended with trouble*.] — [كدّر عَلَىَّ فُؤَادَ فُلَانٍ ‡ *He*, or *it, caused the heart*, or *mind, of such a one to be perturbed* by displeasure *against me*.] — كدّرت المَسْأَلَةُ عَلَيْهِ مَذْهَبَهُ [‡ *The question confounded*, or *perplexed, his opinion*]. (TA.) — صَفَا أَمْرِى فَكَدَّرَهُ فُلَانٌ ‡ [*My affair, or case, was free from trouble, and such a one caused it to be attended with trouble*]. (A.) — كدّر نِعْمَةً [‡ *He sullied a favour*]. (El-Aạshà, quoted in the Ṣ, art. نشد.)

5: see 1, in four places.

6. تكادرت العَيْنُ فِى الشَّىْءِ ‡ *The eye continued looking at the thing*. (Ṣ, A.)

7: see 1. = *He*, or *it, darted down*. (Ṣ, Ḳ.) It is said of a bird, (A,) or of a hawk, in this sense; (TK;) and of a star. (A.) So in the Ḳur lxxxi. 2, وَإِذَا ٱلنُّجُومُ ٱنْكَدَرَتْ: (Ṣ,* Bd:) or this means, *And when the stars dart down, and fall, one after another, upon the earth*: (Jel:) or *when the stars fall and become scattered*. (El-Baṣáïr, Ḳ.*) — انكدر عليهم العَدُوُّ ‡ *The enemy poured down upon them*. (A.) And انكدر عَلَيْهِ القَوْمُ ‡ *The people poured upon him*: (Ḳ:) or *poured down upon him*: (TA:) or *repaired towards him, scattering themselves upon him*. (El-Baṣáïr.) — انكدر ‡ *He hastened*: (Ṣ, Ḳ:) or *he hastened in some measure*. (TA.) You say انكدر فى سَيْرِهِ ‡ *He hastened in his pace*. (A.) And انكدر يَعْدُو ‡ *He hastened in some measure, running*; (TA;) accord. to A'Obeyd. (TA, voce انْصَلَتَ.)

9: see 1.

كِدْرٌ: see كَدِرٌ.

كَدْرٌ [a coll. gen. n., of which the n. of unity is كَدْرَةٌ] *Handfuls of reaped corn*: (O, TA:) see عَصْفٌ.

كَدِرٌ (Ṣ, A, Mṣb, Ḳ) and † كَدْرٌ (Ṣ, Ḳ) and † كَدِيرٌ and † أَكْدَرُ (Ḳ) *Turbid; thick; muddy*: (Ṣ, A, Mṣb, Ḳ) applied to water. (Ṣ, A, Mṣb.) = عَيْشٌ كَدِرٌ, and † أَكْدَرُ ‡ [*Life that is attended with trouble*]. (TA.) — هُوَ كَدِرُ الفُؤَادِ عَلَىَّ ‡ [*He is perturbed in heart*, or *mind*, by displeasure *against me*]. (A.)

كُدْرَةٌ *Duskiness*, or *dinginess*, of colour; (Ṣ,* Mṣb;) *a hue inclining to black and dust-colour*. (TA.) See 1.

كَدَرَةٌ: see كَدَرٌ.

كُدْرِىٌّ (Ṣ, Ḳ) and † كُدَارِىٌّ (IAạr, TA) *A species of the kind of bird called* قَطًا, (Ṣ, Ḳ,) *one of three species, whereof the two others are called* غَطَاطٌ *and* جُونِىٌّ; (Ṣ;) the species called كدرى are *of a dusty* [or *dusky*] *colour*, (Ṣ, Ḳ,) *short in the legs*, (TA,) *diversified*, or *speckled*, or *marked, with duskiness*, or *dinginess, and blackness*, (رُقْش,) *in the backs* (Ṣ, Ḳ) *and bellies*, (Ṣ,) *black in the inside of the wing*, (TA,) *yellow in the throats*, (Ṣ, Ḳ,) *having in the tail two feathers* [in the L and TA ريشان, but the right reading is رِيشَتَانِ,] *longer than the rest of the tail*; (ISk, TA;) it is *smaller than the* جونى, (Ṣ,) *and has a clear cry, calling out its own name* [قَطَا قَطَا]: (IṢd, TA:) it seems to be thus named, كدرى, in relation to the greater number of birds of the kind called قَطًا, which are كُدْر [in colour]; (Ṣ;) كدرى being, as some assert, a rel. n. from طَيْرٌ كُدْرٌ, like دُبْسِىٌّ from طَيْرٌ دُبْسٌ: (TA:) the n. un. is كُدْرِيَّةٌ and كُدَارِيَّةٌ. (TA.) [See also غَطَاطٌ, and قَطًا; and De Sacy's Chrest. Arabe, 2nd ed., ii. 369.]

كَدِيرٌ: see كَدِرٌ.

كُدَارِىٌّ: see كُدْرِىٌّ.

كُدَيْرَآءُ, [dim. of كَدْرَآءُ, fem. of أَكْدَرُ,] *A*

certain kind of food, accord. to Kr, who does not describe its composition; (TA;) *fresh milk in which dates* (Ṣ, Ḳ) *of the kind called* بَرْنِى (Ḳ) *are macerated:* (Ṣ, Ḳ:) or *milk in which dates are steeped and mashed with the hand:* (TA:) *women are fattened with it:* (Ḳ:) so called because of the duskiness (كُدْرَة) of its colour. (Z, TA.)

كُنْدُر: see art. كندر.

أَكْدَرُ [*Dusky*, or *dingy; of a hue inclining to black and dust-colour;*] *having* كُدْرَة *in its colour:* (Ṣ, TA:) fem. كَدْرَآءُ: pl. كُدْرٌ: and dim. of اكدر, أُكَيْدِرُ. (Mṣb.) — بَنَاتُ أَكْدَرَ *The wild asses:* (Ṣ:) the same, (A,) or بَنَاتُ الأَكْدَرِ, (Ḳ,) *certain wild asses:* (A, Ḳ:) so called after a particular stallion (Ṣ, A, Ḳ) or theirs. (Ḳ.) — See also كُدُرٌ, in two places.

كدس

1. كَدَسَهُ, (A, Mṣb, TA,) aor. ـِ, (Mṣb,) inf. n. كَدْسٌ, (Mṣb, TA,) *He collected it together;* (A, TA;) *made it into a* كُدْس, *accumulated, heaped,* or *piled up, one part upon another;* (Mṣb;) namely, wheat, (A,) or reaped grain; (Mṣb, TA;) [and in like manner, ‡ money, and clothes, &c.: and so ▼ كدّس, inf. n. تَكْدِيسٌ; but this has an intensive signification, or applies to many objects: see مُكَدَّسٌ, below.] — كَدَسَتِ الخَيْلُ, (A, Mṣb,) [aor. ـِ,] inf. n. كَدْسٌ, (Mṣb,) ‡ *The horses followed closely one upon another:* (Mṣb:) or *collected themselves together, and followed closely one upon another;* as also ▼ تكدّست: (A:) or كَدْسٌ signifies the *going quickly of one who is heavily laden:* (Ṣ, Ḳ:) and كَدَسَتِ الخَيْلُ *the horses went quickly, being heavily laden:* (Ṣ:) and كَدَسَتِ الإِبِلُ *the camels went quickly, with heaviness, and followed closely one upon another:* (TA:) or [simply] *went quickly:* (Fr:) ▼ تَكَدُّسٌ also signifies the *walking*, or *going, quickly:* (IAạr, Ḳ:) and ▼ تكدّس الفَرَسُ *the horse went as though he were heavily laden:* (Ṣ:) or ▼ تَكَدُّسٌ signifies the *walking*, or *going, like him who is short and thick:* (TA:) and the *moving about the shoulder-joints, and erecting the part between the paps,* (but instead of وَيَنْصِبُ مَا بَيْنَ ثَدْيَيْهِ, we find in some copies وَيَنْصَبُّ إِلَى مَا بَيْنَ يَدَيْهِ [*and descending towards the place before him*], TA,) *when walking*, or *going along*, (Ḳ, TA,) *as though one were going away at random;* and thus the mountain-goats go: so accord. to IAạr: (TA:) and ▼ تكدّس الإِنْسَانُ *the man was pushed from behind, and fell down.* (TA.)

2: see 1, first part.

Bk. I.

5. تكدّس *It* (wheat, A, or reaped grain, TA, [&c.,]) *became collected together.* (A, TA.) — See also 1, in five places.

كُدْسٌ *Reaped grain collected together;* [*a heap thereof;*] (A, Ḳ;) as also ▼ كُدَّاسٌ, like رُمَّانٌ: (Ibn-'Abbád and A, Ṣgh, Ḳ:) or *what is collected together*, of wheat, (Ṣ,* Mṣb,) *in the place where it is trodden out:* (Mṣb:) when trodden out and thrashed, it is called عَرَمَةٌ and صُبْرَةٌ: or, as Az says, in one place in the T, on the authority of IAạr, كُدْسٌ and بَيْدَرٌ and عَرَمَةٌ and شَغْلَةٌ are all one: and in another place he says, that كُدْسٌ signifies *a collection of wheat:* and in like manner, † *what is collected* [or *heaped*] *together*, of money, and of other things: (Mṣb:) or † of dates, (TA,) and ‡ of money, (A, TA,) and the like, (TA,) and ‡ of clothes: (A, TA:) also, † *a large heap* of sand, *of which one part does not separate from another:* (En-Naḍr:) and ▼ كُدَاسٌ, like غُرَابٌ, *what is collected together*, or *heaped up, of snow:* and ▼ كُدَاسَةٌ, *what is collected together, and heaped up, one part upon another:* (Ḳ:) the pl. of كُدْسٌ is أَكْدَاسٌ. (Ṣ, A, Mṣb.)

كُدَاسَةٌ and كُدَاسٌ: } see كُدْسٌ
كُدَّاسٌ: }

كُدْسٌ مُكَدَّسٌ [*What is collected together, of wheat*, &c., *heaped up much*]. (Mṣb.) You say also عِنْدَهُ مِنْ دَرَاهِمَ وَثِيَابٍ كُدْسٌ مُكَدَّسٌ ‡ [*He has, of money, and of clothes, a collection heaped up much*]: and أَكْدَاسٌ مُكَدَّسَةٌ ‡ [*collections heaped up*]. (A, TA.)

كدش

1. كَدَشَ لِعِيَالِهِ, aor. ـِ, (Ṣ, Ḳ,) inf. n. كَدْشٌ, (TḲ,) *He sought, sought after,* or *sought to gain, sustenance;* or *he gained, acquired,* or *earned;* syn. كَدَحَ, (Ṣ, Ḳ,) and كَسَبَ; (Ḳ;) *and collected; and exercised art, cunning,* or *skill;* (TA;) *for his family*, or *household.* (Ṣ, Ḳ.) — You say also, كَدَشْتُ مِنْ فُلَانٍ شَيْئًا, ('Oḳbeh Es-Sulamee, TA,) or عَطَآءً, (Ṣ, Ḳ,) *I obtained from such a one* ('Oḳbeh, Ṣ, Ḳ) *a thing*, ('Oḳbeh,) or *a gift;* (Ṣ, Ḳ;) as also ▼ أَكْدَشْتُ, (Ḳ, and so in a copy of the Ṣ,) or ▼ اِكْتَدَشْتُ ('Oḳbeh, as related by Aboo-Turáb; and so in two copies of the Ṣ.) And مَا كَدَشَ مِنْهُ شَيْئًا *He did not obtain, and did not take, of him anything.* (TA.)

4: see 1.

8: see 1.

كُدَاشَةٌ [app. *Gain*, or *earnings;*] a subst. [from كدش as first explained above, or] from كُدَّاشٌ in the first of the senses explained below. (TA.)

كَدَّاشٌ A man *who makes much gain.* (TA.) — Also, i. q., مُكَدٍّ; (Ḳ;) in the dial. of the people of El-'Irák; meaning *An importunate beggar.* (TA.)

[كدم
كدن
كده
كدى
See Supplement.]

كذ

1. كَذَّ, [aor. ـُ,] (Ḳ,) inf. n. كَذٌّ, (TA,) *It* (a thing, TA) *was*, or *became, rough,* (Ḳ,) *and hard.* (TA.)

4. اكذّوا *They*, (a people, Mṣb,) *became among stones such as are termed* كَذَّانٌ. (L, Mṣb, Ḳ.)

كَذَّانٌ *Soft stones,* (AA, Ṣ, M, L, Mṣb, Ḳ,) as also جَذَّانٌ, (Aṣ, L in art. جذ,) *like dry pieces of clay,* (Ṣ, L, Mṣb, Ḳ,) *and foraminous,* or *pierced with holes,* (M, L,) or *sometimes pierced with holes:* n. un. with ة. (L, Mṣb.) Some say, that the ن is a radical letter; (L, Mṣb;) but the form of the verb أَكَذَّ is against their assertion; for if the ن were so, it would appear in the verb. (Mṣb.)

كَذْكَذَةٌ *Intense redness.* (Ḳ.)

كذب

1. كَذَبَ, aor. ـِ, inf. n. كَذِبٌ (a strange form of inf. n.; there being, accord. to Ḳz., only fourteen instances of it; as لَعِبٌ, and ضَحِكٌ, &c.; though there are many substantives of this measure; MF) and كِذْبٌ (Ṣ, Ḳ: accord. to Ibn-Es-Seed and others, this latter is formed from the former, by putting the second vowel of the former in the place of the first: MF) and كَذِبَةٌ (L) or كِذْبَةٌ (Ḳ) and كَذْبَةٌ (L, Ḳ) and كِذَابٌ and كِذَّابٌ (Ḳ: but this last, which is also assigned to كَذَبَ in the L, is, accord. to the Ṣ, which refers, for proof, to the Ḳur, ch. lxxviii. 28, one of the inf. ns. of كذّب: and Ks says, that the people of El-Yemen make the inf. n. of فَعَّلَ of the measure فِعَّالٌ, while the other Arabs make it تَفْعِيلٌ: TA) and, accord. to some, كُذُبٌ and كَذْبٌ (TA: but the latter of these two, though agreeable with analogy, is unheard: TA): see also كَذِبٌ, below: [*He lied; uttered a falsehood; said what was untrue:*] *he gave an untrue account,* or *relation, of a thing, whether intentionally* or *unintentionally.* (Mṣb) الكَذِبُ is of five kinds.—First, *The relater's changing,* or *altering, what he hears; and his relating, as*

from others, what he does not know. This is the kind that renders one criminal, and destroys manly virtue.—Second, *The saying what resembles a lie, not meaning anything but the truth.* Such is meant in the trad., كَذَبَ إِبْرٰهِيمُ ثَلَاثَ كَذَبَاتٍ *Abraham said three sayings resembling lies;* he being veracious in the three.—Third, *The saying what is untrue by mistake,* or *unintentionally; making a mistake; erring.* This signification is frequent.—Fourth, *The finding one's hopes false,* or *vain.*—Fifth, *The act of instigating,* or *inciting.* (IAmb.) [See illustrations of these and other significations below; and see more *voce* صَدَقَ.] [You say] يَكْذِبُكَ مِنْ أَيْنَ جَآءَ [*He will lie to thee even as to the place whence he comes.*] (L, art. مسح, and in many other places, following the similar phrase لَا يَصْدُقُكَ أَثَرَهُ, or أَثَرُهُ.) Lebeed says,

* اِكْذِبِ النَّفْسَ إِذَا حَدَّثْتَهَا *

Lie to the soul (i. e., *to thy soul,*) *when thou talkest to it:* i. e., say not to thy soul, Thou wilt not succeed in thine enterprise; for thy doing so will divert thee, or hinder thee, therefrom. A proverb. (Meyd, &c.) — كُذِبَ, pass., *He was told a lie; a falsehood;* or *an untruth.* (Ḳ.) — Aboo-Duwád says,

* كَذَبَ العَيْرُ وَإِنْ كَانَ بَرَحْ *

The wild ass hath lied, although he hath passed from right to left: [the doing which is esteemed unlucky:] or, [agreeably with explanations of كَذَبَ given below,] *hath become languid, and within* [*the sportsman's*] *power, or reach, &c.:* or *keep to the wild ass, and hunt him, &c.* A proverb, applied in the case of a thing that is hoped for, though difficult of attainment. (TA.) — كَذَبَتْ and ↑ كَذَّبَتْ ‡ *She* (a camel), *being covered by the stallion, raised her tail, and then returned without conceiving.* (En-Naḍr, Ḳ.) — كَذَبَ is said of other things than men [and animals]: as of lightning, [meaning † *It gave a false promise of rain*]: of a dream, an opinion, a hope, and a desire, [meaning, in each of these cases, † *It proved false*]. (TA.) — So also كَذَبَتِ العَيْنُ † *The sense* [i. e., *the sight*] *of the eye deceived it.* (TA.) — كَذَبَ الرَّأْىُ [† *The judgment lied*]; i. e., *he imagined the thing contrary to its real state.* (TA.) [See also صَدَقَ.] — كَذَبَتْكَ عَيْنُكَ ‡ *Thine eye showed thee what had no reality.* (TA.) — [ظَنِّى — كَذَبَ لَبَنُ النَّاقَةِ, and ↑ كَذَّبَ, (the latter mentioned in the Ṣ,) ‡ *The milk of the camel passed away,* or *failed.* (Lḥ.) — كَذَبَ فِى سَيْرِهِ ‡ [*He* (a camel) *became slack,* or *slow, in his pace:* see 2]. (TA.) — كَذَبَ الحَرُّ ‡ *The heat abated.* (TA.) — See also 2. — كَذَبَ *He found his hopes to be false,* or *vain.* (IAmb.) أُنْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ, [Ḳur vi. 24, lit., *See how they lied against themselves,*] is said to signify *see how their hope hath proved false,* or *vain.* (TA.) — ظَنُّوا أَنَّهُمْ قَدْ كَذَبُوا, [Ḳur xii. 110,] *They* (the apostles) *thought that they had been disappointed of the fulfilment of the promise made to them.* So accord. to one reading. Accord. to another reading, the verb is ↑ كُذِّبُوا: [in which case, the meaning of the words appears to be, "They knew that they had been pronounced liars" by the people to whom they were sent]. (TA.) There are also two other readings; ↑ كَذَّبُوا and كُذِبُوا: accord. to the former, the verb refers to the people to whom the apostles were sent; and ظَنُّوا means "they knew:" accord. to the latter, the words mean, "They (the people above mentioned) thought that they (the apostles) had broken their promise." (Jel.) — مَا كَذَبَ الفُؤَادُ مَا رَأَى [*The mind did not belie what he saw.*] (Ḳur liii. 11.) — كَذَبَتْهُ نَفْسُهُ [*His soul lied to him:*] *his soul made him to desire things, and to conceive hopes, that could scarcely come to pass.* (Ḳ.) Hence the soul is called الكَذُوبُ. You say in the contr. case, صَدَقَتْهُ نَفْسُهُ, and الكَذُوبُ. (TA.) See كَذُوبٌ, and art. صدق. — Hence, كَذَبَ عَلَيْهِ signifies *It rendered him active,* or *brisk; animated him; instigated him; incited him;* (Ḳ;) as also كَذَبَهُ. (Z.) — Hence, كَذَبَ عَلَيْكَ and كَذَبَكَ and كَذَبَ have sometimes the same signification, though not always the same government, as عَلَيْكَ, or الزَمْ; *Keep to;* or *take to.* The noun following is put in the nom. case accord. to the dial. of El-Yemen; and in the acc. accord. to the dial. of Muḍar: or, as some say, is correctly put in the nom. only. (TA.) You say, كَذَبَ عَلَيْكَ كَذَا وَكَذَا, meaning *Keep to,* or *take to, such and such things.* It is an extr. phrase. (ISk.) You also say, كَذَبْتُ عَلَيْكَ, meaning *Keep thou to me:* and كَذَبْتُ عَلَيْكُمْ *Keep ye to me.* IAạr. cites the following verse of Khidásh Ibn-Zuheyr, [in which he tauntingly compares a people to ticks]:

* كَذَبْتُ عَلَيْكُمْ أَوْعِدُونِى وَعَلِّلُوا *
* بِىَ الأَرْضَ وَالأَقْوَامَ قِرْدَانَ مَوْظَبَا *

[*Keep ye to me: threaten me, and soothe by* (*the mention of*) *me the land and the peoples, O ticks of Mowḍhab!*]: meaning Keep ye to me, and to satirizing me, when ye are on a journey, and traverse the land mentioning me. (TA.) In like manner, يَوْمَ الأَحَدِ و الخَمِيسِ كَذَبَاكَ أَوْ يَوْمَ الاِثْنَيْنِ و الثُّلَاثَآءِ, in a trad. respecting the proper days for being cupped, signifies *Keep thou to Sunday and Thursday,* or *Monday and Tuesday.* (IAth, Z.) The verb is thus used after the manner of a proverb, and is invariable [as to tense], being constantly in the pret. tense, connected [literally or virtually, when explained by عَلَيْكَ followed by the prep. ب, or by الزَمْ,] only with the person addressed, and in the sense of the imperative. كذباك here [lit.] signifies *Let them render thee active,* or *brisk, and animate thee, instigate thee,* or *incite thee.* (Z.) [A trad. of 'Omar, quoted below, presents another instance to which this signification is said to apply.] — Or كَذَبَ denotes instigation, or incitement, of the person addressed, to keep to the thing that is mentioned; as in the saying of the Arabs, كَذَبَ عَلَيْكَ العَسَلُ, meaning *Eat thou honey:* but the explanation of this is, (*The relinquisher of*) *honey hath erred* [*to thee;* i.e., in his representation of its evil qualites &c.; which is equivalent to saying, *Eat,* or *keep to, honey*]: العَسَلُ being put for تَارِكُ العَسَلِ. [See also 1 in art. عسل.] In like manner, the saying of 'Omar, كَذَبَ عَلَيْكُمُ الحَجُّ &c., (see below,) signifies *Keep ye to the performance of the pilgrimage, &c.:* [or (*the relinquisher of*) *the pilgrimage hath erred to thee* in his representation of it: therefore it means as above]. (IAmb.) Accord. to IAmb the noun signifying the object of instigation [which may also be called the cause thereof] cannot be rightly put in the acc. case: if so put, the verb is without an agent. (TA.) [But see what is said on this point in the remarks on the trad. of 'Omar below.] — Or the verb in a case of this kind signifies أَمْكَنَ: thus, كَذَبَكَ الحَجُّ signifies *The performance of the pilgrimage is possible,* or *practicable, to thee:* therefore [it means] *Perform thou the pilgrimage.* (ISh.) — Or أَمْكَنَ is its original signification; and the meaning intended is *Keep to;* as in the ex. كَذَبَ العَتِيقُ. (Aạl.) — 'Antarah, addressing his wife 'Ableh, says; or, accord. to some, the poet is Khuzaz Ibn-Lowdhán;

* كَذَبَ العَتِيقُ وَمَآءُ شَنٍّ بَارِدٌ *
* إِنْ كُنْتِ سَائِلَتِى غَبُوقًا فَاذْهَبِى *

(TA.) i. e., *Keep thou to* the eating of *dates, and to the cool water of an old, worn-out, skin: if thou ask me for an evening's drink of milk, depart:* for I have appropriated the milk to my colt, which is profitable to me, and may preserve me and thee: (L:) العتيق is in the nom. case accord. to the dial. of El-Yemen: but in the acc. accord. to that of Muḍar. (TA.) — Er-Raḍee [reading العتيقَ] cites this verse as a proof that كَذَبَ, originally a verb, has become a verbal noun, signifying الزَمْ. (TA.) But he is the only one who asserts it to be a verbal noun. (MF.) — Also, Mo'aḳḳir El-Báriḳee says,

* وَذُبْيَانِيَّةٍ أَوْصَتْ بَنِيهَا *
* بِأَنْ كَذَبَ القَرَاطِفُ وَ القُرُوفُ *

And many a woman of Dhubyán charged her sons by [*saying*], *Keep to the red garments* (اكسية), *and the bags* (or *receptacles*) *of leather tanned with pomegranate-bark.* She charged them to take plenty of these two things as spoil from the tribe of Nemir, if they should prevail over them. (Aboo-'Obeyd El-Ḳásim Ibn-Selám.) — كذب is also said to have the same

meaning in the words of the trad. كَذَبَ النَّسَّابُونَ [*Keep to those skilled in genealogy:*] or *Regard is to be had to what is said by those skilled in genealogy:* another meaning to which is assigned below. (TA.) — It sometimes signifies *It is incumbent*, or *obligatory*. So in the following: (a trad. of 'Omar: TA:) كَذَبَ عَلَيْكُمُ الحَجُّ كَذَبَ عَلَيْكُمُ العُمْرَةُ كَذَبَ عَلَيْكُمُ الجِهَادُ ثَلَاثَةُ أَسْفَارٍ كَذَبْنَ عَلَيْكُمْ [*The performance of the pilgrimage is incumbent on you: the performance of* (*the rites called*) العمرة *is incumbent on you: warring* (*for the sake of religion*) *is incumbent on you: three expeditions are incumbent on you*]: (Ṣ,* Ḳ:) or كذب, here, is from كَذَبَتْهُ نَفْسُهُ, "his soul made him to desire things, and to conceive hopes, that could scarcely come to pass;" and the meaning is *let* [*the expectation of the reward which will follow*] *the performance of the pilgrimage render thee active*, or *brisk, and animate thee, instigate thee*, or *incite thee, to the act:* [and so of the rest of the trad.: but here I should observe, that, for لِيَنْشَطَكَ and لِيَكْذِبَكَ and يَبْعَثَكَ, in the CḲ, we should read لِيُكْذِبْكَ &c.:] (Ḳ:) — or, as ISk says, كذب, here, seems to denote instigation, or incitement, meaning عَلَيْكُمْ بِهِ *keep ye to it;* and is an extr. word with respect to analogy: (Ṣ:) — accord. to Akh., الحجّ is governed in the nom. case by كذب; but as to the meaning, it is in the acc.; because the meaning is a command to perform the pilgrimage; as when you say, أَمْكَنَكَ الصَّيْدُ ["the game hath become within thy power, or reach"], meaning "shoot it," or "cast at it:" (Ṣ:) he who puts الحجّ in the acc. case, [agreeably with one relation of the trad., TA,] makes عليك [or عليكم] a verbal noun; and in كذب is [implied] the pronoun which refers to الحجّ [and which is the agent of the verb]; (Ḳ;) or the agent is implied in كذب, and explained by what follows it; (Sb;) [so that] the meaning is كَذَبَ الحَجُّ عَلَيْكُمُ الحَجَّ: (Z:) or, [as shown above,] كذب is a verbal n., meaning الْزَمْ, and الحجّ is in the acc. case as governed by it: (Er-Raḍee:) though its being in the acc. case, accord. to some, is altogether unknown: (TA:) — [or the meaning is as stated before on the authority of ISh.:] — or the trad. means كَذَبَ عَلَيْكَ الحَجُّ إِنْ ذُكِرَ أَنَّهُ غَيْرُ كَافٍ هَادِمًا لِمَا قَبْلَهُ مِنَ الذُّنُوبِ [(*the relinguisher of*) *the pilgrimage hath erred to thee* if it have been spoken of (by him) as not sufficient, (and as not) abolishing the sins, or offences, (committed) before it: agreeably with the explanation by IAmb, given above]. (Ḳ.) — كَذَبَ *He said what was false unintentionally; committed a mistake*, or *error*. The verb is used in this sense by the people of El-Ḥijáz, and the rest of the Arabs have followed them in so using it. (Towsheeḥ.) = كَذَبَ is also said to signify *He spoke truth;* so as to bear two contr. meanings: and thus, كَذَبَ النَّسَّابُونَ may signify *Those skilled in genealogy have spoken truth:* but another explanation of this saying is given in this art. (MF, &c.) = كَذَبَتْ عَقَاقَتُكَ [and the like] *Thou brokest wind.* (S in art. عقق.)

2. كذّبه, inf. n. تَكْذِيبٌ, (and كِذَّابٌ, TA, and تَكْذِبَةٌ [like تَجْرِبَةٌ &c.], occurring in the TA, voce لَبِيَةٌ, &c.) *He made*, or *pronounced, him a liar; an utterer of falsehood;* or *a sayer of what was untrue:* (Ḳ:) *he attributed*, or *ascribed, to him lying, untruth, mendacity*, or *the speaking untruth:* (Mṣb:) and (Mṣb) [*accused him of lying:*] *he gave him the lie; said to him, "Thou hast lied," &c.* (Ṣ, Mṣb.) See also 4. — كذّب بالأَمْرِ, inf. n. تَكْذِيبٌ and كِذَّابٌ (Ḳ: the latter inf. n. of the dial. of El-Yemen: Ks, Fr) and كِذَابٌ, (TA,) *He rejected, disallowed, denied, disacknowledged, disbelieved in*, or *discredited, the thing;* syn. أَنْكَرَهُ; (Ḳ;) as also كذّبه, and ↑ كَذَبَهُ. (Jel, liii. 11.) Ex. وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا [*And they rejected our signs, with rejection:* Ḳur, lxxviii. 28]. (Ṣ.) And كَذَّبَ الفُؤَادُ مَا رَأَى, and ↑ كَذَبَ: see art. فأد, and see 1. — كذّب عَنْهُ † *He repelled from him*, [or *defended him*]; syn. رَدَّ عَنْهُ; namely, a man. (Ḳ.) [See exs. voce عَوَى, in art. عو.] = حَمَلَ فَمَا كذّب, inf. n. تَكْذِيبٌ, ‡ *He charged, and was not cowardly*, (Ṣ, Ḳ,) *and did not retreat.* (TA.) حَمَلَ ثُمَّ كَذَّبَ *He charged, and then was cowardly*, or *did not charge with earnestness*, or *sincerity:* (Ṣ:) — or *falsified the opinion formed of him:* or *made a false charge.* (A.) كذّب عَنْ قِرْنِهِ *He charged, and then retreated from his adversary.* (Sh.) كذّب القِتَالَ *He was cowardly in fight.* التَّكْذِيبُ in fighting is the contr. of الصِّدْقُ. (TA.) — كذّب السَّيْرَ [*He slackened his pace, or became slow, after giving promise of being quick;*] *he did not proceed in his journey with energy.* (TA.) — مَا كَذَّبَ أَنْ فَعَلَ كَذَا (so in the TA, and in a MS. copy of the Ḳ: in the CḲ, and in two copies of the Ṣ, مَا كَذَبَ,) ‡ *He did not delay to do so:* (Ṣ, Ḳ:) *he was not cowardly and weak, and did not delay to do so.* (TA.) = كذّب عَنْ أَمْرٍ قَدْ أَرَادَهُ ‡ *He abstained*, or *desisted*, or *drew back by reason of fear, from a thing that he had desired to do.* (Ḳ.) — كذّب (and ↑ كَذَبَ, TA,) † *He* (a wild beast) *took a run, and then stopped to see what was behind him*, (Ḳ,) *whether he were pursued or not.* (TA.)

3. كَاذَبْتُهُ, inf. n. مُكَاذَبَةٌ and كِذَابٌ, *I lied, &c., to him, and he to me.* (Ḳ,* TA.)

4. اكذبهُ *He found him a liar; an utterer of falsehood;* or *a sayer of what was untrue:* (Ṣ, Ḳ:) or *he said to him, "Thou hast lied": &c.:* (TA:) or this verb bears the former of these two significations, and ↑ كذّبه signifies the latter: (Ṣ:) or اكذبه signifies *he shewed him that he had told a lie, &c.:* (Zj:) or اكذبه signifies *he announced that he had told*, or *related, a lie, &c.:* and ↑ كذّبه, *he announced his being a liar, &c.:* (Ks, Ṣ:) or اكذبه and ↑ كذّبه are syn.: but the former sometimes signifies *he incited, urged*, or *induced, him to lie, &c.* (a signification assigned to it in the Ḳ): and sometimes, *he made manifest*, or *proved, his lying, &c.* (a signification also assigned to it in the Ḳ): and *he found him a liar, &c.* (Th, Ṣ,* TA.) = اكذب, inf. n. إِكْذَابٌ, ‡ *He, being called to*, or *shouted to, remained silent, feigning to be asleep.* (AA, Ḳ.)

5. تكذّب *He affected lying:* or *he lied purposely* (تَكَلَّفَ الكَذِبَ). (Ṣ, Ḳ.) *He told a lie;* [like كَذَبَ.] (MA, KL.) [See also an instance in which it is trans., meaning *He spoke falsely*, voce تزعّم.] — تكذّبهُ, (Ḳ,) and تكذّب عَلَيْهِ, (TA,) *He asserted that he was a liar.* (Ḳ.) Aboo-Bekr Eṣ-Ṣiddeeḳ says,

رَسُولٌ أَتَاهُمْ صَادِقًا فَتَكَذَّبُوا
عَلَيْهِ وَقَالُوا لَسْتَ فِينَا بِمَاكِثِ

[*An apostle came to them, speaking truth; but they brought a charge of lying against him*, or *asserted him to be a liar, and said, Thou shalt not stay among us*]. (TA.)

6. تكاذبوا *They lied, &c., one to another.* (Ṣ.) See also تَصَادَقَا.

كَذْبٌ and كِذْبٌ and كَذِبٌ and كِذَبٌ *i. q.* كَذِبٌ &c. (Ḳ, art. كذب.)

كَذِبٌ and ↑ أُكْذُوبَةٌ [pl. أَكَاذِيبُ] (Ṣ, Ḳ) and ↑ كِذْبَى and ↑ مَكْذُوبٌ (Ḳ: this last a pass. part. n. used in the sense of an inf. n., as is said to be done in only four other instances: MF) and ↑ مَكْذُوبَةٌ (Ṣ, Ḳ: a fem. pass. part. n. which is less used in this manner than a masc.: TA [or perhaps an inf. n., as its contr. مَصْدُوقَةٌ is said to be:]) and ↑ مَكْذَبَةٌ (Ḳ: a meemee inf. n. agreeable with analogy: TA) and ↑ مُكْذُبَةٌ (CḲ: omitted in a MS. copy, and in the TA) and ↑ كَاذِبَةٌ (Ṣ, Ḳ) and ↑ كُذْبَانٌ and ↑ كُذَّابٌ (Ḳ) and ↑ تَكْذَابٌ (L, art. مسح,) are synonymous: (Ṣ, Ḳ) [all of these are regarded by some as inf. ns., signifying The *act of lying; uttering a falsehood;* or *saying what is untrue:* by others, all but the first seem to be regarded as simple substantives, signifying *a lie; a falsehood; an untruth; a fiction; a fable:* and the first, being an inf. n., is often used as a subst.] — إِنَّ بَنِي نُمَيْرٍ لَيْسَ لَهُمْ مَكْذُوبَةٌ ↑ [*Verily no lying*, or *lie, is attributable to the sons of Numeyr*] is related as a phrase of the Arabs. (Fr.) — إِنَّ بَنِي فُلَانٍ لَيْسَ لِحَدِّهِمْ مَكْذُوبَةٌ ↑; i.e., كَذِبٌ; [*Verily no*

falsity is attributable to the valour of the sons of such a one]. (Ṣ.) — لَيْسَ لِوَقْعَتِهَا ▾ كَاذِبَةٌ [Ḳur lvi. 2,] signifies *There shall be no rejecting its happening* [*as a falsity*]: كاذبة being here an inf. n.: (Fr) or كاذبة is here a subst. put in the place of an inf. n., like عَاقِبَةٌ and عَافِيَةٌ and بَاقِيَةٌ. (Ṣ.) — لَا ▾ مَكْذَبَةَ, and ▾ لَا كُذْبَى, and ▾ لَا كُذْبَانَ, *I do not accuse thee of lying*; or *make thee a liar*: (TA:) [and in like manner] لَا كُذْبَ لَكَ, and لَا كُذْبَى لَكَ, signify لَا تَكْذِيبَ *There is no accusing thee of lying*; or *making thee a liar*. (Lb.) — ▾ تَكَاذِيبُ الشِّعْرِ [*The lies of poetry*]. (TA.) — جَاوُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ [Ḳur xii. 18, *They brought, upon his shirt, false blood*]: كذب here means ▾ مَكْذُوبٌ: (Fr and Abu-l-'Abbás:) or is for ذِى كَذِبٍ, meaning مَكْذُوبٍ فِيهِ: (Zj:) or the blood is termed كذب because he (Jacob) was told a lie thereby. (Akh.) See another reading in art. كدب.

كُذْبَى: see كَذِبٌ.

كَاذِبٌ: see كَذْبَانٌ.

كَذِبٌ: see كُذْبَانٌ.

الكَذُوبُ and الكَذُوبَةُ ‡ Names of *the soul*. (AZ, Ḳ.) See 1. — صَدَقَتْهُ الكَذُوبُ, [*The soul* (*i. e. his soul*) *told him truth*:] *the soul diverted him*, or *hindered him*, or *held him back, from an undertaking, causing him to imagine himself unable to prosecute it*. (TA.) One says so of a man who threatens another, and then belies himself, and is cowardly and weak. (AA.) Fr cites this hemistich:

حَتَّى إِذَا مَا صَدَقَتْهُ كُذُبُهْ

Until, when his souls told him the truth, or *diverted him*, *&c.*: the poet assigning souls to the person spoken of because of the several opinions of the soul. (TA.)

كَاذِبٌ: see كَذَّابٌ.

كَذِبٌ: see كُذَّابٌ.

كَذَّابَةٌ † *A piece of cloth that is dyed of various colours*, or *figured, as though it were embroidered, and stuck to the ceiling of a chamber*: so called because one would imagine that it [meaning what is figured] is upon the ceiling, whereas it is upon a piece of cloth beneath the ceiling. (A, L.)

كَاذِبٌ and ▾ كَذَّابٌ (fem. with ة, TA,) and ▾ كَذُوبٌ and ▾ كُذَبَةٌ (Ṣ, Ḳ) and ▾ كَذُوبَةٌ and ▾ كَذْبَانٌ (like تِصِدَّاقٌ, TA) and ▾ تِكِذَّابٌ (Ḳ) and ▾ كَيْذُبَانٌ (Ṣ, Ḳ) and ▾ كَيْذَبَانٌ (Az, Ḳ) and ▾ مَكْذَبَانٌ and ▾ مَكْذَبَانَةٌ and ▾ كُذُبْذُبٌ and ▾ كُذُبْذُبٌ (Ṣ, Ḳ; neither of which last two words has its like in measure, IJ) and ▾ كُذُبْذُبَانٌ (Ḳ) epithets, applied to a man, from كَذَبَ "he lied, &c.:" (Ṣ, Ḳ, &c.:) [the first word a simple epithet, signifying *Lying*, *&c.*; or *a liar*: each of the others an intensive epithet, signifying *Lying, &c., much; mendacious*; or *a great*, or *habitual, liar*]. Pl. of the first word [كَاذِبُونَ and] كُذَّبٌ; and of the third, كُذُبٌ: (Ṣ:) or, accord. to some, the last is pl. of كَاذِبٌ, contr. to analogy; or pl. of كِذَابٌ, which is an inf. n. used as an intensive epithet. (MF.) — See كَذِبٌ — نَاصِيَةٌ كَاذِبَةٌ, [in the Ḳur xcvi. 16,] signifies نَاصِيَة كَاذِبَة صَاحِبُهَا [*By*] *a forelock whose owner is a liar*. (TA.) — Of the same kind is the expression ▾ رُؤْيَا كَذُوبٌ, meaning رُؤْيَا صَاحِبُهَا كَاذِبٌ [*A dream whereof the dreamer finds it to be false*, or *vain*; i. e. *a false*, or *vain, dream*]. (TA.) [See also a verse cited voce خَيَالٌ. — إِنَّ ▾ الكَذُوبَ قَدْ يَصْدُقُ [*Verily the habitual liar in some few instances speaks truth*]. A proverb. (TA.) — نَاقَةٌ كَاذِبٌ, and ▾ مُكَذِّبٌ, ‡ *A she-camel that, being covered by the stallion, raises her tail, and then returns without conceiving*. (En-Naḍr, Ḳ.) — حَمْلَةٌ كَاذِبَةٌ, and ▾ مَكْذُوبَةٌ [لَبَا ? (see مَصْدُوقَةٌ,)] ‡ *A charge that is followed up with cowardice and retreating*. (TA.) — الكَذَّابَانِ *An epithet applied to Museylimeh El-Ḥanafee and El-Aswad El-'Ansee*. (Ḳ.) [Each of them is called الكَذَّاب.]

أَكْذَبُ [*More* and *most, lying*, or *mendacious*]: see an ex. voce سُهَيْلَةٌ.

أُكْذُوبَةٌ: see كَذِبٌ.

تَكَاذِيبُ and تِكِذَّابٌ: see كَذِبٌ.

مَكْذَبَةٌ: see كَذِبٌ.

مَكْذُبَةٌ: see كَذِبٌ.

مَكْذُوبٌ: see كَذِبٌ — [One *to whom a lie, falsehood*, or *untruth, is told*: see كُذِبَ.] Ex.

كُلُّ آمْرِئٍ بِطُوَالِ العَيْشِ مَكْذُوبُ

Every man, in respect of the length of life, is lied to [by his own soul]. A proverb. (Meyd, &c.) — قَوْلٌ مَكْذُوبٌ [originally مَكْذُوبٌ فِيهِ] *A false saying*, or *lie*; [lit.] a saying in which a falsehood, or lie, is told. (M, TA, voce مَفْتُونٌ.)

مَكْذُوبَةٌ: see كَذِبٌ. — *A weak* woman. (IAạr, Ḳ.) — *A virtuous* woman. (TA.)

مَكَاذِبُ [signifying *lies, falsehoods*, or *untruths*,] is said to be a word that has no proper sing.: or it is pl. of كَذِبٌ, contr. to analogy: or its sing. is مَكْذَبٌ: like as is said of مَحَاسِنُ and مَذَاكِرُ, &c. (MF.)

كر

1. كَرَّ, i. e. [كَرَّ بِنَفْسِهِ], as distinguished from the trans. كَرَّ, [aor. ـُ,] (Ṣ, Mgh,) inf. n. كَرٌّ, (Ṣ,) or كُرُورٌ, (Mgh,) [or both,] *He returned*. (Ṣ, Mgh.) You say كَرَّ عَلَيْهِ, (A, Ḳ,) aor. ـُ, (TA,) inf. n. كَرٌّ and كُرُورٌ and تَكْرَارٌ (A, Ḳ) and كَرِيرٌ, (CḲ,) *He turned to*, or *against, him*, or *it*: (A, Ḳ:) *he returned to*, or *against, it*: (TA:) the primary signification is the turning to, or against, a thing, either *in person*, or *in act*. (El-Baṣáïr.) And انْهَزَمَ ثُمَّ كَرَّ عَلَيْهِ [*He was put to flight: then he returned*, or *turned back, against him*]. (A.) And كَرَّ الفَارِسُ, aor. ـُ, inf. n. كَرٌّ, *The horseman* [*wheeled round*, or *about*, or] *fled, to wheel round*, or *about, and then returned to the fight*: (Mṣb:) [or *returned to the fight after wheeling round*, or *about*, or *retiring*, or *being put to flight*; as is implied in the phrase next preceding, from the A, and in many other examples: and simply, *he charged*, or *assaulted*: opposed to فَرَّ: see كَرَّةٌ, below.] You say also الجَوَادُ يَصْلُحُ لِلْكَرِّ وَالْفَرِّ [*The courser is suitable*, or *fit, for returning to the fight*, or *for charging*, or *assaulting, and fleeing*]. (Mṣb.) [And كَرَّ signifies *He*, or *it, returned time after time*.] You say أَفْنَاهُ كَرُّ اللَّيْلِ وَالنَّهَارِ *The returning of night and day time after time caused him to come to an end*. (Mṣb.) Also كَرَّ عَنْهُ *He returned from him*, or *it*. (A, Ḳ.) And ▾ تَكَرْكَرَ عَنْ ذٰلِكَ *He returned from that*. (TA.) — كَرَّ is also trans., as well as intrans.; (Ṣ, TA;) كَرَّهُ, (aor. ـُ, TA,) inf. n. كَرٌّ, signifying *He made*, or *caused, him*, or *it, to return*: (Ṣ, Mgh, TA:) and [in like manner,] ▾ كَرْكَرَهُ عَنْ كَذَا, inf. n. كَرْكَرَةٌ, *he made him to return*, or *revert, from such a thing*. (TA.) You say كَرَّ عَلَيْهِ رُمْحَهُ, and فَرَسَهُ, inf. n. كَرٌّ, [*He turned back his spear, and his horse, against him*]. (A.) — كَرَّ, aor. ـِ, (Ṣ, Ḳ,) and [sec. pers. كَرِرْتَ,] aor. ـَ, (Ḳ,) inf. n. كَرِيرٌ, (Ṣ, A,* Ḳ,* TA,) *He uttered a sound like that of one throttled*, or *strangled*: (Ṣ, Ḳ:) or *like that of one harassed*, or *fatigued*, or *overburdened*: (TA:) or *he rattled in his throat* (حَشْرَجَ) *in dying*: (AZ, Ṣ:) or *he made a sound in his breast like* حَشْرَجَة [or *rattling in the throat in dying*], (A, TA) *but not the same as this latter*: and thus do horses, in their breasts. (TA.) [See شَخَرَ.] — Also, *He* (a sick man) *gave up his spirit*, at death. (TA.) — See also كَرِيرٌ, below.

2. كَرَّرَهُ, inf. n. تَكْرِيرٌ (Ṣ, Mṣb, Ḳ) and تَكْرَارٌ, (Ṣ, Ḳ,) or the latter is a simple subst., (Mṣb,) or, as AA said to Aboo-Sa'eed Eḍ-Ḍareer, in reply to a question respecting the difference between the measures تَفْعَالٌ and تِفْعَالٌ, the latter is a simple subst., and the former, with

fet-ḥ, is an inf. n., (Ṣ, TA,) [but there are two inf. ns. of the measure تِفْعَالٌ, both of unaugmented verbs, namely تِبْيَانٌ and تِلْقَآءٌ,] and تَكِرَّةٌ, (Ibn-Buzurj, Ḳ,) [*He repeated it*, or *reiterated it*, either *once* or *more than once*:] *he repeated it several times; reiterated it*: (Mṣb:) or *he repeated it one time after another*; (Ḳ;) which may mean *he tripled it*, unless the "other" time be not reckoned as a repetition; (TA;) as also ▼ كَرْكَرَهُ; (Ḳ; [in the CḲ, كَرْكَرَةً is put by mistake for كَرْكَرَهُ;]) either *by act* or *by speech*: (MF:) it differs from أَعَادَهُ, which signifies only "he repeated it once;" for none but the vulgar say أَعَادَهُ مَرَّاتٍ; whereas كَرَّرَهُ may signify [not only the same as أَعَادَهُ, as it does in many instances, but also] *he repeated it time after time*: (Aboo-Hilál El-'Askeree:) some explain كَرَّرَهُ as signifying *he mentioned it twice*, and *he mentioned it one time after another*: (Ṣadr-ed-Deen Zádeh:) when it is used in the former of these two senses, the term تَكْرَارٌ applies to the second, and to the first [with respect to the second]: ('Ináyeh, in the early part of chap. ii.; and TA:) but its explanation as signifying the mentioning a thing one time after another is a conventional rendering of the rhetoricians: (MF:) Es-Suyooṭee says, that تَكْرَارٌ signifies the *renewing the first word* or *phrase*; and it denotes a sort of تَأْكِيد [or corroboration]: but it is said to be a condition of تأكيد that the words or phrases [which are repeated] be without interruption, and occur not more than three times; and that تكرار differs from it in both these particulars; so that the phrase in the Ḳur, [chap. lv.,] فَبِأَىِّ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ is an instance of تكرار, not of تأكيد, because it occurs [with interruptions and] more than three times; and so another phrase in the Ḳur, [chap. lxxvii.,] وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ. (TA.) You say كَرَّرَ عَلَى سَمْعِهِ كَذَا [*He repeated*, or *reiterated, such a thing*, or *saying, to his ear*, or *ears*, or *hearing*]. (A.)

5. تكرّر [*It became repeated*, or *reiterated*: and *it recurred*]. You say تكرّر عَلَيْهِ [*It* (a saying) *became repeated*, or *reiterated, to him*]. (A.)

R. Q. 1. كَرْكَرَهُ: see 1: and 2.

R. Q. 2. تَكَرْكَرَ: see 1.

كُرٌّ *A rope* [*made in the form of a hoop*] *by means of which one ascends a palm-tree*; (Ṣ, Ḳ;) accord. to A'Obeyd, a name not applied to any other rope; and so, says Az, I have heard from the Arabs; it is *made of the best of* [*the fibres of the palm-tree called*] لِيف: (TA:) or *a thick rope*; (Ḳ;) accord. to AO, *made of* لِيف, *and of the outer covering* (قِشْر) *of the* [*portions of the racemes of the palm-tree called*] عَرَاجِين *and of the* [*portion of the branch called*] عَسِيب: (TA:) or *a rope, in general*: (Th, Ḳ:) and the *rope* [or *sheet*] *of a sail*: (Ṣ:) or the *rope of a ship*: or the *rope by which a ship is drawn*: (TA:) and *a* قَيْد [or *pair of shackles*, or *hobbles*,] *made of* لِيف or *of palm-leaves*: (Ḳ:) pl. كُرُورٌ. (Ṣ, TA.) ═ The *thing that connects the* [*two pieces of wood called*] ظَلِفَتَانِ *of the* [*kind of camel's saddle called*] رَحْل, (Ṣ, Ḳ,) *and that enters* [or *is inserted*] *into them*: (Ṣ:) [See شَجْرٌ and شِجَارٌ:] or the *skin*, or *leather, into which the* ظَلِفَات *of the* رَحْل *enter*: *occupying the same place in the* رَحْل *as the* بَدَادَانِ *have in the* قَتَب, *excepting that the* بدادان *do not appear before the* ظَلِفَة: (TA:) pl. أَكْرَارٌ. (Ṣ, TA.)

كُرٌّ *A certain measure of capacity*, (Mgh, Mṣb, Ḳ,) *of the people of El-'Irák*, (Mgh, Ḳ,) *for wheat*; (Ṣ;) *well known*; (Mṣb;) *consisting of six ass-loads*, (Ḳ,) that is, *sixty times the quantity called* قَفِيز, (Az, Mgh, Mṣb, Ḳ,) *accord. to the people of El-'Irák*, (TA,) *the* قفيز *being eight* مَكَاكِيك, [in the TA, six, but this is a mistake,] *and the* مَكُّوك *being a* صَاع *and a half, which is three* كِيلَجَات; so that the كُرّ, accord. to this reckoning, is *twelve times the quantity called* وَسْق, (Az, Mgh, Mṣb,) *each* وسق *being sixty times the quantity called* صاع: (Az, Mgh:) in the Kitáb Ḳudámeh, it is said that the كُرّ called المُعَدَّل is *sixty times the quantity called* قفيز, *and the* قفيز *is ten* أَعْشِرَآء; and the كُرّ called القَنْقَل is *twice the quantity of the* كُرّ مُعَدَّل, that is, *by the* قفيز *of the* معدّل, *a hundred and twenty times the quantity of the* قفيز; *with this* كرّ *are measured unripe dates and dried dates and also olives, in the districts of El-Baṣrah; and the* قفيز *used for measuring dates is twenty-five times the* رِطْل *of Baghdád*; so that the كُرّ القَنْقَل is *three thousand times as much as the* رطل: and the كُرّ called الهَاشِمِىُّ is *the third part of the* معدّل, that is, *twenty times as much as the* قفيز, *by the measure of the* معدّل; *with this* كُرّ, *rice is measured*: and the كُرّ called الهَارُونِىُّ is *equal to them two* [but what these two are is not shown]: and the أَهْوَازِىّ is *equal to them two*: and the مَخْتُوم is *sixth part of the* قفيز: and the قفيز is the *tenth part of the* جَرِيب: (Mgh:) or the كُرّ is *forty times as much as the quantity called* إِرْدَبّ; (Ḳ;) *by the reckoning of the people of Egypt*, as ISd says: (TA:) the pl. is أَكْرَار. (Ṣ, Mṣb.) [It is app. connected with the Hebrew כֹּר, whence the Greek κόρος, (a measure containing, accord. to Josephus, six Attic medimni,) occurring in Luke xvi. 7.]

كَرَّةٌ *A return*. (Mṣb.) So in the Ḳur, [ii. 162,] لَوْ أَنَّ لَنَا كَرَّةً [*Would that there were for us*] *a return* to the world, or former state. And so in xxvi. 102, and xxxix. 59. (Jel.) And so in the saying of Moḥammad, اللّٰهَ اللّٰهَ وَالْكَرَّةَ عَلَى نَبِيِّكُمْ *Fear ye God*, [*fear ye God*,] *and return to your prophet*. (Mgh.) — [Hence, The *return to life*;] the *resurrection*; the *renewal of mankind*, or *of the creation, after perishing*. (TA.) — [Hence also, *A return to the fight, after wheeling away*, or *retiring*: and simply,] *a charge*, or *an assault*, (Mgh, Ḳ,) *in war*; (TA;) as also ▼ كَرَّى: (Ṣgh, Ḳ:) pl. كَرَّاتٌ. (Ḳ.) — [Hence also,] *A time*; *one time*; [*in the sense of the French "fois"*; generally repeated, or used in the pl. form, so as to denote a returning to an action, once, or more; i. e., repetition, or reiteration, thereof, agreeably with the primary signification;] syn. مَرَّةٌ: (Ṣ, Ḳ:) pl. as above. (Ṣ.) You say فَعَلَهُ كَرَّةً بَعْدَ كَرَّةٍ [*He did it time after time*]. And فَعَلَهُ كَرَّاتٍ [*He did it several times*]. (A.) — [Hence also,] *A turn to prevail against an opposing party*; *victory*. So in the Ḳur, [xvii. 6,] ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ [*Then we gave to you the turn to prevail against them*; *the victory over them*]. (Bḍ, Jel.)

كَرَّى: see كَرَّةٌ.

كَرِيرٌ, an inf. n.: see 1. — Also, *A hoarseness* or *roughness of the voice, occasioned by dust*. (Ḳ.)

كَرَّارٌ: see مِكَرٌّ.

كِرْكِرَةٌ *The callosity*, or *callous protuberance, upon the breast of the camel*, (رَحَى زَوْرِ البَعِيرِ, Ṣ, Ḳ,) *which, when the animal lies down, touches* [*and rests*] *upon the ground, projecting from his body, like a cake of bread*; (TA;) *it is one of the five* ثَفِنَات [*of which there is one at each knee and one at each stifle-joint*]: (Ṣ, TA:) or the *breast* of any animal of which the foot is of the kind called خُفّ: (Ḳ:) pl. كَرَاكِر. (TA.) حَزُّ الكَرَاكِرِ [lit. *The incision of the* كراكر] is when a camel has a disease, so that he is not even when he lies down upon his breast; in consequence of which, a vein is gently drawn forth from the كركرة, and then he [or it] is cauterized. Hence the following, in a trad. of Ibn-Ez-Zubeyr:

* عَطَاؤُكُمْ لِلضَّارِبِينَ رِقَابَكُمْ *
* وَنُدْعَى إِذَا مَا كَانَ حَزُّ الْكَرَاكِرِ *

[*Your bounty is for those who smite your necks, and we are invited when there is* a difficult undertaking to be accomplished, like *the incision of the* كراكر:] meaning, ye invite us only when ye are distressed, because of our skill in war; and on occasions of bounty, and ampleness of the means or circumstances of life, others. (IAth.)

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مَكَرٌّ *A place of war* or *fighting* [*where the combatants return time after time to the conflict, wheeling away and then turning back*]. (Ṣ)

مِكَرٌّ One *who returns often* [*to the fight, after wheeling away*, or *retiring*, or *being put to flight*]; as also ↑ كَرَّارٌ. (Ḳ) — فَرَسٌ مِكَرٌّ *A horse that is suitable*, or *fit, for returning to the fight, and for charging*, or *assaulting*. (Ṣ.) And فَرَسٌ مِكَرٌّ مِفَرٌّ *A horse well trained, willing, and active, ready to return to the fight and to flee.* (TA.) — نَاقَةٌ مِكَرَّةٌ *A she-camel that is milked twice every day*. (A, Ṣgh, Ḳ.)

مُكَرَّرٌ [*Repeated; reiterated*]. — المُكَرَّرُ *The letter* ر: (Ḳ:) because of the faltering of the tip of the tongue which is observable when one pauses after uttering it, occasioned by the reiteration with which that is done; wherefore, with respect to إِمَالَة, [as an obstacle thereto,] it is reckoned as two letters. (TA.) — [مُكَرَّرٌ, in the present day, also signifies *Refined*, as an epithet applied to sugar, &c.]

كرب

1. كَرَبَ, aor. ـُ, inf. n. كُرُوبٌ, *It was*, or *became, near; drew near; approached.* (Ṣ, Ḳ.) [Compare قَرُبَ.] — [You say] كَرَبَ أَنْ يَكُونَ, and كَرَبَ يَكُونُ, *He*, or *it, was near*, or *nigh, to being* —. (TA.) This is one of the verbs to which one does not give as its enunciative the act. part. n. of the verb which is its proper enunciative: [so that] you do not say, كَرَبَ كَائِنًا: [in which كَرَبَ implies the pron. هُوَ, which is called its noun; and كائنا *is* put for يَكُونُ, or أَنْ يَكُونَ, its proper enunciative]. (Sb.) كَرَبَ أَنْ يَفْعَلَ كَذَا *He was near*, or *nigh, to doing so; he well nigh*, or *almost, did so.* (Ṣ, Ḳ.) — كَرَبَتِ الشَّمْسُ *The sun was*, or *became, near to setting.* (Ṣ, Ḳ.) — كربت الجَارِيَةُ ان تُدْرِكَ — *The girl was near to coming of age.* (TA.) — كَرَبَتْ حَيَاةُ النَّارِ *The fire was near to becoming extinguished.* (Ṣ, Ḳ.) = كَرَبَ *He bound near together* the two pasterns of an ass or of a camel *with a rope* or *with shackles.* (TA.) — كَرَبَ القَيْدَ *He straitened*, or *made narrow, the shackle*, or *shackles*, (Ṣ, Ḳ, TA,) *upon the* [*animal*] *shackled.* (Ṣ, Ḳ.) 'Abd-Allah Ibn-'Anameh Eḍ-Ḍabbee says,

• اُزْجُرْ حِمَارَكَ لَا يَرْتَعْ بِرَوْضَتِنَا •

• إِذًا يُرَدُّ وَقَيْدُ العَيْرِ مَكْرُوبُ •

[*Check thine ass: let him not pasture at large in our meadow: in that case he will be sent back with the ass's shackles straitened*]: (Ṣ:) meaning Do not venture to revile us; for we are able to shackle this ass, and to prevent his acting as he pleaseth. (L.) See Ḥam, p. 290. — كَرَبَ, aor. ـُ, *He loaded* a she-camel. (Ṣ, Ḳ.) = كَرَبَهُ, (aor. ـُ, inf. n. كَرْبٌ, TA,) *It* (sorrow, grief, &c., Ṣ, Ḳ, or an affair, Mṣb, TA) *afflicted, distressed*, or *oppressed, him*, (Ṣ, Mṣb, Ḳ,) *so that it filled his heart with rage.* (Mṣb.) See also 8. = كَرَبَ الدَّلْوَ, aor. ـُ, (inf. n. كَرْبٌ, TA,) and ↑ كرّبها, (Ḳ,) and ↑ اكربها, (Ṣ, Ḳ,) *He put* or *attached, a* كَرَب *to the bucket.* (Ṣ, Ḳ.) — كَرِبَ, aor. ـَ, *The rope called* كَرَب *of his bucket broke.* (Ḳ.) كَرَبَ, aor. ـُ; and ↑ كرّب; explained by the words طَقْطَقَ الكَرِيبَ لِخَشَبَةِ الخَبَّازِ [app. meaning, *He caused the* كريب (a baker's wooden implement) *to make a sound*, or *a reiterated sound, such as is termed* طَقْطَقَة]. (Ḳ.) = كَرَبَ; (accord. to the Ḳ;) or ↑ كرّب, inf. n. تَكْرِيبٌ; (accord. to IM;) *He sowed land such as is called* كَرِيبٌ. (Ḳ.) — كَرَبَ الأَرْضَ, aor. ـُ, inf. n. كَرْبٌ and كِرَابٌ, *He turned over the ground for sowing*, (Ḳ,) or *for cultivating.* (Ṣ, Mṣb.) = كَرَبَ, aor. ـُ, *He took the* كَرَب (or *lower parts*, or *ends, of the branches*) *from the palm-trees.* (IAạr, Ḳ.) *He lopped a palm-tree.* (Mṣb.) = كَرَبَ, aor. ـُ; and ↑ كرّب; *He ate the dates called* كُرَابَة. (Ḳ.) = كَرَبَ, aor. ـُ, inf. n. كَرْبٌ, *He twisted* [a rope &c.] (فَتَلَ: accord. to some copies of the Ḳ) or *he slew* (قَتَلَ: accord. to other copies of the same).

2. كرّب: see 1 in four places.

3. كاربه i. q. قاربه, *He*, or *it, approached*, or *was* or *became near to, him* or *it.* (Ḳ.) The ك is substituted for ق. (TA.)

4. أَكْرَبَهُ [*He*, or *it, affected him with* كَرْب, i. e. *sorrow, grief, distress*, or *affliction:* occurring in the TA in several places.] = اكرب, inf. n. إِكْرَابٌ, *He filled* (Ḳ) a skin. (TA.) — اكرب الإِنَاء *He nearly filled the vessel:* [as also اقربه]. (TA.) — See 1. = اكرب, inf. n. إِكْرَابٌ, ‡ *He hastened*, or *sped:* (Ṣ, Ḳ:) *he ran, in the manner termed* إِحْضَار *and* عَدْو. (AZ.) You say, خُذْ رِجْلَيْكَ بِإِكْرَابٍ [*Take up thy feet with speed*,] when you order one to hasten in his pace. (Ṣ.) In this sense, أَكْرَبَ *is said* of a man, but seldom; and of a horse, or other animal that runs. (Lth, Lḥ.)

5. تكرّب *He picked* the dates called كُرَابَة (Ḳ) *from among the roots of the branches* (TA) [*after the racemes of fruit had been cut off*]; and تكرّب النَّخْلَةَ *he picked the dates that were among the roots of the branches of the palm-tree*, as also تَخَلَّلَهَا. (AḤn, TA in art. خل.)

8. اكترب *He became afflicted, distressed*, or *oppressed, by sorrow, grief, &c.*, (Ḳ,) or *by an affair:* (TA:) so also ↑ كَرِبَ, aor. ـَ. (TA.)

كَرْبٌ [an inf. n. of 1, q. v.] — [You say] هٰذِهِ إِبِلٌ مِائَةٌ أَوْ كَرْبُهَا (this is the right reading; and some say that ↑ كُرْبُهَا is correct: TA: [the latter is the reading in the CḲ:]) *There are a hundred camels*, or *about that number;* or *nearly so.* (Ḳ.) كرب is syn. with قُرْبٌ. (L.) = كَرْبٌ (Ṣ, O, Ḳ) and ↑ كُرْبَةٌ (Ṣ, O, Mṣb, Ḳ) *Grief* [or *distress, that affects the breath* or *respiration*, [lit.] *that takes away the breath:* (Ṣ, O, and so accord. to some copies of the Ḳ, [agreeably with present usage, see بُهْرٌ, last sentence:]) or *the soul:* (so [erroneously] accord. to some copies of the Ḳ) or *anxiety, solicitude*, or *disquietude of the mind:* (Mṣb:) [or *grief*, or *anxiety, that presses heavily upon the heart:*] or both signify *anxiety, grief*, or *intense grief:* (MA:) pl. of the former كُرُوبٌ, (Ḳ,) and of the latter كُرَبٌ. (Mṣb.)

كُرْبٌ: see كَرْبٌ.

كَرَبٌ The *rope that is tied to the bucket after the* مَنِين, *which is the first* [or *main*] *rope, so that it* (*the* كرب) *remains if the* منين *break:* or the *rope that is tied to the middle of the cross-bars of the bucket,* (*and is then doubled, and then trebled*, Ṣ,) *so as to be that which is next the water, in order that the great rope may not rot:* (Ṣ, Ḳ:) but in a marginal note in a copy of the Ṣ, it is said that this latter explanation properly applies to the دَرَك; not to the كرب: (IM:) pl. أَكْرَابٌ. (TA.) = كَرَبٌ [coll. gen. n.] The *lower parts*, or *ends, of palm-branches*, (Ṣ, Ḳ,) *which are thick and broad*, (Ḳ,) *like shoulder-blades:* (Ṣ:) or the *stumps of the branches*, or *what remain upon the palm-tree, of the lower parts*, or *ends, of the branches, after the lopping, like steps:* n. un. with ة. (TA.) Hence the proverb,

• مَتَى كَانَ حُكْمُ اللهِ فِي كَرَبِ النَّخْلِ •

[*When was the wisdom of God in the stumps*, or *lower ends, of palm-branches?*] (Ṣ.) Said by Jereer, in reply to Eṣ-Ṣalatán El-'Abdee, who had pronounced El-Ferezdaḳ superior to Jereer in point of lineage, and Jereer superior to El-Ferezdaḳ as a poet. IB denies it to be a proverb; but IM contends against him that it is. [The meaning is, When was God's wisdom in husbandmen, and possessors of palm-trees? for the region of Eṣ-Ṣalatán's tribe abounded in palm-trees. The words are applied to a man who provokes another to a contest for excellence, being unworthy of the contest. See Freytag, Arab. Prov., ii. 628.]

كُرْبَةٌ: see كَرْبٌ.

كَرَبَةٌ sing. of كِرَابٌ, which latter signifies The *channels in which water flows* (Ṣ) *in a valley:* (Ḳ:) or the *upper parts* (صُدُور) *of valleys.*

(AA.) Aboo-Dhu-eyb says, describing bees,

* جَوَارِسُهَا تَأْوِى الشُّعُوفَ دَوَائِبًا *
* وَتَنْصَبُّ أَلْهَابًا مَصِيفًا كِرَابُهَا *

[*The eaters, or feeders, among them, resort to the upper parts of the mountains, busily engaged, and pour down (into) ravines with crooked water-channels*]. (Ṣ.) [جوارس, شعوف, and مصيف, are explained as above in the TA: and الهاب is said in the Ṣ and TA, art. لهب, to be here pl. of لِهْبٌ. In a copy of the Ṣ, this last is erroneously written إِلْهَابًا.] = كَرَبَةٌ (in the TA, written كَرَبٌ,) The *piece of wood* (زِرّ) *in which is inserted the head of a tent-pole.* (Ḳ.)

كَرْبَانُ A vessel *nearly full*: (Ṣ:) fem. كَرْبَى; pl. كَرَابَى and كِرَابٌ. (TA.) Yaạḳoob asserts, that the ك in this word is a substitute for the ق in قَرْبَانُ; but ISd denies this. (TA.)

كُرَابُ إِنَاءٍ [app. كُرَاب or كِرَاب] *What is less than* جُمَامُ إِنَاءٍ; [i.e., *what is nearly equal to the full*, or *piled-up, contents*, or *measure, of a vessel*]. (TA.) See قُرَابٌ.

الكِرَابُ عَلَى البَقَرِ [*The turning over of the soil is the work of the oxen*]: a proverb. (Ṣ, Ḳ.) See art. كلب: [where other readings, namely الكِلَابَ and الكِلَابُ and الكِرَابَ, are mentioned]. (Ḳ.)

كَرِيبٌ i. q. قَرَاحٌ [*Land which has neither water nor trees*: or *land that is cleared for sowing and planting*: pl., app., كِرَابٌ: see an ex. near the end of the first paragraph of art. ختم:] (Ḳ:) and جَادِسٌ [*land that is not cultivated nor ploughed*], *that has never been sowed.* (TA.) See also جَرِيبٌ. = *A wooden implement of a baker*, or *maker of bread, with which he forms the cakes of bread* (يُرَغِّفُ). (Ḳ.) [In the TA is added "in the oven": but I doubt the propriety of this addition.] = *A knot*, or *joint*, (كَعْبٌ), of a reed or cane. (Ḳ.) = Accord. to IAạr, *i. q.* شُوبَقٌ, which is the same as فَيْلَكُونٌ. [شوبق is an arabicised word, from the Persian شُوبَخْ, or چُوبَهْ, both of which signify *a rolling-pin*, and this meaning is given to شوبق and شوبك in the present day. *It should* be remarked, however, that كَرْنِيب (with ن), which is probably a corruption of كَرِيبٌ, is a name often given in Egypt, in the present day, to *a baker's peel*.] In the L, كريب is explained, as on the authority of Kr, by سَوِيقٌ; but this is probably a mistake for شوبق. (TA.) See مَكْرُوبٌ.

كُرَابَةٌ: see كُرَابَةٌ.

كُرَابَةٌ (Ṣ, Ḳ) and ♦ كِرَابَةٌ (Ḳ), but the former is the more approved word, (TA,) *Dates that are picked from among the roots of the branches* (Ṣ, Ḳ) *after the racemes of fruit have been cut off*: (Ṣ:) *the scattered dates that remain at the roots of the branches*: (AḤn, TA voce خُلَالَةٌ, which signifies the same:) pl. أَكْرِبَةٌ, in the formation of which, the augmentative letter (meaning the fem. ة, TA,) seems to have been rejected [or disregarded]; for فُعَالَةٌ (this is the right reading; TA; but in some copies of the Ḳ we read فُعَالَى, and in others فُعَال;) does not form a pl. on the measure أَفْعِلَةٌ. (Ḳ.) — AḤn says, that in this verse of Aboo-Dhu-eyb,

* كَأَنَّمَا مَضْمَضَتْ مِن مَّاءِ أَكْرِبَةٍ *
* عَلَى سَيَابَةِ نَخْلٍ دُونَهُ مَلَقُ *

اكربة signifies *Mountain-tops, from which the water of the mountains flows down*; and that its pl. is كُرَبَةٌ: but ISd remarks, that this assertion is not valid; because a sing. of such a measure does not form a pl. on the measure أَفْعِلَةٌ. He also says, in one place, that اكربة is [said to be] pl. of كُرَابَة, which signifies "dates that fall among the roots of the palm-branches;" but [that] this is a mistake: upon which ISd remarks, In like manner, [this] his saying is in my opinion a mistake. (TA.)

كَرِيبَةٌ *A misfortune; a calamity*: (Ṣ:) or *a severe misfortune*, or *calamity*: (Ḳ:) pl. كَرَائِبُ. (Ṣ.)

الكَرُوبِيُّونَ (Ḳ) and الكُرُوبِيُّونَ, or this latter is a mistake, and الكَرُوبِيَّةُ, (TA,) [Hebr. כְּרֻבִים *Cherubim*,] *the chiefs*, or *princes, of the angels; the archangels*; (Ḳ;) of whom are Jebraeel and Meekáeel and Isráfeel; who are also called المُقَرَّبُونَ, accord. to Abu-l-'Áliyeh: (TA:) *the nearest of the angels to the bearers of the throne*: so called from كرب as signifying "nearness" or the "being near:" (L:) or from their firmness, or compactness, of make; [see مُكْرَبٌ] because of their strength, and their patience in worship: or from كَرْبٌ, "sorrow &c.," because of their fear and awe of God. (MF.) Sh quotes the following of Umeiyeh:

* كَرُوبِيَّةٌ مِنْهُمْ رُكُوعٌ وَسُجَّدُ *

[*Archangels, among whom are (some) that bend down the body, and (some) that prostrate themselves*]. (TA.)

مَا بِالدَّارِ كَرَّابٌ *There is not any one in the house.* (Ṣ, Ḳ.)

كَارِبٌ [*Becoming near; drawing near; approaching*]: *near; nigh.* (TA.) — 'Abd-Ḳeys Ibn-Khufáf El-Burjumee says,

* أَبُنَىَّ إِنَّ أَبَاكَ كَارِبُ يَوْمِهِ *
* فَإِذَا دُعِيتَ إِلَى المَكَارِمِ فَاعْجَلِ *

[*O my child, verily thy father is near to his day (of death): therefore when thou shalt be called to (the performance of) generous actions, make haste*]. (Ṣ.) = أَمْرٌ كَارِبٌ *An afflicting, distressing*, or *oppressive, affair.* (TA.)

مُكْرَبٌ †A joint *full of sinews.* (Ḳ.) — †A *hard* hoof. (TA.) — †A *firm*, or *compact*, beast of carriage: (Ṣ:) a horse *of strong and firm make*: (AA:) a *firm*, or *compact*, (or *strongly compacted*, TA,) rope, building, joint, or horse: (Ḳ:) a *strong* horse. (ISd.) — مُكْرَبُ المَفَاصِلِ, (A,) and ♦ مَكْرُوبُ المفاصل, (Lth,) ‡An animal *of firm joints.* (Lth, A.) — مُكْرَبَاتُ الخَلْقِ †*Of firm make.* (TA.) = مُكْرَبَاتٌ Camels *that are brought to the doors of the tents*, or *dwellings, in the season of severe cold, in order that they may be warmed by the smoke*: (Ḳ:) [or] *i. q.* مُقْرَبَاتٌ: see مُقْرَبٌ. (TA.) = دَلْوٌ مُكْرَبَةٌ *A bucket having a* كَرَب *attached to it.* (Ṣ.)

مَكْرُوبٌ and ♦ كَرِيبٌ *Afflicted, distressed*, or *oppressed, by sorrow, grief*, or *anxiety.* (Ḳ, Mṣb.) = See also مُكْرَبٌ.

كربج

Q. 1. كَرْبَجَ *He prostrated* another: or, [evidently a mistake for and,] inf. n. كَرْبَجَةٌ, *he ran heavily*; (Ḳ;) as also كَرْمَجَ: (TA:) and *he ran at a slower pace than that termed* كَرْدَحَةٌ, (Ḳ,) or كَرْدَمَةٌ, which is a pace of the ass and mule only. (L.)

كربس

كِرْبَاسٌ *A coarse garment* or *piece of cloth*: (Mṣb:) or *coarse garments* or *pieces of cloth*: (Ṣ: [but this explanation is omitted in some copies:]) or *a garment* or *piece of cloth of white cotton*: (Ḳ:) and so كِرْبَاسَةٌ: (TA:) or the latter is a more particular term: (Ṣ:) [i.e., the former is a coll. gen. n., and the latter is the n. un.:] a Persian word arabicized; (Ṣ, Mṣb, Ḳ;) originally with fet-ḥ, [كَرْبَاس,] altered because of the rareness of the measure فَعْلَالٌ, (Ḳ,) in the cases of words not reduplicative: (TA:) [or from כַּרְפַּס, (see Est. i. 6,) whence also كُرْفُس, and κάρπασος, and carbasus:] pl. كَرَابِيسُ. (Ṣ, Mṣb.)

كَرَابِيسِىٌّ *A seller of* كَرَابِيس: (Mṣb:) a rel. n., app. likened to أَنْصَارِىٌّ; for otherwise, by rule, it should be كِرْبَاسِىٌّ. (Lth, Ḳ.)

[كربع
See Supplement.]

كربق

كُرْبَقٌ *The shop of a vintner*: syn. حَانُوتٌ. Aṣ, in TA, voce خص.)

[كربل

See Supplement.]

كرت

سَنَةٌ كَرِيتٌ *A complete year.* (Ṣ, Ḳ.) And so a day, and a month. (TA.)

كرتب

Q. 2. تكرتب عَلَيْنَا *i. q.* تقلّب (*He turned over upon us* or *turned against us*:) accord. to the Ḳ: but accord. to the L and other lexicons, *i. q.* تغلّب (*He got possession of us*, or *obtained the mastery over us, by force*). (TA.)

كرتح

Q. 1. كَرْتَحَ, inf. n. كَرْتَحَةٌ, *He* (a short man) *ran with short steps, and quickly*; as also كَرْدَحَ. (Ṣ, art. كردح.) — Also, (TA,) and ▾ تَكَرْتَحَ, (Ḳ,) *He went quickly* in his walk. (Ḳ, TA.)

Q. 2: see 1.

كرث

1. كَرَثَهُ, aor. ـُ (and ـِ, TA, as from the Ḳ, inf. n. كَرْثٌ; TA) and ▾ اكرثهُ; *It* (grief, Ṣ, and an affair, TA) *pressed severely upon him; oppressed him; afflicted him; distressed him; vexed him*: (Ṣ, Ḳ, TA:) [as also قَرَثَهُ]. Aṣ rejects the first form, although Ru-beh uses the expression. [You say,] كَرَثَنِى الأَمْرُ *The thing grieved and oppressed me*: (Aṣ, in TA [but see above:] or *pained me.* (AA, Skr, p. 20.) — كَرَثَهُ الأَمْرُ *The affair moved him.* (A)

4: see 1.

7. انكرث *It* (a rope) *broke.* (Ḳ.)

8. اكترث *He was oppressed, afflicted, distressed,* or *vexed.* (Lth.) — مَا أَكْتَرِثُ لَهُ (in some copies of the Ṣ, بِهِ, which is more common, MF) *I care not for him,* or *it*: (Ṣ, Ḳ:) or *I am not moved by, and do not care for, mind, heed,* or *regard, him,* or *it*: (A:) or, as some say, *I turn not my face towards him,* or *it*; like أَلْتَفِتُ. (TA.) The affirmative phrase أَكْتَرِثُ لَهُ is a deviation from ordinary usage. (Nh.)

كَرَاثٌ [coll. gen. n.] *A certain kind of large trees,* (Ḳ,) *growing on the mountains.* (AḤn.) [F mentions his having seen them on the mountains of Eṭ-Ṭáïf.] — And see كُرَّاثٌ.

كَرِيثٌ: see كَارِثٌ. — إِنَّهُ لَكَرِيثُ الأَمْرِ [*Verily he is in oppressive, afflicting,* or *distressing, circumstances*; or *timid, and retiring*]: said when one is timid, or cowardly, and draws back, or desists [from an affair]. (Ḳ.) And فُلَانٌ كَرِيثٌ عَنِ الأَمْرِ *Such a one is a recoiler,* or *shrinker, from the affair.* (A in art. ربث.) — كَرِيثٌ is also *syn. with* ▾ مَكْرُوثٌ [*Oppressed, afflicted, distressed,* or *vexed*: and app. *attended with difficulty*: see رَبِيثٌ:] (T in art. ربث:) or كَرِيثٌ and ▾ مَكْرُوثٌ both signify *pained.* (AA, Skr, p. 20.)

بُسْرٌ كَرِيثَآءُ, and كَرَاثَآءُ, [in the copies of the Ḳ, both words are written without tenween; if rightly introduced here, they would be with tenween,] (like قَرِيثَآءُ and قَرَاثَآءُ, TA,) *Good,* or *sweet, dates,* (Ḳ,) *full-grown, and ripening.* (TA.) The leading lexicologists [except the author of the Ḳ] agree in mentioning كريثاء [only] in art. كرث; like قريثاء in قرث; and the author of the Ḳ mentions both again in chapter ث. Ibn-Esh-Sheybánee says, قريثاء and كريثاء signify *a kind of date* (تَمْر): and some say, *a kind of full-grown, ripening date* (بُسْر), *of a black colour, the skin of which quickly falls off*: accord. to the Fs, *a well-known kind of full-grown, green date; and said to be the best,* or *sweetest, kind of date in the full-grown, green state.* (TA.)

كُرَّاثٌ: see كُرَّاثٌ.

كُرَّاثٌ (Ṣ, Mṣb, Ḳ) and ▾ كُرَّاثٌ (Kr, Ḳ) and ▾ كَرَاثٌ (Aboo-'Alee El-Ḳálee) [each a coll. gen. n.,] *A certain herb,* or *leguminous plant,* (Ṣ, Mṣb, Ḳ,) *well-known, of foul odour,* (Mṣb, TA,) *and of disagreeable juice*; (TA;) [the *common leek*; or *allium porrum* of Linn; or *leeks*:] كُرَّاثَةٌ is a more particular term; (Mṣb;) [i.e. it is the n. un. of كُرَّاثٌ, signifying *a single leek*.]

أَمْرٌ كَارِثٌ, and ▾ كَرِيثٌ, *An affair that presses severely upon one; that oppresses, afflicts, distresses,* or *vexes.* (Ḳ.) — كَرَثَتْهُ الكَوَارِثُ *Affairs pressed heavily upon him*; or *oppressed him.* (A.) الكُرَبُ الكَوَارِثُ [*Oppressive sorrows,* or *anxieties.*] (Ṣ.) (See Ḥar. p. 245.)

مَكْرُوثٌ: see كَرِيثٌ.

كرثأ

R. Q. 1. كَرْثَأَ, [inf. n. كَرْثَأَةٌ;] and ▾ تَكَرْثَأَ; [like كرفأ and تكرفأ;] *It* (hair, Ḳ, or a collection of clouds, TA, &c, Ḳ) *became large in quantity,* (Ḳ,) *and intricate,* or *confused*; in the dial. of the tribe of Asad; (TA;) *and heaped up.* (Ḳ.)

R. Q. 2: see 1.

كِرْثِئٌ *Clouds high and piled up, one upon another.* (Ḳ.) — كِرْثِئٌ *An egg-shell.* (Ḳ, TA.) Accord. to Sb, from كرث. (TA.)

كِرْثِئَةٌ: see كِرْثِئَةٌ.

كِرْثِئَةٌ and ▾ كِرْثِئَةٌ *Dense and tangled plants.* (Ḳ.) — كِرْثِئَةٌ and ▾ كِرْثِئَةٌ *The froth of churned milk, when the milk of an ewe is milked upon it and it rises in consequence thereof.* Accord. to Sb, from كرث. (TA.)

بُسْرٌ كَرَاثَآءُ and كَرِيثَآءُ: see art. كرث.

كرج

1. كَرِجَ, aor. ـَ; (or كَرَجَ, inf. n. كَرْجٌ, as in the L,) and ▾ اكرج; (Ḳ;) and ▾ كرّج; (Ṣ, Ḳ;) and ▾ تكرّج; (Ṣ, MA, Ḳ;) *It* (bread) *spoiled,* or *became bad,* or *corrupt,* (Ṣ, MA, Ḳ,) *and was overspread with greenness*; (Ṣ, Ḳ;) *it became mouldy* or *musty.* (MA.) — كَرِجَ *It* (a thing) *became corrupt.* (IAạr, L.) — ▾ تكرّج *It* (wheat, or food, طَعَام,) *became spoiled, and overspread with greenness.* (L.)

2:
4: } see 1.
5:

كُرَّجٌ *A* مُهْر [lit. a *horse-colt*, but app. meaning a *mock colt*, or *hobby horse*,] (Ḳ,) *with which one plays*: (TA:) [*a thing*] *made* (يُتَّخَذُ) *like a horse-colt, upon which one plays*: (Lth:) an arabicized word, from كُرَّه, (Ṣ, Ḳ,) which is the name of it in Persian. (Ṣ.) [Jereer, in two verses, mentions the جَلَاجِل, or little round bells, of a كُرَّج.]

خُبْزٌ كَارِجٌ *i. q.* مُكَرَّجٌ [*Bread that is spoiled, and overspread with greenness; mouldy bread*]. (IAạr, L.)

كرد

1. كَرَدَ, (aor. ـُ, Ṣ, L,) inf. n. كَرْدٌ, *He drove,* (L, Ḳ,) *drove away, and repelled,* a people: (Ṣ, L:) accord. to some, *he drove* the enemy *in a charge* or *assault*: (L:) *he drove away* the enemy: (Ḳ:) *he repelled* them *and drove* them *away* with his sword. (L.) — *He turned* him *back from his opinion.* (L.) — *He cut off* [a thing.] (Ḳ.)

3. كارده, (Ḳ,) inf. n. مُكَارَدَةٌ, (Ṣ,) *He charged upon,* or *assaulted,* or *attacked, him,* (Ṣ, Ḳ,) *and repelled him,* (Ḳ,) *the latter doing the same.* (Ṣ, Ḳ.)

كَرْدٌ The *neck*; (Ṣ, L, Ḳ;) a Persian word, arabicized: (Ṣ, L:) or (properly, L) the *base of the neck*: (L, Ḳ:) or the *place where the head is set upon the neck*: *i.q.* قَرْدٌ: (L:) the *back of the neck*; as also ▾ كَرْدَنٌ and قَرْدَنٌ. (IAạr, T, L.)

كُرْدٌ a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is ▾ كُرْدَةٌ, the latter signifying *A* مَشَارَة, (O, L,) i.e. *channel of water for irrigation*, (TA, [but see this word, and what follows here below,]) *of places,* [or *plots*] *of seed-*

produce: (O, L, TA:) this is what is meant in the Ḳ by the saying that الكُرْدُ signifies الدَّبْرَةُ مِنَ المَزَارِعِ, and that the n. un. is with ة: (TA:) an instance of agreement between the languages of the Arabs and the 'Ajam; or, as some assert, an Arabic word derived from المُكَارَدَةُ: (O:) or كُرْدٌ signifies *a* دَبْرَة, and is [originally] a Pers. word: and the pl. is كُرُودٌ: and كُرْدَةٌ is like كُرْدٌ [in signification]: (L:) [see also دَبْرَةٌ, voce دَبْرٌ:] or كُرْدَةٌ signifies *a piece of land,* or *of sown land,* or *one having a raised border;* and its pl. is كُرَدٌ [app. a mistranscription for the coll. gen. n. كُرْدٌ]. (MA.)

الكُرْدُ *A certain nation;* [*the Gordiæi:* (Golius:) n. un. كُرْدِىٌّ:] pl. أَكْرَادٌ: (Ṣ, L, Ḳ:) respecting their origin authors differ: it is said that their ancestor was Kurd the son of 'Amr Muzeyḳiyà the son of 'Ámir Má-es-Semà, not 'Ámir the son of Má-es-Semà, as in the Ḳ, for Má-es-Semà was a surname of 'Ámir: (TA:) or they are the remains of the people whom Beewarásf, also called Eḍ-Ḍaḥḥák, used to eat: (IḲt, MF, TA:) or their ancestor was Kurd the son of Ken'án (or Canaan) the son of Koosh (or Cush) the son of Ḥám (or Ham) the son of Nooḥ (or Noah): they consist of countless tribes, differing in language and condition, but all are reduced to four principal tribes, the سوران and the كوران and the كلهر and the لر: (Moḥammad Efendee El-Kurdee:) or their ancestor was Kurd the son of 'Amr the son of 'Ámir the son of Ṣaṣaṣa'ah: (Abu-l-Yaḳḍhán:) El-Mes'oodee says, that some assert them to be of the descendants of Rabee'ah the son of Nizár: others, that they are of the descendants of Muḍar the son of Nizár: others, that they are descended from Kurd the son of Ken'án the son of Koosh the son of Ḥám: and he adds, that they are apparently of the offspring of Ḥám, like the Persians: that among the known tribes of which they consist are the سورانية, the كورانية, the عمادية, the حكارية, the محمودية, the بختية, the بشوية, the جوبية, the زرزائية, the مهرانية, the جاوانية, the رضائية, the سروجية, the هارونية, and the لرية: and that their countries are Persia, and 'Irák el-'Ajam, and Ádharbeeján, and Irbil, and El-Móṣil. (Moḥammad Efendee El-Kurdee.) [Many other assertions as to the origin of this people are made by other authors.]

كُرْدَنٌ : see كُرْدٌ.

كُرْدَةٌ : see كُرْدٌ.

كُرْدِيَّةٌ an appellation of certain dogs [app. *belonging to the* كُرْد]. (M voce تَدْمُرِيَّةٌ.)

كِرْدِيَّةٌ : see كِرْدِيدَةٌ.

كِرْدِيدَةٌ *A large portion of dates.* (L, Ḳ.) — Also, The [*kind of basket of palm-leaves called*] جُلَّة *in which dates are put:* (Seer, L, Ḳ:) or the *dates remaining upon the sides in the lower part of the* جُلَّة: (Ṣ, L, Ḳ:) as also † كِرْدِيَّةٌ: (Ḳ:) pl. كَرَادِيدُ (Ṣ, L, Ḳ) and كَرَادٌ. (Ḳ.)

مَكْرُودٌ A mustache *cut off.* (Ḳ.)

كردح

Q. 1. كَرْدَحَ, inf. n. كَرْدَحَةٌ, *He* (a short man) *ran with short steps, and quickly;* as also كَرْتَحَ and كَرْمَحَ. (Ṣ.) — *He* (an ass) *ran leaning on one side;* as also كَرْدَمَ. (L.) — *He went slowly.* (IAạr.)

Q. 2. تَكَرْدَحَ *He went quickly* in his walk; *i. q.* تَكَرْتَحَ. (Ḳ.) — *He,* or *it, rolled.* (Ṣ, Ḳ.) Ex. سَقَطَ مِنَ السَّطْحِ فَتَكَرْدَحَ *He fell from the flat top,* or *roof,* of the house, *and rolled.* (Aṣ, Ṣ.)

كَرْدَحَةٌ *A quick run,* (Ḳ,) *with short steps.* (TA.) [See also Q. 1.]

كَرْدَحَاءُ, which accord. to analogy should be كَرْدَحَى, *A kind of walk,* (Ḳ,) *with short steps, and quick.* (TA.)

كُرَادِحٌ *Running quickly;* or *a quick runner;* (Ḳ;) *with short steps.* (TA.)

[كردس

See Supplement.]

كردم

See arts. كربح and كردح and كرمح and Supplement.

كرز

[See Supplement.] — كُرْزٌ The [*double bag,* or *double sack, called*] خُرْج (ISk, Ṣ, Ḳ) *of the pastor,* (Ḳ,) *in which he carries his provisions and utensils, and which is also put upon the back of the* [*ram called*] كُرَّاز: (TA:) or a جُوَالِق [or *sack*]: (A, Mṣb:) or *a small* جوالق: (TA:) pl. [of pauc.] أَكْرَازٌ (ISd, TA) and [of mult.] كِرَزَةٌ. (Ṣ, Ḳ.) [See بَطِينٌ.]

كُرَّازٌ The *ram that carries the* خُرْج [i.e. the كُرْز q.v.] *of the pastor:* (Ṣ, Mṣb, Ḳ:) he goes before the people, (TA,) and has no horns; (Ṣ, Mṣb;) because that which has horns (الأَقْرَنُ) diverts himself with smiting others with his horns. (Ṣ.)

كرس

2. كَرَّسَهُ, (TA,) inf. n. تَكْرِيسٌ, (Ḳ, TA,) *He put it,* or *placed it,* namely, anything, *one part upon another.* (TA.) — *He put it together, one part to another.* (TA.) — *He founded it,* namely, a building. (Ḳ, TA.)

4. اكرست الدَّارُ *The house had in it compacted dung and urine of camels* or *of sheep* or *goats:* (Ṣ, A,* TA:) and in like manner you say of a place: (TA:) and اكرست الدَّابَّةُ *The beast of carriage had upon it,* (Ḳ, TA,) i.e., *upon its tail,* (TA,) *compacted dung and urine.* (Ḳ, TA.) See كِرْسٌ.

5. تكرّس *It* (anything) *became put,* or *placed, one part upon another.* (TA.) — *It became compacted and cohering;* (A,* TA;) as also † تكارس. (TA.) — *It* (the foundation of a building) *became hard and strong.* (TA.) — *He collected together* fire-wood, &c. (Mṣb.)

6: see 5.

كِرْسٌ *Compacted,* or *caked,* or *a cake of, dung and urine of camels* and *of sheep* or *goats,* (Ṣ,* A,* Ḳ,* TA,) *in a house, and upon the traces of men's abode:* (TA:) and also, *compacted clay* or *mud:* (TA:) pl. أَكْرَاسٌ. (A, TA.) [Hence,] كِرْسُ الحَوْضِ *The place in which the camels stand at the watering-trough or tank, and which in consequence becomes compacted* [*by the mixture of their dung and urine with the soil*]. (TA.) — كِرْسُ بِنَآءٍ [*The foundation,* or *lowest part of a building:* see 2]. (TA.) — *One of the* أَكْرَاس [meaning *series* or *strings of beads*] *of* [*the necklaces and similar ornaments called*] قَلَائِد and وُشُح *and the like:* you say, قِلَادَةٌ ذَاتُ كِرْسَيْنِ [*a necklace of two such series*], and ذَاتُ أَكْرَاسٍ ثَلَاثَةٍ [*of three such series*], *when you join one part to another* [*in several places, by larger beads:* see قِلَادَةٌ مُكَرَّسَةٌ, below]. (Lth, Ḳ.*)

مُكْرِسٌ : see كِرْسٌ.

كُرْسِىٌّ and (sometimes, Ṣ, Mṣb) كِرْسِىٌّ (Ṣ, Mṣb, Ḳ) *A throne;* syn. سَرِيرٌ: (Ḳ:) *a chair:* (TḲ:) *a seat not larger than is sufficient for one person:* (Bd, ii. 256:) [and *a stool:*] pl. كَرَاسِىُّ (Ṣ, Mṣb, Ḳ) and sometimes كَرَاسٍ, agreeably with a rule mentioned by ISk. (Mṣb.) It is the place [or seat] of the king, and of the learned man: and hence, as used in the Ḳur ii. 256, it is explained as signifying ‡ *Dominion:* (A:) and ‡ the *power* of God, whereby He holds the heavens and the earth: (TA:) and ‡ *knowledge:* (A, Ḳ:) which last explanation is ascribed to IAb: but the truth is, that IAb explained it as there signifying the [*foot-stool* of God; or] *place of the feet:* but as to the عَرْش [of God], this is immeasurable: (Az, TA:) or it signifies the *sphere of the stars.* (TA, art. عرش.) [Hence,

also, you say,] هُوَ مِنْ أَهْلِ الكُرْسِيِّ ‡ *He is of the people of science.* (TĶ.) [And hence,] الكَرَاسِىُّ is also used [elliptically] to signify ‡ *The learned men;* accord. to Ķtr. (A.) — Also, *A prop,* or *support,* for a wall. (TA.) — [ذَاتُ الكُرْسِيِّ *The Constellation Cassiopeia:* see خَضِيبٌ.]

كِرْيَاسٌ *A privy on the top of the roof of a house,* (Ṣ, A,* Mṣb, Ķ,) *with a conduit from the ground,* (Ķ,) or, as in some lexicons, *to the ground:* one that is below is not so called: (TA:) or the *privy of an upper chamber:* (MF:) of the measure فِعْيَالٌ, (Az, Mṣb, Ķ,) from كِرْسٌ, meaning, "compacted dung and urine of camels, or of sheep or goats:" (Az,* A,* Ķ, TA:) so called because of the filth that adheres to it, and becomes compacted: (Az, TA:) incorrectly said by some to be also written كِرْبَاسٌ, with the single-pointed letter [ب]: the pl. is كَرَايِيسُ. (TA.)

كُرَّاسٌ: see what next follows.

كُرَّاسَةٌ [*A quire,* or *parcel, of paper, generally consisting of five sheets, forming ten leaves, of a book;* also vulgarly called كَرَّاسَةٌ and كَرَّاسٌ;] *one of what are termed* كُرَّاسٌ ▼ and كَرَارِيسُ; [كُرَّاسٌ being a coll. gen. n. and كَرَارِيسُ a pl.;] (Ṣ, A, Ķ;) *a portion of a* صَحِيفَة [i.e. *book* or *volume*]: (A, Ķ:) so called because compacted: (TA:) or from تَكَرَّسَ signifying "he collected together" fire-wood, &c. (Mṣb.) You say, فِى هٰذِهِ الكُرَّاسَةِ عَشْرُ وَرَقَاتٍ [*In this quire of a book are ten leaves*]. (A.) And هٰذَا الكِتَابُ عِدَّةُ كَرَارِيسَ [*This book is* composed of *a number of quires*]. (A.) And قَرَأْتُ كُرَّاسَةً مِنْ كِتَابِ سِيبَوَيْهِ [*I read a quire of the Book of Seebaweyh*]. (A.) And التَّاجِرُ مَجْدُهُ فِى كِيسِهِ وَالعَالِمُ مَجْدُهُ فِى كَرَارِيسِهِ [*The merchant's glory is in his purse, and the learned man's glory is in his quires of books*]. (A.)

مُكَرَّسَةٌ ▼ and قِلَادَةٌ مُكَرَّسَةٌ: see مُكْرَسٌ. — مُكْرَسٌ *A necklace in which the pearls* or *other beads are strung upon two strings, and these are joined together by divisions of large beads:* so in the TṢ and Ķ, excepting that in the latter, فِى خَيْطٍ is erroneously put for فِى خَيْطَيْنِ. (TA.) [See كِرْسٌ, last signification.] And [in like manner], نَظْمٌ مُكَرَّسٌ ▼ and مُتَكَرِّسٌ *A string of beads one above another.* (TA.)

رَسْمٌ مُكْرِسٌ (Ṣ) (in the L and TA مُكْرَسٌ, but the former, being agreeable with the verb, (see 4,) is probably the right reading,] *Traces of men's abode in which is a compacted mixture of dung and urine of camels* or *of sheep* or *goats.* (Ṣ, L,* TA.* [And accord. to the second and third of these authorities, ▼ كِرْسٌ seems to signify the same.])

مُكَرَّسٌ: } see مُكْرَسٌ: the former, in two places.
مُتَكَرِّسٌ: }

كرش

1. كَرِشَ, said of skin: see 5. = كَرِشَ الرَّجُلُ, aor. ـَ, (Ķ, TA,) inf. n. كَرَشٌ, (TA,) ‡ *The man came to have a numerous family,* or *household, after a while.* (Sgh.) And ‡ *The man came to have an army,* or *a military force, after having been alone.* (Ķ, TA.)

2. كَرَّشَ inf. n. تَكْرِيشٌ, *He made what is termed* مُكَرَّشَة. (Az, Ķ.) You say, كَرِّشُوا لَنَا مِنْ لَحْمِ جَزُورِكُمْ *Make ye for us a* مكرّشة *of the flesh of your slaughtered camel.* (TA.) = ‡ *He contracted his face;* or *contracted it much;* [*making wrinkles in it like the plies of a* كَرِش:] (Ķ, TA:) and ▼ استكرش also signifies ‡ *he shrank; contracted his face; frowned,* or *looked sternly* or *austerely* or *morosely.* (Sh, TA.)

5. تكرّش ‡ *It* (a man's face, Ṣ, A, Ķ, and his skin, A, TA, or the skin of his face, or any skin, TA) *contracted,* or *shrivelled,* or *shrank,* (Ṣ, IF, A, Ķ, TA,) *and became like the* كرش: (IF, TA:) and ▼ كَرِشَ, aor. ـَ, (A, Ķ, TA,) inf. n. كَرَشٌ, (A, TA,) signifies the same, (A, Ķ, TA,) said of skin, (Ķ, TA,) when touched by fire. (TA.) You say, كَلَّمْتُهُ بِكَلَامٍ فَتَكَرَّشَ وَجْهُهُ ‡ *I spoke some words to him and his face contracted.* (A, TA.) = تكرّشوا ‡ *They collected,* or *assembled, themselves together.* (Sgh, Ķ.)

10. استكرشت الإِنْفَحَةُ *The stomach of a sucking kid became a* كَرِش: (Ṣ, Ķ:) i.e., when he pastured upon herbage; (Ķ;) for it is called انفحة as long as the kid does not eat; but when he eats, it is called كرش. (Ṣ.) — Also استكرش *He* (a kid, and a boy,) *became large in his stomach:* or *became hard in his palate, and wide in his belly, after he had become large:* (TA:) or *he* (a lamb or kid or calf) *became large in his belly:* (IAạr:) or *he* (a lamb or kid) *became large in his belly, and ate much:* (TA:) or *he* (a kid, A, and a boy, Az, TA) *became large in his belly, and began to eat:* (Az, A, TA,) but some disapprove of its being said of a boy, asserting that one says of a boy إِسْتَجْفَرَ. (TA.) — See also 2.

كَرْشٌ: see كَرِشٌ.

كَرِشٌ and ▼ كِرْشٌ [The *stomach,* or *maw, of any ruminant animal;*] the *part of any ruminant,* (Ṣ, Ķ,) or *of the animal that has a* خُفّ, [here meaning *of the camel,*] and *of such as has a divided hoof,* (A, Mṣb,) *that corresponds to the* مَعِدَة *of a man:* (Ṣ, A, Mṣb, Ķ:) [it is in most cases four-fold; consisting of the first stomach, commonly called the paunch, which is the largest, and has no rugæ upon its internal surface, but a villous coat, having innumerable blunt papillæ which give it a general roughness, and from this the food is forced back into the mouth to be ruminated, as it is also from the second; the honeycomb stomach, which is the second, and which is so called from the cells which form its internal coat; the omasum, which is the third, and smallest, stomach, by some called the millet, but commonly the manyplies, because its internal surface has many plies, or folds, and strata super strata; and the abomasum, or fourth stomach, commonly called the rennet-bag, or runnet bag, and the red, or reed, which is next in size to the paunch, and has an internal villous coat like that of the human stomach, but with longer and looser inner plies, or folds, and in this alone the true digestive process takes place:] but it is only thus called *after the animal has begun to eat;* being previously called إِنْفَحَةٌ: (Ṣ, TA:) [or, accord. to some, the term is applied to the *first and second stomachs, together;* for it is said that] *it empties itself into the* قَطِنَة [or *third stomach*], *as though it were* يَدُ جِرَابٍ [so in my original, but this seems to be a mis-transcription for لَهُ جِرَابٌ, meaning *a provision-bag for the animal*]: and *it also pertains to the hare* or *rabbit, and the jerboa:* and is used [tropically] for *that of man:* (TA:) *it is of the fem. gender:* (Ṣ, Ķ:) pl. [of pauc.] أَكْرَاشٌ (TA) and [of mult.] كُرُوشٌ. (Mṣb, TA.) — Hence the saying, (Ṣ, TA,) إِنْ وَجَدْتُ إِلَى ذٰلِكَ فَا كَرِشٍ, [in the CĶ, erroneously, فَاكْرِشْ,] meaning, ‡ *If I find to that a way;* (Ṣ, Ķ,* TA;) said by a man upon whom one has imposed a difficult task; and originating from the fact that a man divided a sheep, or goat, in pieces, and put them into its stomach to cook them; and it was said to him, "Put in the head"; whereupon he replied *in the above words.* (Ṣ, TA.) You say also, مَا وَجَدْتُ إِلَيْهِ فَا كَرِشٍ ‡ *I have not found to him,* or *it, a way.* (TA.) And لَوْ وَجَدْتُ إِلَيْهِ فَا كَرِشٍ, and بَابَ كَرِشٍ, and أُذُنَىْ كَرِشٍ, meaning, ‡ *Had I found to him,* or *it, as much way as the mouth of a stomach,* and *the entrance of a stomach,* and *the least mouth of a stomach,* لَأَتَيْتُهُ [*I had come to him,* or *I had done it*]. (Lḥ, TA.) And it is said in a trad. of El-Ḥajjáj, لَوْ وَجَدْتُ إِلَى دَمِكَ فَا كَرِشٍ لَشَرِبَتِ البَطْحَآءُ مِنْكَ, meaning, ‡ *Had I found a way to* [*shed*] *thy blood* [*the small pebbles of the bottom of the water-course had drunk from thee*]. (TA.) — [Hence also,] you say, of land (أَرْض), إِغْبَرَّتْ جِلْدَتُهَا وَرَقَّتْ كَرِشُهَا [lit. *Its skin became dusty, and its stomach became thin*]; meaning, ‡ *it became sterile.* (TA.) = And [hence,] ‡ *A receptacle for perfumes,* and *for*

clothes: in this sense also fem.: and *a place of collection* of anything. (TA.) ═ And ‡ A man's *family,* or *household:* and his *young children:* (A, Ḳ:) or his *family,* or *household, consisting of* his *young children.* (Ṣ, Mṣb.) You say, جَآءَ يَجُرُّ كَرِشَهُ ‡ *He came dragging along his family,* or *household.* (A, TA.) And عَلَيْهِ كَرِشٌ مِنْ عِيَالٍ ‡ *Upon him is dependent a large family.* (A,* TA, in art. بقر.) And هُمْ, (Ṣ,) or لَهُ, (A,) كَرِشٌ مَنْثُورَةٌ, (Ṣ, A,) ‡ *They are,* (Ṣ,) or *he has,* (A,) *scattered young children.* (Ṣ, A.) And تَزَوَّجَ فُلَانَةَ فَنَثَرَتْ لَهُ كَرِشَهَا, (Ṣ, A,*) and بَطْنَهَا, (Ṣ,) ‡ *He married,* or *took to wife, such a woman, and she bore to him many children.* (Ṣ, A.) [See also art. نثر.] — Also, ‡ *A company,* or *congregated body,* (Ṣ, A, Mṣb, Ḳ,) of men: (Ṣ, A, Mṣb:) pl. أَكْرَاشٌ. (A.) Hence the saying of Moḥammad, الأَنْصَارُ كَرِشِى وَعَيْبَتِى (Ṣ, TA) ‡ *The Anṣár are my company, and my companions, whom I acquaint with my secrets, and in whom I trust, and upon whom I rely:* (TA:) or the meaning is, they are *my auxiliaries, from whom I derive aid;* because the camel and the beast with a divided hoof draw the cud from the stomach: (TA:) or *the depositories of my secrets and trusts,* like as the كرش is the place of the food of the beast: (A:) or *the objects of my love and compassion like young children.* (Mṣb.) [And hence, app.,] الكَرِشَانِ is an appellation applied to [the tribes of] El-Azd and 'Abd-el-Ḳeys. (Ṣ.) — Also, ‡ The *main part,* or *body* of a people or company of men: (A, TA:) pl. أَكْرَاشٌ and كُرُوشٌ: or, as some say, these are pls. having no sing. [in this sense.] (TA.) ═ ثَوْبُ أَكْرَاشٍ [app. from some peculiarity in its colours or texture,] ‡ *A kind of garment,* or *cloth, of the description termed* بُرُود, *of* [*the fabric of*] *El-Yemen.* (Az, TA.)

أَكْرَشُ ‡ A man *large in the belly:* or, as some say, *having large property:* (TA:) and [the fem.] كَرْشَآءُ a woman *large in the belly* (ISk, Ṣ, Ḳ*) *and wide.* (TA.) Also the latter, ‡ A she-ass *bulky in the flanks:* (Ṣ, Ḳ:) or *bulky in the belly and flanks.* (A.) And the same applied to a foot (قَدَم), ‡ *Having much flesh, and even in the part of the sole which is generally hollow,* (Ṣ, Ḳ,) *and short in the toes.* (Ṣ.) And the same applied to a leathern bucket (دَلْو), ‡‡ *Having swollen sides:* (A:) or *large and with swollen sides.* (TA.) — Also the fem., † *Distant relationship.* (Ḳ.) You say, بَيْنَهُمْ رَحِمٌ كَرْشَآءُ † *Between them is a distant relationship.* (TA.)

تَكْرِيشَةٌ *What is cooked in the stomachs of ruminants.* (AA, Ḳ.) See also what next follows.

مُكَرَّشَةٌ [*A sort of haggess;* or *maw stuffed with flesh-meat,* or *flesh-meat and fat, and cooked;*] *a piece of the stomach of a ruminant, stuffed with flesh-meat, and fastened together with a skewer, and cooked:* (A:) or *a sort of food, made of flesh-meat and fat, in a piece cut out from the stomach of a camel;* (Ḳ;) *a sort of food of the people of the desert, made by taking flesh-meat marbled with fat* (لَحْم أَشْمَط), *well cut up into small pieces, and putting with it fat cut up in like manner, then putting it into a piece cut out from the stomach of a camel, after it has been washed, and its smooth side which is without any villous substance or feces has been cleansed, and fastening its edges together with a skewer, and digging for it a hole for fire, of the size thereof, and throwing into it heated stones, and lighting a fire over them, so that they become of a red heat, like fire, when the coals are put aside from them, and the* مكرشة *is buried therein, and hot ashes are put over it; then some thick and tough firewood is kindled over it, and it is left until it is thoroughly well cooked, whereupon it is taken out, having become like one piece, the fat having melted with the flesh, and it is eaten with dates, being sweet.* (Az, TA.)

كرشب

كِرْشَبٌّ i.q. قِرْشَبٌّ: (Ḳ:) or the former signifies *Advanced in years, and hard, gross,* or *coarse:* and the latter, *a great eater,* or *voracious.* (T.) The ك is said to be substituted for ق, or viciously pronounced for the latter letter. (MF.)

[كرص
كرض
كرط
كرع
كرف
See Supplement.]

كرفأ

Q. 1. كَرْفَأَتِ القِدْرُ *The pot frothed,* or *raised a scum, when about to boil.* (Ṣ, Ḳ.) ═ كَرْفَأَ, inf. n. كَرْفَأَةٌ; and ↓ تَكَرْفَأَ; (like كرثا and تكرثا, Ḳ, which are said to be changed from the former; TA;) *It* (a collection of clouds) *became large in quantity, and confused, and heaped up.* (Ḳ.) — كَرْفَؤُوا *They became mixed together.* (Ḳ.)

Q. 2: see 1.

كِرْفِئٌ i.q. كِرْثِئٌ; (Ḳ;) *Clouds high and piled up, one upon another.* (Ṣ) And كِرْفِئَةٌ *A portion of such clouds.* (Ṣ.) — كِرْفِئٌ *An egg-shell.* (A'Obeyd, Ṣ.) It occurs again in art. كرف. (TA.)

كِرْفِئَةٌ *A ceratin tree,* also called شَغْلَغٌ. (Ḳ.)

كرفس

كَرَفْسٌ, (Ṣ, Mṣb, Ḳ,) so written in the Bári' and the T, but in some copies of the Ṣ, كَرْفَسٌ, [which is wrong,] (Mṣb,) [The *herb smallage; apium graveolens* of Linnæus;] *a well known herb,* or *leguminous plant,* (Ṣ, Mṣb, Ḳ,) *of the hottest of leguminous plants* (مِنْ أَحَرِّ البُقُولِ), TA, [but this is probably a mistake for مِنْ أَحْرَارِ البُقُولِ *of the leguminous plants that are eaten without being cooked,* or *that are slender and succulent* or *soft* or *sweet,*]) *the utilities of which are great; diuretic; a disperser of winds and flatulence; a cleanser of the kidneys and liver and bladder, opening obstructions thereof; a strengthener of the venereal faculty, especially its seeds pounded with sugar and clarified butter, wonderful when drunk three days,* (Ḳ,) *upon an empty stomach, with avoidance of hurtful things,* (TA,) *but injurious to the young in the womb, and to the pregnant, and to those affected with epilepsy:* (Ḳ:) said by Lth to be a foreign word introduced into the Arabic language, (TA,) and thought to be so by Az: (Mṣb:) in the O said to be arabicized; and, in the language of the people of Ghazneh, called كرفج [or كرفخ?] (TA.)

كُرْفُسٌ *Cotton:* (Ḳ:) [like كُرْسُفٌ, from which it appears to be formed by transposition: see also كِرْبَاسٌ.]

كركب

كُرْكُبٌ, like كُرْكُمٌ, *A certain plant of sweet odour.* (Ḳ.) The former word is a syn. of the latter. (TA.)

[كرم
See Supplement.]

كرمح

Q. 1. كَرْمَحَ, inf. n. كَرْمَحَةٌ, i.q. كَرْتَحَ, (Ṣ, art. كردح, and CḲ, and a MS copy of the Ḳ,) *He* (a short man) *ran with short steps, and quickly:* (Ṣ, ubi supra:) or i.q. كَرْبَحَ, the ب being changed into م, (TA,) *he ran at a slower pace than that termed* كَرْدَمَةٌ. (L, TA.) — كَرْمَحْنَا فِى آثَارِ القَوْمِ *We ran heavily in the footsteps of,* or *after, the people,* (AA, Ṣ, ubi supra, L.)

كرنب

Q. 1. كَرْنَبَ, inf. n. كَرْنَبَةٌ, *He fed* a guest *with* كُرْنِيب. (Ḳ.) Ex. كَرْنِبُوا لِضَيْفِكُمْ فَإِنَّهُ غَرْثَانُ *Feed your guest with* كرنيب, *for he is hungry.* (TA.) — Also, *He ate* [كرنيب, or] *dates with milk.* (Ḳ.) — AHei and others assert the ن to be augmentative; but in the T, L, and Ḳ it is implied that *it is radical.* (MF.)

كُرُنْبٌ, with ḍamm; [so in the copies of the Ḳ in my hands, and in the O, and so accord. to

the TA; but I think that the correct reading is كُرُنْبٌ, as the word is written by Golius, in one place, and by Freytag; although, in the Ḳ, by the words "with ḍamm," in the case of a quadriliteral word, is generally meant "with ḍamm to the first and third letters";] and كَرَنْبٌ; (Ḳ;) but it is commonly pronounced with ḍamm [app. meaning to the first and second letters: كُرُنْب being the name now commonly given to the *brassica oleracea*, or *cabbage*; in Greek κράμβη]: (TA:) the [*vegetable also called*] سِلْق [properly *beet*; for which, possibly, cabbage may have been mistaken]: (AḤn, Ḳ:) or *a species thereof*, (L, Ḳ,) *sweeter and more tender than the* قُنَّبِيط; *of which the wild kind is bitter; and the quantity of two drachms of its roots, dried and pulverized, mixed with wine* (شَرَاب), *is a tried antidote against the bite of a viper.* (Ibn-El-Beyṭár, Ḳ.) It is said, by the botanists, to be a Nabathean word, arabicized. (MF.)

كُرْنِيبٌ and كِرْنِيبٌ (Ḳ) and كرناب (so in the TA) *i.q.* مُجِيعٌ, (Ḳ,) which is the same as كُدَيْرَآءُ: (IAạr:) *Dates with milk.* (T.)

[كره

كرو

See Supplement.]

كز

1. كَزَّ, [second pers. كَزُزْتَ,] (Ḳ,) aor. ـَ, (MṢ, TA,) inf. n. كَزَازَةٌ (Ṣ, A, Ḳ) and كُزُوزَةٌ, (A, Ḳ,) *It dried, or dried up; or became stiff, rigid,* or *tough; and contracted.* (Ṣ, A, Ḳ.) You say, كَزَّتْ يَدُهُ *His hand became dry,* or *stiff, rigid,* or *tough, and contracted.* (A.) — [Hence,] كَزَّتْ خُطَاهُ ‡ *His steps were* [*contracted,* or] *near together.* (A, Ḳ.) — [Hence also,] كَزَّتْ نَفْسُهُ and ↓ اكتزّت ‡ [*His soul became contracted*; meaning, *he became niggardly*]. (A.) And اكتزّ ↓ الرَّجُلُ ‡ *The man shrank* [*from giving*]. (Ḳ,* TA.) You say, فُلَانٌ لَا يَهْتَزُّ وَلٰكِنَّهُ يَكْتَزُّ ‡ [*Such a one does not rejoice*, or *is not active,* or *prompt, and brisk,* or *cheerfully excited, to give, but he shrinks from giving*]. (A, TA.) [كَزَزٌ (q.v. infra) seems to be an inf. n. of which the verb is كَزَّ, second pers. كَزِزْتَ, aor. ـَ, in the sense of ↓ اكتزّ as explained above.] — كُزَّ *He* (a man) *shrank,* or *became contracted, in consequence of the cold:* (Ṣ:) or *he became affected by what is termed* كُزَاز: (A, Ḳ:) or *he became affected by a rheum.* (TA.) = كَزَّهُ البَرْدُ and الدَّآءُ [*The cold,* and *disease, made him to shrink,* or *become contracted, and to be affected with a tremour*]. (A.) — كَزَّ الشَّىْءَ, (Ṣ, Ḳ,) aor. ـُ, inf. n. كَزٌّ, (TA,) *He made the thing narrow,* or *strait.* (Ṣ, Ḳ.) — كَزَّتِ المَرْأَةُ دُمْلُجَهَا, (A, TA,) aor. ـُ, (TA,) ‡ *The woman filled her armlet with her arm.* (A, TA.)

4. أَكَزَّهُ ٱللّٰهُ *God smote him,* or *afflicted him, with what is termed* كُزَاز. (Ḳ.)

8: see 1, in three places.

كَزٌّ *Dry,* or *dried up;* or *stiff, rigid,* or *tough; and contracted:* (A, Ḳ:) pl. كُزٌّ. (Ḳ.) You say, يَدٌ كَزَّةٌ *A dry,* or *stiff, rigid,* or *tough, and contracted, hand.* (A.) And خَشَبَةٌ كَزَّةٌ *A stiff, rigid,* or *tough,* (TA,) or *hard,* (A,) *and crooked, piece of wood.* (A, TA.) And قَنَاةٌ كَزَّةٌ *A hard and crooked spear* or *spear-shaft.* (TA.) And قَوْسٌ كَزَّةٌ *A stiff, rigid,* or *tough, bow:* (Ṣ, A, Ḳ:) or *a bow whereof the arrow does not go far, by reason of the narrowness of the former:* (TA:) Aboo-Ziyád says, that the bow thus called is the *smallest of bows:* (AḤn, TA:) pl. قِسِىٌّ كَزَّاتٌ. (A.) And بَكَرَةٌ كَزَّةٌ *A narrow pulley-sheave, that makes a loud creaking* (Ṣ, Ḳ) *by reason of its narrowness.* (TA.) And ذَهَبٌ كَزٌّ *Tough gold:* (A:) or *very hard gold.* (Ḳ.) And جَمَلٌ كَزٌّ *A hardy, strong camel.* (TA.) — رَجُلٌ كَزٌّ, (Ṣ, A,) and كَزُّ اليَدَيْنِ, (Ṣ, A, Ḳ,) ‡ *A niggardly man,* (Ṣ, A, Ḳ,) *of little beneficence,* (TA,) *and of little compliance:* (A, TA:) pl. كُزٌّ. (Ṣ.) — وَجْهٌ كَزٌّ † *A foul,* or *an ugly, face.* (Ḳ.)

كَزَزٌ *Hardness and crookedness* in a piece of wood, or in a spear or spear-shaft. (TA.) — ‡ *Niggardliness,* (Ḳ,) *and littleness of compliance and of beneficence.* (TA.) See 1.

كُزَازٌ (Ṣ, A, Ḳ) and ↓ كُزَّازٌ, (IAạr, A, Ḳ,) or, accord. to Az, the latter is the correct form, and the former is vulgar, (A,) *A contraction and tremour arising from cold:* (A:) or *a tremour arising from intense cold:* (IAạr, Ḳ:) or *a certain disease arising from intense cold;* (Ṣ, Ḳ;) *being a spasmodic contraction so occasioned:* or, accord. to the physicians, *arising from the egress of much blood:* (TA:) or *a certain disease arising from cold, in consequence of which the patient trembles until he dies.* (A.)

كُزَّازٌ: see كُزَازٌ.

مَكْزُوزٌ *Made narrow,* or *strait.* (Ṣ.) — A man *affected by what is termed* كُزَاز: (Ṣ, A, Ḳ:) or *affected by a rheum.* (TA.)

كزب

كُزْبٌ *i.q.* كُسْبٌ. (Ḳ.) — [Coll. gen. n., *A kind of*] *hard trees.* (Ḳ.)

كَزَبٌ *Smallness and contraction of the* مُشْط (or *metatarsal bones*) *of the foot;* which is a defect. (Ḳ.)

كَوْزَبٌ *Avaricious,* or *niggardly, and narrow-minded.* (Ḳ.)

علاسيّة مكزوبة *i.q.* in *colour;* i.e., *between black and white.* (Ḳ.)

كزبر

كُزْبَرَةٌ, and sometimes, [in the present day commonly,] كُزْبَرَةٌ, (Ṣ, Ḳ,) Arabic, and well known, (AḤn,) [but J says] I think it is arabicized, (Ṣ,) [Chald. כּוּסְבָּר, (Gol.)] *One of the kinds of seeds that are used in cooking, for seasoning food;* (Ṣ, Ḳ;) [*coriander-seed:* or the *coriander-plant*, accord. to the explanation of كُسْبُرَة (which is said in the TA to be a dial. form of كزبرة) in the Ḳ.]

[كزم

كس

See Supplement.]

كسأ

1. كَسَأَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. كَسْءٌ, (TA,) *He,* or *it, pursued,* or *followed,* another, (Ṣ, Ḳ,) as one follows a party which he has put to flight: like كَسَعَ. (Ṣ.) — كَسَأَ, (Ḳ,) inf. n. كَسْءٌ, (TA,) *He urged on* a beast of carriage, *in the track,* or *at the heels, of another.* (Ḳ.) = كَسَأَ, (Ḳ,) inf. n. كَسْءٌ, (TA,) *He overcame* a party *in litigation* or *the like.* (Ḳ.) = كَسَأَ (perhaps a mistake for كَشَأَ, TA,) *He smote* a person with a sword. (Ḳ.)

كَسْءٌ inf. n. of 1. q.v. = مَرَّ كَسْءٌ مِنَ اللَّيْلِ *A part of the night passed.* (Ḳ.)

كُسْءٌ and ↓ كُسُوءٌ The *hinder,* or *latter, part* of anything: pl. أَكْسَآءٌ. (Ṣ, Ḳ.) — كُسْءُ الشَّهْرِ, and ↓ كُسُوءُهُ, *The latter part of the month; its last ten days,* or *about that period.* (TA.) — جَاءَ فِى كُسْءِ الشَّهْرِ, and عَلَى كُسْئِهِ, *He came in the latter part,* or *end, of the month.* (TA.) — جَاءَ عَلَى كُسْءِ الشَّهْرِ, and على أَكْسَائِهِ, and جِئْتُكَ عَلَى كُسَائِهِ ↓, [in the TA written, app. by a mistake of the transcriber, على كسائه,] and فِى كُسَائِهِ, [so in the TA,] *He came, and I came to thee, at the end of the month, after the whole month had passed.* (TA.) — جِئْتُ فِى أَكْسَآءِ القَوْمِ *I came among the latter of the people.* (TA.) — مَرُّوا فِى أَكْسَآءِ المُنْهَزِمِينَ, and على أَكْسَائِهِمْ, *They went at the heels of the routed party.* (TA.) رَكِبَ كُسْأَهُ *He fell upon the back of his neck,* or *head.* (Ḳ.)

كُسَآءٌ: see كُسْءٌ.

كُسُوءٌ: see كُسْءٌ.

كسب

1. كَسَبَ, aor. ـِ, inf. n. كَسْبٌ (Ṣ, Ḳ, Mṣb) and كِسْبٌ (Ḳ), *He collected* (wealth &c.); (Ṣ,

Ḳ;) as also ↑ اكتسبهُ. (Ṣ.) This is the original signification. (Ṣ.) — [Hence,] *He gained, acquired,* or *earned,* wealth or the like; as also ↑ اكتسب. (Mṣb.) كَسَبْتُ شَيْئًا and ↑ اكْتَسَبْتُهُ are syn., [signifying *I gained a thing*]. (Ṣ.) — Hence [also], كَسَبَ and ↑ اكتسب (Ṣ, Ḳ, Mṣb) and ↑ تكسّب (Ḳ) *He sought, sought after,* or *sought to gain, sustenance,* or *the like,* (Ṣ, Ḳ,) for his family: (Mṣb:) or كَسَبَ signifies *he got,* or *obtained,* or *gained, acquired,* or *earned,* [*sustenance, &c.*]; and ↑ اكتسب, *he applied himself with art and diligence* [*to get,* or *obtain,* or *gain, acquire,* or *earn, sustenance* &c.; *he laboured to earn,* or *gain, sustenance*]: (Sb, Ḳ:) [so] also ↑ تكسّب is explained by تَكَلَّفَ الكَسْبَ *he applied himself, as to a task, to gain, &c.* (Ṣ.) — كَسَبَ is also said to signify, and originally, both *he sought,* or *sought after,* [*sustenance*]; and *he laboured in seeking,* or *seeking after, sustenance.* (TA.) — ↑ اكتسب has a more intensive signification than كَسَبَ; and hence, in the last verse of the second chap. of the Ḳur [لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ *To it* shall be given *what* reward *it hath earned, and upon it* shall be executed *what punishment it hath drawn upon itself*], the latter is used with reference to what is good; and the former, with reference to what is evil. (IJ.) You say, كَسَبَ خَيْرًا ‡ [*He gained,* or *earned,* or *did, good*]: and ↑ اكتسب شَرًّا ‡ [*He gained,* or *earned,* or *did, evil*]. (A.) — [This distinction, however, is not always observed: for] كَسَبَ signifies, *He did* either a good or an evil deed: [because he who does so earns, or draws upon himself, reward or punishment.] (Jel in ii. 281; and iii. 24; &c.) And ↑ اكتسب *He committed* an act of which he was accusable. (Jel in xxxiii. 58.) كَسَبَ إِثْمًا and ↑ اكتسبهُ signify *He* [*committed,* or] *burdened himself with* (تَحَمَّلَ), *a sin,* or *crime.* (Mṣb.) — كَسَبَهُ مَالًا, (Ṣ, Ḳ,) and ↑ اكسبهُ مالا, (IAạr, IAth, Ḳ,) but the former is the more approved: the latter is by Fr and some others rejected: (TA:) *He caused him to gain, acquire,* or *earn, wealth:* (IAth, Mṣb:) or *he assisted him to gain, acquire,* or *earn, wealth.* (IAth.) كسبهُ عِلْمًا *He caused him to gain,* or *acquire, knowledge.* (Mṣb.) [In like manner,] ↑ اسْتَكْسَبْتُ العَبْدَ *I caused the slave to gain,* or *make gain;* the verb having here the sense of the measure أَفْعَلْتُهُ; like as اسْتَخْرَجْتُهُ signifies أَخْرَجْتُهُ. (Mṣb.) [See an ex. voce أُدِيمَ — [نَهَى عَنْ كَسْبِ الإِمَاءِ *He* (Moḥammad) *forbade the making female slaves to earn money,* or *the like,* (*by prostitution*)]. (TA, from a trad.) — مَا كَسَبَ in the Ḳur cxi, 2, is said to signify *His children.* A man's children are among the things termed his كَسْب. (TA.) — كَسَبَهُ عَجَبًا ‡ *It occasioned,* or *caused, him to wonder.* (TA, voce أَعْجَبَ.)

4: see 1.

5: see 1.

8: see 1 throughout.

كَسْبٌ inf. n. of 1. q.v. — فُلَانٌ طَيِّبُ الكَسْبِ, (Ṣ, Ḳ,) and ↑ المَكْسَبِ, and ↑ المَكْسِبِ, (Ḳ,) and ↑ الكِسْبَةِ, (Ṣ, Ḳ,) and ↑ الكَسِيبَةِ, ↑ المَكْسِبَةِ, and (IM,) [*Such a one makes good gain:* كَسْب &c. signifying *gain, acquisition,* or *earning:* and also *a deed,* whether good or evil].

كُسْبٌ *i.q.* كُسْجَارِق [or كُسْجَارَةٌ], a Persian word, called by some of the people of Es-Sawád كُسْبَج [or كُسْبَة; i.e., The *dregs of sesame-grain,* or *the like, from which the oil has been expressed*]; (TA;) *dregs remaining after the expression of oil:* (Ṣ, Ḳ:) [as also كُزْبٌ:] from the Persian كشب, (AM,) [or rather كُسْبَه, or كُسْبَج]. See also تُخٌّ.

كِسْبَةٌ: see كَسَاب.

كَسْبٌ: see كِسْبَة.

كَسْبِىٌّ: see اِكْتِسَابِىٌّ.

كَسَابِ The *wolf.* (L, Ḳ.) — *A name of a bitch:* (Ṣ:) *one of the names of the bitch:* (ISd:) as also ↑ كُسْبَةُ: (Ḳ:) as ↑ كُسَيْبُ is *a name of the dog;* i.e., of the male: (Ḳ:) names thus used as ominous of gain, [or of capturing game]: (IM:) كَسَابِ, as *a name of a hunting bitch,* means كَاسِبَةٌ. (TA, art. برح.)

كُسُوبٌ [so in the copies of the Ḳ in my hands; but by the place in which it is mentioned in the TA, it is implied that it is ↑ كُسُوبٌ: see also لُسُوبٌ] *A thing; anything.* مَا لَهُ كُسُوبٌ *He has not anything.* (Ḳ.) = رَجُلٌ كَسُوبٌ, and ↑ كَسَّابٌ, *A man who makes much gain.* (Ḳ.)

كُسَيْبُ: see كَسَابِ. — إِبْنُ الكُسَيْبِ *Bastard.* (Ḳ.)

كَسَّابٌ: see كَسُوبٌ.

كُسُوبٌ *A certain plant.* (Ḳ.) = See also كُسُوبٌ.

الكَوَاسِبُ *i.q.* الجَوَارِحُ, (Ṣ, Ḳ,) here meaning *The members* (either of a man or of a bird) *by means of which is gained, acquired,* or *earned, sustenance,* or *the like.* (MF.) [The explanation in the TA, الجَوَارِحُ مِنَ الإِنْسَانِ وَالطَّيْرِ, seems, at first sight, to signify *preyers,* whether men or birds: but this meaning I do not think to be the one intended.]

أَبُو كَاسِبٍ *The wolf.* (Ḳ.)

اِكْتِسَابِىٌّ [*Acquired* knowledge, *such as is acquired by study:* as also ↑ كَسْبِىٌّ:] opp. to ضَرُورِىٌّ as meaning [natural or instinctive, or] such as the creature has by [Divine] appointment. (Kull p. 232.)

مَكْسَبٌ, مَكْسِبٌ, and مَكْسِبَةٌ see كَسْبٌ.

كسبر

كُسْبُرَةٌ and كُسْبَرَةٌ The *plant of the* جُلْجُلَان; (Ḳ;) [i.e., the *plant of which the fruit,* or *produce, is called* الجُلْجُلَان;] dial. forms of كُزْبُرَةٌ and كُزْبَرَةٌ, q.v. (TA.)

كست

كُسْتٌ *i.q.* قُسْطٌ (Ḳ) and كُسْطٌ, [i.e. *Costus,*] *with which one fumigates.* (Kr.)

كسج

1. كَسِجَ, [app. كَسِجَ, aor. ـَ,] inf. n. كَسَجٌ, [app. كَسَجٌ,] *He had no beard grown;* [*was naturally beardless*]. From this it would seem that كوسج is an Arabic word. (IḲooṭ, Mṣb.)

Q. Q. 1. كَوْسَجَ *He was,* or *became, what is termed* كَوْسَج; (Ḳ;) from which latter word the verb is derived. (Shifa el-Ghaleel.)

Q. Q. 2. مَنْ طَالَتْ لِحْيَتُهُ تَكَوْسَجَ عَقْلُهُ † [*He whose beard becometh long, his intellect becometh small.*] (TA.)

كَوْسَجٌ (Th, Ṣ, Ḳ, &c.) and كُوسَجٌ, (Fr, Ḳ,) thus pronounced by some of the Arabs agreeably with its Persian original, (Fr,) but this latter form is disapproved by Yaạḳoob and ISk and IDrst, (TA,) and AḤei says that صُوبَج and سُوسَن are the only words of the measure فُوعَل, (MF,) and كُوسَج, (Ibn-Hishám El-Lakhmee,) a more strange form than that immediately preceding, (MF,) a word of well-known meaning, (Ḳ,) A man *having no hair upon the side of his face* [*but only upon his chin*]; (M;) *i.q.* أَثَطّ; (M, Ṣ;) *whose cheeks are clear of hair;* (Expositions of the Fṣ) [used in the present day to signify *having a scanty,* or *small, beard, and that only on the chin:*] an arabicized word, (Ṣ, &c.,) originally كوسق, (Mṣb,) [or rather كُوسَه, which is Persian]. — Also, *Deficient in the teeth:* (Aṣ, Ḳ:) from the Persian كوزه, (Sb,) [or rather كُوسَه]: [pl. كَوَاسِج, occurring in the TA in art. ثط.] A woman said to her husband Thou art كوسج: to which he replied, If I be كوسج, thou art divorced. And the matter being referred to the Imám Aboo-Ḥaneefeh, he said, Let his teeth be numbered; and if they be twenty-eight, he is كوسج, and his wife is

divorced from him; but if they be thirty-two, he is not so, and she is not divorced. And they were numbered, and found to be thirty-two. (MF.) — Also, [The *Xiphias*, or *sword-fish*;] *a certain fish* (*of the sea*, Ṣ) *that has a snout like a saw*, (Ṣ, Ḳ,) *and eats men*; *i. q.* لُخْمٌ, (TA,) and جَمَلُ المَآءِ, (Mgh in art. جمل,) or جَمَلُ البَحْرِ. (TA in that art.) — Also, *A slow hackney*, or *nag*. (A, Ḳ.)

كسح

1. كَسَحَ, (aor. ـَ, Ḳ, inf. n. كَسْحٌ, Mṣb,) *He swept* a house, or chamber. (Ṣ, Mṣb, Ḳ.) [You say] كَسَحَتِ الرِّيحُ الأَرْضَ *The wind swept off the dust from the surface of the ground.* (Ṣ, Ḳ.) — [Hence,] كَسَحَ ‡ *He cleaned out* a well, and a canal or channel of running water, &c. (Mṣb.) — [And hence also,] ‡ *He cut* a thing *off*; *destroyed* it; *did away with* it, *carried* it *off*: (Mṣb:) [*he swept it away*.] — كَسَحْنَا بَنِى فُلَانٍ ‡ *We extirpated the sons of such a one.* (A.) — كَسِحَ, aor. ـَ, inf. n. كَسَحٌ, *He had a heaviness in one of his legs, and dragged it when he walked*: (T:) *he was crippled in the legs*, and *in the arms*: (L, Ḳ:) mostly used in relation to the legs. (L.) [See also كُسَاحٌ.]

8. أَغَارُوا عَلَيْهِمْ فَٱكْتَسَحُوهُمْ ‡ *They made a hostile attack*, or *incursion*, *upon them, and took all their property.* (Ṣ, Ḳ.*) — اِكْتَسَحْنَا مَالَ بَنِى فُلَانٍ ‡ *We took* [or *swept off*] *all the property of the sons of such a one, leaving them nothing.* (L.) — [In like manner you say] كَسَحَ مِنَ المَالِ مَا شَآءَ [‡ *He swept off what he pleased of the property*]; as also كَثَحَ. (Ḳ, voce كثح.)

كُسْحٌ *Impotence*, (Ḳ,) *arising from a disease which attacks the hips, and weakens the leg.* (TA.)

كُسْحَانٌ: see أَكْسَحُ.

كُسَاحٌ (L) and ▼ كُسَاحَةٌ (Ḳ) The *state of being crippled* (زَمَانَةٌ) *in the legs*, and *in the arms*: (L, Ḳ:) mostly used in relation to the legs. (L.) [See 1.] — كُسَاحٌ *A certain disease of camels*, (L, Ḳ,) *which renders them very lame, so that they cannot walk.* (Aboo-Sa'eed, L.)

كَسِيحٌ: see أَكْسَحُ. — Also, *Impotent* (Ḳ) *in walking, as though he swept the ground.* (TA.)

كُسَّحٌ: see أَكْسَحُ.

كُسَاحَةٌ *Sweepings*; (Ṣ, Ḳ;) *dust that is swept from a house and thrown in a heap.* (Lḥ.) — See also كُسَاحٌ.

أَكْسَحُ and ▼ كُسْحَانٌ and ▼ كَسِيحٌ (L, Ḳ) and ▼ كُسَّحٌ (Ḳ) and ▼ مُكَسَّحٌ (L) *Having a heaviness in one of his legs, and dragging it when he walks*: (L:) *crippled in the legs, and in the arms*: (L, Ḳ:) also the first (as explained by some, L,) *lame, by nature*, or *by reason of a chronic ailment*: and *affected by a disease which deprives one of the power of walking*: (Ṣ, L, Ḳ:) pl. كُسْحٌ (L) and كُسْحَانٌ. (L, Ḳ.) الصَّدَقَةُ مَالُ الكُسْحَانِ وَالعُورَانِ (Ṣ, L) *Alms are the property of the crippled and the one-eyed.* (L, from a trad.)

مِكْسَحَةٌ *A broom*, or *besom*, or *instrument with which one sweeps* (Ṣ, Ḳ) *snow*, *&c.*; (Ṣ;) as also مِكْسَحٌ. (L.)

مُكَسَّحٌ: see أَكْسَحُ.

مَكْسُوحٌ A camel *severely lame*, (L, Ḳ,) *so that he cannot walk.* (Aboo-Sa'eed, L.)

كسحب

Q. 1. كَسْحَبَ, inf. n. كَسْحَبَةٌ, *He walked in fear, hiding himself.* (Ḳ.)

كسد

1. كَسَدَ, (Ṣ, L, Mṣb, Ḳ,) aor. ـُ, (L, Mṣb,) inf. n. كَسَادٌ (Ṣ, L, Mṣb, Ḳ) and كُسُودٌ; (Ḳ;) and كَسُدَ; (L, Ḳ;) but the former is the verb in common use; (TA;) *It* (a thing, Ṣ, Mṣb, a commodity, &c., L) *was*, or *became, unsaleable*, or *difficult of sale, and in little demand.* (L, Mṣb, Ḳ.) The original meaning is *It was*, or *became, in a bad, corrupt*, or *unsound state.* (T, Mṣb.) = كَسَدَتِ السُّوقُ, (aor. ـُ, inf. n. كَسَادٌ, L,) *The market was*, or *became, stagnant*, or *dull, with respect to traffic.* (Ṣ,* A, L, Mṣb, Ḳ.) See 4.

4. اكسد *He* (God) *made* a market *stagnant*, or *dull, with respect to traffic.* (A, Mṣb.) — *He* (a man) *found his market to be stagnant*, or *dull, with respect to traffic.* (Ṣ, IḲṭṭ, A, L, Ḳ.) [In most copies of the Ḳ, we find, وَسُوقٌ كَاسِدٌ وَأَكْسَدَ وَأَكْسَدَتْ سُوقُهُمْ, instead of وَسُوقٌ كَاسِدٌ, وَأَكْسَدُوا كَسَدَتْ سُوقُهُمْ, which is the right reading, as is indicated in the TA.]

كَسِيدٌ: see كَاسِدٌ. — Also, *of inferior condition*; *ignoble*; syn. دُونٌ. (Ṣ, L, Ḳ.) So in the saying of the poet, (Ṣ, L,) Mo'áwiyeh Ibn-Málik, surnamed Mo'owwidh-el-Ḥukamà, (IB, L,)

إِذْ كُلُّ حَىٍّ نَابِتٌ بِأَرُومَةٍ
نَبْتَ العِضَاهِ فَمَاجِدٌ وَكَسِيدُ

(Ṣ, L) meaning, *Since every living man grows from a root, like the growth of the 'idáh, there is he who is noble, and he who is ignoble.* (IB, L.)

كَاسِدٌ and ▼ كَسِيدٌ A thing, (Ṣ, Mṣb,) or commodity, &c., (L,) *unsaleable*, or *difficult of sale, and in little demand.* (L, Mṣb, Ḳ.) You say بِلْعَةٌ كَاسِدَةٌ. (Ṣ.) — سُوقٌ كَاسِدٌ, (Ṣ, L, Mṣb, Ḳ,) without ة, (Ṣ, L, Mṣb,) or كَاسِدَةٌ, as in the T, (Mṣb) *A market stagnant*, or *dull, with respect to traffic*; (L, Mṣb, Ḳ;) i.e., ذَاتُ كَسَادٍ. (TA.)

كسر

1. كَسَرَهُ, (Ṣ, A, &c.,) aor. ـِ, (Mṣb, Ḳ,) inf. n. كَسْرٌ; (Mṣb, TA;) and ▼ اكتسرهُ: (Ḳ:) [*He broke it*: or the latter signifies *he broke it off*: or it is similar to إِقْتَطَعَهُ and the like, and signifies *he broke it off for himself*: for] you say اكتسرتُ ▼ مِنْهُ طَرَفًا [*I broke off*, or *broke off for myself, from it, an extremity*]. (A.) You say ▼ إِنْكَسَرَ كَسْرًا and كَسَرْتُهُ ٱنْكِسَارًا, putting each of the inf. ns. in the place of the other, because of their agreement in meaning, not in respect of being trans. and intrans. (Sb, TA.) — كُسِرَ *He had his leg broken*; *his leg broke.* (Mgh.) — فُلَانٌ يَكْسِرُ عَلَيْكَ الفُوقَ, (A, Ḳ,) or الأَرْعَاظَ, (Ḳ,) or ▼ يُكَسِّرُ, (as in the CḲ, and in a MS copy of the Ḳ, but we find the former reading in art. رعظ in the Ḳ,) [lit., *Such a one breaks against thee the notch of the arrow*, or *the sockets of the arrow-heads*: meaning,] ‡ *such a one is angry with thee*: (A, Ḳ:) or *is vehemently angry with thee.* (Ḳ, art. رعظ, in which see further explanations.) — [كُسِرَ بَيْنَهُمْ رُمْحٌ lit., *A spear was broken among them*: meaning, † *a quarrel occurred among them.* (Reiske, cited by Freytag, but whether from a classical author is not said; and explained by him as signifying *Simultas inter eos intercessit*.)] — كَسَرَ الكِتَابَ عَلَى عِدَّةِ أَبْوَابٍ وَفُصُولٍ ‡ [*He divided the book*, or *writing, into a number of chapters and sections*]. (A.) — كَسَرَ الشِّعْرَ, aor. ـِ, inf. n. كَسْرٌ, † [*He broke the measure of the poetry*;] *he did not make the measure of the poetry correct.* (TA.) — كَسَرْتُ القَوْمَ, inf. n. as above, † *I* [*broke*, *crushed*, *routed*, or] *defeated*, *the people* or *party*. (Mṣb.) — كَسَرْتُ خَصْمِى ‡ [*I defeated my adversary*]. (A.) — [كَسَرَ نَفْسَهُ † *He broke*, or *subdued, his spirit.* — † *He abased*, or *humbled, himself*.] — كَسَرْتُ مِنْ سَوْرَتِهِ ‡ [*I broke*, or *subdued*, or *abated*, *somewhat of his impetuosity*, or *violence*, or *tyranny*, or *anger*]. (A.) — كَسَرَ حُمَيَّا الخَمْرِ بِٱلْمِزَاجِ ‡ [*He broke*, or *subdued*, or *abated*, *the intoxicating influence of the wine by the mixture* of water]. (A.) — كَسَرَ حَرَّهُ, and مِنْ بَرْدِ المَآءِ, aor. and inf. n. as above, † *He abated*, or *allayed*, *somewhat of the coldness of the water*, and *its heat.* (TA.) — اِكْسِرْ عَنَّا: see an ex. voce رُوبَةٌ. — [كَسَرَ العَطَشَ † *It abated*, or *allayed*, *thirst*.] — كَسَرَ مَتَاعَهُ ‡ *He*

sold his goods by retail, one piece of cloth after another: (IAạr, Ḳ:) because, [on the contrary,] wholesale makes them to find purchasers readily. (TA) — كَسَرْتُ الرَّجُلَ عَنْ مُرَادِهِ † *I turned the man, averted him,* or *turned him back, from his desire.* (Mṣb.) — يَكْسِرُ ذَنَبَهُ بَعْدَ مَا أَشَالَهُ [app. † *He contorts his tail after raising it*], said of a camel. (Ḳ.) — كَسَرَ الثَّوْبَ, and الجِلْدَ, † *He folded,* and *he creased, the garment,* or *piece of cloth,* and *the skin.* Ex. of the former signification, [in which the pronoun refers to a tent:] مِنْ حَيْثُ يُكْسَرُ جَانِبَاهُ [† *Where its two sides are folded*]. (Ṣ.) You say also كَسَرَ الوِسَادَ, meaning ‡ *He folded,* or *doubled, the pillow,* or *cushion,* and *leaned,* or *reclined, upon it.* (Ḳ.) See also كَاسِرٌ. — كَسَرَ جَفْنَهُ نَحْوَهُ † [*He blinked,* (lit. *he wrinkled his eyelid*) *towards him*]. (Mgh. art. غمز.) You say also, رِيحٌ حَارَّةٌ تَكْسِرُ العَيْنَ حَرًّا † [*A hot wind, that makes the eye to blink,* or *contract and wrinkle the eyelids, by reason of heat*]. (Ḳ, art. خوص.) And كَسَرَ عَيْنَهُ, (A,) and كَسَرَ مِنْ طَرْفِهِ, (Ḳ,) aor. and inf. n. as above, (TA,) ‡ *He contracted* (غَضَّ, q. v.,) *his eye,* or *eyes;* [*so as to wrinkle the lids;* in which sense the former phrase is used in the present day:] (Ḳ:) and كَسَرَ عَلَى طَرْفِهِ, accord. to Th, *he contracted* (غَضَّ) *his eye,* or *eyes, somewhat:* (TA:) [or perhaps عَلَى is here a mistake for عَلَيَّ, in which case we must read طَرْفَهُ, so that the meaning would be as above with the addition *at me:*] and ↓ مُكَاسَرَةٌ signifies المُغَاضَّةُ العَيْنَيْنِ [i.e. *the contracting of the eyes so as to wrinkle the lids*]. (Ṣ, Ḳ, in art. غضن.) — كَسَرَ الطَّائِرُ جَنَاحَيْهِ, (A, TA,) aor. ـِ, inf. n. كَسْرٌ; (TA;) and كَسَرَ alone, (Ṣ, A, Ḳ,) inf. n. كَسْرٌ and كُسُورٌ, (Ḳ,) or in this case, when the wings are not mentioned, كُسُورٌ [only]; which shows that a verb, when its objective complement is forgotten [or suppressed], and the inf. n. [for الحَدِيث in my original I read الحَدَث] itself is desired [to be expressed], follows the way of an intrans. verb; (A;) [for فُعُولٌ is by rule the measure of the inf. n. of an intrans. verb, of the measure فَعَلَ, such as قَعَدَ, inf n. قُعُودٌ, and جَلَسَ, inf. n. جُلُوسٌ, and فَعْلٌ of that of a trans. verb;] ‡ *The bird contracted his wings,* (Ṣ, A, Ḳ,) or *contracted them somewhat,* (TA,) *so that he might descend in his flight,* (Ṣ,) or *in order to alight.* (A, Ḳ.) — [كَسَرَ الحَرْفَ, aor. ـِ, inf. n. كَسْرٌ, *He pronounced the letter with the vowel termed kesr:* and *he marked the letter with the sign of that vowel.* A conv. phrase of lexicology and grammar.] — See also 7.

2. كَسَّرَهُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. تَكْسِيرٌ, (Mṣb,) is with teshdeed to denote muchness [of the action] or multiplicity [of the objects] (Ṣ) [*He broke it much, in pieces,* or *into many pieces:* or *many times,* or *repeatedly;* or *he broke it,* meaning a number or collection of things.] — فُلَانٌ يُكَسِّرُ عَلَيْكَ الفُوقَ, or الأَرْعَاظَ: see 1. — [كَسَّرَهُ also signifies *He divided it* (i. e. a number, and a measure,) *into fractions.*] — كَسَّرَهُ الكَرَى ‡ [*Drowsiness made him languid*]. (A, TA in art. هيض.) — [كَسَّرَ شَعَرَهُ, inf. n. تَكْسِيرٌ, † *He crimped his hair,* see رَطَّلَ.] — كَسَّرَ المَآءُ الوَادِىَ ‡ *The water made* [*the* كُسُور, i. e.,] *the turnings, bendings,* or *windings,* (مَعَاطِف,) *of the valley, and the parts thereof eaten away by torrents, to flow with water.* (Th.)

3: see 1.

5. تَكَسَّرَ, (Ṣ, A, Mṣb, Ḳ,) quasi-pass. of 2, (Mṣb, Ḳ,) [*It broke,* or *became broken, much, in pieces,* or *into many pieces;* or *many times,* or *repeatedly;* or *it* (a number or collection of things) *broke,* or *became broken.*] — [Said of water, and of sand, † *It became rippled* by the wind. And of crisp hair, † *It became crimped;* or *became rimpled, as though crimped.* (In these senses it is used in the Ṣ in art. حبك, &c. See حِبَاكٌ.) Also said of the skin, † *It became wrinkled:* see تَغَضَّنَ. Said of a garment, or piece of cloth, and of a coat of mail, and skin, † *It became folded,* and *it became creased, much,* or *in several,* or *many places.* See an ex. below, voce كِسْرٌ.] — [And hence, as meaning, † *It became contracted,*] said also of the eye. (TA in art. خشع.) [See 1.] — [‡ *He was,* or *became, languid,* or *loose in the joints.* And ‡ *He affected languor,* or *languidness:* a very common signification.] You say, فِيهِ تَخَنُّثٌ وَتَكَسُّرٌ ‡ [*In him is effeminacy, and affectation of languor* or *languidness*]. (A.) And one says of an effeminate man, تَكَسَّرَ فِى كَلَامِهِ † [*He affected languor,* or *languidness, in his speech*], (IDrd, O, voce تَفَرَّكَ,) and also مَشْيِهِ [*his walk*]. (Ḳ, ibid.) See also 7.

7. انكسر, quasi-pass. of 1, (Ṣ, A, Mṣb, Ḳ,) [*It broke,* or *became broken.*] You say, ↓ كَسَرْتُهُ كَسْرًا فَانْكَسَرَ انْكِسَارًا and. (Sb, TA. See 1.) — انكسرت السِّهَامُ عَلَى الرُّؤُوسِ † *The portions became fractional to the several heads; were not divisible into whole numbers.* (Mṣb.) — انكسر الشِّعْرُ † *The poetry became* [*broken,* or] *incorrect in measure.* (TA.) — [انكسر القَوْمُ † *The people became broken,* or *defeated.*] — انكسر خَصْمِى ‡ [*My adversary became defeated.*] (A.) — [انكسرت نَفْسُهُ † *His spirit became broken,* or *subdued:* and انكسر, alone, *he became broken in spirit; his sharpness of temper, vehemence of mind,* or *fierceness, became broken,* or *subdued; he became meek, gentle,* or *humble.*] — [انكسر, said of a man, also signifies, very frequently, ‡ *He became languid,* or *languishing.* See the act. part. n., below. And see 5.] فَتْرَةٌ and انْكِسَارٌ and ضَعْفٌ are syn. (Ṣ, art. فتر.) — انكسر عَنِ الشَّىْءِ † *He lacked power,* or *ability, to do,* or *accomplish the thing.* And انكسر [alone] † *He,* or *it,* (said of anything, [man or beast,]) *remitted, flagged,* or *became remiss, in an affair, lacking power,* or *ability, to perform,* or *accomplish, it.* (TA.) — انكسر نَظَرُ الطَّرْفِ † *The look of the eye,* or *eyes, became languid,* or *languishing;* syn. فَتَرَ. (IḲṭṭ, in TA, art. فتر.) And انكسر طَرْفُهُ † [*His eye,* or *eyes,* or *sight, became languid,* or *languishing,* or *not sharp*]. (T, Ḳ, art. فتر.) — Also انكسر, said of the coldness of water, [and of cold, absolutely, and of the heat of water,] and of heat, [absolutely,] and of anything, (TA,) for instance, of a price, and so ↓ كَسَرَ, (Fr. in TA, art. قط,) † *It abated,* or *became allayed;* or, [said of heat,] *it became languid,* or *faint.* (TA.) — Said of dough, † *It became soft, and leavened,* or *good, and fit to be baked.* (TA.) — [Said of a garment, or piece of cloth, and skin, † *It became folded; it became creased.* Ex.:] يَطْوِى الثِّيَابَ أَوَّلَ طَيِّهَا حَتَّى تَنْكَسِرَ عَلَى طَيِّهِ [*He folds the garments,* or *pieces of cloth, the first time of folding them, so that they may crease agreeably with his folding*]. (Ṣ, Ḳ, voce قَسَامِىٌّ. [In one copy of the Ṣ, I find تَتَكَسَّرَ in the place of تَنْكَسِرَ, which latter reading I find in a better copy of the same work.])

8: see 1, first sentence.

كَسْرٌ: see كِسْرٌ, throughout. — ‡ *A fraction,* or *broken part of an integral, as the half, and the tenth, and the fifth;* (Mṣb;) *what does not amount to an integral portion:* (Ḳ:) pl. كُسُورٌ. (A, Mṣb.) You say, ضَرَبَ الحُسَّابُ الكُسُورَ بَعْضَهَا فِى بَعْضٍ ‡ [*The calculators multiplied the fractions together*]. (A.) — *Little in quantity* or *number:* (ISd, Ḳ:) *as though it were a fraction of much.* (ISd.) — † *A crease, wrinkle, ply, plait,* or *fold,* in skin, and in a garment or piece of cloth; (JK, Ṣ,* Ḳ,* voce غُرٌّ, in the CḲ غَرٌّ; and so accord. to the explanation of the pl. in the present art. in the TA;) as also ↓ مَكْسِرٌ: (accord. to the explanations of its pl. in the Ṣ, Mgh, Mṣb voce غَضْنٌ:) pl. of the former كُسُورٌ: (JK, Ṣ, voce غُرٌّ; and TA in the present art.;) and of the latter, مَكَاسِرُ. (Ṣ, Mgh, Mṣb, voce غَضْنٌ; &c.) — See also كُسُورٌ, below. — [As a conventional term in grammar, *A vowel-sound, well known;* the sign for which is termed ↓ كَسْرَةٌ.]

كَسْرٌ and ↓ كِسْرٌ, (Ṣ, Ḳ, &c.,) the latter of which is [said to be] of higher authority (أَعْلَى) than the former, [but this is doubtful, for the former is certainly the more common,] (TA,)

A portion of a limb: or *a complete limb:* (Ḳ:) or *a limb by itself, which is not mixed with another:* (TA:) or *half of a bone, with the flesh that is upon it:* (Ḳ:) or *a bone upon which there is not much flesh,* (Ṣ, Ḳ,) *and which is broken;* otherwise it is not thus called: (Ṣ) or *any bone:* (AHeyth:) or *a limb* of a camel: (TA:) or of a human being or other: (ISd, TA:) pl. [of pauc.] أَكْسَارٌ (TA) and [of mult.] كُسُورٌ. (Ṣ, TA.) — كِسْرُ قَبِيحٍ, (Ṣ, Ḳ,) and كَسْرٌ ▼ قَبِيحٍ, (Ṣ,) *The bone of the* سَاعِد [here meaning the *upper half of the arm, from the part next the middle to the elbow.* (El-Umawee, Ṣ, Ḳ.) [See also قَبِيح. And كسر حَسَن signifies *The upper part of that bone.*] — Also كِسْرٌ and ▼ كَسْرٌ The *side of a* بَيْت [or *tent*]: (Ḳ:) or the *part of* [*each of*] *the two sides thereof that descends from the* طَرِيقَتَان [app. meaning the two outer poles of the middle row]; every tent having two such, on the right and left: (TA:) or the *lowest* شُقَّة [or *oblong piece of cloth*] *of a* [*tent of the kind called*] خِبَآء: (A, Ḳ:) or the *part of that* شقّة *which is folded* or *creased* (تَكَسَّرَ وَتَثَنَّى) *upon the ground:* (Ḳ:) or the *lowest* شقّة *of a* بَيْت [or *tent*], *that is next the ground, from where its* (the tent's) *two sides are folded* (مِنْ حَيْثُ يُكْسَرُ جَانِبَاهُ), *on thy right hand, and thy left.* (ISk, Ṣ.) — Also, (Ḳ,) or ▼ كَسْرٌ [only], (TA,) [but for this limitation there appears no reason,] *A side* (Ḳ, TA) of anything; as, [for instance,] of a desert: (TA:) pl. أَكْسَارٌ and كُسُورٌ [app. in all the senses: see above]. (Ḳ.) — قِدْرٌ كِسْرٌ, and أَكْسَارٌ, (TA,) and إِنَآءٌ أَكْسَارٌ, (IAạr,) and جَفْنَةٌ أَكْسَارٌ, (Ḳ,) A cooking-pot, (TA,) and a vessel, (IAạr,) and a bowl, (Ḳ,) *large, and* [*composed of several pieces*] *joined together:* (IAạr, Ḳ:) because of its greatness or its oldness: as though, in the second and following phrases, the term كسر applied to every distinct part of it. (TA.) — See also كُسُورٌ, below.

كَسْرَةٌ † *A defeat.* You say, وَقَعَ عَلَيْهِمُ الكَسْرَةُ *Defeat befell them.* (Mṣb.) ═ See also كِسْرٌ.

كِسْرَةٌ (in some copies of the Ḳ كِسْرٌ, but this is a mistake, TA,) *A piece of a broken thing:* (Ṣ, Ḳ:) or rather *a piece broken from a thing:* (TA:) or *a fragment,* or *broken piece, of a thing:* (Mṣb:) pl. كِسَرٌ. (Ṣ, Mṣb, Ḳ.) You say, كِسْرَةٌ مِنَ الخُبْزِ *A broken piece of bread.* (Mṣb.) See also كُسَارٌ.

كَسْرَى and كِسْرَى, (Ṣ, Mṣb, Ḳ,) the former of which is the more chaste, accord. to Th and others, and it alone is allowed by Aboo-'Amr Ibn-El-'Alà, (Mṣb,) *A name* (TA) *applied to the king of the Persians,* (Mṣb, Ḳ, TA,) or *a surname of the kings of the Persians,* (Ṣ,) like النَّجَاشِىُّ, a name of the king of Abyssinia, (TA), arabicized from خُسْرُو, (Ṣ, Ḳ,) which means "possessing ample dominion," (Ḳ,) in the Persian language: so they say: but خُسْرُو is itself arabicized from خُوش رُو, which means, in that language, "goodly in countenance": (TA:) [but that خسرو is an arabicized word may reasonably be doubted:] accord. to IDrst, it is changed into كسرى because there is no word in Arabic having the first letter with ḍamm and ending with و; and the خ is changed into ك to shew that it is Arabicized: (MF:) the pl. is أَكَاسِرَةٌ, (Ṣ, Mṣb, Ḳ,) contr. to analogy, (Ṣ,) and كَسَاسِرَةٌ and أَكَاسِرُ and كُسُورٌ, (Ḳ,) [all of which are also] contr. to analogy: (TA:) by rule it should be كِسْرُونَ, like عِيسُونَ (Ṣ, Ḳ) and مُوسُونَ. (Ṣ.)

كِسْرِىٌّ: see كِسْرَوِىٌّ.

كِسْرَوِىٌّ and ▼ كِسْرِىٌّ *Of,* or *relating to,* كِسْرَى; rel. ns. from كِسْرَى: (Ṣ, Mṣb, Ḳ:) and كِسْرَوِىٌّ alone is the rel. n. from كَسْرَى. (Mṣb.) [In the TA, it is said that one should not say كَسْرَوِىٌّ; but it seems that what is not allowable is كَسْرِىٌّ.]

كُسَارٌ and كُسَارَةٌ [*Fragments,* or *broken pieces* or *particles, that fall from a thing:*] *what breaks from a thing:* (Sgh:) or *what breaks in pieces from a thing,* (Ḳ, TA,) *and falls:* (TA:) *fragments,* or *broken pieces* or *particles,* (دُقَاق, ISk, Ṣ, and حُطَام, Ṣ,) of fire-wood. (ISk, Ṣ.) You speak of the كُسَار of glass, and of a mug, and of aloes-wood. (A.)

كُسُورٌ † The *turnings, bendings,* or *windings,* (مَعَاطِف, Ḳ, TA,) *and parts eaten away by torrents,* (جِرَفَة, TA,) *and ravines,* (شِعَاب, Ḳ, TA,) of valleys, (Ḳ, TA,) and of mountains: (TA:) a pl. without a sing.: (Ḳ:) you do not say كِسْرُ الوادى nor كَسْرُ الوادى. (TA.) — أَرْضٌ ذَاتُ كُسُورٍ ‡ *A land having* [*places of*] *ascent and descent.* (Ṣ, A.) — See also كِسْرٌ and كَسْرٌ.

كَسِيرٌ *i.q.* ▼ مَكْسُورٌ, [*Broken,*] (Ṣ, Ḳ,) applied to a thing: (Ṣ:) and so the fem., without ة: (TA:) pl. كَسْرَى, (Ṣ, Ḳ,) like as مَرْضَى is pl. of مَرِيضٌ, (Ṣ,) and كَسَارَى: (Ḳ:) [and مَكَاسِيرُ is pl. of مَكْسُورٌ:] Abu-l-Ḥasan says, that Sb mentions the pl. مَكَاسِيرُ because it is of a kind proper to substs. (TA.) — نَاقَةٌ كَسِيرٌ (Ṣ, Ḳ) *i.q.* مَكْسُورَةٌ [lit., *A broken she-camel,*] (Ḳ,) is like the phrase كَفٌّ خَضِيبٌ, (Ṣ, TA,) meaning مَخْضُوبَةٌ: (TA:) or *a she-camel having one of its legs broken:* (Mgh:) and شَاةٌ كَسِيرٌ *a sheep,* or *goat, having one of its legs broken:* كسير being of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mgh, Mṣb:) and كَسِيرَةٌ also, [app. as an epithet in which the quality of a subst. is predominant,] like نَطِيحَةٌ: (Mṣb:) كَسِيرٌ, occurring in a trad. is explained as signifying *a sheep,* or *goat, having a broken leg, that cannot walk;* (IAth,* Mgh;) but this requires consideration. (Mgh.)

كَاسِرٌ [*Breaking*]; fem. with ة: pl. masc. and fem. كُسَّرٌ; and pl. fem. كَوَاسِرُ also. (Ḳ.) — ‡ *Folding* or *doubling, and leaning* or *reclining upon,* a pillow or cushion. Hence the following, in a trad. of 'Omar, لَا يَزَالُ أَحَدُهُمْ كَاسِرًا وِسَادَهُ عِنْدَ ٱمْرَأَةٍ مُغْزِيَةٍ, meaning, ‡ *Not one of them ceases to fold* or *double his pillow* or *cushion at the abode of a woman whose husband is absent in war, and to lean* or *recline upon it, and enter upon discourse with her.* (IAth, TA.) — ‡ An eagle, (A, Ḳ,) and a hawk or falcon, (A,) *contracting his wings,* (A, Ḳ,) or *contracting them somewhat, so that he may descend in his flight,* (TA,) or *in order to alight.* (A, Ḳ.) — ▼ الكَاسِرُ *The eagle.* (Ṣ, M, Ḳ.)

الإِكْسِيرُ *i.q.* الكِيمِيَآءُ q.v. (Sgh, Ḳ.)

جَمْعُ التَّكْسِيرِ † [*The broken plural;*] *the plural in which the composition of the singular is changed;* (Ḳ;) *the change being either apparent,* as in رِجَالٌ, pl. of رَجُلٌ, or *understood,* as in فُلْكٌ, which is both sing. and pl., for the ḍammeh in the sing. in this case is like the ḍammeh of قُفْلٌ, and that in the pl. is like that of أُسْدٌ. (Ibn-'Akeel: see Dieterici's "Alfijjah" &c., pp. 329 and 330.) — Also تَكْسِيرٌ † [The *area* of a circle]: in the circle are three things: دَوْرٌ [or circumference] and قُطْرٌ [or diameter] and تَكْسِيرٌ [or area], which [last] is the *product of the multiplication of the half of the* قطر *by the half of the* دور: and it is sometimes called مِسَاحَةٌ. You say, مَا تَكْسِيرُ دَائِرَةٍ قُطْرُهَا سَبْعَةٌ وَدَوْرُهَا ٱثْنَانِ وَعِشْرُونَ [*What is the area of a circle of which the diameter is seven and its circumference two-and-twenty?*]: and the answer is ثَمَانِيَةٌ وَثَلَاثُونَ وَنِصْفٌ [*Eight-and-thirty and a half*]. (TA.) [It is scarcely necessary to add that this is not perfectly exact.]

مَكْسِرٌ *A place of breaking,* (Ḳ, TA,) of anything. (TA.) You say, عُودٌ صُلْبُ المَكْسِرِ [*Wood,* or *a piece of wood,* or *a branch,* or *twig, hard in the place of breaking,*] when you know its goodness by its breaking: (Ṣ, A:) and عُودٌ طَيِّبُ المَكْسِرِ [*Wood, &c., good in the place of breaking,*] i.e. *approved.* (Ḳ.) — Hence, رَجُلٌ صُلْبُ المَكْسِرِ (A, L) ‡ *A man who bears up*

against difficulty, distress, or *adversity:* because one breaks a piece of wood, to try if it be hard or soft. (TA.) And of a pl. number, هُمْ صِلَابُ المَكَاسِرِ. (A.) And فُلَانٌ هَشُّ المَكْسِرِ (TA,) and ↑ المُكَسَّرِ, (TA in art. هش, q.v.,) † [*Such a one is easy,* or *compliant, when asked*], which is an expression of praise when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; and of dispraise when it means [lit.] that he is one whose wood is weak. (TA.) And فُلَانٌ طَيِّبُ المَكْسِرِ † *Such a one is praised when tried, proved,* or *tested:* (Ṣ, TA:) and رَدِىْءُ المَكْسِرِ [*dispraised when tried,* &c.]. (TA.) [Wherefore it is said that] مَكْسِرٌ also signifies † The *internal state; an internal,* or *intrinsic, quality;* the *intrinsic,* or *real, as opposed to the apparent, state,* or *to the aspect;* syn. مَخْبَرٌ. (Ḳ.) — Also مَكْسِرٌ The *lowest part* (أَصْلٌ Ḳ, TA) of anything; and especially of a tree, *where the branches are broken off.* (TA.) — [Hence] it is said to be metonymically used as meaning ‡ *Old property.* (TA voce فَرْعٌ.) — See also كِسْرٌ.

مَكْسُورٌ: see كَسِيرٌ. — سَوْطٌ مَكْسُورٌ † *A soft, weak, whip.* (TA.)

مُكَسَّرٌ pass. part. n. of 2, q. v. — See also مَكْسِرٌ, with which it is made synonymous. — ‡ A valley *whose* كُسُور (q. v.) *flow with water:* (Ḳ:) or *are made to flow:* (Th:) accord. to one relation of a saying in which it occurs, it is مُكْسَرٌ. (TA.)

جَارِى مُكَاسِرِى, (Ṣ,) or فُلَانٌ مُكَاسِرِى, (ISd, Ḳ,) *Such a one is my neighbour;* (Ṣ;) *the* كِسْر (q. v.) *of his tent is next the* كِسْر *of my tent.* (Ṣ, ISd, Ḳ.)

مُنْكَسِرٌ has for its pl. مَكَاسِيرُ, which is extr.; like مَسَاحِيقُ, pl. of مُنْسَحِقٌ. (TA in art. سحق.) رَأَيْتُهُ مُنْكَسِرًا ‡ *I saw him in a languid,* or *languishing state.* (A.)

كسط

كُسْطٌ *i. q.* قُسْطٌ (Ḳ) The *wood with which one fumigates;* being a dial. var. of the latter. (TA.)

[كسع

كسف

كسل

كسم

كسو

See Supplement.

كش

See كت and Supplement.]

كشأ

1. كَشَأَ, aor. ـَ, *He ate* cucumber. (Ṣ.) — كَشَأَ, (Ṣ, Ḳ,) inf. n. كَشْءٌ, (Ṣ,) *He ate* food: (TA:) or *he ate* food *in the same manner as one eats cucumbers;* (AZ, Ṣ, Ḳ;) *chewing with the extreme grinders,* or *filling the mouth,* (خَضْمًا,) *as in eating cucumbers and the like.* (TA.) — كَشَأَ and ↑ كَشَّأَ, *He ate* flesh-meat: [the latter] only used with reference to flesh-meat. (TA.) — كَشَأَ كَشِيْئًا *He ate* a piece of كَشِىْء. (TA.) [See also 4 and 5.] — كَشِئَ مِنَ الطَّعَامِ, aor. ـَ, inf. n. كَشَأٌ and كَشَاءَةٌ (Ḳ) and, accord. to some, كَشًا; (TA;) and ↑ تَكَشَّأَ; (Ḳ;) *He was,* or *became, filled with food.* (Ḳ.) = كَشَأَ, (Ṣ, Ḳ,) inf. n. كَشْءٌ; (Ṣ;) and ↑ اِكْتَشَأَ; (El-Umawee, Ṣ, Ḳ;) *He roasted* meat *until it became dry.* (AA, Ṣ, Ḳ.) — كَشِئَ *It* (a skin for water &c.) *had its inner skin appearing through its outer;* (Ḳ;) as happens when a skin has been long folded, and has dried and broken in that state. (TA.) — كَشِئَتْ يَدُهُ *His hand chapped;* or *its skin became rough and corrugated.* (Ḳ.) = كَشَأَ *He peeled* a thing: (Fr, Ḳ:) used with reference to a hide. (TA.) = كَشَأَ وَسْطَهُ *He smote and cut his,* or *its, middle* with a sword. (Ḳ, TA.) = كَشَأَ *Inivit* feminam. (Ḳ.)

2: see 1.

4. اِكْشَأَ *He ate* كَشِىْء. (TA.) = And see 1.

5. تَكَشَّأَ اللَّحْمَ *He ate dry meat* [see كَشِىْء], (Ṣ,) *and was filled with it.* (TA.) See 1. = تَكَشَّأَ *It became peeled.* (Ḳ.) — تَكَشَّأَ الأَدِيمُ *The hide became peeled:* [i.e., its outer layer of skin, or scarf-skin, was shaven, or scraped off]. (Ṣ.)

كَشْءٌ inf. n. of 1, q. v. — *Roughness and corrugation* [or *chapping*] in the skin of the hand. (TA.)

كَشِئٌ and كَشِىْءٌ *Filled with food.* (Ḳ.) = كَشِىْءٌ Meat *roasted until it becomes dry.* (Ṣ.)

كُشْأَةٌ *A vice, fault, defect, blemish,* or *something amiss.* (Ḳ.)

كشب

1. كَشَبَ, aor. ـِ, inf. n. كَشْبٌ; and ↑ كَشَّبَ, inf. n. تَكْشِيبٌ; *He ate* flesh-meat and the like *with vehemence.* (Ḳ, TA.)

2: see 1.

كشث

كَشُوثٌ (Ṣ, Ḳ) and كُشُوثٌ and كَشُوثَى and كَشُوثَا (of the fem. gender, Ibn-Buzruj, in TA, voce هِنْدَبٌ) and أُكْشُوثٌ but this last is a bad word, (Ḳ,) [as also شُكُوثَى and شُكُوثَا,] [*A species of cuscuta,* or *dodder;*] *a certain plant that clings to the branches of trees, having no root in the earth.* (Ṣ, Ḳ.) [See also الشَّجَرَةُ الخَبِيثَةُ, in art. خبث. And see القُقْدُ and سَكَرٌ.] — A poet says,

هُوَ الكَشُوثُ فَلَا أَصْلٌ وَلَا وَرَقٌ •

وَلَا نَسِيمٌ وَلَا ظِلٌّ وَلَا ثَمَرُ •

[*He is the Kashooth: therefore (he has) no root nor leaves nor fragrance, nor shade nor fruit*]. (Ṣ.)

كشح

1. كَشَحَ لَهُ بِالعَدَاوَةِ; and ↑ كَاشَحَهُ, (Ṣ, L, Ḳ,) inf. n. مُكَاشَحَةٌ and كِشَاحٌ; (L;) signify the same, (Ṣ, Ḳ,) *He determined,* or *resolved, upon enmity to him:* (L:) *was inimical to him,* (L, Ḳ,) *and broke friendship with him:* (L:) *hated him and was inimical to him: bore a secret enmity to him.* (L.) = كَشَحَ *He dispersed,* (Ṣ, Ḳ,) *and drove away,* (Ṣ,) a people. (Ṣ, Ḳ.) — كَشَحُوا عَنِ المَآءِ, and ↑ انكشحوا, *They* (a people, Ṣ) *dispersed from the water:* (Ṣ, Ḳ:) *they went away from it, and dispersed:* (TA:) *they went back from it.* (T.) — كَشَحَ *He went back; retired.* (A.) = كَشَحَهُ *He pierced,* or *stabbed, him in the part called* كَشْح. (TA.) — كَشَحَ; (L;) and ↑ كَشَّحَ, (Kr, L,) inf. n. تَكْشِيحٌ; (Ḳ;) *He cauterized,* (Ḳ,) or *marked with a hot iron,* a camel (L) *in the part called* كَشْح. (L, Ḳ.) — كُشِحَ, inf. n. كَشْحٌ, *He had a pain in his* كَشْح. (L.) — Also, (inf. n. as above, Ṣ,) *He was cauterized for the disease called* كُشَاح. (Ṣ, L, Ḳ.)

2: }
3: } see 1.
7: }

كَشْحٌ The خَصْرٌ [i. e. the *flank;* or *part between the false ribs and the hip;* also explained in the TA by the word خَاصِرَة]: (L:) or the *part between the hypochondre and the false ribs,* (Ṣ, L, Ḳ,) *and from near the navel to the portion of flesh and sinew next the back-bone:* (L:) the *part against which the sword hangs when a man is wearing it;* and *the part corresponding thereto on the other side:* (T:) or *each of the two sides of the belly, externally and internally,* [or *behind and before*]; and so in a horse: (M:) or the *waist:* [see a verse of Imra-el-Ḳeys cited voce مُذَلَّلٌ:] or the *part from the top,* or *projecting portion, of the haunch-bone to the armpit:* (L:) pl. كُشُوحٌ. (A.) = طَوَى كَشْحًا *He determined upon a thing,* or *affair, and persevered in his determination.* (T.) [See an ex. voce أَبَّ.] — طَوَى كَشْحَهُ عَلَى الأَمْرِ *He determined,* or *resolved, upon the thing,* or *affair, in his mind,* syn. أَضْمَرَهُ: (Ṣ, A, Ḳ:) *and hid it,* or *concealed it:* (Ṣ, Ḳ:) or, accord. to the L, and

other lexicons, *he persevered in the thing*, or *affair*. (TA.) — طَوَى كَشْحَهُ *He went away, and cut the ties of kindred.* (L.) — طَوَى كَشْحَهُ عَنِّى *He cut me*, or *cut the tie of friendship that united him to me, and broke off from me, abandoned me*, or *discarded me*, (Ṣ, L, Ḳ,) *and became inimical to me:* (L:) *he turned away from me.* (L.) — كَشْحٌ *Either side of a* وِشَاح; from which the كشح of the body is said to have its name, because the former hangs against the latter: (L:) or *a* وِشَاح [*altogether*]; so called because it hangs against *the* كشح of the body; in like manner as an إِزَار is called حَقْوٌ: (A:) pl. كُشُوحٌ (TA.) = The *kind of shells called cowries*, or *conchæ Veneris*; syn. وَدَعٌ: pl. كُشُوحٌ: (Ḳ:) or *a* وِشَاح *made of such shells:* أَوْشِحَة were made of white shells of that kind. (Aboo-Sa'eed Es-Sukkaree.)

كُشَاحٌ *A certain disease* (*which attacks a man*, Ṣ, Ḳ,) *in the* كَشْح, (meaning the *flank*, خَاصِرَة, TA,) *and for which he is cauterized:* (Ṣ, L, Ḳ:) or the *pleurisy*, syn. ذَاتُ الجَنْبِ. (Ḳ.)

كُشَاحَةٌ, a subst., *A determining*, or *resolving, upon enmity to another: hating enmity: secret enmity: estrangement of oneself from another.* (L.)

كِشَاحٌ *A mark made by burning with a hot iron in the part called* كشح. (Ṣ, Ḳ.)

كَاشِحٌ One *who determines*, or *resolves, upon enmity* (يُضْمِرُ) *to another:* (Ṣ, L, Ḳ:) *a hating enemy:* (L:) *a secret enemy:* as though he folded up enmity in his كَشْح; or as though he turned his كَشْح towards thee, and his face from thee; (ISd, L;) or because he conceals enmity in his كَشْح, in which is his liver, which is the seat of enmity and hatred; wherefore an enemy is called أَسْوَدُ الكَبِدِ, as though enmity had burned his liver: (L:) or, accord. to some, one *who estranges himself from another.* (Mṣb.)

مَكْشُوحٌ A man *cauterized for the disease called* كُشَاح: (Ṣ, L, Ḳ:) a man *cauterized with the mark called* كِشَاح, below the ribs. (L.) — A man *smitten with a sword in his* كَشْح. (Ḳ.)

كشد [See Supplement.]

كشر

1. كَشَرَ عَنْ أَسْنَانِهِ, (M, A, Ḳ,) aor. ـِ, inf. n. كَشْرٌ; (M, Ḳ;) [and ↓ تكشّر, alone; (occurring in the Ṣ, Ḳ, voce كَلَحَ;)] *He displayed his teeth*, or *grinned*, (M, A, Ḳ,) in laughter, and otherwise. (M, Ḳ.) You say also كَشَرَ عَنْ نَابِهِ *He* (a camel) *displayed his tusk:* (Ṣ:) and *he* (a beast of prey) *snarled by reason of irritation.* (TA.) And كَشَرَ عَنْ أَنْيَابِهِ *He* (an enemy, and a beast of prey,) *displayed his dog-teeth*, or *tusks.* (A.) And إِكْشِرْ عَنْ أَنْيَابِكَ ‡ *Threaten thou.* (A.) — Also كَشَرَ, inf. n. as above, *He smiled*, or *laughed a little without any sound, so as to display his teeth:* (ISk, Ṣ, Ḳ:*) or *he displayed his teeth in smiling.* (TA.) And كَشَرَ إِلَيْهِ *He smiled to him, displaying his teeth.* (A.) — And كَشَرَ فُلَانٌ لِفُلَانٍ ‡ *Such a one behaved ferociously to such a one*, or *became changed towards him, and threatened him.* (TA.)

3. كاشرهُ, (A, Ḳ,) inf. n. مُكَاشَرَةٌ, (A,) *He displayed his teeth to him*, or *grinned to him:* (Ḳ:) or *he laughed in his face; and conversed*, or *acted with him without shyness* or *aversion, boldly*, or *in a free and easy*, or *cheerful, manner* (وَبَاسَطَهُ). (TA.)

5: see 1.

كِشْرَةٌ [The *act of displaying the teeth*, or *grinning, to another:* or *laughing in the face of another, and looking at him in an open* or *a cheerful manner:*] a subst. from كَاشَرَ, (Ḳ, TA,) like هِجْرَةٌ from هَاجَرَ, and عِشْرَةٌ from عَاشَرَ. (Az, TA.)

كشط

1. كَشَطَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـِ, (Mṣb, MṢ,) inf. n. كَشْطٌ, (Mṣb, Ḳ,) *He removed, put off, took off*, or *stripped off*, (Ṣ, Mṣb, Ḳ,) a thing (Mṣb, Ḳ) from (عَنْ) a thing which it covered; (Ḳ;) as, for instance, the housing, or covering, (Ṣ, Ḳ,) from a horse, (Ḳ,) or from the back of a horse; (Ṣ;) and the cover from a thing; (Ṣ;) and the skin from a slaughtered camel: (TA:) and قَشَطَ is a dial. var. thereof; (Yaạkoob, Ṣ;) the former being of the dial. of Ḳureysh, (Yaạkoob, accord. to the TA,) or of Ḳeys, (M in art. قشط,) and the latter of the dial. of Temeem and Asad; the ق not being a substitute for the ك: (Yaạkoob, TA:) and ↓ استكشط signifies the same. (Ḥam., p. 693.) It is said in the Ḳur, [lxxxi. 11,] وَإِذَا السَّمَآءُ كُشِطَتْ *And when the heaven shall be removed from its place, like as a roof is removed from its place;* (Zj, Ḳ;) and in like manner قُشِطَتْ, (Zj, Ṣ,*) accord. to the reading of 'Abd-Allah [Ibn-Mes'ood]: (Ṣ:) or *shall be pulled off and folded together.* (Fr.) And you say also, كَشَطَ الحَرْفَ *He removed the letter from its place.* (TA.) And كَشَطَ رَوْعَهُ, (TA,) inf. n. كِشَاطٌ, (Ḳ,* TA,) ‡ *His fright*, or *fear, became removed;* (Ḳ,* TA;) and so ↓ انكشط رَوْعُهُ: (TA:) or the latter signifies ‡ *his fright*, or *fear, went away.* (Ṣ, Ḳ, TA.) And كَشَطَ الدَّابَّةَ and قَشَطَهَا [*He removed the housing*, or *covering, from the beast of carriage*]. (TA in art. قشط.) And كَشَطْتُ البَعِيرَ, (Ṣ, Mṣb,) aor. as above, (Mṣb,) and so the inf. n., (Ṣ, Mṣb,) *I skinned the camel:* (Ṣ, Mṣb:) you should not say سَلَخْتُ; for the Arabs, in speaking of a camel, say only كَشَطْتُهُ and جَلَّدْتُهُ. (Ṣ.)

5. تكشّط السَّحَابُ فِى السَّمَآءِ *The clouds became dissundered and dispersed in the sky.* (TA.)

7. انكشط التُّرَابُ [*The dust became removed*, or *cleared away*, by the wind]. (T, TA in art. جول.) See also 1.

10. see 1.

كَشْطٌ *i. q.* قَشْطٌ. (AA in TA art. قسط.)

كِشَاطٌ: see كَشْط. = The *stripped skin* of a slaughtered camel. (Lth, Ḳ.) Sometimes the latter is covered over with it; and one says, إِرْفَعْ عَنْهَا كِشَاطَهَا لِأَنْظُرَ إِلَى لَحْمِهَا [*Take thou off from it its stripped skin, that I may look at its flesh.*] (Lth, Ḳ.*)

كَشَّاطٌ: see what next follows.

كَاشِطٌ *A slaughterer* [or *skinner*] *of camels;* as also ↓ كَشَّاطٌ. (TA.) — Also, [its pls.] كَشَطَةٌ (Lth, Ḳ,) and كَاشِطُونَ (M, TA) The *owners of a skinned camel.* (Lth, M, Ḳ.)

جَزُورٌ مَكْشُوطَةٌ [*A skinned slaughtered camel*]. (Ḳ.)

كشف]
كشم
كشو
كص
See Supplement.]

كظ

1. كَظَّهُ, (Ṣ, Ḳ,) aor. ـُ, inf. n. كَظٌّ, (Ṣ,) *It* (food, Ṣ, Ḳ, and in like manner drink, TA) *affected him with* كِظَّة, q. v.; (Ṣ;) *filled him so that he could not breathe:* (Ḳ:) *filled him, and made him heavy.* (TA.) — *He*, or *it, made him sad*, or *sorrowful, by reason of much eating;* inf. n. كِظَّةٌ. (Lth.) — *He filled it* (namely a skin for water or milk) *so as to make it stretch.* (TA.) — [And hence, app.,] *He made it* (namely a rope) *firm*, or *fast.* (Ibn-'Abbád.) — كَظَّ الغَيْظُ صَدْرَهُ [in the TA كَظَّهُ, which is evidently a mistranscription,] † *Wrath*, or *rage, filled his bosom:* and ↓ إِكْتَظَّهُ الغَيْظُ signifies the same as كَظَّهُ † [*wrath*, or *rage, filled him*]. (TA.) — كَظَّهُ الأَمْرُ, (Ṣ, Ḳ,) aor. ـُ, inf. n. كَظٌّ (TA) and كِظَاظٌ and كَظَاظَةٌ, (Ḳ,) ‡ *The affair*, or *case, oppressed him with grief;* (Ṣ, Ḳ, TA;) *distressed him;* (Ḳ, TA;) *filled him with grief*,

or *disquietude*, or *anxiety*, and *burdened him*. (TA.) — كَظَّ خَصْمَهُ † *He bridled his adversary so that he found no way of escape.* (TA.) = See also 8.

3. كَاظَّ القَوْمُ بَعْضُهُمْ بَعْضًا, inf. n. مُكَاظَّةٌ and كِظَاظٌ, † *The people*, or *company of men*, *straitened one another*, or *crowded together*, *and clave together*, *in the place of fight*, in war; as also ↑ تكاظّوا. (TA.) كِظَاظٌ signifies [likewise] † *Long cleaving*, or *holding fast*, (K, TA,) *notwithstanding difficulty:* (TA:) and *vehement striving for the mastery in war* or *fight*; as also مُكَاظَّةٌ: (S, K:) and the latter, [or both,] † the *exceeding the ordinary bounds in enmity*; as also ↑ تَكَاظٌّ. (TA.) You say, بَيْنَهُمْ كِظَاظٌ † [*Between them is vehement striving for the mastery in fight*]. (S.) And it is said in a prov., لَيْسَ أَخُو الكِظَاظِ مَنْ يَسْأَمُهُ † [*He who is fitted for vehement striving for the mastery is not he who turns away from it with disgust*]: meaning كَاظِّهِمْ مَا كَاظُّوكَ † [*Strive thou vehemently for the mastery with them as long as they so strive with thee*]; i. e. do not thou turn away from them with disgust unless they so turn away from thee. (TA.) [Meyd relates it thus: أَخُو الكِظَاظِ مَنْ لَا يَسْأَمُهُ † *He who is fitted for vehement striving for the mastery is he who does not turn away from it with disgust.*] You say also, تَكَاظَّ ↑ القَوْمُ † *The people*, or *company of men*, *exceeded the ordinary bounds in enmity.* (S.) See also كِظَاظٌ below.

6: see 3, in three places.

8. اكتظّ *He became filled* by food *so that he could not breathe*, (K,) and in like manner by drink. (TA.) It is also said of the belly. (TA.) — ‡ *It* (a water-course) *became straitened by the abundance of its flow of water*; (S;) as also ↑ كَظَّ, [aor., accord. to general rule, ـُ;] (TA;) and so اكتظّ بِالمَآءِ: (K:) and اكتظّ بِثَجِيجِ المَآءِ ‡ *it* (a valley) *became filled by the rain and torrent.* (TA.) [See also R. Q. 1 and 2.] — اكتظّ القَوْمُ فِى المَسْجِدِ † *The people straitened*, or *crowded, one another in the mosque.* (TA.) — اكتظّهُ الغَيْظُ: see 1.

R. Q. 1. كَظْكَظَ, inf. n. كَظْكَظَةٌ, *It* (a skin for water or milk) *stretched when being filled:* (Lth, K:) *was seen to become even* [*more and more*] *as often as water was poured into it.* (O, K.) [See also 8, and R. Q. 2.]

R. Q. 2. تَكَظْكَظَ *He erected himself, sitting, as often as he filled his belly*, (Lth, K,) *becoming filled so that he could not breathe*, (K,) after being seen to be in a bending posture, (Lth,) while eating. (K.) — *It* (a skin for water or milk) *became filled*, or *full.* (TA.) [See also 8, and R. Q. 1.]

كِظَّةٌ [originally an inf. n. — Used as a simple subst.,] ‡ *Grief*, or *disquietude*, or *anxiety, that fills the bosom:* so in the saying of 'Omar Ibn-'Abd-el-'Azeez, in speaking of death, وَكِظَّةٌ لَيْسَ كَالكِظَّةِ, meaning *And grief*, &c., *that is not like* other *grief*, &c., but more vehement. (TA.) [See also غَنْظٌ.] = It is also used as an epithet: you say رَجُلٌ كِظٌّ ‡ *A man whom affairs oppress*, or *distress, and overcome, so that he is unable to perform them.* (Ibn-'Abbád, K.*) — And رَجُلٌ لَظٌّ كِظٌّ † *A man, hard*, or *difficult, in disposition.* (S, L: in some copies of the former, كِظٌّ لَظٌّ.) ISd thinks that كظّ is here an imitative sequent. (TA in art. لظ, q. v.)

كِظَّةٌ *Repletion*, or the *state of being much filled, with food* or *drink:* (M, Mgh,* K:) and *a thing that befalls* (S, A, K) *a man*, (S,) or *an animal*, (A,) *in consequence of impletion* [or *repletion*] *with food:* (S, A, K:) pl. أَكِظَّةٌ. (TA.) Hence the trad. of En-Nakha'ee, الأَكِظَّةُ عَلَى الأَكِظَّةِ مَسْمَنَةٌ مَكْسَلَةٌ مَسْقَمَةٌ [*Repletions upon repletions are causes of fattening, rendering heavy* or *lazy, diseasing*]. (TA.)

كِظَاظٌ: see 3, of which it is an inf. n. — Also, † *Difficulty*, or *distress, and fatigue*, (K, TA,) *in an affair, such as takes away the breath.* (TA.) And † *Grief*, or *disquietude*, or *anxiety, occasioned by war, filling the heart.* (L.)

كَظِيظٌ A man *replete with food.* (Mgh.) — A skin for water or milk *filled so as to be made to stretch*; as also ↑ مَكْظُوظٌ. (TA.) — ‡ A man *oppressed*, or *distressed* [*and overcome*, (see كِظٌّ,)] *by affairs, so as to be unable to perform them*; as also ↑ مَكْظُوظٌ and ↑ مُكَظَّظٌ: (K:) or all these signify ‡ *grieved, and full of heaviness.* (TA.) — † *Angry*, or *enraged, in the most vehement degree.* (TA.) = *A state of fulness*, or *impletion.* (TA.) — † *A mutual straitening*, or *crowding together.* (TA.) You say, عَلَى بَابِ فُلَانٍ كَظِيظٌ ‡ *At the door of such a one is a crowding together.* (Har, p. 341.)

هٰذَا الطَّعَامُ مَكَظَّةٌ *This food is a cause of indigestion, and heaviness of the stomach.* (TA.)

مُكَظَّظٌ: } see كَظِيظٌ; the latter in two places.
مَكْظُوظٌ: }

كظب

1. كَظَبَ, aor. ـِ, inf. n. كُظُوبٌ, *He became full of fat:* (IAar, K:) like حَظَبَ. (TA.)

كظر

1. كَظَرَ القَوْسَ, (K,) aor. ـِ, (TK,) inf. n. كَظْرٌ, (TA,) *He made to the bow a* كُظْر, or *notch to receive the ring of the string.* (K.) — كَظَرَ الزَّنْدَةَ, (K,) inf. n. as above, (TA,) *He cut in the* [*piece of wood called*] زندة *a notch* [*from which to produce fire*]. (K.)

كُظْرُ القَوْسِ *The notch in the curved extremity of the bow, in which is the string*; (As, S;) *the notch of the bow, into which falls the ring of the string:* (A, K:) pl. [of pauc.] أَكْظَارٌ (A) and [of mult.] كِظَارٌ and كِظَارَةٌ. (TA.) — كُظْرُ الزَّنْدَةِ *The notch* [*from which the fire is produced*] *in the* [*piece of wood called*] زندة. You say النَّارُ تَسِيلُ مِنْ كُظْرِ الزَّنْدَةِ *Fire flows from the notch of the* زندة. (A.)

كِظَارٌ The *piece of sinew which is tied upon the base of the notch of an arrow.* (IDrd, K.)

[كظم

See Supplement.]

كعب

كَعَبَ الثَّدْىُ, aor. ـُ and ـِ, (it seems to be implied in one place in the K, that the aor. is ـَ; but this is not the case; TA,) inf. n. كُعُوبٌ and كَعَابَةٌ (by MF written كَعَابَةٌ) and كُعُوبَةٌ; and ↑ كعّب, inf. n. تَكْعِيبٌ; *The girl's breast swelled, or became prominent* or *protuberant*, (K,) *and round:* (TA:) [or *began to swell, &c.:* see كَاعِبٌ]: or they use the term تَفْلِيكٌ; then نُهُودٌ; and then تَكْعِيبٌ; [as applied to the successive stages of growth of the breast]. (TA.) كَعَبَتِ الجَارِيَةُ, aor. ـُ, (and ـِ, TA,) inf. n. كُعُوبٌ; and ↑ كعّبت; [and ↑ تكعّبت; (A, TA in art. عج;)] *The girl had breasts beginning to swell*, or *become prominent*, or *protuberant:* (IAth, S:) [or *had swelling, prominent*, or *protuberant, breasts:* see كَاعِبٌ]. = كَعَبَهُ, inf. n. كَعْبٌ, *He beat him on a hard*, or *tough, part*; as the head, and the like: (TA:) [and so ↑ كعّبه: for it is mentioned in the TA, that a certain king was surnamed المُكَعِّبُ from his beating the protuberances of people's heads]. = كَعَبَ, aor. ـُ; (K;) and ↑ كعّب, inf. n. تَكْعِيبٌ; (TA;) *He filled* a vessel (K) &c. (TA.)

2. [كعّب *It* (a reed, or cane,) *put forth*, or *produced, its jointed stem.* — Hence the phrase:] إِنِّى أَرَى الشَّرَّ كَعَّبَ [† *Verily I see the evil to have grown, like reeds when they put forth their jointed stems.*] (TA, voce نَبَّبَ.) — كعّب لَبَبًا *He put to her breast-band* [the pronoun app. referring to دَابَّةٌ "a beast of carriage"] *edges*, or *borders, like* كُعُوب [app. meaning *play-bones*, or *dice*, or *similar things.*]. (TA.) — كعّب, inf. n. تَكْعِيبٌ, *He folded* a garment, or piece of cloth, *hard*, or *firmly*, accord. to some, *in a square form.* (TA.) See also مُكَعَّبٌ. — *He made it square*, (K,) [or rather *of a cubic form*]. — And see 1 in four places.

4. اكعب, inf. n. إِكْعَابٌ, *He hastened:* (Ḳ:) or *he went away, paying no regard to anything:* (TA:) or, inf. n. كِعَابٌ, *he went away injuriously* (مُضَارًّا [an act. part. n.]) *not caring for what was behind him,* [or *for the people whom he left behind him*]: like كَلَّلَ. (Aboo-Sa'eed.)

كَعْبٌ *Any joint, juncture,* or *place of division, of the bones.* (Ḳ.) — Also, [and more commonly, The *ankle-bone,* or *talus;*] in a man, *what projects above the tarsus, where the foot is set on;* (TA;) *what projects above the foot;* (Ḳ;) the *bone that projects at the place of junction of the shank and the foot;* (AA, Aṣ, Ṣ, Mṣb;) each foot has two bones thus termed; one on the right and the other on the left; (Mṣb;) *each of the two bones that project on either side of the foot:* (Ḳ, TA:) or the *ankle-joint,* or *tarsal-joint;* the *joint that is between the shank and the foot:* (IAạr, &c., Mṣb:) Aṣ rejected the saying of the [common] people, that *it is in the upper part* (ظَهْر) *of the foot:* (Ṣ:) some persons say, that it is *each of the two bones that are in the upper part* (ظَهْر) *of the foot:* so say the Shee'ah: and in like manner Yaḥyà Ibn-El-Ḥárith speaks of the كعاب as *in the middle of the foot:* (TA:) pl. [of pauc.] أَكْعُبٌ and [of mult.] كُعُوبٌ and كِعَابٌ. (Ḳ.) — جَارِيَةٌ دَرْمَآءُ الكُعُوبِ *A girl the heads of whose bones are not big* [or *prominent*]. — Also employed with reference to any quadruped; meaning, in a horse, *What is between each* وَظِيف and سَاق: or *between the bone of the* وظيف *and the bone of the* ساق; *which projects backwards:* [by this is meant, not the fetlock-joint, or hind fetlock-joint, but the *hock:* for it has been shown, voce عُرْقُوب, that the term كَعْبٌ, with reference to quadrupeds, is sometimes applied to what anatomists term the *tarsus*]. (TA.) — كَعْبٌ and ↓ كَعْبَةٌ [*An ossicle*] *with which one plays;* [*a play-bone; a cockal-bone;* the *superior bone of the tarsus, called by anatomists astragalus* or *os tali, a little bone, somewhat oblong, taken from the foot of a sheep,* or *the like, thrown in play, like a die:*] (Lḥ, Ḳ:) the *die* (فَصّ) *that is used in the game of tables,* or *backgammon,* (النَّرْد); (TA;) [*any die that is used in play*]: pl. (of the former word, TA) كِعَابٌ and (of the latter, TA,) كُعَبٌ and كَعَبَاتٌ. (Ḳ: the last so written accord. to the TA; but in the CḲ كَعْبَاتٌ.) The playing with the كعب is forbidden [Ḳur v. 92]. (TA.) — A conventional term of arithmeticians [*a cube*]. (Ḳ.) — ‡ *A piece of clarified butter;* (Ṣ;) *such* [*a lump,* or *compact piece*] *as is termed* كُتْلَة, *thereof:* (Ḳ:) and [*a lump*] of dates [compacted together]: (M, voce فِدْرَة:) *a piece* of clarified butter, or of fat or grease. (TA.) — ‡ *What is termed a* صُبَّة (or *what is poured out at once,* or *what remains in a vessel, &c.,* or *a small quantity,*) *of milk,* (Ḳ,) or *of clarified butter.* (TA.) — ‡ [*A knot,* or *joint,* of a reed or cane;] *what is between each two internodal portions* of a reed or cane; (Ḳ;) the *prominent part that is at the extremity of each of the internodal portions* of a spear [of reed or cane]: (Ṣ:) or *an internodal portion,* or *portion that is between each two knots,* or *joints,* of a reed or cane: (Mṣb.:) pl. كُعُوبٌ and كِعَابٌ. (TA.) — By صاروا كعابا, in the following verse,

رَأَيْتُ الشَّعْبَ مِنْ كَعْبٍ وَكَانُوا
مِنَ الشَّنَآنِ قَدْ صَارُوا كِعَابَا

the poet means, they were divided and opposed in mind or opinion, so that each portion that was of one mind, or opinion, became a party by itself. (AAF.) [He seems to compare them to play-bones thrown on the ground; or to the several joints, or knots, of a reed, or cane; or to a spear not equal, or uniform, in the joints, or knots, of its cane-shaft.] — رُمْحٌ بِكَعْبٍ وَاحِدٍ *A spear with equal,* or *uniform, knots,* or *joints; not having one knot,* or *joint, thicker than another.* (TA.) = ‡ *Eminence,* or *nobility, and glory.* (Ḳ.) — رَجُلٌ عَالِى الكَعْبِ *A man eminent,* or *noble, and successful in his enterprises.* (TA.) — أَعْلَى اللّٰهُ كَعْبَهُ *May God exalt his glory!* (TA, from a trad.) — لَا يَزَالُ كَعْبُكَ عَالِيًا *May thy glory not cease to be exalted!* See عَالٍ, in art. علو. (TA.) — عَلَا كَعْبُكَ بِى *Thy nobility,* or *glory, hath exalted me.* (TA.) — This signification is taken from the كَعْب of a cane: and كَعْبٌ is applied to *Any thing elevated.* (IAth.)

كُعْبٌ *A girl's,* or *woman's, breast,* (Ḳ,) *that is swelling, prominent,* or *protuberant.* (TA.) See also كَاعِبٌ.

كَعْبَةٌ see كَعْبٌ. — *Any square* [or *cubic*] *house,* or *chamber,* or *the like.* (Ḳ.) — *A chamber of the kind called* غُرْفَة: (Ḳ:) thought by ISd to be so called because of its square [or cubic] form. (TA.) — الكَعْبَةُ *The Sacred House;* [*the square,* or *cubic, building, in the centre of the Temple of Mekkeh*]: (Ṣ, Ḳ:) said to be so called because of its square [or cubic] form: (Ṣ:) or because of its height and its square form: also called كَعْبَةُ البَيْتِ [*The Kaạbeh of the House* (*of God*)]. (TA.) — الكَعَبَاتُ, (Ḳ,) or ذُو الكَعَبَاتِ, (Ṣ, Ḳ,) *A house* [or *temple*] *belonging to the tribe of Rabee'ah, who used to compass it,* or *perform circuits round it,* [as is done round the Kaạbeh of Mekkeh]. (Ṣ, Ḳ: in one copy of the Ṣ, written ذُو الكَعْبَيْنِ.)

كُعْبَةٌ A girl's *virginity,* or *maidenhead:* (Ḳ:) [the *virgineal membrane:* as shown by a verse cited in the TA].

كُعْكُبٌ: see كُعْكُبَةٌ.

كُعْكُبَةٌ *A* نُونَة *of hair: this is made by a woman's disposing her hair in four plaits, and inserting them, one in another; thus they* (i.e. the plaits, TA) *become* [*what are termed*] ↓ كُعْكُبٌ [a coll. gen. n., of which كعكبة is the n. un.]. (Ḳ.) — Also, and كُعْكُبِيَّةٌ, *A certain mode of combing,* or *dressing, the hair.* (Ḳ.) — [These words are inserted in this art. in the Ḳ: but I think that they should be in a separate art., as quadriliteral-radical words; being of the same class as سِمْسَارٌ &c.]

جَارِيَةٌ كَعَابٌ *A virgin.* (TA.) See كَاعِبٌ.

جَارِيَةٌ كَاعِبٌ, (this is the most common of the epithets here mentioned, TA,) and ↓ كَعَابٌ, (Ṣ, Ḳ,) and ↓ مُكَعِّبٌ, (Ḳ,) and كَاعِبَةٌ, (KL,) and, as written by some, ↓ مُكَعِّبَةٌ, (TA,) *A girl whose breasts are beginning to swell,* or *become prominent,* or *protuberant:* (IAth, Ṣ:) or *having swelling, prominent,* or *protuberant, breasts:* see 1: (Ḳ, TA:) pl. of the first كَوَاعِبُ and [of the first or second] كِعَابٌ; the latter mentioned by Th; the former occurring in the Ḳur lxxviii. 33. (TA.) — ثَدْىٌ كَاعِبٌ, and ↓ مُكَعِّبٌ, and ↓ مُكَعَّبٌ, (in some copies of the Ḳ, مُكْعَبٌ, in either case extr., [the forms being those of pass. part. ns., and the signification that of an act. part. n.,]) and ↓ مُتَكَعِّبٌ, *A girl's breast that is swelling, prominent,* or *protuberant:* (Ḳ:) [or *beginning to swell, &c.:* see 1, and see also كُعْبٌ].

مُكَعَّبٌ see كَاعِبٌ. — A بُرْدٌ, (Ṣ, Ḳ,) and a garment, or piece of cloth, *variegated,* or *figured,* (Ṣ, Ḳ,) *with squares.* (Lḥ, Ṣ.) Some explain it as signifying variegated, or figured, without applying it particularly to a garment, or piece of cloth, or to a بُرْد. (TA.) — A garment, or piece of cloth, *folded hard* or *firmly,* (Ṣ, Ḳ,) accord. to some, *in a square form.* (TA.) — وَجْهٌ مُكَعَّبٌ *A hard and projecting face.* (TA.) — مُكَعَّبَةٌ The *kind of basket called* دَوْخَلَّة (Ḳ) and شَوْغَرَة and وَشْخَة. (TA.)

مُكَعِّبٌ: see كَاعِبٌ and 1.

مُتَكَعِّبٌ: see كَاعِبٌ.

[كعبر

See Supplement.]

كعت

4. اكعت, (inf. n. إِكْعَاتٌ, TA,) *He went away quickly.* (TṢ, Ḳ.) = *He sat down.* (TṢ, Ḳ.) = *He mounted* [his beast] *swollen with anger.* (TṢ, Ḳ.)

كَعْتٌ *Short*: fem. with ة (Ṣ, Ḳ:) an epithet applied to a man, and, with ة, to a woman. (AZ, Ṣ.)

كُعْتَةٌ The *cover of a glass bottle*. (Ḳ.) So in the scholia in certain of the copies of the Ṣ, relied upon for accuracy. (TṢ, L.)

كُعَيْتٌ The [*bird called*] بُلْبُلٌ: (Ṣ, Ḳ:) *a small bird* (عُصْفُورٌ) *called by the people of El-Medeeneh* نُغَرٌ: (IAth:) pl. كِعْتَانٌ. (Ṣ, Ḳ.)

كعثب

Q. 2. تَكَعْثَبَتِ العَرَارَةُ *The* عرارة (with an unpointed ع, meftooḥah, the name of a certain plant; (TA;) *in the* CḲ, غِرَارَة, or sack;) *became collected together, and round*. (Ḳ.)

رَكَبٌ كَعْثَبٌ (as also كَثْعَبٌ, TA) *A large* (*and full and prominent*, TA) *pubes*, (Ṣ, Ḳ,) or *pudendum*: (TA:) *a prominent, compact, pubes*. (Fr.) *Pudendum muliebre*. (ISk.) — كَعْثَبٌ (as also كَثْعَبٌ, TA) A woman *having a large* (*and full and prominent*, TA) *pubes*, (Ḳ,) or *pudendum*. (TA.)

كعدب

كَعْدَبٌ and كَعْدَبَةٌ *A base, unmanly*, person. (Ḳ.)

كُعْدُبَةٌ *Bubbles that float upon the surface of water*; (Ḳ;) *resulting from rain*: (TA:) a *bubble floating upon the surface of water* &c. (TA): or *a spider's web*: (AA:) — Also, *Stones*. (TA.) — All these significations are also assigned to جُعْدُبَةٌ. (TA, art. جعدب, q.v.)

[كعر

كعس

See Supplement.]

كعسب

Q. 1. كَعْسَبَ *He ran* (Ḳ) *vehemently*: like كَعْظَلَ: (TA:) *and fled*: (Ḳ:) like كَعْسَمَ: (TA:) or *he ran slowly*: or *he walked quickly*: or *he walked in the manner of a drunken man*. (Ḳ.)

كعكب

كُعْكُبٌ &c.: see art. كعب.

[كعل

كعم

See Supplement.]

كعنب

كُعْنُبٌ *Short*: (Ḳ:) an epithet applied to a man. (Az.) — الكُعْنُبُ and الكُعَانِبُ *The lion*. (Ḳ.) — كُعَانِبُ *Knobs*, or *protuberances*, (عُجَر,) *of the head*. (Ḳ.) كُعْنُبٌ A man *having knobs*, or *protuberances*, (عُجَر,) *on his head*. (Ḳ.)

تَيْسٌ مُكَعْنَبُ القَرْنِ *A he-goat having the horn curved so as to resemble a ring*: (Ḳ:) like مُشَعْنَبٌ, q.v. (TA.)

كغد

كَاغَدٌ, (Mṣb, Ḳ,) and كَاغِدٌ, (L, TA,) *Paper*; syn. قِرْطَاسٌ [which seems to be properly *paper made of the papyrus*]: (Ḳ:) a Persian word, (L,) arabicized. (L, Ḳ.) The د is sometimes changed into ذ, (Mṣb, TA,) and into ط. (TA.)

[كَاغِدِىٌّ *A maker*, or *seller, of paper*.]

كغذ

كَاغَذٌ *i.q.* كَاغَدٌ. (L, Ḳ.)

كفأ

1. كَفَأَ *He turned* a thing *over*; as a man turns over a cake of bread in his hand until it becomes even. ▾ يَتَكَفَّأُ occurs in a trad. respecting the Day of Resurrection, accord. to one relation, for يَكْفَأُ, in this sense: it is said that the earth will be like a single cake of bread, which God will turn over in his hand, as a man in a journey turns over a cake of bread. (TA.) كَفَأَ, (Ks, Ṣ, Ḳ,) inf. n. كَفْءٌ and كِفَاءَةٌ; (TA;) and ▾ اكفأ, (IAar, Ṣ, Ḳ,) and ▾ اكتفأ; (Ṣ, Ḳ;) but the first word is said to be the most chaste; *He inverted*, or *turned upside-down*, (Ṣ, Ḳ,) a vessel &c. (Ṣ, TA.) [You say] كُفِئَتْ جَفْنَتُهُ [*His bowl was turned upside-down*; meaning] ‡ *He was slain*: a phrase similar to هُرِيقَ رِفْدُهُ. (A in art. رفد.) — كَفَأَ (TA) and ▾ اكفأ, (Ks, Ṣ, Ḳ,) the latter of a rare dial., accord. to Ks, and rejected by Aṣ, (TA,) *He inclined*, or *made to turn aside* or *incline*, (Ṣ, Ḳ,) a bow, in shooting with it, and a vessel, (Ks, Ṣ,) &c. (TA.) And كَفَأَ (TA) and ▾ اكفأ, (Ḳ,) and ▾ انكفأ (TA) *He*, or *it, inclined*: intrans. (Ḳ, TA.) — كَفَأَهُ عَنْ شَىْءٍ, (Ṣ,* Ḳ,* TA,) inf. n. كَفْءٌ, (Ṣ, TA,) *He turned him away*, or *back from a thing*; (Ṣ, Ḳ, TA;) as from a thing that he desired to do, to another thing. (Ṣ, TA.) And كَفَأَ عَنْ شَىْءٍ *He turned away*, or *back, from a thing*: intrans. (TA.) [See also 4 and 7.] كَفَأَ القَوْمُ *The people turned away*, or *back*. (Ḳ.) [See also 7.] — كَفَأَ *He drove away* a man, (Ḳ,) or camels. (L.) — كَفَأَ الإِبِلَ *He made an assault upon the camels, and took them away*. (TA.) — كَفَأَ *He followed*, or *pursued*, another. (Ḳ.) — كَفَأَ الغَنَمُ فِى الشِّعْبِ *The sheep entered the ravine*. (Ḳ.) — كَفَأَ لَوْنُهُ, and ▾ اكفأ لونه and ▾ تكفّأ, (TA,) and ▾ انكفأ لونه, (Ḳ,) (as also انكفت لونه, TA,) ‡ *His*, or *its, colour changed*. (Ḳ.)

3. كَافَأَهُ عَلَى شَىْءٍ, inf. n. مُكَافَأَةٌ and كِفَآءٌ, *He requited, compensated*, or *recompensed, him for a thing*. (Ṣ, Ḳ.) — مَا لِى بِهِ قِبَلٌ وَلَا كِفَآءٌ *I have not power to requite him*. (Ṣ.) — كافأه, (Ḳ,) inf. n. مُكَافَأَةٌ and كِفَآءٌ, (TA,) *He was like him; was equal to him; equalled him*. (Ḳ.) — كافأه *He watched him; observed him*. (Ḳ.) — كافأ, (Ḳ,) inf. n. مُكَافَأَةٌ, (TA,) *He repelled; turned*, or *put away; kept away*, or *off; withstood*, or *resisted*. (Ḳ, TA.) — كافأ بَيْنَ فَارِسَيْنِ بِرُمْحِهِ *He thrust this horseman, and then that, with his spear*. (Ḳ, TA.) — كافأ بين البَعِيرَيْنِ *He stabbed this camel, and then that*. (Z.) — لَا مُكَافَأَةَ عِنْدِى فِى كَذَا *There is no concealment with me in respect of such a thing*; as also لا مُحَاجَاةَ. (TA in art. حجو.)

4. See 1, in four places. — اكفأ فِى سَيْرِهِ عَنِ القَصْدِ, (TA,) or كَفَأَ, (Ḳ,) *He deviated*, or *turned aside, in his journey, from the object he had in view*. (Ḳ,* TA.) — اكفأ الإِبِلَ كَفْأَتَيْنِ *He divided the camels into two equal numbers, setting apart the one half for breeding during one year, and the other half for breeding during the next*. It was esteemed the best plan, by the Arabs, to leave a she-camel for one year after her breeding, without suffering the stallion to cover her; in like manner as land is left fallow for a year. (Ṣ, TA.) — The same is also said of sheep &c. (TA.) — اكفأه إِبِلَهُ وَغَنَمَهُ (Ṣ,* Ḳ,* TA) *He assigned to him the profits*, (Ḳ,) or *the profits for a year*, (Ṣ,) *of his camels and his sheep* or *goats*; (Ḳ, TA;) *i.e., their hair and wool, milk, and young ones*. (Ṣ, TA.) — اكفأت الإِبِلُ *Many of the camels had young ones in their wombs*. (Ḳ.) — اكفأ البَيْتَ, (Ḳ,) inf. n. إِكْفَآءٌ, (Ṣ,) *He made for the tent a* كِفَآء. (Ṣ, Ḳ, TA.) — اكفأ, (Ḳ,) inf. n. إِكْفَآءٌ, (TA,) in poetry, accord. to a commentary on the Káfee, *He used as the* رَوِىّ *two letters having their places of utterance near to each other*; as ط with د: [such is the signification of the verb accord. to general usage in the present day:] or, accord. to the Aḥkám el-Asás, *he changed the* رَوِىّ *from* ر *to* ل, or م *to* ن: or *he made a similar change of one letter to another having its place of utterance near to that of the former*: or it has another signification, given below, accord. to the same authority: (TA:) or *he used different letters in the rhymes*; (Ṣ, Ḳ;) *whether letters having their places of utterance near to each other*, or *the contrary*; (TA;) or *in some* م *and in some* ن, *and in some* د, *and in some* ط, *and*

in some ح, *and in some* خ, *&c.;* as says AZ; and this is the meaning known to the Arabs: (Ṣ:) or *he used different vowels in the* رَوِىّ: (Fr, Ṣ:) or *i.q.* أَقْوَى: (Ṣ, Ḳ:) or, accord. to the Aḥkám el-Asás, it signifies either as explained above on that authority, (TA,) or *he used different final inflections in the rhymes:* (Ḳ:) or *he changed the final vowel in the rhyme; ending one verse with* ضَمَّة, *and another with* كَسْرَة, [which are the two vowels that resemble each other]: (TA:) [see a verse cited in the first paragraph of art. غيب:] or *he impaired the end of a verse in any way.* (Ḳ.) Eloquent Arabs explained the meaning of the verb in this last manner to Akh, without defining any particular kind of impairment: but one made it to consist in the use of different letters. (TA.)

5. تَكَفَّأَ *It* (a vessel &c.) *was inverted,* or *turned upside-down.* (TA.) See also 1, in two places. — تَكَفَّأَ (as also تَكَفَّى, inf. n. تَكَفٍّ; but the original word is that with hemzeh;) *He inclined forwards,* in walking, as a ship inclines in her course. Moḥammad is said to have walked in this manner, which is indicative of strength. (TA.) [And so] تَكَفَّأَتْ *She* (a woman) *moved her body from side to side,* in walking, as the tall palm-tree moves from side to side. (Ṣ.) [And] *She* (a ship) *inclined forwards* in her course. (TA.) [See an ex., voce أَغْرَبَ, in this sense; or, as implied in the Ṣ, in the sense immediately preceding.]

6. تَكَافَأَا *They two were like,* or *equal, each to the other.* (Ṣ, Ḳ.) — تَتَكَافَأُ دِمَاؤُهُمْ *Their blood* (i.e., the blood of the Muslims,) *shall be equally retaliated,* or *expiated:* (A'Obeyd, Ṣ:) i.e., the noble shall have no advantage over the ignoble in the retaliation or expiation of blood. (A'Obeyd.)

7. اِنْكَفَأَ *He turned,* or *was turned, away,* or *back,* from a thing that he desired to do; (Ṣ;) [see also 1;] *he returned,* or *went back,* or *reverted.* (Ṣ, Ḳ.) — Also, (TA,) or ↑ كَفَأَ, (Ḳ,) *It* (a party) *became routed, defeated,* or *put to flight.* (Ḳ, TA.) — See 1, in two places.

8. See 1. — اِكْتَفَأَ أَهْلِيهِمْ وَأَمْوَالَهُمْ [*He carried off their families and their goods.*] (TA, from a trad.; mentioned next after the explanation of كَفَأَ الإِبِلَ.)

10. اِسْتَكْفَأَهُ إِبِلَهُ *He asked him for a year's produce of his camels; i.e., their young ones in the womb in one year;* (Ṣ, TA;) or *their hair and wool, milk, and young ones, of one year.* (TA.) — اِسْتَكْفَأَهُ نَخْلَةً *He asked him for a year's produce of a palm-tree.* (TA.)

كِفَآء, and كُفْءٌ and كُفُؤٌ and كِفْءٌ and كَفْءٌ: see كُفْءٌ, and for كِفْءٌ see also كَفِىءٌ.

كَفْأَةٌ and ↑ كُفْأَةٌ (Ṣ, Ḳ) *The young ones in the wombs* of camels, *in one year:* or *those after the dams have not conceived for one year* or *more:* (Ḳ:) or *a year's produce* of camels [&c.]; *i.e.,* their *hair and wool, and their milk, as well as* their *young ones.* (AZ, Ṣ, Ḳ.) You say أَعْطِنِى كَفْأَةَ نَاقَتِكَ *Give me the year's produce, &c., of thy she-camel.* (Ṣ.) — And, both words ‡ *A year's produce* of a palm-tree. (Ḳ.) — ‡ *A year's produce* of a piece of land. (Ḳ.) See also 4.

كُفْأَةٌ: see كَفْأَةٌ.

كَفَآءٌ (Ḳ) and ↑ كَفَآءَةٌ (Ṣ, Ḳ) *Likeness; equality.* (Ṣ, Ḳ.) — كَفَآءٌ *A slight inclination, to one side, of a camel's hump,* and the like. This is the slightest of faults in a camel; for when the camel grows fat, his hump becomes erect. (TA.)

كِفَآءٌ, originally an inf. n. [of 3], and ↑ كُفْءٌ and كُفُوءٌ [&c., as in the following examples,] *Like; equal; a match.* (Ṣ.) — هٰذَا كِفَاؤُهُ, and ↑ كِفْأَتُهُ, and ↑ كَفِيؤُهُ, and ↑ كُفْؤُهُ, and ↑ كُفُؤُهُ, and ↑ كُفُوءُهُ, (in the CḲ, كُفُوُّهُ,) and ↑ كُفُوؤُهُ, (in the CḲ, كُفُوُّهُ,) *This is like,* or *equal to, him* or *it:* (Ḳ:) And لَا كِفَآءَ لَهُ *There is no one,* or *nothing, like,* or *equal, to him,* or *it.* (Ṣ.) — Zj says, that the words of the Ḳur-án, وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (cxii. 4,) may be read in four different ways: ↑ كُفُؤًا and ↑ كُفْأً and ↑ كِفْأً (in which three ways the word has been read) and كِفَآءً (in which last way it has not been read.) Ibn-Ketheer and AA and Ibn-'Ámir and Ks read كُفُؤًا: Ḥamzeh read كُفْأً; and, in a case of pause, كُفَا, without hemzeh. (TA.) — Pl. (of كُفْءٌ and كِفْءٌ, and كُفُؤٌ, and perhaps of كَفْءٌ also, MF,) أَكْفَآءٌ and (of all the above forms excepting كِفَآءٌ, MF,) كِفَآءٌ. (Ḳ.) — كِفَآءٌ *As much as is equal* to another thing. (L.) — الحَمْدُ لِلّٰهِ كِفَآءَ الوَاجِبِ *Praise be to God, as much as is incumbent.* (Ḳ.) = كِفَآءٌ *A curtain* (سُتْرَة) *extending from the top to the bottom of a tent, at the hinder part:* or *an oblong piece of stuff at the hinder part of the kind of tent called* خِبَآء: or *a* كِسَآء *that is thrown upon a* خِبَآء, *so as to reach the ground:* (Ḳ:) or *an oblong piece of stuff,* or *two such pieces well sewed together, attached by the kind of wooden pin called* خِلَال *to the hinder part of a* خِبَآء: (Ṣ:) or the *hinder part of a tent:* pl. أَكْفِئَةٌ. (TA.) See مِظَلَّةٌ in art. ظل.

كَفِىءُ اللَّوْنِ, and ↑ مَكْفُوُّ اللَّوْنِ, (Ḳ,) and ↑ مُكْتَفِئُ اللَّوْنِ, (TA,) ‡ *Changed in colour:* (Ḳ:) said of the countenance and of other things: as also مُكْتَفِتُ اللَّوْنِ. (TA.) — Also, مُكْفَأُ الوَجْهِ *Changed in countenance.* (TA.) ═ See كِفَآءٌ. ═ كَفِىءٌ and ↑ كِفْءٌ (as in the CḲ and a MS. copy of the Ḳ) or كَفِىءٌ (as in the TA) *The bottom,* or *interior,* or *inside,* (بَطْن,) *of a valley.* (Ḳ.)

كُفُوءٌ: see كِفَآءٌ.

كَفَآءَةٌ: see كَفَآءٌ. — In marriage, *Equality* of the husband and wife *in rank, religion, lineage house, &c.* (L.)

أَكْفَأُ, fem. كَفْآءُ, A camel *whose hump inclines slightly to one side.* (TA.) — A camel's hump *inclining to one side.* (ISh.)

أَيَّامُ مُكْفِئِ الظُّعْنِ *The last of the days called* أَيَّامُ العَجُوزِ. (TA.) [See عجوز.]

مَكْفُوُّ اللَّوْنِ: see كَفِىءٌ.

مُكَافِئٌ *Being like,* or *equal to; equalling.* (Ṣ.) — Also, in the following words of a trad., كَانَ لَا يَقْبَلُ الثَّنَآءَ إِلَّا مِنْ مُكَافِئٍ, said to signify *One of known sincerity in professing himself a Muslim:* (IAmb:) or *one not transgressing his proper bounds, nor falling short with respect to that* [religion] *to which God hath exalted him.* (Az.) — شَاتَانِ مُكَافِئَتَانِ, (Ṣ, Ḳ,) and مُكَافَأَتَانِ, (Ḳ,) as the relaters of trads. say, (Ṣ,) in a trad. respecting the عَقِيقَة for a male child, (Ṣ, TA,) *Two sheep,* or *goats, of equal age.* (Ṣ, Ḳ.) Some assign to these words meanings slightly differing from the above; as, *similar, one to another:* also, *slaughtered, one immediately after the other:* (TA:) or *slaughtered, one opposite to the other.* (Ṣ.)

مُكْتَفِئُ اللَّوْنِ: see كَفِىءٌ.

كفت

1. كَفَتَ, [aor. ـِ,] inf. n. كَفْتٌ, *It* (a thing) *turned over,* lit., *back for belly:* (Ḳ:) or, as in a copy of the L, *he turned* a thing *over, back for belly.* (TA.) — كَفَتَهُ عَنْ وَجْهِهِ, (Ḳ,) or كَفَتَهُ, (Ṣ,) aor. ـِ, (Ḳ,) inf. n. كَفْتٌ; and ↑ كَفَّتَهُ; (TA;) *He turned him away, averted him,* or *diverted him, from his course,* or *design.* (Ṣ, Ḳ.) (You say) كَفَتَهُ عَنْ حَاجَتِهِ *He withheld him, restrained him,* or *debarred him, from the thing that he wanted.* (Aṣ.) — ↑ كَفَتَهُ اللّٰهُ *God took him;* syn. قَبَضَهُ: meaning he died: and so كَفَتَهُ اللّٰهُ إِلَيْهِ. (TA.) ═ كَفَتَ, [aor. ـِ,] (Ṣ, Ḳ) inf. n. كَفْتٌ and كِفَاتٌ and كَفِيتٌ and كَفَتَانٌ, (Ḳ,) *He,* or *it, hastened,* or *was quick,* or *swift:* (Ṣ:) *it* (a bird &c.) *hastened,* or *was quick,* or *swift, in flying, and running, and contracted itself therein:* (Ḳ:) *it* (a solid-hoofed animal) *contracted its fore-legs quickly in running:* (Az:) the kind of running and flying termed كَفَتَانٌ is

like a *turning aside*, or *starting aside*, (حَيَدَانٌ) *with violence*, or *vehemence*. (TA.) ═ كَفَتَهُ, [aor. ـِ,] inf. n. كَفْتٌ, *He drove him*, or *urged him on, vehemently*. (Ṣ.) — كَفَتَ الشَّىْءَ إِلَيْهِ, (aor. ـِ, inf. n. كَفْتٌ, Ṣ,); and ↑ كفّتهُ; (but the latter has an intensive signification; Ṣ;) *He drew the thing together to himself*, (Ṣ, Ḳ,) *and contracted it, grasped it*, or *took it*. (Ḳ.) [See an ex. of the latter verb in a verse cited voce رَاجِلَةٌ.] — إِكْفِتُوا صِبْيَانَكُمْ بِاللَّيْلِ (Ṣ) *Draw together your boys, and confine them in the houses*, or *tents, at night*. (A'Obeyd.) Said by Mohammad. — نُهِينَا أَنْ نَكْفِتَ الثِّيَابَ فِى الصَّلَاةِ *We have been forbidden to draw together the clothes* [*that are upon us*] *in prayer*: meaning, in the inclination of the body, and in prostration. (TA, from a trad.) — كَفَتَ الدِّرْعَ بِالسَّيْفِ, aor. ـِ; and ↑ كفّتها; which latter has an intensive signification; *He hung the coat of mail* [*i.e. the lower part of it*] *by means of*, or *upon, the sword* [*which he was wearing*], *and then drew it together to him*. Zuheyr says, describing a coat of mail, of which the wearer had hung upon the sword the redundant lower portions, and drawn it together to him,

* وَمُفَاضَةٍ كَالنِّهْىِ تَنْسِجُهُ الصَّبَا
* بَيْضَاءَ كَفَّتَ فَضْلَهَا بِمُهَنَّدِ

[*And an ample coat of mail, like the pool which the east wind ripples in transverse directions; white; the redundant lower parts of which he had hung upon the sword of Indian steel, and which he had then drawn together to him*.] (TA.)

2: see **1**, in two places.

3. كافتهُ *He contended with him in running*, or *in a race*. (Ḳ.) ═ مَاتَ كِفَاتًا, and مُكَافَتَةً, *He died suddenly*. (Ḳ.)

7. انكفت *He turned away*, or *became averted*, or *diverted*, [عَنْ وَجْهِهِ *from his course*, or *design*]. (Ḳ.) — *He returned* [عن وجهه *from his course*, or *design*; and] إِلَى مَنْزِلِهِ *to his abode*. (TA.) ═ *He*, or *it*, *became contracted*; (Ḳ;) and so ↑ استكفت. (TA in art. سكف.) — *It* (a garment) *was drawn up*, or *tucked up, and contracted*. (TA.) — *He was compact in make*. (Ḳ, TA.) — *He* (a horse) *was lean, lank, slender, light of flesh*, or *lank in the belly*. (Ḳ.) ═ انكفت لَوْنُهُ *His*, or *its, colour changed*. (TA, art. كفأ.)

8. اكتفت المَالَ *He took the whole of the property*, (Ḳ,) *and drew it together to himself*. (TA.)

10: see **7**.

كَفْتٌ and ↑ كَفِيتٌ (and ↑ كِفْتٌ, Ḳs) A man *quick* or *swift*, (Ṣ, Ḳ,) *and light, active*, or *agile, and slender*: (Ḳ:) so too a horse. (TA.) — عَدْوٌ كَفِيتٌ ↑, and ↑ كِفَاتٌ, [the latter originally an inf. n.] *A quick*, or *swift, running*: and so a passing by, or through. (L.) — [Hence] كَفْتٌ ‡ *Death*. (Ḳ.) ═ خُبْزٌ كَفْتٌ *Bread without seasoning; without savoury food*. (Ḳ.) ═ See also كِفْتٌ.

كِفْتٌ (Ṣ, Z, Ḳ, &c.) and ↑ كَفْتٌ (Fr, Ḳ) and ↑ كَفِتٌ (Z) *A small cooking-pot*. (Ṣ, Ḳ, &c.) It is said, in a proverb, كِفْتٌ إِلَى وَئِيَّةٍ [*A small cooking-pot* (*put*) *next to a large one*]: i.e. a calamity next to which is another calamity. (Ṣ, TA.) Applied to him who oppresses a man, and compels him to do that which is disagreeable to him, and then adds to his oppression of him. (A'Obeyd.) [See also Freytag, Arab. Prov. ii. 349.] ═ See كَفِيتٌ.

كَفِتٌ: see كِفْتٌ and كَفْتٌ.

فَرَسٌ كُفُتٌ, and كُفُتَةٌ, *A horse that leaps, springs*, or *bounds, with his whole body and limbs, and so that one cannot get possession of him*, or *obtain the mastery over him*. (Ḳ.) See also art. كلت.

كفت [written without the syll. points] *A certain herb*. (See كَفُّ الكَلْبِ, in art. كلب.)

كِفَاتٌ *A place in which a thing is drawn together*, or *comprehended*, (Ṣ, Ḳ,) *and collected*, or *congregated*. (Ḳ.) So in the words of the Ḳur [lxxvii. 25 and 26,] أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَآءً وَأَمْوَاتًا [*Have we not made the earth a place which comprehends the living and the dead?* meaning كِفَاتَ أَحْيَآءٍ وَأَمْوَاتٍ:] (Ṣ:) Esh-Shaabee, pointing to the houses of El-Koofeh, said, هٰذِهِ كِفَاتُ الأَحْيَاءِ; and then, turning to its tombs, he said, هٰذِهِ كِفَاتُ الأَمْوَاتِ; meaning to explain the above text of the Ḳur: but ISd thinks, that كفاتا in this text is an inf. n., and that احياء and امواتا are governed by it in the acc. case. (TA.)

كَفِيتٌ: see كَفْتٌ. — *One who contends with another in running*, or *in a race*. (TA.) كَفِيتٌ, as used in the following trad., in which Mohammad says, حُبِّبَ إِلَىَّ النِّسَآءُ وَالطِّيبُ وَرُزِقْتُ الكَفِيتَ [*Women and perfumes have been made objects of love*, or *pleasant, to me; and I have been supplied with*, or *have received*, &c.], signifies *Food by which the body is sustained*; or, *sufficient to sustain life*: or *what sustains life*: (TA:) or *that by which food necessary for the support of life is drawn*, or *collected, together*, (Ḳ,) *and properly prepared for use*: (TA:) [or the *means of acquiring subsistence*, &c.:] or *coition*; [meaning *power for coition*;] so accord. to El-Ḥasan: or *strength for coition*: or *certain food that was sent down to Mohammad from heaven, of which he ate, and whereby he received strength for coition*: he is related to have said, that Gabriel came to him with a cooking-pot called الكَفِيتُ, from which he derived the strength of forty men in coition: but Ṣgh says, in the TṢ, that the descent of the cooking-pot from heaven is not accepted as true by the authors on the traditions. (TA.) — See كِفْتٌ. ═ كَفِيتٌ A traveller's provision-bag *that does not lose* [or *suffer to escape*] *anything* (Ḳ) *of what is put into it*: you say جِرَابٌ كَفِيتٌ: (TA:) as also ↑ كِفْتٌ. (Ḳ.)

الكَفَّاتُ *The lion*. (TṢ, Ḳ.)

مُكَفَّتٌ One *who wears two coats of mail with a garment between them*: (Ḳ:) or *who wears a long coat of mail, and draws together its skirt by means of hooks*, or *the like, to loops in its middle part, to disencumber himself of the lower part*. (T.)

كفح

1. كَفَحَهُ, (Ṣ, Ḳ,) inf. n. كَفْحٌ; (Ṣ;) and ↑ كَافَحَهُ, inf. n. مُكَافَحَةٌ and كِفَاحٌ; (Ḳ;) [the latter form of the verb the more common;] *He faced him; confronted him; encountered him; met him face to face*: (Ṣ, Ḳ, TA:) or *he met him*, or *encountered him, face to face, suddenly*, or *unexpectedly*. (T, M.) [You say] لَقِيتُهُ ↑ كِفَاحًا, (Ṣ,) and ↑ مُكَافَحَةً, and كَفْحًا, (TA.) *I met him face to face*. (TA.) [And] كَلَّمَهُ ٱللّٰهُ ↑ كِفَاحًا *God spoke to him face to face, without anything intervening between them*. (TA from a trad.) — كَفَحَهَا, (Ḳ,) aor. ـَ; (Ṣ;) and ↑ كَافَحَهَا, inf. n. as above; (Ḳ;) *He kissed her suddenly, unexpectedly*, or *unawares*: (Ḳ:) or *he met her face to face*, or *encountered her, with a kiss*: (Ṣ:) or *he kissed her with full ability, and completely, without snatching the kiss*: (T:) or *he made his skin to meet, and come in contact with hers*. (A'Obeyd.) — ↑ كَافَحُوا (in war) signifies *They contended together with swords face to face*: (L:) or ↑ كَافَحُوهُمْ, *they encountered them in war face to face, having before their faces neither shield nor anything else*. (Aṣ, Ṣ.) — Also ↑ كافح عَنْهُ *He contended for him, and defended him*. (L.) — ↑ كَافَحْتُ السَّمُومَ ‡ [*I faced*, or *encountered, the hot wind called* سَمُوم]. (A.) — ↑ كَافَحَهُ بِمَا سَآءَهُ ‡ [*He encountered him with that which displeased* or *vexed him*]. (A.) — ↑ كَافَحَهُ, inf. n. مُكَافَحَةٌ, ‡ *He refelled him by an argument, a plea, a proof*, or *an evidence*: as though the argument &c. were likened to a sword, or other weapon. (MF.) ═ كَفَحَ لِجَامَ الدَّابَّةِ, (inf. n. كَفْحٌ, TA,) *He drew*, or *pulled, the bridle and bit of the beast of carriage*; as

also ↑ أَكْفَحَهُ: (Ḳ:) or, as in the T and M, كَفَحَ الدَّابَّةَ بِاللِّجَامِ *he pulled the beast of carriage by the bridle and bit.* (TA.) [See also 4.]

3. See 1, throughout. — فُلَانٌ يُكَافِحُ الأُمُورَ ‡ *Such a one superintends, manages,* or *conducts, affairs himself,* or *in his own person.* (Ṣ, A.)

4. اكفح الدَّابَّةَ, inf. n. إِكْفَاحٌ, *He put the bit to the mouth of the beast of carriage, striking the mouth with it, in order that the beast might take it into its mouth.* (T, Ṣ.) — See also 1.

5. تَكَفَّحَتِ السَّمَائِمُ ‡ *The hot winds called* سمائم *met,* or *encountered, one another.* (L.)

6. تَكَافَحُوا [*They faced, confronted,* or *encountered, one another;* or *met face to face*]. (A.) — تَكَافَحَتِ الكِبَاشُ [*The rams butted one another.*] (A.) — تَكَافَحَتِ الأَمْوَاجُ ‡ *The waves met and dashed together.*] (A.)

[A] ‡ أَصَابَهُ مِنَ السَّمُومِ لَفْحٌ وَمِنَ الحَرُورِ كَفْحٌ *burning gust of the hot day-wind smote him, and a blast of the hot night-wind meeting him in the face*]. (A.)

كَفِيحٌ *A husband:* (Ḳ:) so called because he beholds his wife face to face. (TA.) — *A bedfellow,* syn. ضَجِيعٌ, (A, Ḳ,) of a woman. (TA.) — *A guest coming suddenly,* or *unexpectedly.* (Ḳ, TA.) = *Like;* or *equal;* syn. كُفْءٌ, (Ṣ, Ḳ,) and نَدِيدٌ. (TA.)

مُكَافِحٌ ‡ *One who superintends, manages,* or *conducts, affairs himself,* or *in his own person.* (TA.) See 3.

كفر

1. كَفَرَ الشَّىْءَ, (Ṣ, A, Mgh, Mṣb, Ḳ, &c.,) aor., in the sense first explained below ـِ ;, (Ṣ, Ḳ, &c.;) [respecting which Fei observes,] El-Fárábee, whom J follows, says that it is like يَضْرِبُ, but in a trustworthy copy of the T it is written ـُ, and this is the proper form, because they say that كَفَرَ النِّعْمَةَ [of which the aor. is ـُ] is borrowed from كَفَرَ الشَّىْءَ in the sense which is first explained below; (Mṣb;) and MF says, that the saying of J, following his maternal uncle Aboo-Naṣr El-Fárábee, that the aor. of this verb is ـِ, is doubtless a mistake; but to this, [says SM,] I reply, that it is correctly ـِ, as J and F and other leading lexicologists have said; though the aor. of the verb of كُفْر as meaning the contr. of إِيمَانٌ is ـُ; (TA;) [or, if this latter verb be taken from the former, the aor. of the former may have been originally ـِ and ـُ, and general usage may have afterwards applied the aor. ـِ to one signification, while the aor. ـُ has been applied by very few persons to that signification, but by all to the significations thence derived;] inf. n. كَفْرٌ; (Ṣ, Mṣb;) and ↑ كَفَّرَهُ, (A, Mgh, Ḳ,) inf. n. تَكْفِيرٌ; (TA;) *He veiled, concealed, hid,* or *covered, the thing:* (Ṣ, A,* Mgh,* Mṣb, Ḳ:*) or *he covered the thing so as to destroy it:* (Az, TA:) and كَفَرَ عَلَيْهِ, aor. [and inf. n.] as above, *he covered it; covered it over.* (Ḳ.) You say كَفَرَ البَذْرَ المَبْذُورَ *He covered the sown seed* with earth. (TA.) And كَفَرَ السَّحَابُ السَّمَآءَ *The clouds covered the sky.* (A.) Lebeed says,

* فِى لَيْلَةٍ كَفَرَ النُّجُومَ غَمَامُهَا *

In a night whereof the clouds that covered the sky concealed the stars. (Mṣb.) You say also كَفَرَهُ اللَّيْلُ, and كَفَرَ عَلَيْهِ, *The night covered it* with its blackness. (TA.) And كَفَرَتِ الرِّيحُ الرَّسْمَ *The wind covered the trace* or *mark* [with dust.] (A.) And كَفَرَ فَوْقَ دِرْعِهِ *He clad himself with a garment over his coat of mail.* And ↑ كَفَّرَ دِرْعَهُ بِثَوْبٍ *He covered his coat of mail with a garment.* (TA.) And كَفَرَ مَتَاعَهُ *He put his goods in a receptacle.* (TA.) And كَفَرَ المَتَاعَ فِى الوِعَآءِ *He covered,* or *concealed, the goods in the receptacle.* (A.) And ↑ كَفَّرَ نَفْسَهُ بِالسِّلَاحِ *He covered himself with the arms.* (A.) And كَفَرَ الجَهْلُ عَلَى عِلْمِ فُلَانٍ *Ignorance covered over the knowledge of such a one.* (TA.) وَكَيْفَ تَكْفُرُونَ, [thus, with damm as the vowel of the aor.,] in the Kur, iii. 96, has been explained as signifying *And wherefore do ye cover the familiarity and love in which ye were living?* (TA.) — Hence, (Mṣb, TA,) كَفَرَ, (Ṣ,) and كَفَرَ النِّعْمَةَ, and بِالنِّعْمَةِ; (Mṣb;) and كَفَرَ نِعْمَةَ اللّٰهِ, and بِنِعْمَةِ اللّٰهِ; (Ḳ;) aor. ـُ, (TA,) inf. n. كُفْرَانٌ, (Ṣ, Ḳ,) which is the most common form in this case, (El-Baṣáir,) and كُفُورٌ, (Ṣ, Ḳ,) and كُفْرٌ; (El-Baṣáir;) *He covered,* or *concealed,* (Mṣb,) *and denied,* or *disacknowledged, the favour* or *benefit* [*conferred upon him*]; (Ṣ, Mṣb;) *he was ungrateful,* or *unthankful,* or *behaved ungratefully or unthankfully; contr. of* شَكَرَ; (Ṣ;) and *he denied,* or *disacknowledged, and concealed,* or *covered, the favour* or *benefit of God:* (Ḳ:) God's favours or benefits are the signs which show to those who have discrimination that their Creator is one, without partner, and that He has sent apostles with miraculous signs and revealed scriptures and manifest proofs. (Az, TA.) وَلَا نَكْفُرُكَ, in the prayer [termed القُنُوتُ], means وَلَا نَكْفُرُ نِعْمَتَكَ [*And we will not deny,* or *disacknowledge, thy favour;* or *we will not be ungrateful,* or *unthankful, for it*]. (Mṣb.) [The verb when used in this sense, seems, from what has been said above, to be a حَقِيقَة عُرْفِيَّة, or word so much used in a particular tropical sense as to be, in that sense, conventionally regarded as proper.] — And hence, كَفَرَ, inf. n. كُفْرَانٌ, is used to signify [absolutely] *He denied,* or *disacknowledged.* (TA.) [See the act. part. n., below; and see 3. See also art. ف, p. 2322 *a*.] You say كَفَرَ بِالصَّانِعِ *He denied the Creator.* (Mṣb.) — Hence also, (TA,) كَفَرَ, (Ṣ, Mṣb,) aor. ـُ, (Mṣb, TA,) inf. n. كُفْرٌ, (Ṣ, Mṣb, Ḳ,) which is the most common form in this case, (El-Baṣáir,) and كُفْرٌ (Ḳ) and كُفْرَانٌ (Mṣb, Ḳ) and كُفُورٌ, (Ḳ,) *He disbelieved; he became an unbeliever,* or *infidel; contr. of* آمَنَ, inf. n. إِيمَانٌ. (Ṣ, Ḳ.) You say كَفَرَ بِاللّٰهِ (Ṣ, Mṣb) *He disbelieved in God:* (Ṣ:) because he who does so conceals, or covers, the truth, and the favours of the liberal Dispenser of favours [who is God]. (MF.) [Also, as shown above, *He denied God.*] It is related in a trad. of 'Abd-El-Melik, that he wrote to El-Ḥajjáj, مَنْ أَقَرَّ بِالكُفْرِ فَخَلِّ سَبِيلَهُ, meaning, *Whosoever confesses the unbelief* of him who opposes the Benoo-Marwán, and goes forth against them, *let him go his way.* (TA.) See also كُفْرٌ, below. — [*He blasphemed:* a signification very common in the present day.] — Also, كَفَرَ بِكَذَا *He declared himself to be clear,* or *quit, of such a thing.* (Mṣb.) In this sense it is used in the Ḳur xiv. 27. (Mṣb, TA.) — And كَفَرَ also signifies *He was remiss,* or *fell short of his duty, with respect to the law, and neglected the gratitude* or *thankfulness to God which was incumbent on him.* So in the Ḳur xxx. 43; as is shown by its being opposed to عَمِلَ صَالِحًا. (TA.) = كَفَرَ لَهُ, inf. n. كُفْرٌ: see 2.

2. كَفَّرَهُ, inf. n. تَكْفِيرٌ: see 1, first signification, in three places. = Hence, كَفَّرَ الذَّنْبَ *It* (war in the cause of God [or the like]) *covered,* or *concealed, the crime* or *sin:* (Mgh:) [or *expiated it:* or *annulled it;* for] تكفير with respect to acts of disobedience is like إِحْبَاطٌ with respect to reward. (Ṣ, Ḳ.) The saying in the Ḳur [v. 70,] لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ means, *We would cover,* or *conceal, their sins, so that they should become as though they had not been:* or it may mean, *We would do away with their sins;* as is indicated by another saying in the Ḳur [xi. 116,] "good actions do away with sins." (El-Baṣáir.) كَفَّرَ اللّٰهُ عَنْهُ الذَّنْبَ signifies *God effaced his sin.* (Mṣb.) — And كَفَّرَ عَنْ يَمِينِهِ [*He expiated his oath;*] *he performed,* (Mṣb,) or *gave,* (Ḳ,) *what is termed* كَفَّارَةٌ [i. e. *a fast,* or *alms, for the expiation of his oath*]: (Mṣb, Ḳ:) تَكْفِيرٌ of an oath is the doing what is incumbent, or obligatory, for the violation, or breaking, thereof: (Ṣ:) كَفَّرَ يَمِينَهُ is a vulgar phrase. (Mgh.) = كَفَّرَهُ as syn. with أَكْفَرَهُ: see 4. = كَفَّرَ لَهُ, inf. n. تَكْفِيرٌ, (A, Mgh, TA,) *He did*

obeisance to him, lowering his head, or *bowing, and bending himself, and putting his hand upon his breast:* (Mgh:) or *put his hand upon his breast and bent himself down to him:* (TA:) or *he made a sign of humbling himself to him; did obeisance to him:* (A:) namely, an عِلْج [or unbeliever of the Persians or other foreigners] (A, Mgh) or a ذِمِّىّ [or free non-Muslim subject of a Muslim government, i.e., a Christian, a Jew, or a Sabian] (Mgh) to the king; (A, Mgh;) or a slave to his master, or to his دِهْقَان [or chief]: (TA:) and ↓ كَفَرَ, [aor. ـُ, accord. to the rule of of the Ḳ,] (TḲ,) inf. n. كُفْر, (Ḳ,) *he* (a Persian, فَارِسِىّ, Ḳ, and so in the L and other lexicons, but in the TS فَارِس, without ى, which is probably a mistake of copyists, TA) *paid honour* to his king, (Ḳ, TA,) *by making a sign with his head, near to prostration:* (TA:) تَكْفِير is a man's *humbling himself* to another, (Ṣ, Ḳ, TA,) *bending himself, and lowering his head, nearly in the manner termed* رُكُوع; *as one does when he desires to pay honour to his friend;* (TA;) or *as the* عِلْج *does to the* دِهْقَان: (Ṣ:) and the تكفير of the people of the scriptures [or Christians and Jews, and Sabians] one's *lowering his head* to his friend, like the تَسْلِيم with the Muslims: or one's *putting his hand,* or *his two hands, upon his breast:* (TA:) and تكفير in prayer is the *bending one's self much in the state of standing, before the action termed* رُكُوع; the doing of which was disapproved by Moḥammad, accord. to a trad. (TA.) It is said in a trad., إِذَا أَصْبَحَ ٱبْنُ آدَمَ فَإِنَّ الأَعْضَآءَ تُكَفِّرُ كُلُّهَا لِلِّسَانِ *When the son of Adam rises in the morning, verily all the members abase themselves to the tongue,* (Mgh, TA,) *and confess obedience to it, and humbly submit to its command.* (TA.) — تَكْفِيرٌ also signifies The *crowning* a king *with a crown,* [because] when he, or it, is seen, obeisance is done to him (إِذَا رُئِىَ كُفِّرَ لَهُ). (Ḳ.) — See also تَكْفِيرٌ below.

3. كَافَرَنِى حَقِّى *He denied,* or *disacknowledged, to me my right,* or *just claim.* (A, Mgh, Ḳ.) Hence the saying of 'Ámir, إِذَا أَقَرَّ عِنْدَ القَاضِى بِشَىْءٍ ثُمَّ كَافَرَ [*When he confesses a thing in the presence of the Ḳádee, then denies,* or *disacknowledges:* كَافَرَ being thus used in the sense of كَفَرَ]. But as to the saying of Moḥammad [the lawyer], رَجُلٌ لَهُ عَلَى آخَرَ دَيْنٌ فَكَافَرَهُ بِهِ سِنِينَ [*A man who owed to another a debt, and denied to him, in the case of it, for years*], he seems to have made it imply the meaning of المُمَاطَلَة, and therefore to have made it trans. in the same manner as المماطلة is trans. (Mgh.)

4. اكفره, (Ṣ, A, Mgh, Ḳ,) and ↓ كفّره, (A, Mgh, Mṣb,) [the latter of which is the more common in the present day,] *He called him a* كَافِر [i.e. *a disbeliever, an unbeliever,* or *an infidel*]: (Ṣ, Mgh, Ḳ:) *he attributed,* or *imputed to him, charged him with,* or *accused him of, disbelief,* or *infidelity:* (Ṣ, A, Mṣb:) or *he said to him* كَفَرْتَ [*Thou hast become an unbeliever,* or *infidel,* or *Thou hast blasphemed:* in this last sense, "he said to him Thou hast blasphemed," كفّره, to which alone it is assigned in the Mṣb, is very commonly used in the present day]. (Mṣb.) Hence the saying, لَا تُكْفِرْ أَحَدًا مِنْ أَهْلِ قِبْلَتِكَ *Do not thou attribute* or *impute disbelief* or *infidelity to any one of the people of thy ḳibleh;* (Ṣ, TA;) i.e., *do not thou call any such a disbeliever, &c.;* or *do not thou make him such by thine assertion and thy saying.* (TA.) لَا تُكَفِّرُوا أَهْلَ قِبْلَتِكُمْ is not authorized by the relation, though it be allowable as a dial. form. (Mgh.) — [Also] أَكْفَرْتُهُ, inf. n. إِكْفَارٌ, *I made him a disbeliever, an unbeliever,* or *an infidel; I compelled him to become a disbeliever,* &c. (Mṣb.) And أَكْفَرَ فُلَانٌ صَاحِبَهُ *Such a one compelled his companion by evil treatment to become disobedient after he had been obedient.* (Mgh.) And أَكْفَرَ الرَّجُلَ مُطِيعَهُ *The man compelled him who had obeyed him to disobey him:* (T, TA:) or *he made him to be under a necessity to disobey him.* (TA.) — اكفر *He* (a man, TA) *kept,* or *confined himself, to the* كَفْر, (Ḳ,) i.e. قَرْيَة [*town or village*]; (TA;) as also ↓ اكتفر. (IAạr, Ḳ.)

5. تكفّر بِالسِّلَاحِ *He covered himself with the arms.* And تكفّر بِالثَّوْبِ *He enveloped himself entirely with the garment.* (A.)

8: see 4, last signification.

كَفْرٌ The *darkness* and *blackness of night;* [because it conceals things;] as also, sometimes, ↓ كُفْرٌ. (Ṣ, Ḳ.) [See also كَافِر.] See a verse cited voce ذُكَآءُ. — *Earth,* or *dust;* because it conceals what is beneath it. (Lḥ.) — [Hence also] *A grave,* or *sepulchre:* (Ṣ, Ḳ:) pl. كُفُورٌ. (Ṣ.) Whence the saying, أَللّٰهُمَّ ٱغْفِرْ لِأَهْلِ الكُفُورِ [*O God, pardon the people of the graves*]. (Ṣ.) — [And hence, perhaps,] *A town,* or *village;* [generally the latter;] syn. قَرْيَةٌ: (Ṣ, Mgh, Mṣb, Ḳ:) a Syriac word, and mostly used by the people of Syria [and of Egypt]: or, accord. to El-Harbee, *land that is far from men, by which no one passes:* (TA:) pl. كُفُورٌ: (Ṣ, Mṣb:) in the present day, it is applied in Egypt to *any small* قَرْيَة [or *village*] *by the side of a great* قَرْيَة [or *town*]: they say القَرْيَةُ الفُلَانِيَّةُ وَكَفْرُهَا [*Such a town and its village*]: and sometimes *one* قَرْيَة has a number of كُفُور. (TA.) Hence the saying of Mo'áwiyeh, أَهْلُ الكُفُورِ هُمْ أَهْلُ القُبُورِ [*The people of the villages are the people of the graves*]; meaning, that they are as the dead; they do not see the great towns and the performance of the congregational prayers of Friday: (Ṣ, Mgh:) by الكفور he meant *the villages* (القُرَى) *remote from the great towns and from the places where the people of science assemble,* so that ignorance prevails among their inhabitants, and they are most quickly affected by innovations in religion and by natural desires which cause to err. (Az, TA.) Hence also the trad. (of Aboo-Hureyreh, TA), لَيُخْرِجَنَّكُمُ ٱلرُّومُ مِنْهَا كَفْرًا كَفْرًا [*The Greeks will assuredly expel you from them, town by town,* or *village by village*]; (Ṣ,* TA;) i.e. from the قُرًى of Syria. (Ṣ, TA.) — كَفْرٌ عَلَى كَفْرٍ also signifies *One upon another;* or *one part upon another.* (TA.)

كُفْرٌ: see 1. [As a simple subst., *Ingratitude,* &c. — And particularly *Denial,* or *disacknowledgment, of favours* or *benefits,* and especially of those *conferred by God:* and *disbelief, unbelief; infidelity.*] It is of four kinds: كُفْرُ إِنْكَارٍ *the denial,* or *disacknowledgment, of God, with the heart and the tongue, having no knowledge of what is told one of the unity of God* [&c.]: and كُفْرُ جُحُودٍ *the acknowledgment with the heart without confessing with the tongue:* [or *the disacknowledgment of God with the tongue while the heart acknowledges Him:*] and كُفْرُ المُعَانَدَةِ the *knowledge of God with the heart, and confession with the tongue, with refusal to accept* [*the truth*]: and كُفْرُ النِّفَاقِ *the confession with the tongue with disbelief in the heart:* all of these are unpardonable: (L, TA:) the greatest كُفْر is the *denial,* or *disacknowledgment, of the unity* [*of God*], or *of the prophetic office* [*of Moḥammad and others*], or *of the law of God.* (El-Baṣáïr.) [Also, *Blasphemy.* Its pl., as a simple subst. in all these senses, is said to be كُفُورٌ.] Akh says, that كُفُورًا [in the accus. case] in the Ḳur xvii. 101, [to which may be added v. 91 of the same ch., and xxv. 52,] is pl. of كُفْرٌ, like as بُرُودٌ is pl. of بُرْدٌ. (Ṣ.) — *Tar,* or *pitch,* syn. قِيرٌ; *with which ships are smeared;* (Ḳ;) of which there are three sorts, كُفْرٌ and قِيرٌ and زِفْتٌ: كفر is melted, and then ships are smeared with it: [whence, app., its name, from its being a covering:] زفت is used for smearing skins for wine, &c. (ISh.)

كُفُرٌ: see كَفْرٌ.

كُفَرٌ: see كَافُورٌ.

كَفَرَةٌ: see كَافِرٌ.

كُفُرَّى, and its variations: see كَافُورٌ.

كَفُورٌ: } see كَافِرٌ.
كَفَّارٌ: }

كَفَّارَةٌ a subst. from تَكْفِيرُ اليَمِينِ, (Ṣ,) or an intensive epithet in which the quality of a subst. predominates; signifying [*An expiation for a sin* or *crime* or *a violated oath*;] *an action*, or *a quality, which has the effect of effacing a wrong action* or *sin* or *crime*; (TA;) *that which covers*, or *conceals, sins* or *crimes; such as the* كفّارة *of oaths* [*violated*], *and that of* [*the kind of divorce termed*] ظِهَار, *and of unintentional homicide*; (T, TA;) *an expiation* (مَا كُفِّرَ بِهِ), *such as an alms-giving*, and *a fasting*, and *the like*: (Ḳ:) pl. كَفَّارَاتٌ. (T, TA.)

كَافِرٌ *A sower*: (Ṣ, Ḳ:) or *a tiller of the ground*: (Mṣb:) because he covers over the seed with earth: (Ṣ, Mṣb:*) pl. كُفَّارٌ. (Ṣ, TA.) The pl. is said by some to be thus used in the Ḳur lvii. 19. (TA.) — *Dark clouds*, or *a dark cloud*; (Ḳ;) because it conceals what is beneath it. (TA.) — *Night*: (Ḳ:) or *intensely black night*; because it conceals everything by its darkness. (Ṣ.) — The *darkness*; (Ḳ;) because it covers what is beneath it; (TA;) as also ↓ كُفْرَةٌ, accord. to the copies of the Ḳ; but in the L, كُفْرٌ, q. v. (TA.) — The *sea*; (Ṣ, A, Ḳ;) for the same reason. (TA.) Thaạlabeh Ibn-Ṣo'eyr El-Mazinee says, (Ṣ, TA,) describing a male and a female ostrich and their returning to their eggs at sunset, (TA,)

* فَتَذَكَّرَا ثَقَلًا رَثِيدًا بَعْدَمَا *
* أَلْقَتْ ذُكَآءُ يَمِينَهَا فِى كَافِرِ *

[*And they remembered goods placed side by side, after the sun had cast its right side into a sea*]; i.e., the sun had begun to set: or the poet may mean [by كافر] night: (Ṣ, TA:) but Ṣgh says, that the right reading is تَذَكَّرَتْ; the pronoun referring to the female ostrich. (TA.) — Also, *A great river*: (Ṣ, Ḳ:) used in this sense by El-Mutalemmis: (Ṣ:) and *a great valley*. (Ḳ.) — [A man] *staying*, or *abiding*, [in a place,] *and hiding himself*. (TA.) [See an ex. voce عَرْشٌ.] — [A man] *wearing arms*; *covered with arms*: (Az, Ḳ:) as also ↓ مُكَفَّرٌ (A, Ḳ) and ↓ مُتَكَفِّرٌ (Ṣ, A) and ↓ مُكَفَّرٌ: (A:) or this last signifies *bound fast in iron*; (Ḳ, TA;) as though covered and concealed by it: (TA:) pl. of the first, كُفَّارٌ. (Ḳ.) Hence the following, (Ḳ,) said by Mohammad during the pilgrimage of valediction, (TA,) لَا تَرْجِعُوا بَعْدِى كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ (Ḳ) [*Do not ye become again, after me*, i.e., after my death,] *wearers of arms*, preparing yourselves for fight, [*one party of you smiting the necks of others*;] as though he meant thereby to forbid war: (AM, TA:) or [*do not ye become unbelievers, after me, &c.*; i.e.,] do not ye call people unbelievers, and so become unbelievers [yourselves]. (AM, Ḳ, TA.) — *A coat of mail*; (Ṣgh, Ḳ;) because it conceals what is beneath it. (TA.) — One *who has covered his coat of mail with a garment worn over it*. (Ṣ.) — كَافِرُ الدُّرُوعِ *A garment that is worn over the coat of mail*. (A.) ═ One *who denies*, or *disacknowledges, the favours* or *benefits of God*: (Ḳ:) [*ungrateful; unthankful*; especially *to God*:] one *who denies*, or *disacknowledges, the unity* [*of God*], *and the prophetic office* [*of Mohammad and others*], *and the law of God*, altogether, accord. to the common conventional acceptation: *a disbeliever; an unbeliever; an infidel; a miscreant; contr. of* مُؤْمِنٌ: (El-Baṣáïr:) because he conceals the favours of God: (Ṣ:) or because his heart is covered; as though it were of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: (IDrd, TA:) or because كُفْر covers his heart altogether: (Lth, TA:) i.e., having a covering to his heart: or because, when God invites him to acknowledge his unity, He invites him to accept his favours; and when he refuses to do so, he covers the favour of God, excluding it from him: (Az, TA:) fem. with ة: (Ṣ, Mṣb, Ḳ:) pl. masc. كَفَرَةٌ, (Ṣ, Mṣb, Ḳ,) the most common pl. of كافر in the first of the senses explained above, (El-Baṣáïr,) and كُفَّارٌ, (Ṣ, Mṣb, Ḳ,) the most common pl. of the same in the last of those senses, as contr. of مؤمن, (El-Baṣáïr,) and كِفَارٌ (Ṣ, Ḳ) and كَافِرُونَ: (Mṣb:) and pl. fem. كَوَافِرُ (Ṣ, Mṣb, Ḳ) and كَافِرَاتٌ: (Mṣb:) and ↓ كَفُورٌ and رَجُلٌ كَفَّارٌ ↓ signify the same as كَافِرٌ: (Ḳ:) or كَفُورٌ is an intensive epithet, meaning *very ungrateful*, or *unthankful*, [&c., especially *to God*]: so in the Ḳur xxii. 65, and xliii. 14: and كَفَّارٌ has a more intensive signification than كَفُورٌ, [meaning *habitually ungrateful*, &c.:] so in the Ḳur l. 23: but sometimes it is used in the sense of كَفُورٌ; as in the Ḳur xiv. 37: (El-Baṣáïr:) ↓ كَفُورٌ is fem. as well as masc.; (TA;) and its pl. is كُفُرٌ, (Ḳ,* TA,) also both masc. and fem.; and it has no unbroken pl. (TA.) — Also, simply, *Denying*, or *disacknowledging*; *a denier*, or *disacknowledger*: followed by بِ before the thing denied: pl. كَافِرُونَ: (Ṣ, TA;) so in the Ḳur ii. 38, (TA,) and xxviii. 48. (Ṣ, TA.) — [Also, *Blaspheming*; *a blasphemer*.] ═ See also كَافُورٌ.

كَافُورٌ The *spathe*, or *envelope of the* طَلْع [or *spadix*], (Aṣ, Ṣ, Ḳ, TA,) or *upper covering thereof*, (TA,) *of a palm-tree*; (Aṣ, Ṣ, Ḳ, TA;) the كِمّ *of a palm-tree*: (Mgh, Mṣb:) as also ↓ كُفُرَّى, (Ṣ, Mgh, Mṣb,) with ḍamm to the ك and fet-ḥ to the ف and teshdeed to the ر, (Mgh, Mṣb,) or كُفُرَّى, [so in the copies of the Ḳ, and so I have found it written in other works, so that both forms appear to be correct,] and كَفَرَّى and كِفِرَّى, (Ḳ,* TA,) and ↓ كَافِرٌ (AḤn, Ḳ) and ↓ كُفُرٌ: (Ḳ:) so called because it conceals what is within it: (Mgh, Mṣb:) or, accord. to AA and Fr, the طَلْع [by which they probably mean the *spathe*, for, as is said in the Mgh, it is applied by some to the كِمّ (or *spathe*) *before it bursts open*]: (Ṣ:) [↓ كفرّى is sometimes masc., though more properly and commonly fem.:] IAạr says, I heard Umm-Rabáḥ say, هٰذَا كُفُرَّى and هٰذِهِ كُفُرَّى: (TA:) the pl. of كَافُور is كَوَافِيرُ; and the pl. of كَافِر is كَوَافِرُ. (TA.) — Also ‡ The زَمْع *of the grape-vine*; (Ḳ, TA;) i.e., the *leaves which cover what is within them of the raceme*; likened to the كافور of the طلع; (TA;) the كِمّ [or *calyx*] *of the grapes, before the blossom comes forth*; because they cover the unopened raceme; accord. to IF, as also ↓ كُفُرَّى: (Mṣb:) pl. كَوَافِيرُ and كَوَافِرُ, accord. to the Ḳ; but it is well known that the former is pl. of كافور, and the latter of كافر. (TA.) — And, accord. to some, † The *envelope* [or *calyx*] *of any plant*. (TA.) ═ [*Camphor*;] *a kind of perfume*, (Ṣ, Ḳ,) *well known, from certain trees* [*the laurus camphora of Linn.*] *in the mountains of the sea of India and China, which afford shadow to many people* or *creatures*, (Ḳ,) *by reason of its greatness and its many spreading branches*, (TA,) *which leopards* or *panthers frequent, and the wood of which is white and easily broken; the* كافور *is found within it, and is of various kinds, in colour red, and becoming white only by* تَصْعِيد [or *sublimation*]. (Ḳ.) — Accord. to the M, *A mixture of perfume, composed of the spathes* (كافور) *of the spadix of the palm-tree*. (TA.) ═ *A certain spring*, or *fountain, in paradise*. (Fr, Ḳ.) So in the Ḳur [lxxvi. 5,] إِنَّ الأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا [*Verily the pious shall drink a cup* of wine *whereof the mixture is Káfoor*]. (Fr.) IDrd says, that it should be imperfectly decl., because it is a fem. [proper] name, determinate, of more than three letters; but it is made perfectly decl. for the conformity of the ends of the verses: Th says, that it is made perfectly decl. because it is used by way of comparison; and that if it were a [proper] name of the spring, or fountain, it would be imperfectly decl.: Th means, says ISd, *whereof the mixture is like* كافور [or *camphor*]: and Zj says, that it may mean that the taste of perfume and كافور is in it, or that it is mixed with كافور. (TA.) ═ *A certain plant*, (Lth, Ḳ,) [which I believe to be the same as the camphorata Monspeliensis, see my "Thousand and One Nights," ch. xxviii. note 6,] *of sweet odour*, (ISd, Ḳ,) *the flower of which is* (Lth, Ḳ) *white*, (Lth,) *like the flower of the* أُقْحُوَان [or camomile]. (Lth, Ḳ.) ═ IDrd says, I do not think the كافور is Arabic, because they sometimes say قافور and قَفُور. (TA.)

أَكْفَرُ [*More, or most, ungrateful* or *unthank-*

ful, especially *to God*; or *disbelieving* or *unbelieving*]. (TA.)

تَكْفِيرٌ, as a subst., The *crown* of a king. (ISd, Ḳ.)

مُكَفَّرٌ A bird *covered with feathers*. (A.) See also كَافِرٌ: and see مَكْفُورٌ. — One *who, though beneficent, is regarded*, or *treated, with ingratitude*; (Ḳ;) a benefactor *whose beneficence is not gratefully acknowledged*. (A.)

مُكَفِّرٌ : see كَافِرٌ.

رَمَادٌ مَكْفُورٌ *Ashes upon which the wind has swept the dust so that it has covered them.* (Ṣ.) See also مُكَفَّرٌ.

مُتَكَفِّرٌ : see كَافِرٌ.

[كفل

كفن

كفى

See Supplement.]

ككب

Q. Q. 1, كَوْكَبَ, (Ṣ, Ḳ,) inf. n. كَوْكَبَةٌ (Ḳ) *It* (iron) *glistened*; *was lustrous*, or *bright*. (Ṣ, Ḳ.) See also مُكَوْكِبٌ.

كَوْكَبٌ *i. q.* نَجْمٌ, *A star*; *an asterism*; *a constellation*: as also ↓ كَوْكَبَةٌ: (Ṣ, Ḳ:) or الكوكبة is an appellation given to the planet *Venus*; and for the rest of the stars, the masc. word كوكب is used: (Az:) but Venus is called also الكوكب. (MF.) [Pl. كَوَاكِبُ.] — Accord. to Lth, كوكب is a quadriliteral-radical word; the و being a radical letter: it is also said to be from وكب, or from كوب; though ك is not one of the letters of augmentation; so that here it must be augmentative contrary to rule. (TA.) [But I rather think that it is an arabicized word, from the Hebrew כּוֹכָב; and that ignorance of its being so has caused the Arabs to dispute respecting its formation.] — ذَهَبُوا تَحْتَ كُلِّ كَوْكَبٍ *They became dispersed* [as though under every tract of heaven]. (AO, Ṣ, Ḳ.) — كَوْكَبٌ † *Drops* [*of dew*] *that fall upon herbage in the night*, (Ḳ,) *and become like stars*. (TA.) — The *source*, or *spring*, of a well. (Ḳ.) — *Water*. (El-Muärrij, Ḳ.) — † *The lustre*, or *brightness*, or *glistening*, of iron. (Ṣ, Ḳ.) — † *A sword*. (Ḳ.) — *A nail*: (Ḳ:) [or more probably, † *its head*, as in Golius] — كَوْكَبٌ (AZ, Ḳ) and ↓ كَوْكَبَةٌ (TA) † *A whiteness in the eye*: (Ḳ:) *a whiteness in the black part of the eye, whether the sight be gone in consequence thereof*, or not. (AZ.) — كَوْكَبٌ *A tract, such as is termed* خِطَّةٌ, *differing in colour from the land in which it lies*. (Ḳ.) — † *A youth nearly of the age of puberty*: (Ḳ:) *a youth who has attained the period of adolescence, and whose face has become beautiful*, is called كَوْكَبٌ مُمْتَلِئٌ (a full star), like as he is called بَدْرٌ. (TA.) [See شَادِخٌ, and مُطَّبِخٌ.] — † The *chief*, *lord*, or *prince*, *and horseman*, or *cavalier*, of a people. (Ḳ.) — † *A man with his arms*; *an armed man*. (Ḳ.) — † *What is tall* of plants. (Ḳ.) — *A mountain*: (Ḳ [but Freytag mentions, that in some copies, for جَبَلٌ, is read خَيْلٌ, *horses and horsemen*, or *a troop of horse*:]) or the *main part thereof*. (TA.) — The *greater part*, *chief part*, *main*, *gross*, *mass*, or *bulk*, of a thing: (Ṣ, Ḳ:) as of herbage, water, an army. (TA.) — ‡ The *flower*, or *flowers*, of a garden, or meadow. (TṢ, Ḳ.) — The فُطْر [*toadstool*, or *mushroom*], *a well-known plant*: (AḤn, Ḳ:) I do not mention it, says AḤn, from a learned man: but كوكب is [explained by lexicologists only as] the *name of a well-known plant, called* كَوْكَبُ الأَرْضِ: (L:) *perhaps a species of the* فُطْر. (El-Maḳdisee, cited by MF.) = *Vehemence of heat*: (Ḳ:) the *greater part of the heat*. (TA.) — The *medicament called* طَلْق, q. v., [which defends the person who is anointed therewith from the burning of fire]. (Ḳ: explained by the words الطَّلْقُ مِنَ الأَدْوِيَةِ: in some copies of the Ḳ, مِنَ الأَوْدِيَةِ. [This is wrong: كَوْكَبُ الأَرْضِ means *Talc*: see طَلْق.]) = يَوْمٌ ذُو كَوَاكِبَ *A day of difficulties, distresses*, or *calamities*. (Ḳ.) = كَوْكَبٌ *A place of confinement*. (Ḳ.)

كَوْكَبَةٌ see كَوْكَبٌ. = *An assembly*; *a company*; *a congregated body*. (Ḳ.) Said by some to be figurative in this sense.

دَعَوْا دَعْوَةَ كَوْكَبِيَّةٍ [*They uttered an imprecation like that of Kowkebeeyeh*]: a proverb. الكَوْكَبِيَّةُ was a town the people of which were oppressed by its governor, wherefore they uttered an imprecation against him, and he died immediately after it. (Ḳ.)

أَمْعَزُ مُكَوْكِبٌ † *A hard tract with glistening pebbles*: also called ضُحًى مُكَوْكِبٌ. (TA.)

[كل

See Supplement.]

كلأ

1. كَلَأَهُ, (Ṣ, Ḳ,) aor. ـَ, inf. n. كَلْءٌ (Ḳ) and كِلَاءَةٌ (Ṣ, Ḳ) and كِلَآءٌ (Ḳ) [but respecting this last see a verse of Jemeel cited below], *He* (i. e. God, Ṣ) *guarded him*, or *kept him*, or *kept him safely*. (Ṣ, Ḳ.) — اِذْهَبُوا فِي كِلَاءَةِ اللّٰهِ *Go ye in the safe keeping of God*. (Ṣ, TA.) — In the following verse of Jemeel,

فَكُونِي بِخَيْرٍ فِي كِلَآءٍ وَغِبْطَةٍ *
وَإِنْ كُنْتِ قَدْ أَزْمَعْتِ صَرْمِى وَبِغْضَتِى *

[*Then be thou in prosperity, in safe keeping* (*of God*), *and in happy condition, even if thou have firmly resolved to cut me and to detest me*], كِلَآءٌ may be an inf. n.; or it may be pl. of كِلَاءَةٌ; or it may be put for كِلَاءَةٌ, the ة being elided by a necessary poetical licence. (Abu-l-Ḥasan.) — The verb is also used without hemzeh, thus; كَلَاتُ, يَكْلُوكُمْ, كَلَيْتُ and يَكْلَاكُمْ; in the dial. of Ḳureysh; inf. n. كِلَايَةٌ: as the pass. part. n. of both, مَكْلُوٌّ is more commonly used than مَكْلِىٌّ, which is correctly used as the pass. part. n. of كَلَيْتُ. (TA.) — كَلَأَ القَوْمَ † *He acted as a scout* (رَبِيئَة) *for the party*, or *people*. (TA.) — كَلَأَ بَصَرَهُ فِي شَيْءٍ, (Ḳ, TA, [in the CḲ نَظَرَهُ,]) or ↓ أَكْلَأَهُ, (Ṣ,) *He repeatedly turned his eye to a thing*; *looked at it again and again*. (Ṣ, Ḳ.) — كَلَأَ النَّجْمَ ‡ *He watched the star, to see when it would rise*. (A.) = كَلَأَ الدَّيْنُ, (Ṣ, Ḳ,) or كَلُؤَ, inf. n. كُلُوْءٌ, act. part. n. كَالِئٌ, (A,) *The debt*, or *its payment*, *was put off*, or *postponed*, or *delayed*. (Ṣ, A, Ḳ.) — كَلَأَ عُمْرُهُ ‡ *His life came to an end*: (Ḳ:) or *was long, and was delayed*. (A.) — كَلَأَ [unless this be a mistake for ↓ كَلَّأَ] *He postponed*, or *delayed*, a thing. (TA, art. نسأ.) = كَلَأَ, (Ḳ,) inf. n. كَلْءٌ, (Aṣ,) *He beat* with a whip. (Aṣ, Ḳ.) = كَلِئَتِ النَّاقَةُ, (Ṣ, Ḳ,) and ↓ اكلأت, (Ṣ,) *The she-camel ate* كَلَأ, or *herbage*. (A'Obeyd, Ṣ, Ḳ.) = كَلِئَتِ الأَرْضُ, (Ḳ,) and كَلُئَتْ, and ↓ اكلأت, (Ṣ, Ḳ,) inf. n. إِكْلَاءٌ, (TA,) and ↓ استكلأت, (Ḳ,) *The land contained*, (Ṣ,) or *abounded with*, (Ḳ,) كَلَأ, or *herbage*. (Ṣ, Ḳ.)

2. كَلَّأَ, inf. n. تَكْلِىءٌ and تَكْلِئَةٌ, *He brought* a ship *near to the bank of the river*, (Ḳ,) *and moored it*. (TA.) — كَلَّأَ † *He retained*, *detained*, or *confined*, a person: (Ḳ:) app. from the verb as used with reference to a ship; and therefore tropical. (TA.) — كَلَّأَ, (Ḳ,) inf. n. تَكْلِىءٌ, (TA,) *He came to a place, and stopped there*. (TA.) — كَلَّأَ, inf. n. تَكْلِئَةٌ, *He came to a place sheltered from the wind*. (Ṣ) — كَلَّأَ *He came to a person* (Ḳ) on an affair. (TA.) — كَلَّأَ فِي أَمْرِهِ ‡ *He looked into*, or *considered attentively*, *a thing*. (Ḳ.) See 4. — كَلَّأَ فِيهِ ‡ *He regarded him attentively, and was pleased with*

him. (TA.) — كَلَأَ فِى الطَّعَامِ وَغَيْرِهِ, inf. n. تَكْلِئَةٌ; (Ṣ,* TA;) and ↑ اكلأ, (Ṣ, Ḳ,) inf. n. إِكْلَآءٌ; (Ṣ;) *He paid in advance* (أَسْلَمَ, Ḳ, and أَسْلَفَ, Ṣ, Ḳ) *for corn* or *other food, &c.* (Ṣ, Ḳ, TA.) [Here the original signification of postponement or delay is involved: for he who pays in advance for a thing grants a delay in the delivery thereof.] IAạr cites the following verse:

* فَمَنْ يُحْسِنْ إِلَيْهِمْ لَا يُكَلِّئْ *
* إِلَى جَازٍ بِذَاكَ وَلَا كَرِيمِ *

[*So that he who does a good action to them does not pay in advance to one who will recompence for that* (*action*), *nor to him who is generous*]. (TA.) See 1 and 5.

3. كَالَأَ, inf. n. مُكَالَأَةٌ, and كِلَآءٌ, *He watched,* or *observed.* (TA.)

4. See 1 in three places. — اكلأت عَيْنُهُ ‡ *His eye was sleepless,* or *wakeful.* (A.) — اكلأ عَيْنَهُ, and ↑ كلّأ, ‡ *He made his eye sleepless,* or *wakeful.* (A.) — اكلأ عُمْرَهُ ‡ *He brought his life to its close.* (Ḳ.) See 1.

5. تكلّأ; and ↑ كلّأ, inf. n. تَكْلِئَةٌ; *He bought on credit.* [This is the explanation given in the TḲ, and it appears to be correct. It is also there said, that تَكَلَّأْتُهُ signifies أَخَذْتُهُ نَسِيْئَةً, *I took it,* or *bought it, on credit:* and كَلَّأْتُ فِى الطَّعَامِ, اخذته بالنَّسِيئَةِ, *I took,* or *bought, the food on credit,* but the latter I render differently. (See 2, above.) In the Ḳ we read الكَالِئُ والكُلْأَةُ بِالضَّمِّ النَّسِيئَةُ والعُرْبُونُ وتَكَلَّأْتُ وكَلَّأْتُ تَكْلِيئًا أَخَذْتُهُ. IbrD thinks that the last word should be أَخَّرْتُ "I postponed, or delayed": but I rather think that it should be أَخَذْتُهَا, meaning أَخَذْتُ نَسِيْئَةً *I took,* or *bought, on credit.* In the TA we read, AO says, تَكَلَّأْتُ كُلْأَةً وكَلَّأْتُ تَكْلِيئًا اسْتَنْسَأْتُ نَسِيئَةً أَىْ أَخَذْتُهُ وَالنَّسِيئَةُ التَّأْخِيرُ وَكَذٰلِكَ إِسْتَكْلَأْتُ كُلْأَةً: but the words اى اخذته seem to have been added by SM; for in the Ṣ we find, on the authority of AO, تَكَلَّأْتُ أَىِ ٱسْتَنْسَأْتُ نَسِيئَةً وَكَذٰلِكَ ٱسْتَكْلَأْتُ كُلْأَةً بِالضَّمِّ وَهُوَ مِنَ التَّأْخِيرِ: whence it seems, that تكلّأ, (or كُلْأَةً تكلّأ, and ↑ كلّأ كُلْأَةً, see above,) and ↑ استكلأ كُلْأَةً, signify *He asked for a delay of the period of the payment of a debt.*] See 8.

8. اكتلأ مِنْهُ † *He preserved,* or *guarded, himself from him* or *it; had a care of,* or *was cautious of, him* or *it.* (Ṣ, Ḳ.*) — اكتلأت عَيْنِى † *My eye was wakeful, vigilant,* or *cautious.* (Ṣ.) — اكتلأ كُلْأَةً, and ↑ تكلّأها, *He received a* كُلْأَة [i.e., *an earnest,* or *money paid in advance*]. (Ḳ.)

10: see 1 and 5.

كَلَأٌ *Fresh herbage;* syn. عُشْبٌ: (Ṣ, Ḳ:) applied to the عُرْوَة, نَصِىّ, and صِلِّيَان: (Az:) or *pasture,* or *what cattle &c. feed upon:* (TA:) or *herbage whether fresh* or *dry,* either *fresh pasture* or *fodder:* (Ṣ, Ḳ:) or it comprises the نَصِىّ, صِلِّيَان, حَلَمَة, شِيح, عَرْفَج, *the various kinds of* عُرْوَة, *and what are termed* بَقْل, عُشْب, *and the like:* or it is *applied to the herbs called* بقل, *and to trees:* a gen. n., having no sing.; or its sing. is كَلَأَةٌ. (TA.)

كُلْأَةٌ: see 5 and كَالِئٌ.

أَرْضٌ كَلِئَةٌ, (Ṣ, Ḳ,) and ↑ مُكْلِأَةٌ, (Ḳ,) and ↑ مُكْلِئَةٌ, (Ṣ,) *A land containing,* (Ṣ,) or *abounding with,* (Ḳ,) كَلَأ, or *herbage.* (Ṣ, Ḳ.) — The ↑ last is also said to signify *A land with the pasture of which its camels have been satiated.* (TA.) — See a trad. quoted in art. فَضْلٌ.

عَيْنٌ كَلُوْءٌ ‡ *A strong eye, which sleep does not overcome.* (TA.) — كَلُوْءُ العَيْنِ ‡ A man, or a camel, (male or female,) *having a strong eye, which sleep does not overcome:* (Ḳ:) or, *a sleepless,* or *wakeful, eye.* (A.) — مَرْأَةٌ كَلُوْءُ اللَّيْلِ ‡ [*A woman who is sleepless at night*]. (TA.) See 4.

كَلَّآءٌ and ↑ مُكَلَّأٌ *A station of ships,* (Ṣ, Ḳ,) *near the bank of a river,* or *near what is called the* جُدّ: (TA:) the former is masc. and fem.; or, accord. to Sb, it is of the measure فَعَّالٌ; and therefore masc., and perfectly declinable: (Ṣ:) so called because it keeps the vessels safe (يَكْلَؤُهَا) from the wind: but accord. to Th, it is of the measure فَعْلَآءُ; and therefore fem., [and imperfectly declinable; from كَلَّ;] so called because the wind there becomes slackened: or *a place where ships are moored, near the bank of a river:* (TA:) or *a place sheltered from the wind.* (Ṣ.) — Also, The *bank of a river.* (Ṣ, Ḳ.) — Dual of كلّاء, كَلَّآآنِ, and كَلَّاوَانِ: pl. كَلَّاوُونَ. (TA.) — مَنْ عَرَّضَ عَرَّضْنَا لَهُ وَمَنْ مَشَى عَلَى الكَلَّآءِ أَلْقَيْنَاهُ فِى النَّهْرِ, قَذَفْنَاهُ, (TA,) or فِى المَآءِ, (Ḳ in art. عرض,) or فِى النَّهْرِ, (TA in that art.) ‡ *Him who indirectly calumniates we will treat in a similar manner;* (meaning, we will inflict upon him a chastisement less than that termed الحَدّ;) *and him who walks upon the bank of the river* (i.e., who openly calumniates, and so, as it were, embarks on the river of the حُدُود, [pl. of حَدّ,]) *we will cast into that river;* meaning, we will inflict upon him the chastisement termed الحَدّ. (TA; and Ḳ* in art. عرض.)

كَالِئٌ (Ṣ, Ḳ) and ↑ كُلْأَةٌ (Ḳ) *i.q.* نَسِيئَةٌ, [app. bearing both of the two significations immediately following, and clearly shown in the Ṣ &c. to bear the latter of them: *A postponement,* or *delay,* in the time of the payment of a debt, &c. See also نُسْأَةٌ, and كَلَأٌ. — Also, both words, like نَسِيئَةٌ, *A debt of which the payment is deferred by a creditor to a future period.*] (Ṣ, Ḳ.) — Ex., نَهَى عَنِ الكَالِئِ بِالكَالِئِ, i.e., النَّسِيئَةِ بِالنَّسِيئَةِ, *He* (Moḥammad) *forbade* [*exchanging*] *a debt to be paid at a future time for a similar debt.* (Ṣ, TA.) [See the Jámi' eṣ-Ṣagheer, and Mishkát el-Maṣábeeḥ, ii., 21.] What is forbidden by this is, a man's buying a thing on credit for a certain period, and, when the period of payment is come, and he finds not that wherewith to pay the debt, his saying, Sell it to me on credit for a further period, for something additional: whereupon he [thus] sells it to him: (TḲ:) or, a man's paying money for wheat, or the like, to be given at a certain period, and, when the period comes, the debtor's saying, I have not wheat, etc.; but sell thou it to me on credit for a certain period. (AObeyd, Mṣb.) See أَجَلٌ.] كَالٍ is also used for كَالِئٌ. (Ṣ.) [See an ex. voce نَاجِزٌ.] The pl. of the latter is كَوَالِئُ. (TA.) — Also ↑ كُلْأَةٌ, *Money paid at a period after the purchase, for food.* (Ṣ.) — Also كَالِئٌ and ↑ كُلْأَةٌ, *An earnest,* or *money paid in advance.* (Ḳ.)

أَكْلَأُ ‡ *Longer,* or *longest; more,* or *most, protracted.* (TA.) — بَلَّغَ اللّٰهُ بِكَ أَكْلَأَ العُمْرِ (Ṣ, A) i.e. ‡ [*May God cause thee to reach,* or *attain,*] *the extreme,* or *most distant, period of life!* (Ṣ, TA.)

مُكْلِأَةٌ and مُكْلِئَةٌ: see كَلِئَةٌ.

لِلْعَيْنِ فِيهَا مَكْلَؤٌ ‡ *The eye is constantly fixed upon her:* [or *has in her an object that is watched* (*by it*):] as though watching her because pleased with her. (A.)

مُكَلَّأٌ: see كَلَّآءٌ.

كلب

1. كَلِبَ, aor. ـَ, inf. n. كَلَبٌ, *He* (a dog) *was seized with madness, in consequence of eating human flesh.* (Ḳ.) See also كَلَبٌ and كَلِبٌ. — كَلِبَ, inf. n. كَلَبٌ, *He* (a man) *was seized with madness like that of dogs, in consequence of his having been bitten by a* [*mad*] *dog;* [*was seized with hydrophobia*]. (Ḳ.) So also a camel. (Ṣ, Ḳ.) See also كَلَبٌ and كَلِبٌ. — كُلِبَ, like عُنِىَ, [i.e., pass. in form, but neut. in signification,] *He lost his reason by the kind of madness termed* كَلَب. (Ḳ.) See كُلَابٌ. — كَلِبَ عَلَيْهِ, inf. n. كَلَبٌ, † *He was angry* (Ḳ) *with him; and thus resembled one afflicted with*

the disease called كَلَبٌ. (TA.) — كَلِبَ, inf. n. كَلَبٌ, † *He was light-witted; weak and stupid,* or *foolish; ignorant; deficient in intellect:* syn. سَفِهَ: (K:) *and thus resembled one afflicted with the disease called* كَلَبٌ. (TA.) — كَلِبَ, inf. n. كَلَبٌ, † *He thirsted.* (K.) From كَلِبَ signifying "he was seized with the disease of dogs, and died of thirst:" for the person afflicted with this disease thirsts, and when he sees water, is frightened at it. (TA.) — كَلِبَ عَلَى شَىْءٍ, (TA,) inf. n. كَلَبٌ, ‡ *He was eager for,* or *desired with avidity, a thing.* (K, TA.) — In like manner, تَكَالَبَ ↓ النَّاسُ عَلَى الأَمْرِ ‡ *The people were eager for the thing, as though they were dogs.* — كَلِبَ, inf. n. كَلَبٌ, ‡ *He ate voraciously, without becoming satiated.* (K.) — كَلِبَ, inf. n. كَلَبٌ, *He* (a person bitten by a mad dog) *cried out,* [or *barked*]. (K.) — كَلِبَ, inf. n. كَلَبٌ; (so accord. to the TA; but accord. to some copies of the K, كَلَبَ;) and ↓ استكلب; *He* (a dog) *had the habit of eating men.* (TA.) — كَلَبَ, aor. ـِ; (K: but in some copies, كَلِبَ, aor. ـَ; [which is evidently the right reading;]) and ↓ استكلب; *He* (a man in a desert place, TA,) *barked, in order that dogs might hear him and bark, and that one might be guided thereby to him* [*to receive* or *direct him*]. (K.) — كَلَبَ, inf. n. كَلْبٌ and مَكْلَبَةٌ, † *He performed the office of a pimp.* (Aṣ, IAar, K.) [This office seems to be thus compared with that which a dog performs, in inviting travellers, by his bark, to enjoy his master's hospitality.] — كَلِبَ, inf. n. كَلَبٌ, † *It* (a tree), *not having sufficient watering, had rough leaves, without losing their moisture, so that they caught to the garments of those who passed by, thus annoying them like a dog.* (ADk, K.*) — كَلِبَ † *It* (a tree) *became stripped of its leaves, and rugged,* or *scabrous, so that it caught to men's garments, and annoyed the persons passing by, like a dog.* (TA.) = كَلَبَ المَزَادَةَ, aor. ـِ, (inf. n. كَلْبٌ, TA,) *He inserted a strap, thong,* or *strip of leather,* (كَلْب,) *between the two edges of the* مزادة, *in sewing them:* (Ṣ:) or الكَلْبُ is *the action of a woman who sews a skin, when, finding the thong too short, she inserts into the hole a doubled thong, and puts through it* [*i.e. through the loop thus formed*] *the end of the deficient thong, and then makes it to come out* [*on the other side of the skin, by pulling the loop through*]. (IDrd.) See كُلْبَةٌ. — كَلَبَتِ السَّيْرَ, aor. ـِ, inf. n. كَلْبٌ, *She* (a female sewer of skins or the like), *finding the thong* [*with which she was sewing*] *too short, doubled a thong, through which she put the end of the deficient thong* [*in order to draw it through*]: (TA:) or كَلَبَ السَّيْرَ, aor. and inf. n. as above, signifies *he sewed the thong,* or *strip of leather, between two other thongs,* or *strips.* (IAar.) = كَلِبَ عَلَيْهِ القِدُّ ‡ *The strap* or *thong of untanned hide pressed painfully upon him,* by his being exposed with it to the sun or air, and its drying. (TA.) — كَلِبَ عَلَيْهِ الدَّهْرُ, inf. n. كَلَبٌ, ‡ *Fortune pressed severely upon him.* (TA, from a trad.) See also كَلِيبٌ, and 6. — كَلِبَ, inf. n. كَلَبٌ, ‡ *It* (winter, Ṣ, K, cold, &c., Ṣ,) *became severe,* or *intense:* (Ṣ, K:) *he* (an enemy) *pressed hard,* or *vehemently,* upon him. (TA.) = كَلِبَ, inf. n. كَلَبٌ, *It* (a rope) *fell between the cheek and wheel of the pulley.* (K.) = كَلَبَهُ, aor. ـِ, *He struck him with a* كُلَّاب, or *spur.* (Ṣ, K.)

2. كلّب, inf. n. تَكْلِيبٌ, *He trained* a dog *to hunt:* and sometimes, *he trained* a فَهْد, or a bird of prey, *to take game.* (L.) See the act. part. n.

3. كالبهُ, inf. n. مُكَالَبَةٌ (Ṣ, K, TA) and كِلَابٌ, (TA,) † *He acted in an evil manner,* or *injuriously, towards him;* or *contended against him:* (Ṣ, K:) *he straitened,* or *distressed, him,* (K,) *as dogs do, one to another, when set upon each other:* (TA:) *he acted with open enmity,* or *hostility, to him:* (Mṣb:) and ↓ تَكَالَبَ (inf. n. of 6) is syn. with مُكَالَبَةٌ. (Ṣ.) = كَالَبَتِ الإِبِلُ, (inf. n. مُكَالَبَةٌ, TA,) *The camels fed upon* كَلَالِيب, i.e., the *thorns of trees.* (K.) — Also sometimes signifying *The camels pastured upon dry,* or *tough,* حش [app. a mistake for خَشِن "what is very rough"]. (TA.)

4. أَكْلَبَ *His camels became affected with the disease called* كُلَابٌ; (Ṣ, K;) i.e., *with a madness like that which arises from the dog.* (TA.)

6. See 3 and 1. — هُمْ يَتَكَالَبُونَ عَلَى كَذَا *They leap,* or *rush, together upon such a thing* [*in an evil,* or *injurious,* or *contentious, manner*]. (Ṣ.) التَّكَالُبُ is syn. with التَّوَاثُبُ: (Ṣ, K:) [and so also, accord. to the CK, is التِّكْلَابُ, which I suppose to be an intensive inf. n. of كَلِبَ].

8. اكتلب *He made use of a* كُلْبَة, i.e., a *thong of leather, &c. in sewing a skin &c.* [See كُلْبَةٌ.] (Lh.)

10: see 1 = and see 10 in art. سعل.

كَلْبٌ a word of well-known signification, [The *dog:*] (Ṣ:) or *any wounding animal of prey:* (L, K, &c.:) but whether birds [of prey] are comprised in this term is a point that requires consideration: (Esh-Shiháb El-Khafájee:) and especially applied to the *barking animal* [or *dog*]: (K:) or rather, this is its proper signification; and it admits no other: (MF:) sometimes used as an epithet; as in the ex. اِمْرَأَةٌ كَلْبَةٌ [*A woman like a bitch; a woman who is a bitch*]: (Ṣ:) pl. [of pauc.] أَكْلُبٌ and (of mult., TA,) كِلَابٌ (Ṣ, K) and كَلِيبٌ, which is a rare [form of] pl., like عَبِيدٌ, pl. of عَبْدٌ, [or rather a quasi-pl. n.,] (Ṣ,) and (pl. of أَكْلُبٌ, Ṣ,) أَكَالِبُ (Ṣ, K) and (pl. of كِلَابٌ, TA,) كِلَابَاتٌ (K) and (also pl. of كِلَابٌ) أَكَالِيبُ: (Mṣb:) ثَلَاثَةُ كِلَابٍ is also used as a pl. of pauc.; كِلَاب being said for ثَلاثَةٌ مِنَ الكِلَابِ; or كلاب being used in this case for أَكْلُب: (Sb:) كَلِيبٌ and ↓ كَالِبٌ signify *a pack,* or *collected number, of dogs:* (K:) [both are quasi-pl. ns. in my opinion, though the former is called a pl. in the Ṣ:] accord. to some, the former, if masc., is a quasi-pl. n.; and if fem., a pl.: (MF:) the latter is like جَامِلٌ and بَاقِرٌ [which are both quasi-pl. ns.]. (L.) The pl. of كَلْبَةٌ [the fem.] is كِلَابٌ and كَلَبَاتٌ. (Mṣb.) — فُلَانٌ بِوَادِى الكَلْبِ ‡ [*Such a one is in the valley of the dog:*] said of one whom no one cares for, and who has no place of abode or resort, but is like a dog, which one sees ever going forth into the desert. — كَفَّ عَنْهُ كِلَابَهُ ‡ *He left reviling him, and injuring* or *annoying him:* [lit., restrained from him his dogs]. (A.) See also كَلْبٌ. — الكِلَابُ على البَقَرِ, (Ṣ, K,) the first word being in the nom. case as an inchoative, (TA,) and الكِلَابَ, (Ṣ, K,) put in the acc. case as governed by a verb understood, (TA,) or الكِرَابُ and الكِرَابَ; (Kh, Ṣ, art. كرب, K;) of which readings, that of الكلاب is the one generally adopted; (TA;) or they are two distinct proverbs, each having its proper meaning; (Meyd;) the former signifying, [if we read الكِلَابَ,] *Send the dogs against the wild oxen:* i.e., leave a man and his art: (Ṣ, K:) [but accord. to MF, this is the meaning if we read كراب; but if we read كلاب, the signification is, as explained above, "Send the dogs &c.," and the proverb is applied on the occasion of instigating one set of people against another set, without caring for what may happen to them:] or it alludes to a man's having little care or solicitude for the state, or case, or affair, of his companion. (A'Obeyd.) If we read الكِلَابُ, the meaning is *The dogs are upon,* or *against, the wild oxen:* and in like manner, if we read الكِرَابُ, the meaning is "The turning over of the soil is the work of the oxen:" if الكِرَابَ, "Leave the turning over of the soil to the oxen." (MF, from expositions of the Fs.) — [كَلْبٌ كَلِبٌ seems also to signify *A fierce,* or *furious, dog.* See عَقْنَبَاةٌ.] — كَلْبُ البَرِّ *The dog of the desert;* i.e. *the wolf.* (K, voce ذِئْب.) — كَلْبٌ is also especially applied to *A lion.* (K, TA.) — The *first increase of water in a valley.* (Nh, K.) — *A piece of iron at the head of the*

pivot, or *axis*, *of a mill*. (Ḳ.) — *A piece of wood by which a wall is propped*, or *supported*. (Ḳ.) — *A certain fish* (Ḳ) *in the form of a dog*. (TA.) [الكَلْبُ البَحْرِىُّ and كَلْبُ البَحْرِ are appellations now applied to *The shark*.] = كَلْبٌ *A strap*, or *thong*, *cut from an untanned skin*, and ▼ مُكَلَّبٌ is A man *bound with a* كَلْب, i.e., with a *strap*, or *thong*, *cut from an untanned skin*. (TA.) = The *extremity of a hill of the kind called* أَكَمَة. (Ḳ.) = كَلْبٌ (and ▼ كَلَّابٌ, TA,) *The nail that is in the hilt of a sword*, (Ṣ, Ḳ,) *in which is* [*fixed*] *the* ذُؤَابَة [or *cord* or *other ligature by which the hilt is occasionally attached to the guard*]: (Ṣ:) or *a nail in the hilt of a sword, with which is another* [*nail*] *called* العَجُوز: (L:) and (so accord. to the Ḳ: but accord. to the TA, the [*cord* or *ligature*, itself, *which is called the*] ذؤابة, *of a sword*. (Ḳ.) = كَلْبٌ *A strap, thong*, or *strip of leather*, (or *a red* أَحْمَر [probably a mistake for آخَر, *another*] *strap*, *&c.*, Ḳ,) *which is put between the two edges of a skin* (Ṣ, Ḳ) *when it is sewed*. (Ṣ.) = كَلْبُ الفَرَسِ *The line*, or *streak*, *that is in the middle of the horse's back*. (Ṣ, Ḳ.) — اِسْتَوَى عَلَى كَلْبِ فَرَسِهِ *He sat firmly upon the line*, or *streak*, *in the middle of his horse's back*. (Ṣ.) — كَلْبٌ (Ṣ, Ḳ) and ▼ كَلَّابٌ (Ḳ) *An iron at the edge of a camel's saddle of the kind called* رَحْل: (Ḳ:) *a bent*, or *crooked*, or *hooked*, *iron*, *by which the traveller hangs, from the saddle* (رحل), *his travelling-provisions* (Ṣ,) *and his* أَدَاوَى. (TA.) See also قَيْدٌ. — كَلْبٌ *Anything with which a thing is made firm*, or *fast*, or *is bound*: syn. كُلُّمَا وُثِّقَ بِهِ شَىْءٌ, (as in some copies of the Ḳ,) or أُوثِقَ (as in others): so called because it holds fast a thing like a dog. (TA.) — كَلْبٌ *i.q.* شُعَيْرَةٌ [app. meaning the شعيرة of the handle of a knife &c.]. (Ṣ.) — لِسَانُ الكَلْبِ *A certain plant*; (Ḳ;) [*cynoglossum*, or *dog's tongue*]. — كَفُّ الكَلْبِ *A certain spreading herb*, (Ḳ,) *which grows in the plain low tracts of Nejd; thus called when it has dried, in which case it is likened to the paw of a dog; but while it continues green, it is called* كفت. (TA.) — أُمُّ كَلْبٍ *A certain small thorny tree*, (Ḳ,) *which grows in rugged ground, and upon the mountains, having yellow leaves, and rough; when it is put in motion, it diffuses a most fetid and foul smell*: so called because of its thorns, or because it stinks like a dog when rain falls upon him. (TA.) = أُمُّ كَلْبَةَ *Fever*. (Ḳ.) So called because it keeps to a man with much tenacity, like a dog. (TA.) — لَقِيتُ مِنْهُ أَسْتَ الكَلْبَةِ, a prov.: see اِسْتٌ in art. سته. = الكَلْبُ الأَكْبَرُ *The constellation of Canis Major*: and its *principal star, Sirius*. (El-Ḳazweenee &c.) — الكَلْبُ الأَصْغَرُ, also called الكلب المُتَقَدِّمُ, *The constellation of Canis Minor*: and *its principal star, Procyon*. (El-Ḳazweenee &c.) — الكَلْبُ [or كَلْبُ الرَّاعِى] *A certain star, over against* الدَّلْو (q.v.), [*which is*] *below*; *in the path of which is a red star, called* الرَّاعِى: (TA:) كلب الراعى is a name given to *a star between the feet*, or *legs*, *of Cepheus*; and الرعى, to that which is upon his left foot, or leg; (El-Ḳazweenee;) [app., from their longitudes, the same two stars to which the above quotation from the TA relates: but the same two names are also given to two other stars.] — كلب الرعى is [likewise] a name given to The *star which is on*, or *in*, *the head of Hercules*; [for الحاوى, an evident mistake in my MS. of El-Ḳazweenee, I read الجَاثِى;] that in the head of Ophiuchus (الحَوَّاء) being called الراعى. (El-Ḳazweenee.) — [الكَلْبَانِ, accord. to Freytag, *A name of the two stars* ν *and* κ *which belong to Taurus*: but accord. to my MS. of El-Ḳazweenee, the two stars that are near together on the ears of Taurus are called الكُلَيْبَانِ.] — كِلَابُ الشِّتَاءِ *The stars*, or *asterisms*, *of the beginning of winter*; *namely*, الذِّرَاعُ and النَّثْرَةُ and الطَّرْفُ and الجَبْهَةُ [*the 7th, 8th, 9th, and 10th, of the Mansions of the Moon*: so called because they set aurorally in the winter: the first so set, about the period of the commencement of the era of the Flight, in central Arabia, on the 3rd of January: see مَنَازِلُ القَمَرِ, in art. نزل]. (TA.)

كَلَبٌ (Ṣ, Ḳ) and ▼ كُلَابٌ (Lth) *Madness which affects a dog in consequence of eating human flesh*. (Ḳ.) — Also, *Madness like that of dogs, which affects a man in consequence of his having been bitten by a* [*mad*] *dog*: (Ḳ:) [*a disorder*] *resembling madness*, or *diabolical possession*: (Ṣ:) *a disease that befalls a man from the bite of a mad dog, occasioning what resembles madness, or diabolical possession, so that whomsoever he bites, that person also becomes in like manner affected, abstaining from drinking water until he dies of thirst*: the Arabs concur in the assertion that its cure is a drop of the blood of a king, mixed with water, and given to the patient to drink. (TA.) Accord. to El-Mufaḍḍal, it originates from a disease which befalls the standing corn &c., and which is not removed until the sun rises upon it: if cattle eat of it before that, they die: wherefore Moḥammad forbade pasturing by night: but sometimes a camel runs away, and eats of such pasture before sunrise, and dies in consequence: then a dog comes, and eats of its flesh, and becomes mad; and if it bite a man, he also becomes mad, and when he hears the barking of a dog, answers it [by barking]. (TA.) — دِمَاءُ المُلُوكِ أَشْفَى مِنَ الكَلَبِ [*The blood of kings has cured of canine madness*]: or, accord. to another reading, وَدِمَاءُ المُلُوكِ شِفَاءُ الكَلَبِ [*The blood of kings is the cure for canine madness*]. A proverb, explained by what is quoted from Lḥ, voce كَلِبٌ. But some reject this explanation, and assert the meaning to be, that, when a man is enraged [by desire of obtaining revenge], and takes his blood revenge, the blood is the cure of his rage, though not really drunk. (TA.) See also كَلِبٌ and كَلْبٌ. — [Also كَلَبٌ *A madness like that of the dog, affecting camels*. (See 4.)] — كَلَبٌ and ▼ كُلْبَةٌ ‡ *Vehemence; severity; pressure; affliction*: (Ḳ, TA:) *severity*, or *intenseness* of cold &c.; like جُلْبَةٌ: (Ṣ:) *severity and sharpness* of winter: (Ḳ, for the former word; and TA, for the latter) also the latter, accord. to the TA, [and the former also, as appears from its verb,] *severity*, or *pressure*, of him or fortune, and of everything: (TA:) and the latter, *straitness*, or *difficulty*, (Ḳ,) of life: (TA:) and *drought*: (Ḳ:) or *distress arising from drought* or *from government &c.* (AḤn.) — دَفَعْتُ عَنْكَ كَلَبَ فُلَانٍ ‡ *I have averted from thee the evil*, or *mischief*, *and injurious conduct*, *of such a one*. (Ṣ.) See also كَلْبٌ.

كَلِبٌ A dog or man *affected with the disease called* كَلَب: (Ṣ, TA:) — A dog *accustomed to eating human flesh, and in consequence seized with what resembles madness*, or *diabolical possession, so that when it wounds a man, he also becomes in like manner affected* (Lth, Ṣ) *by the disease called* كُلَاب, *barking like a dog, rending his clothes upon himself, wounding others, and at last dying of thirst, refusing to drink*. (Lth.) — A man thus affected is termed كَلِبٌ and ▼ كَلِيبٌ: pl. of the former كَلِبُونَ, and of the latter (or of the former accord. to the Ṣ) كَلْبَى. (TA.) When a man thus affected bites another, they come to a man of noble rank, and he drops for them some blood from his finger, which they give to drink to the patient, and he becomes cured. (Lḥ.) See also كَلْبٌ and كَلَبٌ. — كَلِبٌ A dog *habituated to eating men*. (TA.) — ‡ An *importunate* beggar. (A.) — دَهْرٌ كَلِبٌ ‡ *Fortune that presses severely and injuriously upon its subjects*. (TA.) — كَلِبٌ A tree *of which the leaves are rough, in consequence of its not having sufficient watering, without losing their moisture, so that they catch to the garments of those who pass by, thus annoying them like a dog*. (ADḳ.)

كَلْبَةٌ † *A thorny tree, destitute of branches*: (Ḳ:) so called because it catches to [the garments of] those who pass by it, like a dog: (TA:) *a rugged tree, with branches standing out apart, and tough thorns*. (TA.) — *A small thorny plant, of the kind called* شِرْس, *resembling*

the شكاعا [or شُكَاعَى, or شُكَاعَةٌ], *of the description termed* ذُكُور: (TA:) or *a certain thorny tree*, (K,) *of the kind called* عِضَاه, *having* [*what is termed*] جِراء; (TA;) as also ↓ كَلْبَةٌ. (K.) — كَلْبَتَانِ The *implement with which the blacksmith takes hold of hot iron;* [*his forceps*]. (S, K.) — حَدِيدَةٌ ذَاتُ كَلْبَتَيْنِ [*An iron with two curved ends, forming a forceps*]. You also say حَدِيدَتَانِ ذَوَاتَا كلبتين, and حَدَائِدُ ذَوَاتُ كلبتين. (TA.)

كُلْبَةٌ The *shop of a vintner*. (AHn, K.) — The *hairs that grow upon each side of the fore part of the nose and mouth* of a dog or cat: (Z, K:) wrongly explained as signifying the *nails* of a dog. (Z.) — *A thong*, or *a strand* (طَاقَة) *of the fibres of the palm-tree* (لِيف), *with which skins and the like are sewed:* (K, TA:) [see إِقْتَفَا:] or *a thong*, or [so in the O and in the TA, art. قفا; but here, in the latter, instead of "or," "behind," which is evidently a mistake;] *a strand* (طَاقَة) *of the fibres of the palm-tree, used in the same manner as the shoe-maker's awl that has, at its head, a perforation* ثُقْب [so in the O, in the TA حجر a strange mistranscription: what is meant is doubtless *an eye*, like that of a needle, and it is by means of an implement with an eye at the end that the operation here described is commonly performed in the present day:] the thong, or the thread, or string, is inserted into the كلبة, which is doubled: thus it enters the place [or hole] of the sewing, and the sewer introduces his hand into the إِدَاوَة [q.v., *i.e.*, the vessel upon which he is employed in working], and stretches the thong of leather, or the thread, or string, (O, L, TA,) in the كلبة. (L, TA.) [See كَلَبَ.]

أَرْضٌ كَلِبَةٌ ‡ *Land which has not sufficient watering, and of which the plants, in consequence, become dry:* (S:) or *rugged land, and such as is termed* قُفّ, *in which there are neither trees nor herbage, and which is not a mountain.* (Aboo-Kheyreh.) — أَرْضٌ كَلِبَةُ الشَّجَرِ *Land upon which the rain called* الرَّبِيع *does not fall:* (TA:) or *rugged, dry, land, upon which that rain does not fall, and which does not become soft.* (ADk.) — See كَلْبَةٌ.

كُلَابٌ [perhaps inf. n. of كُلِبَ] The *departure of reason by the kind of madness termed* كَلَب. (K.)

كَلَّابٌ: see كَلْبٌ.

كَلِيبٌ: see كَلْبٌ and كَلْبٌ. — Respecting this word in the following verse of Taäbbata-Sharran,

* إِذَا الحَرْبُ أَوْلَتْكَ الكَلِيبَ فَوَلِّهَا *
* كَلِيبَكَ وَٱعْلَمْ أَنَّهَا سَوْفَ تَنْجَلِى *

[*When war sets over thee &c.*] there are two opinions: one, that by كليب is meant مُكَالِب (see 2): the other, that it is an inf. n. of كَلِبَتِ الحَرْبُ ["The war became vehement, severe, or fierce"]: the former is the more valid. (IM.)

كَلَّابٌ: see كَلْبٌ and مُكَلِّبٌ.

كُلَّابٌ (S, K) and ↓ كَلُّوبٌ (K) *A spur;* (S, K;) *the iron instrument that is in the boot of him who breaks in a horse.* (S.) — كُلَّابٌ and ↓ كَلُّوبٌ (and ↓ كُلُّوبٌ, MF, art. سبح q.v.,) [*A flesh-hook;*] *an iron implement with which meat is taken out of the cooking-pot:* pl. كَلَالِيبُ: (S:) *an iron flesh-hook, with prongs:* (R, which gives this as the explanation of the latter word:) *a hooked iron; like* خُطَّاف: (Fr. &c.) *a piece of wood at the head of which is a hook*, ('Eyn,) *of the same* or *of iron:* (T:) *an iron instrument for roasting flesh-meat:* syn. سَفُّود. (Lh.) See كَلْبٌ. — كَلَالِيبُ ‡ The *talons* of a falcon: (K:) pl. of كَلُّوبٌ. (TA.) — ‡ The *thorns* of a tree. (K.)

كَلُّوبٌ and كُلُّوبٌ: see كُلَّابٌ.

كَلْتَبَانٌ *A pimp:* from كَلْبٌ, q. v., (As, IAar, K) Sb, however, does not mention the measure فَعْتَلَانٌ. ISd thinks it most probable that كلب is a triliteral-radical, and كلتبان a quadriliteral-radical [or rather a quasi-quadriliteral-radical], like زَرِمَ and إِزْرَأَمَّ &c. (L.) See also قُرْطُبَانٌ and قَلْتَبَانٌ, and art. كلتب.

كَالِبٌ: see كَلْبٌ, and مُكَلِّبٌ.

تَكَلَّابَةٌ *A clamourous, very noisy, very garrulous*, woman, *of evil disposition.* (TA, voce جَلَّابَة.)

مُكَلَّبٌ A dog *trained and accustomed to hunt.* (L.) See the verb. — A captive, or prisoner, (S,) *having the feet shackled*, or *bound;* (S, K;) *i.q.* مُكَبَّل, from which it is formed by transposition, (S,) accord. to some. (TA.)

مُكَلِّبٌ *One who trains dogs to hunt;* (S, K;) as also ↓ كَلَّابٌ: and sometimes signifying *one who trains the* فَهْد, *and birds of prey, to take game:* see Kur v. 6: *one who possesses dogs trained to hunt, and hunts with them;* (L;) as also ↓ كَالِبٌ, pl. كُلَّابٌ: (R:) or كَالِبٌ and كَلَّابٌ (S, L, K) signify *an owner*, or *a possessor, of dogs;* (L, K;) the former being similar to تَامِرٌ &c. (S.)

مُتَكَالِبٌ an appellation given by the people of El-Yemen to ‡ *A deputy*, or *an agent;* because of his acting injuriously, or contentiously, towards them over whom he is appointed as such. (TA.)

كلبث

كَلْبَثٌ and كَلَابِثٌ A *hard and strong* man. (IDrd, L.) — Also, and كُنْبُثٌ and كَنْبَثٌ, *Niggardly*, or *stingy, and contracted* [*in disposition*]. (K.) [See also كُنْبُثٌ.]

كلت

1. كَلَتَهُ, aor. ـِ, inf. n. كَلْتٌ, (IF,) *He collected it together:* (IF, K:) like كَلَدَهُ. (IF.) — كَلَتَهُ فِى الإِنَاءِ, aor. ـِ, *He poured it into the vessel.* (Az, K.) — كَلَتَ شَيْئًا (or كَلَتَ بِهِ, Sgh) *He threw*, or *cast, a thing.* (K.) — كَلَتَ, [aor. ـِ,] *He urged* a horse *to run, by striking him with his feet;* syn. رَكَضَ. (Aboo-Mihjen, K.)

7. انكلت *It* (beverage, TA) *poured out*, or *forth;* or *was*, or *became, poured out*, or *forth.* (K.) — *He* (a man, TA) *shrunk;* or *became contracted.* (K.)

8. اكتلتهُ *He drank it.* (Fr, K, TA.)

كُلْتَةٌ *A lot, portion*, or *set portion*, of food (K) &c. (TA.) — *A little; a small portion; somewhat;* syn. نُبْذَةٌ; (K;) of a thing. (TA.)

فَرَسٌ فُلَتَةٌ كُلَتَةٌ *A horse that leaps, springs*, or *bounds, with his whole body and limbs.* (K, TA.)

كلتة (probably a mistake for كُلْبَةٌ, TA,) *Vehemence; severity; pressure; affliction.* (TS.)

إِمْرَأَةٌ كَلُوتٌ *i.q.* جَمُوعٌ. (TA.)

كَلِيتٌ and ↓ كَلِّيتٌ *An oblong stone* (resembling a بِرْطِيل, TA) *with which the hole of a hyena is stopped up:* (K:) so (يُسَدُّ بِهِ) accord. to IDrd.: or, as in some copies يُسْبَرُ بِهِ, *is probed:* or, as in the TS, يُسْتَرُ بِهِ, *is covered:* after this is applied, the earth is dug away to find the hyena: mentioned by IAar. (TA.)

فَرَسٌ فُلَّتٌ كُلَّتٌ, and فُلَتٌ كُلَتٌ, *A swift horse.* (K.)

كَلِّيتٌ: see كَلِيتٌ.

رَجُلٌ مِصْلَتٌ مِكْلَتٌ *A man who is sharp, acute*, or *penetrating, in the transacting of affairs.* (TS, L.) [See also مِعْلَتٌ.]

كلتب

Q. 1. كَلْتَبَ, inf. n. كَلْتَبَةٌ, *He acted as a pimp.* (IAar.) See كَلْتَبَانٌ. — [Freytag assigns to this verb the signification *Dissimulatione, astutia, usus est in rebus;* as from the K,

with the same inf. n.: but I do not find it in any copy of that work. See, however, the next para.]

كُلْتَبٌ and كُلْتُبٌ *Dissimulation*, or *craftiness*, or *deceit, in affairs*: (K:) [or i.q. كَلْتَبٌ, q.v.]

كُلْتُبَانٌ *A pimp*: (K:) from الكَلْبُ: [see كَلْبٌ]. (TA.)

كلث

7. انكلث *He advanced: preceded*: syn. تَقَدَّمَ. (K.)

مِكْلَثٌ A man (TA) *penetrating* (مَاضٍ) *in affairs*. (K.) See مُكْلَثٌ.

كلتب

كَلْتَبٌ and كَلَاتِبٌ *Contracted* [*in hand* or *mind*]: *avaricious*: (K:) *dissembling*, or *using craft*, or *deceit, in affairs*: app. a dial. syn. of كَلْتَبٌ. (TA.) See also كَلْبَثٌ.

كلج

كَيْلَجَةٌ, (S, and so accord. to the Mgh and the Msb and Es-Sakháwee, TA, but in some copies of the K كَيْلَجَةٌ,) as also كيلقة and كيلكة, (Shifá el-Ghaleel,) *A certain measure*, مِكْيَالٌ, (S, K,) *used in El-'Irák, consisting of two menns and seven-eighths of a menn; the menn* (مَنّ) *being two pounds*; [consequently, *five pounds and three quarters*]: (Msb:) or *half a* صَاع: (Az, in Mgh and Msb, voce كُرٌّ:) [from the Persian كيله:] pl. كَيْلَجَاتٌ (Msb) and كَيَالِجُ and كَيَالِجَةٌ, (S, K,) in which last the ة is added because it is a foreign word. (S.)

كلح

1. كَلَحَ, aor. ـَ, inf. n. كُلُوحٌ and كُلَاحٌ; (S, K;) and ↑ تكلّح, and ↑ اكلح, (K,) and ↑ اكلوّح; (A;) *He* (a man, S) *grinned*, or *displayed his teeth*, (M, rendered in the S and K by تَكَشَّرَ), *frowning*, or *contracting his face*, or *looking sternly, austerely*, or *morosely*. (S, M, K.) — كَلَحَ فِى وَجْهِهِ *He frightened him*; namely a child, and a madman. (A.)

2. كَلَّحَ وَجْهَهُ *He contracted his face much*. (A.)

3. مُكَالَحَةٌ [inf. n. of كالحه *He contended with him for superiority in strength*;] i.q. مُشَارَّةٌ. (S.) [And so مُجَالَحَةٌ.]

4. أَكْلَحَهُ *He* (or *it*, L) *made him to grin*, or *display his teeth, frowning*, or *contracting his face*, or *looking sternly, austerely*, or *morosely*. (L, K.) — See 1.

5. تكلّح ‡ *He smiled*: see 1. (K.) — Hence, (TA,) تَكَلَّحَ البَرْقُ ‡ *The lightning flashed in continued succession*: (S, L, K:) also, *it continued, and became concealed, in a white cloud*. (L.)

13: see 1.

كَلَحَةٌ ‡ The *mouth and parts around it*. So in the phrase مَا أَقْبَحَ كَلَحَتَهُ *How ugly is his mouth with the parts around it!* (S, K.)

كَلَاحِ: see كُلَاحٌ.

كُلَاحٌ (S, K) and ↑ كَلَاحِ, the latter [indecl.] like قَطَامِ, (K,) ‡ *A year of dearth, scarcity, drought, sterility*, or *barrenness*. (S, K.) You say أَصَابَتْهُمْ سَنَةٌ كُلَاحٌ *A year of dearth, &c., befell them*. (TA.) See كَالِحٌ.

كَالِحٌ, act. part. n. of 1. — Also, *Having the lip withdrawn from the teeth*. (Zj, L.) So in the Kur xxiii. 106, accord. to Zj. (L.) = دَهْرٌ كَالِحٌ ‡ *Severe, distressing*, or *afflictive, fortune*, or *time*; (S, K;) as also ↑ كُلَاحٌ. (TA.)

كَوْلَحٌ *Foul, unseemly*, or *ugly*; syn. قَبِيحٌ: (K;) an epithet applied to a man. (TA.)

بَلَآءٌ مُكْلِحٌ *A trial*, or *an affliction, which, by its severity, makes men grin and frown*. (L, from a trad.)

كلحب

Q. 1. كَلْحَبَهُ *He struck him* with a sword. (K.)

كَلْحَبَةٌ: of this word, Az says, It is not known what it is: but it is related, on the authority of IAar, that it signifies The *sound, and flame*, of fire; or its *sounding, and flaming*: (as explained in the K:) or, accord. to the RA, it signifies its *sound*, or *sounding, in what is slender*, or *small, as a lamp and the like*. (TA.) [See also حَدْمٌ.]

كلد

5. تكلّد *He* (a man) *was*, or *became, thick and firm in flesh*. (L.) — See also Q. Q. 3.

R. Q. 3. إِكْلَنْدَدَ: see Q. Q. 3.

Q. Q. 3. إِكْلَنْدَى *He* (a man, Lh, and a camel, S, L) *was*, or *became, thick, big, gross*, or *coarse, and strong*; (Lh, S, L, K;) like إِعْلَنْدَى; (S, L;) as also ↑ إِكْلَنْدَدَ (Lh, L) and ↑ تَكَلَّدَ: (K:) *he*, or *it, was*, or *became, hard*; (K;) *and strong*; as also ↑ إِكْلَنْدَدَ. (TA.)

كَلَدٌ [a coll. gen. n.] *Rugged lands*: (Msb, K:) n. un. with ة: (Msb, K:) or [*hills such as are termed*] إِكَامٌ: n. un. with ة: and ↑ كَلَنْدًى also signifies *a hill of this kind*: (K:) also, *a hard place without pebbles*; (S, K;) as also كَلَدَةٌ and ↑ كَلَنْدًى: (TA:) or the last two words signify *a piece of rugged ground* or *land*. (S.) The Arabs use the expression ضَبُّ كَلَدَةٍ, because the ضَبّ burrows only in hard ground. (L.) — أَبُو كَلَدَةَ [in some copies of the K, كَلَدَةٍ] a surname of *The male hyena*. (L, K.)

كَلَنْدًى: see كَلَدٌ.

مُكْلَنْدٌ *Strong, and thick, big, gross*, or *coarse*, as also ↑ مُكْلَنْدِدٌ: (K:) and the ↑ latter, *hard*: (S, L:) and *strong in make, and big*: and, the former, accord. to some, *strong*; applied in a general manner: or a *hard* and *strong* camel; (L;) as also the latter. (TA.)

مُكْلَنْدِدٌ: see مُكْلَنْدٌ.

كلس

1. كَلَسَ: see 2.

2. كَلَّسَ, inf. n. تَكْلِيسٌ, *He plastered* (طَرَّ) a building *with* كِلْس; as also ↑ كَلَسَ, inf. n. كَلْسٌ: *he made smooth* [*with plaster*]: when a thing is thickly plastered, it is termed مُقَرْمَدٌ. (TA.) See كِلْسٌ. — As used by the alchemists, [*He calcined* a substance;] *he dissolved* a body *so that it became like* كِلْس. (TA.)

كِلْسٌ (S, K) and by poetic licence ↑ كِلِسٌ (IJ) i.q. صَارُوجٌ [i.e. *Quick lime, and the mixtures thereof, with which are plastered tanks*, or *cisterns, and baths, &c.*], (S, K,) or *the like thereof*, (TA,) *with which one builds*: (S, TA:) or *that with which a wall*, or *the inside of a palace* or *the like, is plastered, resembling* جِصّ [or *gypsum*], *without baked bricks*. (TA.) A poet says, (S,) namely 'Adee Ibn-Zeyd, describing El-Hadr, a city between the Tigris and Euphrates, (TA,)

* شَادَهُ مَرْمَرًا وَجَلَّلَهُ كِلْـ *
* ـسًا فَلِلطَّيْرِ فِى ذُرَاهُ وُكُورُ *

[*He raised it high, of marble, and covered it with quick lime, and there were nests for the birds in its tops*]: or, accord. to As, the right reading is وَخَلَّلَهُ كِلْسًا, with خ, meaning, *and put* صاروج *into the interstices of its stones*; and he used to laugh at him who related it in the former manner, with ج. (TA.) But see 2.

كِلِسٌ: see كِلْسٌ.

كَلَّاسٌ: see مُكَلِّسٌ.

[كَلَّاسَةٌ *A lime-kiln*: so in the present day.]

كَيْلُوسٌ [*Chyle*; from the Greek χυλός;] a term applied by the physicians to the *food when it is digested in the stomach before it departs thence and becomes blood*; also called كَيْمُوسٌ.

(L.) [But the latter word more properly signifies "chyme," and in this sense is used by modern physicians.]

مُكَلِّسٌ *A lime-burner*; (Golius, on the authority of Meyd;) [as also ↓ كَلَّاسٌ: or this latter signifies *a seller of quick lime.*]

[كلع

كلف

كلم

كلى

كم

See Supplement.]

كمأ

1. كَمَأَ, aor. ـَ, inf. n. كَمْءٌ; (S, K;) and ↓ اكمأ; (K;) *He fed* people *with* [*the truffles called*] كَمْء. (S, K.) ═ كَمِئَ, aor. ـَ, inf. n. كَمَأٌ, *He walked barefoot, and had no shoes,* or *sandals;* حَفِىَ وَلَمْ تَكُنْ عَلَيْهِ نَعْلٌ: (accord. to some copies of the S, on the authority of Ks, and so in the L: or, accord. to the K, and an excellent copy of the S, حَفِىَ وَعَلَيْهِ نَعْلٌ, which may signify *He became thin in the feet,* from much walking, *though wearing shoes,* or *sandals*:]) كَمَأٌ in the foot is the same as قَسَطٌ; [i.e., the *being naturally stiff in the tendons*]. (TA.) ═ كَمِئَتْ ‡ *It* (his foot, S, A, K, or hand, A) *became much cracked* (Th, S, K) *by reason of cold.* (A.) Also written in a copy of the A كَمَأَتْ; app. by a mistake of the transcriber. (TA.) ═ كَمِئَ عَنِ الأَخْبَارِ (K) inf. n. كَمْءٌ, (TA,) *He was ignorant of, and understood not,* or *minded not, the news.* (K.)

4. اكمأ *It* (a place) *abounded with* [*the truffles called*] كَمْء. (S, K.) — See 1. ═ أَكْمَأَتْهُ السِّنُّ *Age rendered him a* شَيْخ, or *an old man.* (S, K.)

5. تكمّأ *He gathered* [*the truffles called*] كَمْء. (S.) ═ تكمّأت عَلَيْهِ الأَرْضُ *The earth hid him* [as in a grave]. (K.) ═ تكمّأهُ *He detested him,* or *it*; syn. تَكَرَّهَهُ. (K.)

6. تكامأنا فى أَرْضِهِمْ [*We, together, gathered the truffles called* كَمْء *in their land*]. (A.)

كَمْءٌ *A well-known vegetable,* (K,) [the *truffle,*] *which comes forth from the earth like the* فُطْر: or *what is called* شَحْمُ الأَرْضِ [the *fat of the earth*]; and the Arabs also call it جُدَرِىُّ الأَرْضِ [the *small-pox of the earth*]: it is also said that the name of كَمْأَةٌ is given to those [*truffles*] *that incline to dust-colour and black;* and جبأة (q. v.) to those that incline to red: كُحْل and تُوتِيَا are compounded with the juice of this vegetable [to apply to the eye]: Th also mentions كَمَاةٌ [as used for كَمْأَةٌ]. (TA.) The dual of كَمْءٌ is كَمْآنِ; (S;) the pl. (of pauc., S) أَكْمُؤٌ; (S, K;) and [pl. of mult.] كَمْأَةٌ: (K:) this last is not a pl. of كَمْء, but a quasi-pl. n.: (Sb, K:) [or كَمْأَةٌ is rather a coll. gen. n. of which the n. un. is without the ة, contr. to analogy: (see جَبْءٌ:)] in speaking of many, you say كَمْأَةٌ, contr. to analogy: (S:) or كَمْأَةٌ is the sing., and كَمْءٌ pl.: or [accord. to some,] كَمْأَةٌ is both sing. and pl.: (K:) AHn mentions كَمْأَةٌ as sing., and كَمْأَتَانِ as dual, and كَمْآتٌ as pl.: but the right opinion is that of Sb. (TA.) [كَمْأَةٌ also signifies *Any kind of fungus, such as the mushroom, and toadstool.* See فُطْرٌ.]

كَمَّاءٌ *One who sells, and who gathers for sale,* [*the truffles called*] كَمْء. (K.)

مَكْمَأَةٌ and مَكْمُؤَةٌ *A place in which* [*the truffles called*] كَمْء *grow.* (K.)

كمت

1. كَمُتَ, (contr. to analogy, as verbs significant of colours [if unaugmented] are generally of the measure فَعِلَ, MF,) aor. ـُ, inf. n. كُمْتَةٌ and كُمْتَةٌ (in the CK كُمْتَةٌ) and كَمَاتَةٌ; and ↓ اكمتّ, inf. n. إِكْمِتَاتٌ; (K;) and ↓ اكمتّ, inf. n. إِكْمِتَاتٌ; and ↓ اكمات, (in the CK إِكْمَاتَّ) inf. n. إِكْمِيتَاتٌ; (S, K;) *He* (a horse, S, K, [and a camel, &c.]) *was,* or *became, of the colour called* كُمَيْتٌ. (S, K.) ═ كَمَتَ الغَيْظَ, [aor. ـُ,] *He concealed,* or *hid in his bosom, rage,* or *wrath.* (Sgh, K.)

2. كمّت ثَوْبَهُ ‡ *He dyed his garment of the colour of* [*fresh ripe*] *dates;* i. e., *of a red colour inclining to black.* (A.) — كُمِّتَتْ *She was rendered artificially of the colour called* كُمَيْتٌ, (K,) or *was dyed of that colour.* (So in a copy of the K.)

4: }
9: } see 1.
11: }

أَكْمَتُ: see كُمَيْتٌ.

كُمْتَةٌ [*A dark bay colour*:] *a red colour mixed with blackness*: (Kh, Sb:) or *a red colour mixed with* قُنُوء, (As, S, K,) which latter is *blackness that is not pure,* or *clear*: (see كُمَيْتٌ:) or *a colour between black and red*: (ISd:) there are two kinds of كمتة; namely كُمْتَةٌ صُفْرَةٌ [*yellow bay,* or *gilded bay,*] and كُمْتَةٌ حُمْرَةٌ [*red bay,* or *chesnut-bay*]. (IAar.)

كُمَيْتٌ, masc. and fem., (S, K,) [*A bay,* or *dark bay,* or *brown,* horse &c.:] *of a red colour mixed with blackness*: (Kh, Sb:) or *of a red colour mixed with* قُنُوء, (As, S, K,) which latter is *blackness that is not pure,* or *clear*: (TA [app. from As]:) [see كُمْتَةٌ, above:] a camel is called أَحْمَرُ if of an unmixed red; but if of a red colour mixed with قنوء, it is called كميت: (As, S:) the difference between كميت and أَشْقَرُ, as applied to horses, is in the mane and the tail: if these are red, the animal is called اشقر [i.e. sorrel]; and if they are black, it is called كميت; (AO, S, TA;) and the وَرْد is between these two: (AO, TA:) [all bay horses have black manes, which distinguish them from the sorrel, that have red or white manes: (Farrier's Dict., quoted in Johnson's Dict., voce "bay"):)] an epithet applied to the horse and the camel and other animals: (ISd:) you say فَرَسٌ كميتٌ, and مُهْرَةٌ كميتٌ, and بَعِيرٌ كميتٌ, and نَاقَةٌ كميتٌ: (TA:) accord. to the Kh, as cited by Sb, it is of the dim. form because it denotes a colour between black and red, as though to imply that it signifies what is near to each of these two colours. (S.) In a marginal note in the S, it is said to be a foreign word arabicized. (TA.) [Perhaps from the Persian كُمَيْزَه: Freytag says, accord. to some from the Persian كُميته.] See also أَكْمَتُ, and كُمْتَةٌ. The Arabs say, that the كميت is the most powerful of horses, and the strongest in the hoofs. (TA.) — تَمْرَةٌ كُمَيْتٌ ‡ *A date of the colour called* كُمَيْتٌ; [or, *red tinged,* or *mixed, with black,* or *of a blackish red colour*]: it is *one of the kinds hardest,* or *toughest, in* لِحَاء [i.e. *pulp,* or *flesh*], *and sweetest to chew.* (AM.) — تِينٌ كُمَيْتٌ ‡ *A fig of that colour.* (AHn.) — كُمَيْتٌ ‡ a name of *Wine;* because there is in it blackness and redness: (S:) or *wine in which is blackness and redness*: (M, K:) used like a proper name, [or rather as a subst.,] though originally an epithet. (TA.) — كُمَيْتٌ is also applied as an epithet to waste, or unowned, land. (ISd.) — كُمَيْتٌ *A long, complete,* month, or year. (IAar.)

أَخَذَهُ بِكَمِيتَتِهِ *He took it by its root.* (Sgh, K.)

كُمَاتِىٌّ: see next paragraph.

أَكْمَتُ, [خَيْلٌ كُمْتٌ,] and ↓ كُمَاتِىٌّ, (K,) and كَمَاتِىٌّ, of the same measure as عَذَارَى, (TA,) *Horses of the colour of that which is called* كُمَيْتٌ, (K,) كمت is a pl. formed from أَكْمَتُ; though this sing. has not been used: (L:) and كماتى is a pl. formed from كَمْتَاءُ [fem. of أَكْمَتُ] regarded as a subst.; though this sing. also has not been used. (TA.)

كمثر

Q. 1. كَمْثَرَ, inf. n. كَمْثَرَةٌ, *It became compact,*

one part of it entering into another, or *parts into parts:* (K: [but only the inf. n. is there mentioned:]) an obsolete verb: (TA:) whence the following word, (IDrd, K,) if it be Arabic. (IDrd.)

كُمَّثْرَى (S, Msb, K,) a [coll.] gen. n., with tenween, and, accord. to some, كُمَثْرًى, without teshdeed, but others disallow this, (Msb,) *A certain kind of fruit;* (T, S;) *well known;* [namely, the *pear;*] called by [some of] the vulgar إِجَّاص: (T:) [it is called by this latter name, and also إِنْجَاص and إِنْجَاس, in Syria; but in Egypt and some other countries, كُمَّثْرَى:] n. un. كُمَّثْرَاةٌ: (S, Msb, K:) pl. كُمَّثْرَيَاتٌ: (K:) [here I find added in the TA, it is fem., imperfectly decl.; and in the K, "and sometimes it is masc.": but this is evidently wrong: it is masc., and with tenween, as is shown by its n. un.; but it is sometimes made fem., and then it must be written كُمَّثْرَى, without tenween: for it is added,] and one says, هٰذِهِ كُمَّثْرَى وَاحِدَةٌ [*this is one pear:* in the copies of the K in my possession erroneously written كُمَّثْرًى]: and هٰذِهِ كُمَّثْرَى كَثِيرَةٌ [*these are many pears*]. (K.) Its dim. has the following forms: كُمَيْمِثْرَةٌ, (K,) which is the most agreeable with analogy, (ISd, TA,) and كُمَيْمِثْرِيَةٌ, (K,) which is the form adopted by those who make the pl. كُمَّثْرَيَاتٌ, (ISk, TA,) and كُمَيْثِرَةٌ, (K,) which is the best form, (ISk, TA,) and كُمَيْمِثْرَاةٌ. (K.) Az says, I have asked a number of Arabs of the desert respecting the كُمَّثْرَى, but they knew it not. (TA.)

كمح

1. كَمَحَ الدَّابَّةَ, [aor. ـَ,] (inf. n. كَمْحٌ; M) and ↓أَكْمَحَهَا; i.q. كَبَحَهَا (A'Obeyd, K) and أَكْبَحَهَا: (A'Obeyd:) or كَمَحَ الدَّابَّةَ بِاللِّجَامِ signifies *He pulled in the horse,* or *the like, by the bridle and bit, in order that it might stop, and not run:* (M:) and ↓اكمحها, *he pulled its bridle so that its head became upright,* or *erect.* (As, S, M.)

4. See 1. ═ اكمح الكَرْمُ *The grape-vine became in a state of commotion preparatory to its putting forth its leaves.* (S, K.) — اكمحت الزَّمَعَةُ *The gem,* or *knot, in the place whence a bunch of grapes was about to grow forth became white, and what resembled cotton came forth upon it.* (Az, on the authority of Et-Táifee.) — See also اكمخ and أَقْمَحَ.

كَوْمَحٌ (and كَوْمَحٌ, L) A man (S) *having large buttocks.* (S, L, K.) — Also كَوْمَحٌ, A man (TA) *whose teeth fill his mouth so that his speech is thick:* (K:) or a man *whose teeth are crowded together, one upon another, so that his mouth seems to be straitened by them.* (IDrd.) — فَمٌ كومح *A mouth straitened by the great number of the teeth and by the swelling of the gums.* (IDrd.)

كمخ

1. كَمَخَ بِأَنْفِهِ, (S, L, K,) aor. ـَ; (K;) and ↓اكمخ بانفه; (L;) *He magnified himself,* or *was proud;* (S, L, K;) *elevated his nose, from pride:* (L:) or اكمخ *he elevated his head, from pride;* (L;) i.q. اقمح [in the CK with خ]; (K:) or *he sat in the manner of him who magnifies himself* (S, L) *in his own mind.* (L.) أَكْمَخُوا بَأْوًا *They flourished and increased in self exaltation:* or تَرَادُّوا. (L.) — كَمَخَهُ بِاللِّجَامِ *He pulled him in* [i.e. a horse or the like] *by the bridle and bit, in order to check* or *stop him;* (L;) i.q. كَبَحَهُ; (K;) [or *he pulled up his head by the bridle and bit*]. See كَمَحَ. ═ كَمَخَ بِهِ, (K,) aor. ـَ, (L,) inf. n. كَمْخٌ, (S, L,) *He voided it,* namely his excrement, or ordure; or *voided it in a thin state;* syn. سَلَحَ. (S, K.) Some bread and كَامَخ [q.v. infra] were offered to an Arab of the desert, and he knew not the latter; so it was said to him, "This is كامخ;" whereupon he said, "I know that it is كامخ;" and added, أَيُّكُمْ كَمَخَ بِهِ "*which of you voided it?*" ايّكم سَلَحَ به. (S.) — كَمَخَ بِسَلْحِهِ, aor. and inf. n. as above, *He* (a camel) *voided his excrement,* or *ordure, in a thin state.* (L.)

4. See 1. ═ اكمخ *It* (a vine) *put forth its gems when about to put forth its leaves.* (AHn.) [See also أَكْمَحَ.]

كُمَاخٌ *The magnifying one's self; pride.* (Abu-l-'Abbás, K.)

كَامَخٌ, (S, Mgh, Msb, K,) sometimes written and pronounced كَامِخٌ, (Msb, and written in both these ways in a copy of the S) but the former is better known, and more common, (TA,) an arabicized word, (S, Mgh, Msb,) from the Persian كَامَهْ, (Mgh, Shifá el-Ghaleel,) *A kind of seasoning,* or *condiment, eaten with bread to render it pleasant,* or *savoury;* (S, Msb, K;) [*a thing used to give relish to food,* or *to quicken the appetite;*] accord. to some, *prepared with vinegar, and used to quicken the appetite;* (TA;) *also called* مُرِّىّ: (Msb:) or it is *a bad sort of* مُرِّىّ: (Mgh, Msb:) pl. كَوَامِخُ, (Msb,) or كَوَامِيخُ. (Mgh.)

مَلِكٌ كَيْمَخٌ *A king having his head elevated, from pride.* (L.)

كمد

1. كَمِدَ, aor. ـَ, inf. n. كَمَدٌ, *It* (a thing) *became changed in colour,* (L,* Msb, K,*) *and lost its clearness,* (L, K,) *the traces thereof remaining.* (L.) — كَمِدَ لَوْنُهُ *His,* or *its, colour became changed.* (L.) — كَمِدَ الثَّوْبُ *The garment became worn-out,* (A, K,) *and smooth,* (K,) *so that its colour changed.* (A.) — كَمَدَ, (aor. ـُ, K, inf. n. كَمْدٌ and كُمُودٌ, TA,) *He* (a fuller, L) *beat* a garment, or piece of cloth. (L, K.) — كَمِدَ, aor. ـَ, inf. n. كَمَدٌ, ‡ *He* (a man) *was affected with concealed grief* or *sorrow:* (S, Msb:) or, *with grief* or *sorrow which he could not dispel:* (L:) or, *with intense grief* or *sorrow:* (K:) or, *with most intense grief* or *sorrow:* (L:) and, *with disease of the heart from intense grief* or *sorrow.* (K.)

2. كَمَّدَهُ, inf. n. تَكْمِيدٌ, *He heated it* (a limb) *with a* كِمَادَة; (K;) *heated it with rags and the like;* (S, L;) *applied to it a* كِمَادَة. (A.) كِمَادٌ [which see below] signifies the same as تَكْمِيدٌ. (S, L.) — *He heated for him a garment* or *piece of cloth* or *some other thing, and applied it to a place in which he suffered pain in one of his limbs, so as to give him ease.* You also say ↓أَكْمَدَهُ; and مَكْمُودٌ is used as the pass. part. n. of this verb, anomalously. (L.)

4. اكمدهُ *He* (a fuller, S, A, L, and a washer, L) *failed of cleaning it,* (S, A, L,) *and of making it white,* (A,) namely, a garment, or piece of cloth. (S, &c.) — اكمدهُ *He,* or *it, affected him with intense grief* or *sorrow:* and, *with disease of the heart from intense grief* or *sorrow:* (K:) *it* (grief) *rendered him sorrowful.* (A.) — See 2.

كَمْدٌ: see كَمَدٌ.

كَمَدٌ (L, K) and ↓كُمْدٌ (K) and ↓كُمْدَةٌ, (S, L, Msb, K,) the last a simple subst., (Msb,) *Change of colour,* (S, L, Msb, K,) *and loss of its clearness,* (L, K,) *the traces thereof remaining.* (L.) — كَمَدٌ *Concealed grief* or *sorrow:* (S, A, L, Msb:) or *grief* or *sorrow which one cannot dispel:* (L:) or *intense grief;* as also ↓كُمْدٌ and ↓كُمْدَةٌ: (K:) or *most intense grief* or *sorrow:* (ISd, L:) and *disease of the heart from intense grief* or *sorrow.* (K.)

كَمِدٌ A thing *changed in colour;* (Msb;) see 1; and ↓أَكْمَدُ اللَّوْنِ [the same]: (A:) and ↓كَامِدُ الوَجْهِ [*changed in countenance*]. (A.) — *Affected with concealed grief* or *sorrow;* as also ↓كَمِيدٌ: (S, Msb:) or, both words, *with grief* or *sorrow which cannot be dispelled:* (L:) or, *with intense grief* or *sorrow;* as also ↓كَامِدٌ and ↓مَكْمُودٌ [which see below]: (K:) or, *with most intense grief* or *sorrow:* (L:) and, *with disease of the heart from intense grief* or *sorrow;* as also ↓كَامِدٌ and ↓مَكْمُودٌ. (K.) — *Frowning,*

or *contracting his face*; *looking sternly, austerely*, or *morosely*; as also ▼ كَامِدٌ. (L.)

كُمْدَةٌ: see كَمَدٌ.

كِمَادٌ (a subst. Ḳ) The *act of beating* a garment, or a piece of cloth, by a fuller. (L, Ḳ.*) — كِمَادٌ (Ḳ) and كِمَادَةٌ (A, L, Ḳ) *A greasy*, (A,) or *dirty*, (Ḳ,) or *greasy and dirty*, (L,) *piece of rag, which is heated, and put upon a pained part, as a means of cure*, (A, L, Ḳ,) *for pain* (A, Ḳ) *of the belly*, (Ḳ,) or *flatulence*. (A, Ḳ.) — كِمَادٌ *i.q.* تَكْمِيدٌ; see 2; (Ṣ, L;) [The *application of a* كِمَادَة;] the *taking a piece of rag, and heating it with fire, and putting it upon the place of a swelling*. (Sh, L.) It is said in a trad., الكِمَادُ أَحَبُّ إِلَيَّ مِنَ الكَيِّ [*The application of a* كِمَادَة *is more pleasing to me than cauterization*]. (Ṣ, L.)

كَمِيدٌ and كَامِدٌ: see كَمِدٌ.

مَكْمُودٌ, which is extr., being from أَكْمَدَهُ: (TA:) see 4, and كَمِدٌ.

كمر

1. كَمَرَ *He* (a circumciser) *missed the place of circumcision* [*and hurt*, or *wounded, the glans of the penis*]. (IḲṭṭ.)

كَمَرَةٌ The *head* [or *glans*] *of the penis*; (Ḳ;) or *i.q.* حَشَفَةٌ: (Mṣb:) pl. كَمَرٌ: (Ṣ, Mṣb, Ḳ:) [or rather, the latter is a coll. gen. n.; and the former, the n. un.] It is said in a proverb, الكَمَرُ أَشْبَاهُ الكَمَرِ; alluding to the likeness of one thing to another. (Ḳ.) — Hence, by synecdoche, ‡ The *penis*, altogether. (Mṣb.)

مَكْمُورٌ A man (Ṣ) *having the head* [or *glans*] *of his penis*, (Mṣb, Ḳ,) or *the extremity of the head of his penis*, (Ṣ,) *hurt*, or *wounded, by the circumciser*. (Ṣ, Mṣb, Ḳ.)

كمس

كَيْمُوسٌ [*Chyme*; from the Greek χυμός;] a term applied by the physicians to the *food when it is digested in the stomach before it departs thence and becomes blood*; also called كَيْلُوسٌ: (L, TA:) [but the latter word more properly signifies "chyle," and in this sense is used by modern physicians:] *a certain mixture* or *humour* (خِلْط): a Syriac word: (Ḳ:) [or Greek, as mentioned above:] Az says, that كَيْمُوسَاتٌ, as used by the physicians, signifies the *four humours*; and is not Arabic, but ancient Greek. (TA.)

كَيْمُوسِيَّةٌ *Want*, or *requirement, of food*, or *nourishment*. Occurring in a trad. of Ḳuss, where it is said to be not an attribute of God. (ISd, TA.)

كمش

1. كَمُشَتْ, aor. ـُ, inf. n. كَمَاشَةٌ, *She* (a woman) *was*, or *became, small in the breast*. (TA.) — كَمُشَتِ الخُصْيَةُ, inf. n. كُمُوشَةٌ, [*The testicle*, or *the scrotum*,] *was*, or *became, short, and cleaving to the inner skin*. (TA.) See also 5. = كَمُشَ, inf. n. كَمَاشَةٌ, *He* (a man) *was*, or *became, quick*; (Ḳ;) as also ▼ تكمّش (Ṣ, Ḳ, TA) and ▼ انكمش; (Ḳ, TA;) and ▼ اكمش, in relation to pace and to work: (IḲṭṭ:) or *quick and sharp* or *vigorous* or *effective*: (Ṣ:) or *determined* or *resolute, and sharp* or *vigorous* or *effective*, (A, TA,) *and quick*, in his affairs: (TA:) or *courageous*. (Sb, ISd.) You say, ▼ انكمش and ▼ تكمّش فِى سَعْيِهِ [*He was quick, &c., in his walking*, or *running*, or *working*]. (A.) And ▼ انكمش الفَرَسُ فِى سَيْرِهِ [*The horse was quick, &c., in his going*, or *pace*.] (A.) And ▼ انكمش فِى أَمْرِهِ *He hastened*, or *was sharp* or *vigorous* or *effective, in his affair*. (Aṣ.) And ▼ انكمش فِى الحَاجَةِ *He was quick and vigorous in executing the needful affair*; syn. اِجْتَمَعَ فِيهَا. (TA.) — And كَمَشَ *He determined, resolved*, or *decided*, upon an affair; as also كَمِشَ, [aor. ـَ,] inf. n. كَمَشٌ. (TA.)

2. كمّش ذَيْلَهُ, (A, TA,) inf. n. تَكْمِيشٌ, (TA,) *He contracted*, or *tucked up, his skirt*. (A, TA.) = كمّشهُ, (inf. n. as above, Ṣ, Ḳ,) *He hastened him*; *made him quick*; (Ṣ, A, Ḳ;) [and so app. ▼ اكمشهُ: see شَمَّرَ.] — And كمّش, (Ḳ,) or كمّش الإِبِلَ, inf. n. as above, (TA,) *He* (a man singing to camels to urge or excite them) *was vigorous in driving* [*so that he made the camels quick*]. (Ḳ, TA.)

4. اكمش: see 1. = اكمشهُ: see 2. = اكمش بِالنَّاقَةِ *He bound all the teats of the camel with the* صِرَار, q.v. (Ṣ, Ḳ.)

5. تكمّش *It* (skin) *contracted*, or *shrank*, (A, Ḳ,) *and became drawn together*; (Ḳ;) and so ▼ انكمش, said of a garment, or piece of cloth, after washing; (Ḳ, art. قلص;) and of an udder. (TA.) See also 1. = See again 1, in two places.

7. انكمش: see 5. = See also 1, in five places.

كَمْشٌ *Short and small*; applied to an udder: and [the fem.] with ة, applied to a testicle, or a scrotum, (خُصْيَة) *short, and cleaving to the inner skin*. (TA.) — Applied to a horse, *Small in the veretrum*; as also ▼ كَمِيشٌ: (Ṣ, Ḳ:) or *short therein*: [contr. of سَابِغٌ:] pl. [of mult.] كِمَاشٌ and [of pauc.] أَكْمَاشٌ: (A'Obeyd:) or, applied to a beast of carriage, *short and small therein*: ('Eyn:) but when applied to a female, *having a small udder*; as also ▼ كَمِيشٌ, (Ḳ,) or كَمِيشَةٌ, so applied, ('Eyn,) and كَمْشَةٌ, applied to a she-camel, (Ḳs, Ṣ,) and ▼ كَمُوشٌ, thus applied: (TA:) or كَمِيشَةٌ [so in the Ḳ accord. to the TA, but in some copies of the Ḳ ▼ كَمْشَةٌ,] and كَمُوشٌ have this signification when applied to a ewe or she-goat: (Ḳ:) or the former of these two epithets, (Aṣ,) or each of them, (Ḳ,) thus applied, signifies *short in the teat*, (Aṣ, Ḳ,) *so as to be milked only with the ends of three fingers*, or *with the thumb and forefinger*: (Aṣ:) and كَمْشَةٌ, applied to a woman, *having a small breast*. (TA.) = Also, and ▼ كَمِيشٌ, applied to a man, (Ṣ, A, Ḳ,) *Quick*: (A, Ḳ:) or *quick and sharp* or *vigorous* or *effective*: (Ṣ:) or *determined* or *resolute, and sharp* or *vigorous* or *effective*, (A, TA,) *and quick* in his affairs: (TA:) and ▼ كَمِشٌ [app. applied to a man, being the part. n. of كَمِشَ, q. v.] is syn. with كَمْشٌ: (TA:) or ▼ كَمِيشٌ signifies *courageous*. (Sb, ISd.)

كَمِشٌ: fem. with ة: see above, in two places.

كَمُوشٌ: see above, in three places.

كَمِيشٌ: fem. with ة: see above, passim. — رَجُلٌ كَمِيشُ الإِزَارِ [lit.] *A man having his* ازار [or *waist-wrapper*] *tucked up*; (Ḳ, TA;) [meaning,] *vigorous, laborious*, or *sedulous, in his affair*. (TA.)

[كمع
كمل
كمن
كمه
كمى
كن
See Supplement.]

كنب

1. كَنَبَ, aor. ـُ, inf. n. كُنُوبٌ; and ▼ اكنب; *He*, or *it, was*, or *became, gross*; *thick, coarse*; or *rough*: syn. غَلُظَ. (Ḳ.) See 4. — كَنَبَ *He was*, or *became, possessed of plenty*, or *riches*: syn. اِسْتَغْنَى. (Ḳ.) — كَنَبَهُ فِى جِرَابِهِ, aor. ـِ, inf. n. كَنْبٌ, *He stowed it*, or *deposited it, in his provision-bag*. (Ḳ.)

4. أَكْنَبَتْ يَدُهُ; and ▼ كَنِبَتْ, aor. ـَ, inf. n. كَنَبٌ; (Ḳ;) or the former verb only is used; not the latter; (Aṣ, Ṣ;) *His hand was*, or *became, callous*, or *hard*, (Ṣ,) or *coarse*, or *rough*, (Ḳ,) *by reason of work*. (Ṣ, Ḳ.) See 1. — اكنب لِسَانُهُ *His tongue was impeded*, or *tied up*,

(Ḳ.) — اكنب عَلَيْهِ بَطْنُهُ *His belly* [meaning its contents] *oppressed him*, or *gave him pain*: syn. إِشْتَدَّ. (Ḳ.)

كَنْبٌ *Callousness*, or *hardness*, of the hand, resulting from work: (Ṣ:) or *coarseness*, or *roughness*, of the foot, and of the hoof, and of the camel's foot, and of the hand: or of the hand only, resulting from work. (Ḳ.) = See كَنَبٌ.

كَنَبٌ, of the same measure as كَتِفٌ, (Ḳ,) or ▾كَنْبٌ, (as in the copies of the Ṣ in my hands) *A certain plant*: (Ṣ, Ḳ:) or *a certain tree*: (Lth:) AḤn says, *It resembles the* قَتَاد *growing in our country, where, sometimes, sandals* or *shoes are sewed with its bark, and thereof are twisted ropes which endure moisture, day-dew*, or *rain*: and in one place he says, I asked one of the Arabs of the desert respecting the كنب, and he shewed me *a scattered, small, thorny plant, with white twigs* or *branches, abounding with thorns, having, at the extremities*, بَرَاعِيم [or *calyxes*, or *flowers*, or *flower-buds*,] *from each of which grew forth three thorns*. (TA.)

كِنَابٌ i.q. شِمْرَاخٌ [i.e. *the fruit-stalk of the raceme of a palm tree*]. (Ṣ, Ḳ.)

كَنِيبٌ What is *dry*, of trees: or *having its thorns broken*. (Ḳ.)

كُنْتُبٌ and كُنَاتِبٌ *Short*: (Ḳ:) or *thick*, or *coarse, and short*: (TA:) or *hard and strong*: (see كُنْثُبٌ:) but the ت is augmentative, (TA,) [and therefore the proper art. is كنب].

كَانِبٌ *Full to satiety; glutted with food*. (Ḳ.)

مُكْنَبٌ and مِكْنَبٌ, see next paragraph.

مُكْنَبٌ and ▾مِكْنَبٌ *A coarse*, or *rough, hoof*; (IAạr, Ḳ;) and the same words, and ▾مُكْنِبٌ, the same as applied to a camel's foot. (IAạr.)

مُكَنَّبٌ *Thick*, or *coarse, and strong, and short*. (Ḳ)

كنبت

Q. 2. تَكَنْبَتَ *He* (a man) *became contracted* [*in disposition*; or *niggardly*, or *stingy*]. (L, as from IDrd.) But see art. كنبث. (TA.)

كُنْبُتٌ, (or this should be كُنْتُبٌ, TA) *A hard, strong, robust*, man. (L.) But see كُنْبُثٌ. (TA.) — Also, and كُنَابِتٌ, A man *contracted* [*in disposition*]; *niggardly*, or *stingy*. (L.) But see art. كنبث. (TA.)

كنبث

Q. 1. كَنْبَثَ and ▾تَكَنْبَثَ *He became hard and strong*: (L:) *he became contracted*; syn. تَقَبَّضَ: (Ḳ:) [app. *in disposition*; see كُنْبُثٌ: or *in make*; the second verb being also expl. in the L, with reference to a man, by the words تَدَاخَلَ بَعْضُهُ فِى بَعْضٍ].

Q. 2: see Q. 1.

كُنْبُثٌ and ▾كُنْبُوثٌ and ▾كُنَابِثٌ *Hard* (L, Ḳ) *and strong*. (L.) [Epithets applied to a man.] — Also, all the three words, *Contracted* [*in disposition*], *and niggardly*, or *stingy*. (Ḳ.) — Mentioned before in art. كبث; and like كُلْبُثٌ. (TA.) — [Accord. to the L, these epithets seem also to apply to a man *Contracted in make*: the first and third being expl. by the words تَدَاخَلَ بَعْضُهُ فِى بَعْضٍ.]

كُنْبُوثٌ: see كُنْبُثٌ.

كُنَابِثٌ: see كُنْبُثٌ and art. كنثب.

كنت

1. كَنَتَ فِى خَلْقِهِ, (aor. ـُ, inf. n. كُنُوتٌ, TḲ,) *He* (a man) *was strong in his make*. (IAạr, TṢ, Ḳ.) = كَنِتَ, aor. ـَ, *It* (a skin, TA) *became foul with the grease of milk* [*and so retained the water*, or *milk, well*]; syn. حَشِنَ: (TṢ, and SM's copy of the Ḳ: in the CḲ and a MS. copy of the Ḳ, خَشِنَ: in another copy of the Ḳ, حَسِنَ.)

8. اكتنت *He was lowly; humble; submissive*. (Ḳ.) [See اِقْتَنَتَ.] — *He was content*, or *well pleased; acquiesced*. (Ḳ.)

كُنْتٌ: see كُنْتِىٌّ.

سِقَآءٌ كَنِيتٌ [as also قَنِيتٌ] *A skin that retains* [*the water*, or *milk*,] *well*. (Ḳ.)

كُنْتِىٌّ *Strong; robust*. (Ibn-Buzruj, Ḳ.) An epithet applied to a man. (Ibn-Buzruj.) Formed from كُنْتُ "I was"; because an old man speaks of himself in time past saying كُنْتُ كَذَا وَكُنْتُ كَذَا. (MF.) — Also, [and ▾كُنْتٌ, as implied in the TA, and in the Ṣ in art. عجن,] and ▾كُنْتُنِىٌّ, i.q. كَبِيرٌ [app. *Great in age; old; aged*]. (AZ, Ḳ.) A poet says,

* وَمَا كُنْتُ كُنْتِيًّا وَمَا كُنْتُ عَاجِنًا
* وَشَرُّ الرِّجَالِ الكُنْتُنِىُّ وَعَاجِنُ

[*And I was not old, nor was I one who raised himself from the ground by the help of his hands: and the worst of men is the old, and one who raises himself so*]. (TA.)

كُنْتُنِىٌّ: see كُنْتِىٌّ.

كنتب

كُنْتُبٌ and كُنَاتِبٌ: see art. كنب.

كنث

كُنْثَةٌ *A* نَوْرَدَجَة (in the TA, نَوْرَدْجَة, with ج unpointed,) *made of myrtle, and of the branches of the* [*kind of willow called*] خِلَاف (*spread out*, TA), *upon which sweet-smelling plants are arranged*, or *disposed, in regular series, and which is then folded*: (Lth, Ḳ:) the Nabathean word is كنثا. (L.) It is *a circular thing* (دَائِرَة) *of myrtle, and of branches of willow, upon which sweet-smelling plants are disposed*, or *arranged, and which is then folded like a volume*, or *roll, and made in the form of a basket: the damsels prepare this for ornament in the days of the spring-season, and amuse themselves with it*. نوردجة is an arabicized word, from the Persian نَوَرْدِه, pass. part. n. of نَوَرْدِيدَنْ, and meaning "folded," or "twisted." (TḲ, [as explained to me by a very learned Turk, who, however, thinks the words not very clear].)

كنثب

كَنْثَبٌ and كُنْثُبٌ and كُنَاثِبٌ *Hard and strong*: (Ḳ:) but the ث in this case is corrupted from ت: see كُنْتُبٌ in art. كنب. (TA.)

كُنَاثِبٌ [in the TA written كنابث] *Sand pouring down*. (IAạr, Ḳ.)

كند

1. كَنَدَ, (Ṣ, &c.), aor. ـُ, (A; MṢ,) or ـِ, (El-Baṣáir,) or كَنَدَ نِعْمَةً, (TA,) inf. n. كُنُودٌ, (Ṣ, Ḳ, &c.,) *He was ungrateful; he disacknowledged a benefit*. (Ṣ, A, Ḳ.) — إِنْ سَأَلْتَهُ نَكَدَ وَإِنْ أَعْطَيْتَهُ كَنَدَ *If thou ask of him, he refuseth; and if thou give him, he is ungrateful*. (A.) — كَنَدَ أَبَاهُ النِّعْمَةَ (Ḳ) *He disacknowleged his father's beneficence*. (TA.) — كَنَدَهُ, (Ṣ, L,) inf. n. كَنْدٌ, (Ḳ,) *He cut*, or *severed, it*. (Ṣ, L, Ḳ.)

كُنُدٌ: see كَنُودٌ.

كِنْدَةٌ *A portion of a mountain*. (Ḳ.)

كَنُودٌ *Ungrateful; who disacknowledges benefits*; (El-Kelbee, Ṣ, A, L, Ḳ;) as also ▾كَنَّادٌ: (L, Ḳ;) or *a denier*: (L:) the former applied also to a woman; and so ▾كُنُدٌ: (Ṣ, A, L:) *an unbeliever*: (Zj, L:) *a blamer* of his Lord, (El-Ḥasan, L, Ḳ,) *who takes account of evil accidents and forgets benefits*: (El-Ḥasan, L:) *rebellious*, or *disobedient*, (Ḳ,) in the dial. of Kindeh; (TA:) *niggardly; tenacious; avaricious*; (Ḳ;) in the dial. of the Benoo-Málik: (TA:) *who eats alone, and withholds his drinking-bowl* (رِفْدَهُ), *and beats his slave*: (Kh, L, Ḳ:) all these meanings are assigned to it in the verse [6 of ch. c.] of the Ḳur-án, إِنَّ ٱلْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ: but of the last, ISd remarks, that he knows no foundation for it in the classical language, and that it is not easily admissible coupled with لربّه. (L, TA.) — A woman *ungrateful for friendship, and for loving communion, commerce*, or *intercourse*; (Aṣ, L, Ḳ;) as also ▾كُنُدٌ. (Aṣ, L.) — ‡ أَرْضٌ كَنُودٌ *Land that produces nothing*. (Ṣ, A, L, Ḳ.)

كَنَّادٌ: see كَنُودٌ. — Also, *One who cuts*, or *severs; who is wont to do so*. (Ṣ, L.)

كندث

كُنْدُثٌ and كُنَادِثٌ *Hard and strong:* (Ḳ, L:) [as also كُنْبُثٌ and كُنَابِثٌ, &c.].

كندر

كُنْدُرٌ [Greek χόνδρος λιβανωτοῦ, or λιβάνου χόνδρος] i. q. لُبَانٌ [q. v., i. e. *Frankincense*], (Ṣ, in art. كدر; TA;) accord. to the physicians; (TA;) *a kind of* عِلْك [or *resin*], *very useful for stopping phlegm,* (Ḳ,) *and a dispeller of forgetfulness, and having other properties:* n. un. with ة. (TA.)

كنز

1. كَنَزَ المَالَ, aor. ِ, (T, Ṣ, M, Mgh, Mṣb, Ḳ, &c.,) and, accord. to MF, ُ also, but the former is that which commonly obtains, (TA,) inf. n. كَنْزٌ, (Mgh, Mṣb,) *He buried the property,* or *treasure,* (Ṣ, Ḳ, TA,) *in the earth:* (TA:) *he collected the property together,* (Mgh, Mṣb,) *and treasured it, hoarded it, laid it up, reposited it, stowed it,* or *stored it, in secret:* (Mṣb:) and اكتنز المَالَ ↓ signifies the same as كَنَزَهُ. (TA.) — كَنَزَ الشَّىْءَ, (Ḳ,) aor. ِ, inf. n. كَنْزٌ, (TA,) *He pressed the thing,* meaning anything, (Ḳ,) *with his hand* or *foot,* (TA,) *in a receptacle,* or *in the earth.* (Ḳ.) — كَنَزَ التَّمْرَ, (Ṣ, A, Mṣb, Ḳ,) aor. ِ, (Ḳ,) inf. n. كَنْزٌ, (Mṣb, TA,) and, accord. to Az, كَنَازٌ and كِنَازٌ, [but see the former of these two words below,] (Mṣb,) *He stowed,* or *packed, the dates,* (TA,) فِى الوِعَآءِ *in the receptacle,* (A, Mṣb,) or فِى الجِلَالِ *in the large receptacles of palm-leaves,* [pl. of جُلَّةٌ,] *by throwing* [*the contents of*] *a bag* (جِرَاب) *into the bottom of the* جُلَّة *and pressing them with the feet until they became compacted,* or *commixed in a mass, and then bag after bag until the* جلّة *was pressed full, when it was sewed up with palm-leaf cord.* (TA.) — كَنَزَ البُرَّ فِى الجِرَابِ [*He stored up,* or *packed, the wheat in the bag*]. (TA.) [See an ex. of the pass. part. n. voce دَرٌّ.] — كَنَزَ الجِرَابَ *He filled the bag very full.* (A.) And كَنَزَ السِّقَآءَ *He filled the skin of milk* or *water.* (TA.) And شَدَّ كَنْزَ القِرْبَةِ *He filled the water-skin.* (TA.) — كَنَزَ الرُّمْحَ, (Ṣgh, TA,) inf. n. كَنْزٌ, (Ṣgh, Ḳ,) *He stuck the spear into the ground.* (Ṣgh, Ḳ,* TA.)

8. اكتنز *It* (a thing, Ṣ, Mgh, Mṣb,) *became collected together,* or *compacted;* and *full.* (Ṣ, Mgh, Mṣb, Ḳ.) — اكتنز التَّمْرُ [*The dates became closely packed,* or *pressed together so as to be compact or commixed in a mass:* see 1]. (TA; and Ḳ in art. وجأ; &c.) The like is also said of wheat. (TA.) — اكتنز اللَّحْمُ *The flesh became compact,* or *hard.* (From an explanation of the part. n. in the A; &c.) — اكتنز الجِرَابُ *The bag became very full.* (A.) And اكتنز السِّقَآءُ *The skin of milk* or *water became full.* (TA.) — اكتنز المَالَ: see 1.

كَنْزٌ *Treasure; property buried* (Ṣ, A, Mgh, Mṣb, Ḳ) *in the earth:* (TA:) an inf. n. used as a subst.: pl. كُنُوزٌ. (Mgh, Mṣb.) — Hence, (TA,) it is applied in a trad. to ‡ *Any property whereof the portion that should be given in alms is not given.* (Ṣ, TA.) — *Property that is preserved in a receptacle.* (TA.) — *Anything abundant, collected together, that is desired with emulation.* (Sh, TA.) — *Gold:* and *silver.* (Ḳ.) It is said in a trad., أُعْطِيتُ الكَنْزَيْنِ مِنَ الأَحْمَرِ وَالأَبْيَضِ *I have been given gold and silver.* (TA.) — ‡ [*A treasure of knowledge* or *science*]. You say, مَعَهُ كَنْزٌ مِنْ كُنُوزِ العِلْمِ ‡ [*With him is a treasure of the treasures of knowledge* or *science*]. (A, TA.) In the Ḳur, xviii. 81, it is said to be used in a similar manner, as signifying not gold nor silver, but ‡ *Science and books.* (TA.) And it is said in like manner in a trad., أَلَا أُعَلِّمُكَ كَنْزًا مِنْ كُنُوزِ الجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ ‡ [*Ho! I will teach thee a treasure of the treasures of paradise: There is no power nor strength but in God*]: meaning, that a reward is stored up [in paradise] for him who says this, and who describes himself thereby, like as a treasure is stored up. (TA.) — Aboo-'Alee El-Ḳálee says, that it is used in a verse of 'Alḳamah, which he does not quote, as signifying ‡ *Fat;* as a subst.; and adds, that it is the only instance known to him of its being thus used. (TA.) — Also, *That in which property is preserved,* or *guarded:* (Ḳ,* TA:) and مَكْنِزٌ ↓ [or rather both] *that in which property is buried, treasured, hoarded, laid up, reposited,* or *stored, in secret:* pl. of the latter, مَكَانِزُ. (A, TA.)

كَنِزٌ: see مُكْتَنِزٌ.

كَنَازٌ and كِنَازٌ ↓: see كَنَزَ التَّمْرَ. [Accord. to Az, they are inf. ns.; but some seem to regard them as simple substs.] You say, هٰذَا زَمَنُ الكَنَازِ, (Ṣ, Mṣb, Ḳ,*) and الكِنَازُ ↓, (Ḳ,) *This is the time of packing the dates.* (Ḳ,* TA.) And El-Umawee says, أَتَيْتُهُمْ عِنْدَ الكَنَازِ, and الكِنَازُ ↓, *I came to them when they were packing the dates.* (TA.) ISk says, that it has been heard only with fet-ḥ; (Ṣ, Mṣb;) but some say, that it is like جَدَادٌ and جِدَادٌ, and صَرَامٌ and صِرَامٌ. (Ṣ.) — Also, sometimes, [The *storing,* or *packing,*] of wheat. (TA.)

كِنَازٌ: see كَنَازٌ: and see also مُكْتَنِزٌ, throughout.

كَنِيزٌ Dates *packed in* [*the receptacles called*] قَوَاصِر [pl. of قَوْصَرَّةٌ] (Ḳ, TA) *and* جِلَال [pl. of جُلَّةٌ], (TA,) *for winter;* (Ḳ, TA;) as also مَكْنُوزٌ ↓. (TA.) See كَنَزَ التَّمْرَ. — See also مُكْتَنِزٌ.

كَنَّازٌ *One who takes extraordinary pains in treasuring,* or *hoarding, gold and silver.* (TA.)

مَكْنِزٌ: see كَنْزٌ.

مَكْنُوزٌ: see كَنِيزٌ: — and مُكْتَنِزٌ.

مُكْتَنِزُ اللَّحْمِ, and كَنِيزُهُ ↓, (A, TA,) and كَنِزُهُ ↓, and مَكْنُوزُهُ ↓, (TA,) *Compact,* or *hard, in flesh:* (A:) and [in like manner] كِنَازٌ ↓ *compact and strong in flesh.* (TA.) You say, نَاقَةٌ كِنَازٌ, (Ṣ, Ḳ,) or كِنَازُ اللَّحْمِ, (A,) and جَارِيَةٌ كِنَازٌ, (Ḳ,) and هَنٌ كِنَازٌ, (TA,) *A she-camel,* (Ṣ, A, Ḳ,) and *a girl,* (Ḳ,) and *a woman's pudendum,* (TA,) *compact,* (مُكْتَنِزَة, Ṣ, or كَنِيزَة, or, as in the Ḳ, *abundant,* كَثِيرَة, TA,) *in flesh,* (Ṣ, Ḳ,) *and hard,* or *firm:* (Ḳ:) pl. كُنُزٌ and كِنَازٌ; the latter being like the sing.; (Ḳ;) but the two vowels [namely the two kesrehs] and the two alifs are regarded as different; for the word is not, as some assert, of the same class as جُنُبٌ, since it has a dual form, namely كِنَازَانِ. (TA.) — كِتَابٌ مُكْتَنِزٌ بِالفَوَائِدِ ‡ [*A book,* or *writing, stored with useful things*]. (A, TA.)

كنس

1. كَنَسَ, (Ṣ, A, Mgh, Mṣb,) aor. ُ, (Ṣ, Mṣb,) or ِ, (Mgh,) inf. n. كَنْسٌ, (Ṣ, Mgh, Mṣb,) *He swept* (Mgh, TA) a house, or chamber, (Ṣ, A, Mgh, Mṣb,) or place, (TA,) with a مِكْنَسَة [or broom]. (A, Mgh.) — مَرُّوا بِهِمْ فَكَنَسُوهُمْ ‡ *They passed by them and swept them away,* or *destroyed them;* syn. كَسَحُوهُمْ. (A, TA.) — كَنَسَ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ِ, (Ṣ, Mṣb, Ḳ,) or ُ, (Mgh,) inf. n. كُنُوسٌ, (Mgh, Mṣb,) *He* (an antelope) *entered his* كِنَاس, (Ṣ, A, Mgh, Mṣb, Ḳ,) i. e., his *covert,* or *hiding-place, among trees;* (Ṣ, Ḳ;) or *abode;* (Mṣb;) or *cave;* (TA;) as also تكنّس ↓ (Ṣ, A, Mgh, Ḳ) and اكتنس ↓; (A, TA;) which two verbs are likewise said of a wild bull or cow, in the same sense. (TA.) [Hence,] تكنّس ↓ also signifies ‡ *He* (a man, TA) *entered the tent:* (Ḳ:) or *hid himself, and entered the tent.* (TA.) And تكنّست ↓ ‡ *She* (a woman) *entered the* هَوْدَج [or *camel-litter*]: (Ḳ:) app. taken from the saying of Lebeed, فَتَكَنَّسُوا قُطُنًا, meaning, *and they entered* هَوَادِج [or *camel-litters*] *covered with cloths of cotton.* (TA.) — [Hence also,] كَنَسَتِ النُّجُومُ, (Zj,) aor. ِ, (AO, Zj, Ṣ, Ḳ,) inf. n. كُنُوسٌ, (Lth, Zj,) ‡ *The stars hid themselves* in their place, or places, of setting, (AO, Zj, Ṣ, Ḳ,*) like antelopes in their كُنُس [or coverts]: (Ḳ:) [or] *continued in their courses and then departed, returning:* (Zj:) or *the stars* [here meaning *planets*] *became stationary in their circuiting* or *revolving.* (Lth.) See كَانِسٌ.

5: } see 1; the former, in four places.
8: }

كِنَاسٌ A gazelle's *covert*, or *hiding-place, among trees*: (Ṣ, Ḳ:) so called because he sweeps (يكنس) the sand, or in the sand, [accord. to different copies of the Ḳ,] until he reaches the soil, or moist earth: (Ḳ,* TA:) or his *abode*: (Mṣb:) or *cave*: (TA:) and [in like manner] ↓ مَكْنِسٌ *a place into which a gazelle* or *a wild bull or cow enters to protect itself therein from the heat*: (TA:) pl. [of pauc.] أَكْنِسَةٌ (TA) and [of mult.] كُنُسٌ and كُنَّسٌ (Ḳ) and [pl. pl., i.e., pl. of كُنُسٌ,] كُنُسَاتٌ. (TA.)

كُنَاسَةٌ *Sweepings*; (Ṣ, Mgh, Mṣb, Ḳ;) the *dust* of a house *that is swept and thrown into a heap*. (Lḥ.) — Also, The *place of sweepings*; (Mgh;) the *place where sweepings are thrown*. (TA.)

كَنِيسَةٌ *A place of worship*, (Ḳ) *of the Christians*; [*a Christian church*:] (Ṣ A, Ḳ:) or *of the Jews*; (Ṣgh, Ḳ;) i.e., *of the Jews only*; [*a Jewish synagogue*;] that of Christians being called بِيعَةٌ: (Ṣgh:) [Chald. כְּנִישְׁתָּא: (Golius:)] or *both*; (Mgh, Mṣb;) being sometimes applied to the former [in classical times, as it is in the present day, as well as to the latter]: (Mṣb:) or *of unbelievers*, (Ḳ,) absolutely: (TA:) an arabicized word, [from the Chaldee mentioned above, or] from [the Persian word] كُنِشْت (Az, Mgh) or كَنِشْت (TA) [signifying "a fire-temple"]: pl. كَنَائِسُ. (A, Mṣb.) = *A thing resembling* [*the kind of camel-litter called*] *a* هَوْدَج, *composed of twigs*, or *branches, stuck in a* رَحْل, *or a* مَحْمِل, *with a cloth thrown over them, in which the rider sits in the shade and conceals himself*: (Mgh, Mṣb:) of the measure فَعِيلَةٌ from كُنُوسٌ [an inf. n. of كَنَسَ]: (Mgh:) pl. as above. (Mṣb.)

كَنَّاسٌ One *who sweeps* حُشُوش [meaning *privies*]. (A, TA.)

كَانِسٌ An antelope, (Ṣ, A, TA,) and a wild bull, (TA,) *entering his* كِنَاس, (Ṣ, A, TA,) i.e., his *covert*, or *hiding-place, among trees*: (Ṣ:) fem. with ة: (Zj:) pl. كُنَّسٌ, both of the masc. and fem., (Zj,) and كَوَانِسُ, of the masc., (A,) [and of the fem. also accord. to rule,] and كُنُوسٌ. (TA.) — [Hence,] الكُنَّسُ, (Ṣ,) or الجَوَارِى الكُنَّسُ, (Ḳ,) [in the Ḳur, lxxxi. 16,] ‡ *The stars*; because they hide themselves in their place of setting: (AO, Ṣ:) or *the stars that rise running their course, and hide themselves in their places of setting*: (Zj:) or *all the stars*; because they appear by night and lie hidden by day: (Ḳ:) or i.q. الخُنَّسُ, (Ḳ, TA,) i.e., السَّيَّارَةُ, (TA,) or الخُنَّسُ السَّيَّارَةُ, (Bd,) or السَّيَّارَاتُ, (Ṣ,) *the five stars*, [or *planets*,] *Saturn, Jupiter, Mars, Venus, and Mercury*; (TA;) because they hide themselves in their place of setting, like antelopes in their كُنُس [or coverts]; (Ḳ;) or because they become hidden beneath the light of the sun: (Bd:) or *the stars* [meaning *planets*] *that become hidden in their courses, and run their courses and become stationary in their places of circuiting, and then circuit* [*again*]; every star [of those thus named] having a circuit in which it becomes stationary, and [then] revolves [again], and then it departs, returning: (Lth:) or *the angels*: (Ḳ:) or *the wild bulls* or *cows*, and *the wild antelopes*, (Zj, Ḳ,) *that enter their* كُنُس [*or coverts*] *when the heat is vehement*. (Zj.)

مَكْنِسٌ: [pl. مَكَانِسُ:] see كِنَاسٌ. — [Hence,] مَكَانِسُ الرِّيَبِ † *The places of suspicion*. (TA.)

مِكْنَسَةٌ *A broom; a thing with which one sweeps*: (Ṣ, A, Mṣb:) pl. مَكَانِسُ. (A, TA.)

مُكَنِّسٌ *A maker of brooms*. (Golius, from Meyd.)

[كنش

كنع

See Supplement.]

كنعت

كَنْعَتٌ *A species of fish*; (AO, TṢ, L, Ḳ;) as also كَنْعَدٌ; from which it appears to be formed by the substitution of ت for د. (TṢ, L.)

كنعث

Q. 2. تَكَنْعَثَ *It* (a thing) *became collected together*. (L.)

كنعد

كَنْعَدٌ *A kind of sea-fish*; (Ṣ, L, Ḳ;) as also كَنْعَتٌ, in which the ت seems to be a substitute for the د. (L.)

[كنف

See Supplement.]

كنفث

كُنْفُثٌ and كُنَافِثٌ *Short*. (Ḳ.)

[كنه

كنى

كه

See Supplement.]

كهب

1. كَهِبَ, (Ṣ, Ḳ,) and كَهُبَ, (Ḳ,) inf. n. كَهَبٌ and كُهْبَةٌ, (TA,) *He* (a camel, Ṣ,) *was, or became, of the colour called* كُهْبَة. (Ṣ, Ḳ.)

Q. Q. 4. إِكْهَابَّ لَوْنُهُ *His complexion was, or became, changed*, [or *darkened by the sun &c.*]. (TA.)

كَهْبٌ A buffalo (or camel, A; and so in the CḲ;) *advanced in years*. (Ḳ.)

كُهْبٌ: see كُهْبَةٌ.

كُهْبَةٌ The *colour which is also called* قُهْبَة: (Aṣ, Ṣ, Ḳ:) or *that which is called* دُهْمَة: or *dust-colour intermixed*, or *tinged over, with black*: (Ḳ:) used absolutely, (TA,) or only with reference to camels, (Ḳ,) i.e., to their colours: (TA:) or *a colour not purely red*, but applied specially to *a red colour*: (AA, Ṣ:) or *any colour inclining to that of dust*: (Yaạḳoob, who does not particularize anything [to which it is applied] exclusively: TA): Az says, I have not heard كهبة as a colour of camels on the authority of any one but Lth; and perhaps it is used as a colour of clothes: (TA:) it is also said that ↓ كُهْبٌ signifies the *colour of the buffalo*. (IAạr, cited by Az.)

بَنُو كُهَيْبَةَ, an expression used by the poet Ḥassán Ibn-Thábit, meaning ‡ *Sons of a base*, or *an ignoble, woman*: كهيبة being thus used as though it were a proper name. (RA.)

أُكْهُبٌ: see كَاهِبٌ.

أَكْهَبُ (Az, Ṣ, Ḳ) and ↓ كَاهِبٌ (Ḳ) A camel (Az, Ṣ) *of the colour called* كُهْبَة: (Az, Ṣ, Ḳ:) fem. of the former كَهْبَآءُ, (Az,) [and pl. كُهْبٌ]. — رَجُلٌ أَكْهَبُ اللَّوْنِ ‡ *A man whose complexion is changed*, [or *darkened by the sun &c.*]. (TA.)

كهد

1. كَهَدَ, (Ṣ, Ḳ,) aor. ـَ, inf. n. كَهْدٌ (Ḳ) and كَهَدَانٌ, (Ṣ, Ḳ,) *He was quick; made haste*; (L, Ḳ;) in his pace: (L:) *he* (an ass) *ran*; syn. عَدَا. (Ṣ, L.) — كَهَدَ and ↓ اكهد *He was quick in service*. (TA.) — كَهَدَ *He was importunate, persevering*, or *urgent, in petitioning*, or *seeking*, or *desiring*. (Ḳ.) — كَهَدَ and ↓ اكهد *He was*, or *became, fatigued, tired*, or *weary*. (Ḳ.) — كَهَدَ and ↓ اكهد *He became jaded, harassed*, or *fatigued, by labour*, or *toil*: as also كَدَهَ and أُكْدِهَ. (L.) — كَهَدْتُهُ (so in the copies of the Ḳ; but differently in the Ṣ: [see 4:] TA:) *I made him to be quick*, or *to hasten*. (Ḳ.)

4. أَكْهَدْتُهُ *I made him* (an ass) *to run*. (Ṣ, L.) See also 1. — اكهد *He fatigued, tired*, or *wearied*, (L, Ḳ,) his companion. (L.)

Q. Q. 4. إِكْوَهَدَّ *It* (a young bird) *trembled*, or *fluttered, before its mother, that she might feed it*: (Ṣ, L:) and *he* (an old man) *trembled*: (L:) i.q. إِقْمَهَدَّ. (Ḳ.)

كَهْدٌ *Distress; trouble; fatigue; weariness*; i.q. جَهْدٌ. (TA.) You say أَصَابَهُ جَهْدٌ وَكَهْدٌ [*Distress, &c., befell him*]. (L, Ḳ.)

كَهْدَآءُ *A female slave*: (Ḳ:) so called because of her quickness in service. (TA.)

كَهُودُ اليَدَيْنِ A she-ass *quick in the fore legs.* (L, K.)

كَاهِدٌ and ↓ مَكْهُودٌ *Fatigued; tired; weary.* (L.)

كَوْهَدٌ One *who trembles by reason of old age.* (K.)

مَكْهُودٌ : see كَاهِدٌ.

كهدب

كَهْدَبٌ A *heavy,* or *dull,* man: syn. ثَقِيلٌ وَخِمٌ. (K.)

كهر

1. كَهَرَهُ, aor. ـَ, inf. n. كَهْرٌ, *He chid him with rough speech,* (S, Mgh, K,) *to show him contempt.* (TA.) — *He reviled him.* (Az, TA.) — *He encountered him with a frowning face,* (K,) *to show him contempt:* (TA:) or *he frowned at him.* (TA.) — *He oppressed him;* i. q. قَهَرَهُ. (S, K.) So in the Kur, [xciii. 9,] فَأَمَّا ٱلْيَتِيمَ فَلَا تَكْهَرْ [*Therefore, as to the orphan, thou shalt not oppress* him]; accord. to the reading of Ibn-Mes'ood. (Ks, S.) Yaakoob says, that the ك in كَهَرَهُ is a substitute for the ق in قَهَرَهُ. (TA.)

كهرب

كَهْرَبٌ and كَهْرَبَا [or كَهْرُبَا] *A well-known yellow substance;* [*yellow amber*]: from the Persian كَاهْ رُبَا, i.e., "carrying off straw," [on account of its electric attraction]. (TA.) See De Sacy's Chrest. Ar., sec. ed., iii. 468: and see حُور.

[كهف

See Supplement.]

كهكب

كَهْكَبٌ and كَهْكَمٌ i. q. بَاذِنْجَانٌ [The *egg-plant,* or *melongena*]. (IAar, T, K.) Mentioned in the T in art. كهكم; whence it seems that the ب is a substitute for م. (TA.)

[كهل

كهم

كهن

كهو

See Supplement.]

كوأ

See art. كيأ.

كوب

1. كَابَ, aor. يَكُوبُ; and ↓ اكتاب; *He drank with a* كُوب, the kind of mug or cup so called. (IAar, K.)

2. كَوَّبَ, inf. n. تَكْوِيبٌ, *He pounded,* or *brayed,* a thing *with a* فِهْر [or كُوبَة, q. v.] (K.)

8: see 1.

كُوبٌ *A mug,* or *drinking-cup,* (كُوزٌ,) *without a handle:* (Fr, S, K:) or *one* (*with a round top,* TA,) *that has no spout:* (K:) or *a vessel,* (Bd in lvi. 18,) or *drinking-cup,* (Jel. ibid.) *having neither handle nor spout:* (Bd, Jel. ibid.:) pl. أَكْوَابٌ. (S, K.)

كَوَبٌ *Slenderness of the neck with bigness of the head.* (L, K.)

كَوْبَةٌ *A sighing,* or *grief,* or *regret, for something that has past, or escaped one.* (K.) Probably formed from the mahmooz word [كَأْبَةٌ]. (TA.) [Perhaps an inf. n.]

كُوبَةٌ, occurring in a trad., in which it is forbidden, (TA,) The *game called* نَرْد; (K;) an appellation given to that game by the people of El-Yemen: (A'Obeyd, on the authority of Mohammad Ibn-Ketheer; and IAth) or *that called* شِطْرَنْج: (K:) or *a small drum, slender in the middle:* (S, K:) accord. to some, (TA,) the *musical instrument called* بَرْبَط; (K;) as occurring in a trad. of 'Alee, in which a command is given to break the thing thus called. (TA.) — Also, i. q. فِهْرٌ; (K;) i.e., *A small stone, such as fills the hand.* (TA.)

كوت

كُوتِىٌّ *Short:* (K:) or a *short and deformed* or *ill-shapen* man. (So in a marginal note in two copies of the S.)

كوث

2. كَوَّثَ, inf. n. تَكْوِيثٌ, *It* (growing corn or the like) *became composed of four leaves, and of five.* (En-Nadr, K.) = كَوَّثَ بِغَائِطِهِ, inf. n. تَكْوِيثٌ, *He voided his excrement* [*in form*] *resembling the heads of hares,* or *rabbits.* (K.)

كَاثٌ i. q. كَثَاثٌ, [q. v. in art. كث]. (K.)

كَوْثٌ *A* قَفْش, or *kind of short boot:* (AM, K:) app. an arabicized word. (AM, L.)

كَوْثَةٌ *What is composed of four leaves, and of five:* referring to growing corn and the like: n. un. of كَوْثٌ. (TA.) = كَوْثَةٌ, or ↓ كُوثَةٌ, [as in different copies of the K, the latter being the reading in the TA, which mentions كويثة as another reading,] *Abundance of herbage,* or *of the goods, conveniences,* or *comforts, of life; plenty; fruitfulness.* (K.)

كُوثَةٌ : see كَوْثَةٌ.

كُوثِىٌّ *Short:* like كُوتِىٌّ [q. v.]. (T.)

كوح

1. كَاحَهُ, [aor. يَكُوحُ,] inf. n. كَوْحٌ; and ↓ كَوَّحَهُ, and ↓ اكاحه, and ↓ كَاوَحَهُ; *He fought with him and overcame him:* (K:) so Az, explains كَاوَحَهُ, inf. n. مُكَاوَحَةٌ: or, accord. to the M, ↓ كاوحه signifies *he fought with him;* and كاحه, *he overcame him;* (TA;) and ↓ كَوَّحَهُ, inf. n. تَكْوِيحٌ, also has this last signification; (IAar, S, TA;) and so ↓ اكاحه, inf. n. إِكَاحَةٌ. (IAar, TA.)

2. See 1. — Also كَوَّحَهُ, (inf. n. تَكْوِيحٌ, TA,) *He abased him; rendered him abject;* syn. أَذَلَّهُ. (K.) — *It* (the nose-rein) *rendered him* (a camel) *submissive,* or *tractable.* (TA.)

3. See 1. — Also كاوحه *He reviled him,* or *vilified him, mutually; and treated him in an open manner* (S, K) *with opposition* or *altercation.* (TA.)

4. اكاحه *He destroyed him.* (T, in this art.; and K in art. كيح.) See 1.

6. تَكَاوَحَا *They two laboured,* or *strove, each with the other, to do evil,* or *mischief.* (S, K.)

كَاحٌ and ↓ كِيحٌ The *foot,* or *base,* (عُرْض,) *of a mountain:* (S, K:) [or] *its face,* or *part facing the spectator, above its foot,* or *base;* syn. سَنَدُ جَبَلٍ: (S:) or *its foot,* or *base,* (عرض) *and most rugged part:* or *its* سَفْح [i. q. عُرْض]; and *the foot,* or *base, of its face;* syn. سَفْحُ سَنَدِهِ: or كِيحٌ signifies the *side* (نَاحِيَة) *of a mountain:* and *any rugged face of a mountain, above its foot,* or *base:* and in some cases, the *side of a valley, when it is rugged,* but not unless *consisting of the hardest and roughest of stones:* (As, TA:) pl. of كَاحٌ, أَكْوَاحٌ; (M;) and (of ↓ كِيحٌ, TA,) أَكْيَاحٌ and كُيُوحٌ (K) and كِيَحَةٌ. (As, T.) — ↓ كِيحٌ أَكْيَحُ *A rough* or *rugged* [*foot,* or *base,* or *face above the foot* or *base,* &c., *of a mountain*]; an expression similar to يَوْمٌ أَيْوَمُ; (K, art. كيح;) the latter word being a corroborative; for the سَنَد of a mountain is called كيح only because of its ruggedness and roughness. (TA.)

كِيحٌ : see كَاحٌ.

كوخ

كَاخٌ : see كُوخٌ.

كُوخٌ, (S, L, K,) a Persian word, (L,) and ↓ كَاخٌ, (K,) *A house* [*or hut*] *with a gibbous roof:* (L, TA:) *a house* [*or hut*] *of reeds* or *canes,* (*with a gibbous roof,* K,) *without an aperture for the admission of light;* (S, L, K:) *any place which a husbandman* or *a gardener prepares in which to guard his growing corn* or *his garden:* and the people of Marw give the name of ↓ كاخ *to a pavilion* (قَصْر) *made in a garden* or *other place:* (L:) pl. أَكْوَاخٌ (S, K) and كُوخَانٌ and كِيخَانٌ and كِوَخَةٌ; (K, TA:) [the last, in the CK, written كُوَخَةٌ.]

كود

1. كَادَ يَفْعَلُ كَذَا, (Ṣ, Ḳ,* &c.,) [originally كَوِدَ,] first pers. كِدْتُ, accord. to the usage of most of the Arabs, (IḲṭṭ,) aor. يَكَادُ, (Ṣ, Ḳ, &c.,) the form used by all the Arabs, (IḲṭṭ.) or يَكُودُ [is also used, by some of those who make the pret. to be originally كَوَدَ], (Lth,) inf. n. كَوْدٌ (Lth, Ṣ, M, Ḳ, &c) and كَادٌ (M, IḲṭṭ) and مَكَادَةٌ (Lth, Ṣ, M, Ḳ, &c.) and مَكَادٌ; (Lth, M, Ḳ;) and كَادَ, originally كَوُدَ, deviating from constant rule, (MF,) first pers. كُدْتُ, (Ṣ, IḲṭṭ, MF,) in the dial. of the Benoo-'Adee, (MF,) mentioned by Sb as heard from some of the Arabs, (Ṣ,) aor. يَكَادُ, (IḲṭṭ,) deviating from constant rule, (MF,) [and يَكُودُ, mentioned above, agreeably with rule;] as also كَادَ, (Mṣb, Ḳ, art. كيد,) originally كَيِدَ, first pers. كِدْتُ, aor. يَكَادُ, (Mṣb, art. كيد,) inf. n. كَيْدٌ; (L, art. كيد;) and كِيدَ, (Ṣ, Ḳ, &c.,) a form mentioned by Abu-l-Khaṭṭáb to Sb, as used by some of the Arabs, who in like manner said مَا زِيلَ يَفْعَلُ كَذَا, for كَادَ and زَالَ; (Ṣ;) *He was near to doing so; he nearly, well nigh,* or *almost, did so; he wanted but little of doing so;* (Akh, Ṣ, M, Ḳ, &c.;) *he purposed,* or *intended, doing so;* (Lth, M, IḲṭṭ;) *but did it not,* [or *did it not immediately*]. (Akh, Ṣ, Ḳ, &c.) كَادَ is applied to signify the being near to doing a thing, whether it be [afterwards] done or not done. (Ṣ.) Without a negative, it enunciates the negation of the action; and coupled *with* a negative, it enunciates the happening of the action. (Ṣ, Ḳ.) [This will be explained in the course of the following observations.] It is (as Es-Suyootee says in the Itḳán) an incomplete [i. e. a non-attributive] verb, of which only the pret. and aor. are used. It has a noun as the subject, in the nom. case; and an aor., [generally] without أَنْ, as the predicate. (TA.) Sometimes they introduce أَنْ after it, likening it to عَسَى; as, for ex., in the saying of Ru-beh,

* قَدْ كَادَ مِنْ طُولِ البِلَى أَنْ يَمْصَحَا *

[*It had nearly come to nought from length of wear*]. (Ṣ.) Used affirmatively, it is affirmative of the being near [to doing a thing, &c.]; and used negatively, it is negative thereof. It is a well-known opinion of many, that, used affirmatively, it is *negative*; and used negatively, it is affirmative: so that كَادَ زَيْدٌ يَفْعَلُ means [*Zeyd was near to doing; but*] *he did not* [or *did not immediately*]; as is shown by the expression [in the Ḳur xvii. 75, where إِنْ is a contraction of إِنَّ,] وَإِنْ كَادُوا لَيَفْتِنُونَكَ [*And verily they were near to seducing thee*]: and مَا كَادَ يَفْعَلُ means [*He was not near to doing; but*] *he did;* as is shown by the expression [in the Ḳur ii. 66,] وَمَا كَادُوا يَفْعَلُونَ [*And they were not near to doing (it); but they afterwards did (it)*]. I'Ab is related to have said, that wherever كَادَ and أَكَادُ and يَكَادُ occur in the Ḳur-án, they denote a thing's never happening. Some say, that كَادَ [with a negative] denotes an action's happening with difficulty. Some, again, say, that the pret. preceded by a negative is affirmative [of the action &c.]; as is shown by the expression وَمَا كَادُوا يَفْعَلُونَ [quoted above]: and that the aor. preceded by a negative is negative; as is shown by the expression [in the Ḳur xxiv, 40,] لَمْ يَكَدْ يَرَاهَا [*He is not near to seeing it*]; meaning that he sees not anything: [though this phrase is said to bear a different meaning, which see below]. But the correct opinion is the one first mentioned; that, used affirmatively, it is affirmative [of the being near to do a thing &c.]; and used negatively, it is negative [thereof]: so that كَادَ يَفْعَلُ signifies *He was near to doing; but did not* [or *did not immediately*]: and مَا كَادَ يَفْعَلُ *He was not near to doing; much less did he do* [or *do immediately*]; the denial of the action [or of the immediate performance of the action] being necessarily understood from the denial of the being near to do it. As to the expression in the Ḳur, وَمَا كَادُوا يَفْعَلُونَ [quoted above], it enunciates the state of the people to whom it relates in the beginning of their case; for they were far from sacrificing the cow; and the affirmation of the action is understood only from the [preceding] expression فَذَبَحُوهَا. And as to the expression [in the Ḳur xvii. 76,] لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ [*Thou hadst certainly been near to inclining to them*], the Prophet's not inclining to them little or much is understood from لَوْلَا [preceding], which requires this inference. (TA.) [Often, however, or (as some say) generally, with a negative preceding or following it, it is affirmative of the action's happening, but only after difficulty, or delay.] Aboo-Bekr says, that مَا كَادَ فُلَانٌ يَقُومُ means [*Such a one hardly,* or *scarcely,* or *tardily, rose;* like لَمْ يَكَدْ يَقُومُ, and وَقَدْ قَامَ ;كَادَ لَا يَقُومُ being understood; or] *he rose after being slow,* or *tardy:* (L:) and accord. to Az and others, مَا كِدْتُ أَفْعَلُ means [*I hardly,* or *scarcely,* or *tardily, did;* or] *I did after being slow,* or *tardy:* but sometimes it means *I was not near to doing.* (Mṣb, art. كيد.) It is said, that كَادَ is sometimes a [mere redundant] connective (صِلَةٌ) of the members of a sentence; (Ḳuṭr, Akh, AḤát, Ḳ;) as in لَمْ يَكَدْ يَرَاهَا [quoted above], meaning, *He does not see it:* (Ḳ:) or this means *he is not near to seeing it:* or, as some say, *he sees it after his having been not near to seeing it* by reason of the intenseness of the darkness: [or *he hardly,* or *scarcely,* or *tardily, sees it:*] and Fr says, with reference to the verse in which this phrase occurs, that it is allowable to say لَمْ يَكَدْ يَقُومُ [meaning, *He hardly,* or *scarcely,* or *tardily, rose*] when one has risen after difficulty. (TA.) [Thus it appears, that, لَمْ يَكَدْ يَفْعَلُ and مَا كَادَ يَفْعَلُ sometimes signify *He hardly,* or *scarcely,* or *tardily, did:* and sometimes, *he was not near to doing; he never did; he did not at all:* so that it may be rendered *he hardly* or *scarcely,* or *nowise* or *in nowise* or *never, did:* or *he could hardly do,* or *he could not at all,* or *could not nearly,* or *he could nowise* or *in nowise, do.*] — Aṣ asserts his having heard certain of the Arabs say, لَا أَفْعَلُ ذٰلِكَ وَلَا كَوْدًا [*I will not do that, nor will I be near to doing it*]. (Ṣ.) — كَادَ also signifies *He desired;* syn. أَرَادَ. (Akh, Ṣ, Ḳ.) So in the verse

* كَادَتْ وَكِدتُّ وَتِلْكَ خَيْرُ إِرَادَةٍ *
* لَوْ عَادَ مِنْ لَهْوِ الصَّبَابَةِ مَا مَضَى *

[*She desired, and I desired; and that were the best of desire, if what hath passed, of the diverting delight of tender love, returned*]. (Akh, Ṣ.) So, too, in the saying in the Ḳur [xx. 15,] أَكَادُ أُخْفِيهَا *I desire* (Ṣ, Ḳ) *to conceal it:* or, *to manifest it:* (Beyd:) for, like as it is allowable to put أُرِيدُ in the place of أَكَادُ, as in the saying in the Ḳur [xviii. 76,] جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ, so it is to use اكاد [in the place of اريد]: Akh says, that the words of the verse in question mean *I will conceal it,* أُخْفِيهَا: and some say, that the meaning is *I will manifest it:* (TA:) but most hold, that اكاد should here be rendered in its original sense. (MF, TA.) Some of the Arabs make كاد to denote certainty; like ظَنَّ, which primarily denotes doubt, and secondarily certainty. (L, art. كيد.) — عَرَفَ مَا يُكَادُ مِنْهُ [is in like manner explained] *He hath become acquainted with that which is desired of him.* (Ṣ, Ḳ.) — You say to him who seeks of you a thing, when you do not desire to give him it, لَا وَلَا مَكَادَةَ وَلَا مَهَمَّةَ, (Lth, Ṣ,* L, Ḳ,*) and لَا مَكَادًا وَلَا مَهَمًّا, and لَا كَوْدًا وَلَا هَمًّا, (Lth, L,) i.e. لَا أَكَادُ وَلَا أَهُمُّ [*No, nor do I desire, nor do I purpose,* or *intend*]. (Lth, L, Ḳ.) — You also say, in the same sense, لَا مَهَمَّةَ لِى وَلَا مَكَادَةَ [*I have no purpose* or *intention, nor any desire*]. (Ṣ) — See also كَادَ in art. كيد.

كودأ

See وَدَأَ.

كوذ

2. كَوَّذَ, inf. n. تَكْوِيذٌ, *It* (an إِزَار [or a wrapper for the lower part of the body and the thighs]) *reached to the part called the* كَاذَة (L, Ḳ) *only.* (L.) — *He* (a man in the act of concubitus) *thrust against the sides of the pubes.* (Ḳ.) — *He beat* or *struck,* with a staff, or stick, *upon the posteriors,* (Ḳ,) *between the thigh and the hip.* (TA.)

كَاذَةٌ *What surrounds the vulva, of the exterior of the two thighs:* (L, Ḳ:) or the *portion of flesh of the inner side of the thigh;* the two together are called the كَاذَتَانِ: (Aṣ, L:) or the *flesh of the hinder part of the thigh:* (L, Ḳ:) or the *part of the thigh which is the place that is cauterized in the hinder part of the thigh of the ass;* so in a man &c.: (L:) or the كَاذَتَانِ are *two compact portions of flesh in the upper part of each thigh* of an ass, the *place that is cauterized, between the thigh and the haunch:* (T, L:) or the *flesh of the outer sides of the two thighs,* below the جَاعِرَتَانِ; (AHeyth, T, L;) and this is the correct signification: (T, L:) or the *prominent flesh in the upper parts of the thigh:* (Ṣ, L:) pl. كَاذَاتٌ and [quasi-pl., or coll. gen. n.,] كَاذٌ. (L.)

إِزَارٌ مَكُوذٌ An [or a wrapper for the lower part of the body and the thighs] *reaching to the part called the* كَاذَة (L, Ḳ) *only;* or, *to the* كَاذَتَانِ, *when it is put on.* (L.)

كور

1. كَارَ العِمَامَةَ عَلَى رَأْسِهِ, (Ṣ, A, Mṣb,*) aor. يَكُورُ, (Ṣ, Mṣb,) inf. n. كَوْرٌ, (Ṣ, Mṣb, Ḳ,) *He wound round the turban upon his head;* (Ṣ, A, Mṣb, Ḳ;) as also ↓ كَوَّرَهَا, inf. n. تَكْوِيرٌ: (Ṣ, A, Ḳ:) or the latter has an intensive signification [app. meaning *he wound it round many times upon his head;* or *in many folds*]: and hence you say, ↓ كَوَّرَ الشَّىْءَ *he wound the thing in a round form.* (Mṣb.) — Hence the saying, حَارَ بَعْدَ مَا كَارَ, (Zj, in TA, art. حور,) † *He became in a bad state of affairs after he had been in a good state:* or *he became in a state of defectiveness after he had been in a state of redundance.* (TA, art. حور.) See also كَوْرٌ, below. — كَارَ, (TA,) inf. n. كَوْرٌ, (Ḳ,) *He carried* a كَارَة, q. v., (Ḳ, TA,) upon his back; (TA;) as also ↓ اِسْتَكَارَ. (Ḳ, TA.)

2: see 1, in two places. — إِذَا الشَّمْسُ كُوِّرَتْ, in the Ḳur [lxxxi. 1,] *When the sun shall be wound round* [*with darkness*] *like a turban:* (AO, Ṣ:) or *shall be wrapped up and effaced:* (AO accord. to the Ṣ, or Akh accord. to the TA:) or *shall be wrapped up and have its light taken away:* (Jel:) or *shall have its light collected together and wrapped up like as a turban is wrapped:* (TA:) or *shall be folded up like as a* سِجِلّ [or *scroll*] *is folded up:* (Mṣb:) or *shall lose its light:* (Fr, Ḳatádeh, Ṣ:) or *shall be divested of its light:* ('Ikrimeh:) or *shall be blinded;* syn. عُوِّرَتْ: (I'Ab, Ṣ;) or *shall pass away and come to nought:* or *shall be collected together and cast down into the depth below;* syn. دُهْوِرَتْ: (both of which are explanations given by Mujáhid:) or *shall be cast away.* (Er-Rabeea Ibn-Kheythem.) — يُكَوِّرُ ٱللَّيْلَ عَلَى ٱلنَّهَارِ (Ḳur xxxix. 7) *He maketh the night to be a covering upon the day:* or *He addeth of the night to the day:* (Ṣ:) or *He maketh the night to overtake the day:* (TA:) or *He bringeth in the night upon the day:* (Ḳ:) from كَوَّرَ العِمَامَةَ: all of which meanings are nearly alike. (TA.) — كَوَّرَ المَتَاعَ, (A, Ḳ:) inf. n. تَكْوِيرٌ, (Ṣ,) *He collected together the goods and bound or tied them:* (Ṣ, Ḳ:) or *he put the goods one upon another.* (A.) — طَعَنَهُ فَكَوَّرَهُ, (inf. n. as above, TA,) *He smote and pierced him* [with his spear], *and threw him down gathered together,* or *in a heap.* (Ṣ, Mṣb, Ḳ.*) — ضَرَبَهُ فَكَوَّرَهُ *He smote him, and threw him down prostrate:* (Ḳ,* TA:) [like جَوَّرَهُ:] or كَوَّرَهُ signifies *he prostrated him,* whether he smote him or not. (TA.)

5. تكوّر *He fell upon his side, and drew himself together;* syn. تَقَطَّرَ وَتَشَمَّرَ: (Ṣ, Ḳ:) or *he wrapped himself up, and tucked up his garment,* or *skirt,* or *the like;* syn. تَلَفَّفَ وَتَشَمَّرَ. (TA.) — *He fell; fell down.* (Ṣ, Ḳ.) — *He became prostrated;* as also ↓ اِكْتَارَ: (Ḳ:) or اكتار signifies *he prostrated* a thing, *one part upon another.* (TA.)

8. اكتار *He turbaned himself; attired himself with a turban.* (Ṣgh, Ḳ.) — See also 5.

10: see 1, last signification.

كَوْرٌ, (Ṣ, Mṣb,) an inf. n. used as a subst., (Mṣb,) or ↓ كَوْرٌ, (ISh, T, A,) *A turn,* or *twist,* of a turban: (ISh, T, A, Mṣb:) pl. أَكْوَارٌ. (A, Mṣb.) You say, العِمَامَةُ عِشْرُونَ كَوْرًا [*The turban is composed of twenty turns*], and عَشَرَةُ أَكْوَارٍ [*ten turns*]. (A.) — *Increase;* or *redundance.* (Ṣ, A, Mṣb.) Hence the saying, نَعُوذُ بِاللّٰهِ مِنَ الحَوْرِ بَعْدَ الكَوْرِ (Ṣ, A, Mṣb) *We have recourse to God for preservation from decrease,* or *defectiveness, after increase,* or *redundance:* (Ṣ, Mṣb:) or, as it is also related, بَعْدَ الكَوْنِ, which means the same: or the meaning is, *from return to disobedience after obedience:* (Mṣb:) or *from return after pursuing a right course.* (TA.) See also حَوْرٌ.

كُورٌ: see كَوْرٌ. — *A camel's* [*saddle of the kind called*] رَحْل: (Ḳ, TA:) as also ↓ مَكْوَرٌ (Ḳ) and ↓ مُكَوَّرٌ, the latter with ḍamm to the م and teshdeed to the ر: (TṢ, L:) or *a* رَحْل *with its apparatus:* (Ṣ, Mṣb, Ḳ:) pronounced by many كَوْرٌ; but this is a mistake: (IAth:) pl. [of pauc.] أَكْوَارٌ (Ṣ, Mṣb, Ḳ) and أَكْوُرٌ, (Ḳ,) and (of mult., TA) كِيرَانٌ (Ṣ, Mṣb, Ḳ) and كُورَانٌ and كُؤُورٌ, which last, says ISd, is extr. as a pl form of a sing. such as كور with an infirm letter. (TA.) — *A blacksmith's fire-place;* (Ṣ,* A, Mṣb;) *his* مِجْمَرَة; (Ḳ;) *constructed of clay:* (Ṣ, Mṣb, Ḳ:*) and also said to signify the *skin* [*with which he blows his fire*]: (Mṣb, TA:) or this latter is called [only] كِير: (A, in the present art.; and Ṣ, Mṣb, Ḳ, art. كير:) an arabicized word. (Mṣb.) — [*A hornets', or bees', nest;*] the *place,* (Ṣ, Ḳ,) or *structure,* (TA,) *of hornets:* (الزَّنَابِير, Ṣ, Ḳ [in the CḲ, الدَّنَانِير, which is a mistake:]) or *of bees:* (accord. to a trad. cited in the TA:) pl. أَكْوَارٌ. (TA.) See also كُوَارَةٌ.

كَارَةٌ *A bundle* (حَال) *which a man carries on his back:* or *a bundle* (عِكْم) *of clothes, put in one piece of cloth* [*and tied up*]: such is that of the قَصَّار [or beater and washer and whitener of clothes]: (TA:) or the كارة is *what is carried on the back,* [*being a bundle*] of clothes: (Ṣ:) or *what are put together and tied up* [*in a wrapper*] of clothes: (Mṣb:) or *a certain quantity of wheat;* (Ḳ, TA;) *which a man carries on his back:* (TA:) pl. كَارَاتٌ. (A, Mṣb.) [See also عَجَلَةٌ.]

كُورَةٌ *A province, district,* or *tract of country; a quarter,* or *region;* syn. صُقْعٌ: (Ṣ, Mṣb, Ḳ:) a قَرْيَةٌ of a مِخْلَاف [q. v.] of a country; i. e., a مِخْلَاف [which properly signifies *a town* or *village*] of the قُرَى of El-Yemen: (M, TA:) [but مخلاف is generally used in the first of the senses here assigned to كورة:] and also *a city:* (Ṣ, Mṣb, Ḳ:) [or *a provincial city:* but the first of these significations is the most common, as is implied in the Mṣb: see also بَنْدٌ:] pl. كُوَرٌ, (Ṣ, Mṣb, Ḳ,) like as غُرَفٌ is pl. of غُرْفَةٌ. (Mṣb.) IDrd says, I do not think it Arabic. (TA.) [Perhaps from the Greek χώρα.]

كُوَارٌ and كُوَارَةٌ: see كُوَّارَةٌ.

كُوَّارَةُ نَحْلٍ, (Ṣ, Mṣb, Ḳ,) and ↓ كُوَارَةٌ, (Mṣb, Ḳ,) written in both these ways in the T, in explanation of the word عُمَيْرَة, (Mgh,) and ↓ كُوَارَةٌ, (T, TṢ, L, Ḳ,) and ↓ كُوَارٌ, (T, TṢ, L, Mṣb,) *A bee-hive;* or *habitation of bees;* syn. خَلِيَّةٌ: (Mṣb:) or *a bee-hive,* when *made of clay:* (El-Ghooree, in Mgh:) or *a bee-hive,* or *habitation of bees,* when *containing honey:* (Mṣb:) or *a thing made for bees, of twigs,* (T, Mgh, TṢ,) or *of clay,* (TṢ, Ḳ,) or *of twigs and clay,* accord. to most copies of the Ḳ, or *of twigs only,* accord. to most of the lexicologists, (TA,) *like a* قِرْطَالَة [*an asses' pannier*], (T, Mgh, TṢ,) *narrow at the head,* (T, Mgh, TṢ, Ḳ,) *in which they make their honey:* (TA:) or the *honey of bees in the wax:* (Ṣ, Mṣb, Ḳ:) or ↓ كُوَّارَاتٌ [pl. of كُوَّارَةٌ] signifies *domestic bee-hives;* as also كَوَائِرُ. (AḤn, Ḳ.) [Of the latter pl., it is said in the TA, that ISd holds it to be pl., not of

كوارة, but, of كُوَّرَةٌ: but the passage seems to be corrupt.]

كُوَّارَةٌ: see كُوَارَةٌ.

مُكْوَرٌ: see كُورٌ.

مِكْوَرٌ and ▼ مِكْوَرَةٌ and ▼ مِكْوَارَةٌ A turban. (IAạr, Ṣgh, Ḳ.)

مُكْوَرٌ: see كُورٌ.

مِكْوَرَةٌ: } see مِكْوَرٌ.
مِكْوَارَةٌ: }

كوز

1. كَازَ, aor. يَكُوزُ, (TA,) inf. n. كَوْزٌ, (Ḳ,) *He collected* a thing. (Ḳ*, TA.) ═ *He drank with a* كُوز; (Ḳ,* TA;) as also ▼ اكتاز. (TA.)

5. تكوّزوا *They collected themselves together.* (Ṣgh, Ḳ.)

8. اكتازهُ *He ladled it out* (namely water, Ṣ, A) *with a* كُوز. (Ṣ, A, Ḳ.) — See also 1.

كُوزٌ *A kind of vessel,* (TA,) *well-known,* (A, Ḳ,) [namely, *a mug,* or *drinking-cup,*] *with a handle:* (IAạr, TA:) AḤn says, that it is a Persian word; but ISd denies this, and asserts it to be genuine Arabic: it is said to be from كَازَ "he collected:" (TA:) pl. [of pauc.] أَكْوَازٌ, and [of mult.] كِيزَانٌ and كِوَزَةٌ. (Ṣ, Ḳ.)

كَوَّازَةٌ [app. *A stand,* or *a shelf, upon which mugs* (كيزان) *are placed:* see بَرَّادَةٌ]. (Lth, T, art. برد.)

رَجُلٌ مُكَوَّزُ الرَّأْسِ *A man having a long head.* (A, Ḳ.)

كوس

1. كَاسَ, (Ṣ, Mṣb, Ḳ,) aor. يَكُوسُ, inf. n. كَوْسٌ, (Mṣb, TA,) *He* (a camel) *walked upon three legs,* (Ṣ, Mṣb, Ḳ,) *being hamstrung:* (Ṣ, Ḳ:) or *raised one of his legs, and jumped upon the rest.* (TA.) Thus you say of a quadruped: but when said of another, it means, *He went upon one leg.* (TA.) ═ كَاسَ, (Ṣ, A, TA,) aor. يَكُوسُ, (Ṣ, TA,) inf. n. كَوْسٌ, (A, TA,) *He* (a man) *became turned upside down,* (Ṣ, TA,) *head downwards;* (Ṣ;) as also ▼ تكوّس. (Ḳ.) — *He* (a poor man) *fell upon his head.* (A,* TA.) ═ كَاسَ فُلَانًا, (Ḳ,) aor. يَكُوسُهُ, inf. n. كَوْسٌ, (TA,) *He prostrated such a one;* (Ḳ;) as also ▼ اكاسهُ, (Ḳ,) inf. n. إِكَاسَةٌ; (TA;) which latter verb is the more chaste: (Ṣgh:) or *he threw him down upon his head;* as also ▼ كَوَّسَهُ: (TA:) or this last, which is said of God, (Ṣ, A, Ḳ,) inf. n. تَكْوِيسٌ, (Ṣ, Ḳ,) signifies *He turned him upside down,* (Ḳ,) or *head downwards,* (Ṣ,) or *upon his head,* (A,) فِى النَّارِ *in the fire* [of Hell]: (Ṣ, A:) and you say also, ▼ كَوَّسْتُهُ عَلَى رَأْسِهِ, meaning, *I turned him over upon his head.* (Ṣ.)

2: see 1, in three places.

4. اكاس البَعِيرَ, (Ḳ,) inf. n. إِكَاسَةٌ, (TA,) *He made the camel to walk upon three legs, by hamstringing him.* (Ḳ.) — See also 1.

5: see 1.

كَأْسٌ: see كَاسٌ.

كُوسٌ *A drum:* said to be an arabicized word [from the Persian كُوس, pronounced "kós," but in Arabic "koos," and applied in the present day to a *kettle-drum;* accord. to Golius, *a kettle-drum that used to be beaten in the camps and palaces of kings*]. (Ṣ, Ḳ.) [The modern pl. is كُوسَات.] ═ Hence, *A* فَرْسَخ [or *parasang,* or *league,* in which sense also it is of Persian origin]; because this is the utmost distance at which may be heard the beating of the كوس. (TA.) ═ Also, *A triangular piece of wood with which a carpenter measures the squareness of wood.* (Lth, A,* Ḳ.) It is [in this sense likewise] a Persian word. (TA.)

[كوع
كوف
See Supplement.]

كوكب

كَوْكَبٌ &c.: see art. ككب.

[كوم
كون
كوى
See Supplement.]

كوأ and كيأ.

1. كَآءَ عَنِ الأَمْرِ, first pers. كِئْتُ, aor. يَكِيءُ, inf. n. كَيْءٌ and كَيْئَةٌ; (Ṣ, Ḳ;*) and كَآءَ عَنْهُ, first pers. كُؤْتُ, aor. يَكُوءُ, inf. n. كَوْءٌ and كَآءٌ, and كَأْوٌ, this last formed by transposition; (Ḳ;) *He abstained from the thing through timidity:* (TA:) or *he dreaded the thing, and abstained from it through cowardice:* (Ṣ, Ḳ, TA:) or *his eye reverted from the thing, and he desired it not.* (TA.) — كَآءَ عَنْهُ *He retired from him through fear.* (TA.) [Accord. to the TA, it seems that ▼ أَكْأَهُ also has this signification.]

4. اكاءهُ, inf. n. إِكَآءٌ and إِكَآءَةٌ, *He came upon him suddenly, when he* (the latter) *was about to do a thing, and caused him to abstain from it through fear* or *cowardice.* (Ḳ, TA.) But some say that this is correctly أَكْأَهُ; like كَتَبَ, inf. n. كِتَابٌ and كِتَابَةٌ. (TA, art. أكا.) — See 1.

كَآءٌ and كَآءَةٌ and ▼ كَيْءٌ (Ṣ, Ḳ) and كَيْئَةٌ (Ḳ) *A weak-hearted, cowardly,* man: (Ḳ, TA:) like كَعٌّ and كَاعٌّ. (Ṣ.)

كَآءٌ and كَيْئَةٌ: see كَيْءٌ.

كيت

2. كَيَّتَ, inf. n. تَكْيِيتٌ, *He stuffed,* or *filled,* a bag or other receptacle for travelling-provisions or for goods or utensils &c. (En-Nawádir, TṢ, Ḳ.) — Also, *He made* his travelling-apparatus *light,* or *easy of conveyance;* syn. يَسَّرَ. (Ṣ, Ḳ.) A poet says,

كَيِّتْ جِهَازَكَ إِمَّا كُنْتَ مُرْتَحِلًا
إِنِّى أَخَافُ عَلَى أَذْوَادِكَ السَّبُعَا

[*Make thy travelling apparatus light, when thou art departing on a journey; for I fear for thy droves,* or *troops, of camels, on account of the beast of prey*]. (Ṣ.)

أُكْيَاتٌ i.q. أَكْيَاسٌ; [pl. of كَيْسٌ:] (Ḳ:) the Rájiz says,

غَيْرِ أَعِفَّاءَ وَلَا أُكْيَاتِ

[*Not such as abstain from things unlawful and unbecoming, nor ingenious,* or *acute in mind, &c.*]. (TA.) See art. س, p. 1281 a. Some say, that it is a word mispronounced: others, that it is formed by the change of س into ت, as in the case of طَسٌّ and طَسْتٌ. (TA.)

كَيْتَ, كَانَ مِنَ الأَمْرِ كَيْتَ وَكَيْتَ, and كَيْتُ وَكَيْتُ, (AO, Ṣ, Ḳ, &c.,) and كَيْتِ وَكَيْتِ, (IAth, ISd, IḲṭṭ,) i.e. كَذَا وَكَذَا, [*Some of the circumstances of the case were thus and thus;* or *so and so;* or *such and such things*]. (Lth, Ḳ.) The ت in كيت is originally ة; (Ṣ, Ḳ;) as in the case of ذَيْتَ; these two words being originally كَيَّةٌ and ذَيَّةٌ: (TA:) or the ت in كيت and ذيت is substituted for ى; they are originally كَيَّةٌ and ذَيَّةٌ; and the ة is elided, and the ى which is the last radical letter is changed into ت: so accord. to AḤei; and most of the leading authorities on inflexion assert the same. (MF, voce ذَيْتَ.) See ذيت.

كيد

1. كَادَهُ, aor. يَكِيدُ, (Ṣ, L, Mṣb,) inf. n. كَيْدٌ (Ṣ, L, Mṣb, Ḳ) and مَكِيدَةٌ, (Ṣ, L, Ḳ,) or the latter is a simple subst.; (Mṣb;) and ▼ كَايَدَهُ, (A,) inf. n. مُكَايَدَةٌ; (Ṣ;) or this implies reciprocation; (TA;) [and ▼ اكتادهُ, which see below, app. signifies the same as كَادَهُ like as اِخْتَدَعَهُ signifies the same as خَدَعَهُ;] *He deceived, beguiled,* or *circumvented, him* or *he deceived, beguiled,* or *circumvented, him; and desired to do him a foul, an abominable,* or *an evil, action,*

clandestinely, or *without his knowing whence it proceeded*; *i.q.* مَكَرَ بِهِ (Ṣ, L, Mṣb, Ḳ) *and* خَدَعَهُ: (Mṣb:) or, accord. to some, مكر به implies the feigning of the contrary of one's real intentions; whereas كاده does not: or this latter signifies *he did him harm*, or *mischief*; and the former, he did so clandestinely. (MF.) — كَادَ, aor. يَكِيدُ, (L,) inf. n. كَيْدٌ and مَكِيدَةٌ, (L, Ḳ,) [or the latter is a simple subst.,] *He acted deceitfully, mischievously*, or *wickedly*. (L, Ḳ.) — Also, inf. n. كَيْدٌ, *He practised an evasion* or *elusion, a shift, a wile, an artifice*, or *artful contrivance* or *device, a plot, a stratagem*, or *an expedient*; or *he exercised art, artifice, cunning, ingenuity*, or *skill, in the management* or *ordering of affairs,, with excellent consideration* or *deliberation, and ability to manage with subtilty according to his own free will*; syn. اِحْتَالَ; (L:) and of the inf. n., حِيلَةٌ. (L, Ḳ.) — كَادَهُ *He taught him* الكَيْد [i.e., *to deceive, beguile*, or *circumvent, &c.*, or, *to act deceitfully, mischievously*, or *wickedly*; or, *to practise modes*, or *means, of evading* or *eluding, &c.*]. So some explain it in the Ḳur xii. 76. (TA.) — It is said in a trad., مَا قَوْلُكَ فِى عُقُولٍ كَادَهَا خَالِقُهَا *What sayest thou of intellects to which their Creator hath desired to do evil?* (L.) So some explain the verb in the Ḳur xxi. 58. (TA.) — يَكِيدُونَ كَيْدًا وَأَكِيدُ كَيْدًا [Ḳur lxxxvi. 16, *They practise an artful device, and I will practise an artful device*]. كَيْدُ ٱللّٰهِ لِلْكُفَّارِ [*God's practising an artful device towards the unbelievers*] means his taking them unawares, so that they do not reckon upon it; bestowing upon them enjoyments in which they delight, and on which they place their reliance, and with which they become familiar so as not to be mindful of death, and then taking them in their most heedless state; إِسْتِدْرَاجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ. (Zj, L.) — كَادَ, aor. يَكِيدُ, inf. n. كَيْدٌ, *He contrived, devised*, or *plotted*, a thing, whether wrong or right. Ex. فُلَانٌ يَكِيدُ أَمْرًا مَا أَدْرِى مَا هُوَ *Such a one contrives, devises*, or *plots, a thing*: *I know not what it is.* (L.) — كَادَ, aor. يَكِيدُ, *He worked*, or *laboured, at*, or *upon*, anything; *he laboured, took pains, applied himself vigorously, exerted himself, strove*, or *struggled, to do, execute*, or *perform*, or *to effect*, or *accomplish*, or *to manage*, or *treat*, anything; *he laboured, strove*, or *struggled, with* anything, *to prevail*, or *overcome*, or *to effect an object*; syn. عَالَجَ. (Ṣ, L.) — كَادَ, inf. n. كَيْدٌ, *He strove*, or *laboured*; *exerted himself*, or *his power* or *ability*; *employed himself vigorously, laboriously, sedulously*, or *earnestly*; *was diligent*; *took extraordinary pains.* (L.) = كَادَ, inf. n. كَيْدٌ, *He* (a raven or crow) *exerted himself in his croaking.* (Ṣ, Ḳ.) = كَادَ بِنَفْسِهِ, (Ḳ,) aor. يَكِيدُ, (Ṣ, L,) inf. n. كَيْدٌ, (L,) ‡ *He gave up his spirit*: (Ṣ, L, Ḳ:) *endured distress in giving up the ghost.* (A.) — كَادَ, (Ḳ,) inf. n. كَيْدٌ, (Ṣ, Ḳ,) *He vomited.* (Ṣ, Ḳ.) — كَادَ, inf. n. كَيْدٌ, *It* (a زَنْد) *emitted fire.* (L, Ḳ.) — كَادَتْ, (L, Ḳ,) aor. تَكِيدُ, inf. n. كَيْدٌ, (L,) *She had the menstrual flux.* (L, Ḳ.) = لَا أَفْعَلُ ذٰلِكَ وَلَا كَيْدًا وَلَا هَمًّا *I will not do that, nor do I desire, nor do I purpose*, or *intend.* (Ḳ,* TA.) See كَادَ in art. كود. = كَادَ يَفْعَلُ كَذَا, (L. Mṣb, Ḳ,) originally كَيِدَ, first pers. كِدْتُ, aor. يَكَادُ; (L, Mṣb;) and كِيدَ: (L, Ḳ:) see art. كود. [It is mentioned in arts. كود and كيد in the L, Ḳ: in the former only in the Ṣ: and in the latter only in the Mṣb.]

3: see 1.

6. هُمَا يَتَكَايَدَانِ (L, Ḳ) *They two deceive, beguile*, or *circumvent, each other*; or *do so, each desiring to do to the other a foul, abominable*, or *evil, action clandestinely.* (TḲ.) See 1. You should not say يَتَكَاوَدَانِ. (L, Ḳ.)

8. اكتاد is of the measure اِفْتَعَلَ from الكَيْدُ; (Ḳ;) and اكتاده signifies إِحْتَالَهُ [or rather إِحْتَالَ عَلَيْهِ]. (TḲ.) See 1.

كَيْدٌ: see 1. — ‡ *War*: (Ṣ, Ḳ:) so called because of the stratagems employed therein. (TA.) One says, غَزَا فُلَانٌ فَلَمْ يَلْقَ كَيْدًا ‡ *Such a one went on a hostile expedition and found not war*: (Ṣ, L:) i.e., did not fight. (A.) — كَيْدٌ ذَاتُ غَدْرٍ ‡ *A war characterized by perfidy.* كيد is here made fem. because meaning حَرْبٌ. (L, from a trad.) = كَيْدٌ *Vomit.* (Ṣ,* L, Ḳ.*) بَلَعَ الكَيْدَ. *He swallowed vomit.* (L, from a trad.)

مَكِيدَةٌ: see 1. — As a simple subst., *Deceit, guile*, or *circumvention, and desire to do a foul, an abominable*, or *an evil, action, to another clandestinely*: (Mṣb:) [and *an evasion*, or *elusion, a shift, a wile, an artifice*, &c.: see 1 as intrans.:] pl. مَكَائِدُ. (A.)

كير

كِيرٌ [*A blacksmith's bellows*;] *a blacksmith's* [*skin, of the kind called*] زِقّ, *into which he blows*: (Mgh, Ḳ:) or *a blacksmith's skin* (زِقّ), *with which he blows* [*his fire*]: (Mṣb:) also, (Mṣb,) *composed of a thick skin* (جِلْد, Ṣ, Mṣb, or زِقّ, Ṣ), *with* حَافَات [or *edges, forming a wide mouth, which being opened and closed by means of two pieces of wood to which the edges are sewed, the skin becomes filled with air, which is then forced out through a pipe at the end opposite the mouth*: such, at least, is the most common kind of bellows used by the Arabs of the present day with which I am acquainted]: but the thing constructed of clay [in which the blacksmith kindles his fire] is called كُورٌ: (Ṣ, Mṣb:) so ISk says he heard AA say: (Mṣb:) [but see كُورٌ: and see a verse cited in the last paragraph of art. عور:] the pl. [of pauc.] is أَكْيَارٌ, and [of mult.] كِيَرَةٌ (Mṣb, Ḳ) and كِيرَانٌ; (Ḳ;) the last on the authority of Th; but doubtful; for it is not known in the lexicons, and is [properly] pl. of كُورٌ. (TA.)

كيس

1. كَاسَ, aor. يَكِيسُ, (Ṣ, Mṣb, TA,) inf. n. كَيْسٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and كِيَاسَةٌ (Ṣ, A, Ḳ) and كُوسَى, with و put in the place of ى, [originally كُيْسَى,] (Seer [mentioned by him as syn. with كَيْس]) *He* (a boy, Ṣ [but often said of a man also,]) *was*, or *became, acute*, or *sharp*, or *quick, in intellect*; *shrewd*; *clever*; *ingenious*; *skilful*; *knowing*; *intelligent*: كَيْسٌ being the *contr. of* حُمْقٌ; (Ṣ, A, Ḳ;) and *i.q.* ظَرْفٌ, (Mgh, Mṣb,) *and* خِفَّةٌ, *and* تَوَقُّدٌ, (TA,) *and* فِطْنَةٌ, (Mṣb, TA,) *and* فِقْهٌ, (TA,) *and* عَقْلٌ. (IAạr, A, Mṣb, Ḳ.) — كَاسَ فِى الأَمْرِ, aor. يَكِيسُ, (A, TA,) inf. n. كَيْسٌ; (Mgh, TA;) and ▼تكيّس; and ▼تكايس; (A, TA;) *He acted gently*, (TA,) or *with good gentleness* or *moderation* or *calmness*, (Mgh,) *in the affair.* (Mgh, TA.) = كَاسَهُ, aor. يَكِيسُهُ, (Ṣ,* Ḳ,) inf. n. كَيْسٌ, (A, TA,) *He overcame him*, or *surpassed him*, (Ṣ, A, Ḳ,) *in* كِيَاسَة (A, Ḳ) or كَيْس (A, Nh) [i.e. *acuteness* or *sharpness* or *quickness of intellect*; &c.: see above]. So in the following words of a trad., (Ḳ,) said by the prophet to Jábir Ibn-'Abd-Allah El-Anṣáree, (TA,) أَتُرَانِى إِنَّمَا كِسْتُكَ لِآخُذَ جَمَلَكَ لَكَ الثَّمَنُ وَلَكَ الجَمَلُ [*Dost thou think me to have only overcome thee in acuteness* or *sharpness* or *quickness of intellect*, &c., *in order that I might take thy camel? Thine be the price, and thine be the camel*]: (Ḳ,* TA:) or, according to another relation, خُذْ جَمَلَكَ وَمَالَكَ [*Take thou thy camel and thy property*]: and accord. to another, إِنَّمَا مَاكَسْتُكَ [*that I have only acted in a niggardly manner with thee*], from المِكَاس. (TA.) — كَيِسَ, [aor. يَكْيَسُ,] inf. n. كَيْسٌ, is also mentioned by IḲṭṭ as a dial. form of كَاسَ in the sense of *He overcame* or *surpassed* [*in acuteness* &c.] (TA.)

2. كَيَّسَهُ, (Ḳ,) inf. n. تَكْيِيسٌ, (TA,) *He* (God, TḲ) *made him acute* or *sharp* or *quick in intellect*; *shrewd*; *clever, ingenious, skilful, knowing*, or *intelligent*; (Ḳ, TA;) *and well educated*, or *well bred.* (TA.)

3. كَايَسَهُ, (Ṣ, A, Ḳ,) inf. n. مُكَايَسَةٌ, (TA), *He vied,* or *contended, with him in* كَيْس [i.e. *acuteness* or *sharpness* or *quickness of intellect*; &c.: see 1]. (Ḳ.) You say, كَايَسْتُهُ فَكِسْتُهُ [*I vied,* or *contended, with him in acuteness,* &c., *and*] *I overcame,* or *surpassed, him* (Ṣ, A) [*therein,* i.e.] *in* كَيْس. (A.) And كَايَسَهُ فِى البَيْعِ (Ṣ, A) [*He vied,* or *contended, with him in acuteness,* &c., *in selling;* as seems to be indicated in the Ṣ: or] *he jested,* or *joked, with him* (لَاغَاهُ) *in selling.* (A, TA.)

4. أَكْيَسَ and أَكَاسَ *He* (a man, Ṣ) *had born to him children acute* or *sharp* or *quick in intellect; shrewd; clever, ingenious, skilful, knowing,* or *intelligent:* (Ṣ, Ḳ:) or *he begot a child acute* &c. (IḲṭṭ.) And أَكَاسَتْ and أَكْيَسَتْ *She brought forth children acute* &c. (A.) A poet says,

* فَلَوْ كُنْتُمُ لِمُكْيِسَةٍ أَكَاسَتْ *
* وَكَيْسُ الأُمِّ يُعْرَفُ فِى البَنِينَا *

[*But if ye belonged to one who most generally brought forth children acute in intellect, she had brought forth such children; for the acuteness of intellect of the mother is known in the sons*]. (Ṣ.)

5. تَكَيَّسَ *He affected acuteness* or *sharpness* or *quickness of intellect, shrewdness, cleverness, ingeniousness, skilfulness, knowledge,* or *intelligence:* [see تَعَقَّلَ:] or *did so, not having it:* syn. تَظَرَّفَ: (Ṣ, Ḳ, TA:) *he feigned,* or *made a show of,* كَيْس [i.e. *acuteness* or *sharpness* or *quickness of intellect;* &c.]. (TA.) — See also 1.

6: see 1.

كَيْس: see 1: = and see also كَيِّس.

كِيسٌ [*A purse;*] *a well known receptacle;* (TA;) *a thing made of pieces of rag sewed together;* (Mṣb;) *for money,* (Ṣ, Ḳ, TA,) *and for pearls and sapphires:* (TA:) [so called] because it comprises them: (Ḳ, TA:) [a remark that seems to indicate a signification of كَاسَ or some other word from the same root which I do not find elsewhere pointed out: but the more probable derivation is from the Persian كيسه:] that which is tied up, of leather, and of pieces of rag, is not called thus, but is called خَرِيطَةٌ: (Mṣb:) pl. [of pauc.] أَكْيَاسٌ (Ṣ, Mṣb, Ḳ) and كِيَسَةٌ. (Ḳ.) — Hence, (TA,) ‡ *The membrane that encloses a child in the womb;* syn. مَشِيمَةٌ. (Ḳ, TA.) — [Hence also, † The *scrotum.*]

كَيِّسٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and ▾ كَيْسٌ, (TA,) [like هَيِّنٌ and هَيْنٌ, &c.,] *Acute,* or *sharp,* or *quick, in intellect; clever; ingenious; skilful; knowing; intelligent:* (Ṣ, A, Mgh, Mṣb, Ḳ, TA:) fem. كَيِّسَةٌ: (Ṣ, A:) and ▾ كِيسَى, applied to a woman, is syn with كَيِّسَةٌ, and is, as also كُوسَى, [each originally كُيْسَى,] fem. of أَكْيَسُ: (Ṣ:) [whence it appears that this last word is accord. to J syn. with كَيِّس; i.e., a simple epithet, like its contr. أَحْمَقُ: but it has another signification, for which see below:] or, accord. to Kr, كِيسَى and كُوسَى are pls. of كَيِّسَةٌ; and there are no similar instances except ضِيقَى and ضُوقَى, pls. of ضَيِّقَةٌ, and طُوبَى, pl. of طَيِّبَةٌ: but ISd holds them to be fems. of the measure أَفْعَلُ: (TA: [see ضُوقَى in art. ضيق:]) the pl. of كَيِّس is أَكْيَاسٌ (A, Mgh, Mṣb, TA) and كَيْسَى, (A, Ḳ, TA [in the CḲ, erroneously, كِيسَى,]) like حَمْقَى, (A,) having this latter form in order that it may resemble its contr., حَمْقَى: (TA:) and كِيَاسٌ is pl. of كَيِّسَةٌ, (A, TA,) [and أَكَايِسُ is app. pl. of كِيَاس: see an ex. voce طَشَّة.] You also say, ▾ رَجُلٌ كَيِّسٌ مُكَيَّسٌ, meaning, *A man acute* or *sharp* or *quick in intellect,* &c.: (Ṣ:) or [*acute* &c., and] *described as being so;* or *having the attribute of* كَيْس *ascribed to him:* (A:) or ▾ رَجُلٌ مُكَيَّسٌ signifies, as also كَيِّسٌ, *a man known as possessing* كَيْس [or *acuteness* &c.]. (TA.) And إِمْرَأَةٌ كَيِّسَةٌ *A woman well educated,* or *well bred.* (TA.) And رَجُلٌ كَيِّسُ الفِعْلِ *A man good in action* or *conduct.* (TA.) And بَنَى دَارًا كَيِّسَةً (A) ‡ *He built an elegant house;* syn. ظَرِيفَةً. (TA.) [The dim. كُوَيِّسٌ, more properly كُيَيِّسٌ or كُيَيْسٌ, is much used in the present day as signifying ‡ *Elegant, pretty,* or *beautiful.*]

كُوسَى: } كِيسَى: } see أَكْيَسُ: and كَيِّسٌ, in two places.

كَيْسَانُ ‡ a proper name for *Perfidy;* (IAạr, Ṣ, A, Ḳ;) as also أَبُو كَيْسَانَ: (IAạr:) of the dial. of Ṭeiyi: and derived from كَيْس. (Kr.) You say, رَكِبَ كَيْسَانَ ‡ *He acted perfidiously.* (A.)

أَكْيَسُ [*More,* and *most, acute* or *sharp* or *quick in intellect; more,* and *most, shrewd, clever, ingenious, skilful, knowing,* or *intelligent*]: (Lth, ISd, A:) fem. كِيسَى (ISd) and كُوسَى: (Lth, ISd:) [in the CḲ, and in a MS. copy of the Ḳ, and in the text of the Ḳ as given in the TA, كِيسَى and كُوسَى, each of which is originally كُيْسَى, are said to be fems. of أَكْوَسُ; but this is evidently a mistake for أَكْيَسُ:] pl. كُوسٌ, [originally كُيْسٌ,] which is applied to women, [as well as men,] and كُوسَيَاتٌ, which is applied to women only. (Lth.) You say, هٰذَا الأَكْيَسُ [*This is the more,* or *most, acute* &c.]. (Lth.) And أَىُّ المُؤْمِنِينَ أَكْيَسُ *Which of the believers is the most intelligent?* (TA.) And it is said in a proverb, أَكْيَسُ مِنْ قِشَّةٍ (A) [‡ *More acute* &c. *than*] *a little female ape* or *monkey.* (TA, art. قش.) And in a trad., أَكْيَسُ الكَيْسِ التُّقَى وَأَحْمَقُ الحُمْقِ الفُجُورُ ‡ [*The most acute of acuteness is piety, and the most foolish of foolishness,* or *the most stupid of stupidness, is vice*]. (A.) — See also كَيِّس.

مُكْيِسَةٌ A woman *who brings forth children acute* or *sharp* or *quick in intellect; shrewd, clever, ingenious, skilful, knowing,* or *intelligent:* (TA:) and ▾ مِكْيَاسٌ, *who does so usually; contr. of* مِحْمَاقٌ: (A:) [and ▾ مُكْيِسَةٌ, *who does so most generally:* see an ex. of this under 4.]

مُكَيِّسَةٌ: see مُكْيِسَةٌ and 4.

مُكَيَّسٌ: see كَيِّس.

مِكْيَاسٌ: see مُكْيِسَةٌ.

كيص]
كيف
كيل
كين
See Supplement.]

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The twenty-third letter of the alphabet; called لَامٌ. It is one of the letters termed مَجْهُورَة, or vocal, and also belongs to the class of الحُرُوف الذُّلْق, or ذَوْلَقِيَّة, i.e. letters pronounced by means of the tip of the tongue and the lip; it is one of the letters of augmentation. ═ As a numeral it denotes *thirty.* ═ For the particles لَ, لِ, لا, &c., see Supplement.

لأ

Accord. to some, the words of this art. are from a triliteral root, augmented: AAF, for instance, says that they belong to the same class as سبطر [in which the ر is added to the root.] * TA.)

R. Q. 1. لَأْلَأَ, (TA,) and ↑تَلَأْلَأَ, (Ṣ, Ḳ,) ‡ *It* (a star, and the moon, TA, and lightning, Ṣ, Ḳ, and fire, TA) *shone, glistened,* or *was bright:* (Ḳ:) or *shone with flickering light.* (TA.) — لَأْلَأَتِ النَّارُ, inf. n. لَأْلَأَة, ‡ *The fire burned brightly:* (Ḳ:) and ↑ تَلَأْلَأَتْ *it blazed.* (TA.) — لَأْلَأَ الدَّمْعَ, inf. n. as above, ‡ *He let fall the tears* (Ḳ) *upon his cheeks like pearls.* (TA.) — لَأْلَأَتْ بِعَيْنَيْهَا † *She* (a woman) *opened her eyes wide, and looked intently.* (Ḳ.) — لَأْلَأَ بِذَنَبِهِ † *He* (a bull, or a wild bull, ثَوْرٌ وَحْشِىٌّ, (TA,) or an antelope, Ḳ), *wagged his tail.* — لَا آتِيكَ مَا لَأْلَأَتِ الفُورُ بِأَذْنَابِهَا, (Lḥ,) or لَا أَفْعَلُهُ, (Ṣ,) *I will not come to thee,* or *I will not do it, while the gazelles wag their tails:* [i.e., I will never come to thee]. (Lḥ, Ṣ.) A proverb. (TA.) — لَأْلَأَتِ العَنْزُ ‡ *The she-goat,* or *doe, desired the male.* (Ḳ.)

R. Q. 2. See 1. — Also *It* (the سَرَاب [or mirage]) [*moved to and fro, undulated,* or] *came and went.* (Ṣ in art. رق.)

لُؤْلُؤَةٌ *A pearl:* pl. لُؤْلُؤٌ (Ṣ, Ḳ) and لَآلِئُ: (Ṣ:) [or rather, لُؤْلُؤ is a coll. gen. n., of which لُؤْلُؤَة is the n. un.]. — Also, ‡ *A wild cow;* syn. بَقَرَةٌ وَحْشِيَّةٌ [a species of bovine antelope]. (Ḳ.)

لَوْنٌ لُؤْلُؤَانٌ, and ↑ لُؤْلُئِىٌّ, [*A colour like that of pearls*]. (Ḳ.) Ibn-Aḥmar uses the former epithet as a fem. (TA.)

لُؤْلُئِىٌّ: see preceding paragraph; and لَأَّالٌ.

لِئَالَةٌ [contr. to analogy, unless the radical letters be لأل,] *The trade of a seller of pearls.* (Ḳ.)

لَأَّءٌ: see لَأَّالٌ, below.

لَأَّالٌ (Fr, Ṣ, Ḳ) and ↑لَأَّءٌ and ↑لَأْلَاءٌ, (Ḳ,) all contr. to analogy [if the radical letters be لألأ], and the last a strange form, mentioned by few authors, and disapproved by most: (TA:) the regular form would be لُؤْلُئِىٌّ; not لَأَّءٌ, as J asserts it to be, [unless the radical letters be لأأ], nor لَأَّالٌ (Ḳ) [unless it be from a triliteral root, augmented, and thus rendered a quasi-quadriliteral-radical; (see a remark at the head of this art.; and see حَيَّة;) in which case, either the added letter or the last radical letter may be omitted in the formation of this epithet]: (Ḳ:) *A seller of pearls.* (Ṣ, Ḳ.)

لَأْلَاءٌ: see لَأَّالٌ. — Also, *A perfect,* or *complete, rejoicing.* (Ḳ.) [It may be an inf. n.]

لأت

See art. ألت.

لأش

See art. لوش.

[لأط

لأظ

لأف

See Supplement.]

لأى

See art. لى.

[لأم

لأى

See Supplement.]

لب

1. [لَبَّ, originally لَبِبَ,] sec. per. لَبِبْتَ, (Ṣ, Ḳ,) the most common form of the verb, (TA,) and [لَبَّ, originally لَبُبَ, like حَبَّ, originally حَبُبَ, q.v.,] sec. pers. لَبُبْتَ, aor. يَلَبُّ, (Ṣ, Ḳ,) in the *dial.* of El-Ḥijáz, deviating from rule as aor. of the latter form of the verb; (TA;) inf. n. لَبَابَةٌ (Ṣ, Ḳ) and لُبٌّ and لَبٌّ; (TA;) and لَبَّ, aor. يَلِبُّ, in the dial. of Nejd; like فَرَّ, aor. يَفِرُّ; (TA;) and [لَبَّ], sec. pers. لَبِبْتَ, aor. يَلُبُّ; [contr. to analogy;] (Yz;) and [لَبَّ], sec. pers. لَبُبْتَ, aor. يَلُبُّ; [agreeably with analogy;] (Yoo;) *He was,* or *became, possessed of* لُبّ, i.e., *understanding, intellect,* or *intelligence.* See لُبّ. (Ṣ, Ḳ.) It has been said by some (as the authors of the T, the Ṣ, &c.) that لَبِبْتَ, aor. تَلَبُّ, has not its like among the class of reduplicative verbs; i.e., in being of the measure فَعِلَ in the pret., and يَفْعُلُ in the aor.: but three similar verbs have been mentioned; namely, دَمِمْتَ, شَرِرْتَ, and عَزِزَتِ الشَّاةُ (meaning "the ewe, or goat, became scant in her milk"). (TA.) [This, however, is a mistake: the assertion relates to لَبُبْتَ having for its aor. (regularly) تَلُبُّ: see دَمَّ, aor. يَدُمُّ.]) ═ لَبَّ, aor. ـِ; and ↑ لَبْلَبَ; *He* (a goat, and sometimes ↑ لبلب is used in the same sense with reference to a buck-antelope,) *uttered a cry,* or *sound, at rutting-time.* (TA.) ═ لَبَّ اللَّوْزَ *He broke the almond and took forth its kernel.* (TA.) — لَبَبْتُهُ, (Ḳ,) sec. pers. لَبَبْتَ, aor. ـُ, inf. n. لَبٌّ, (Ṣ,) *He struck him upon the part called the* لَبَّة; (Ṣ, Ḳ;) i.e., the *pit above the breast, between the collar-bones; the place where camels are stabbed.* (TA.) ═ لَبَّ, aor. ـِ, *It* (a house) *faced, was opposite to,* or *stood over against,* another house. (Kh, Ṣ, Ḳ.) ═ See 4.

2. لَبَّبَ, inf. n. تَلْبِيبٌ, *He* (a man warning, or admonishing, a people, and crying out for aid,) *put his quiver and his bow upon his neck, and then grasped his own clothes at the upper part of his bosom:* ex.

* إِنَّا إِذَا الدَّاعِى ٱعْتَرَى وَلَبَّبَا *

[*Verily we, when a caller comes seeking a kind office, and puts his quiver &c.*]: (Lth:) or لبّب here signifies تَرَدَّدَ: see above. (TA.) — *He drew together his garments at his bosom and breast, in altercation,* or *contention, and then dragged him along.* (Ṣ, Ḳ.) — Also, *He put round his neck a rope,* or *a garment, and held him with it.* (TA.) = See also 5, and تَلْبِيبٌ = لبّب *It* (grain) *got a* لُبّ, or *heart,* (Ṣ, Ḳ,) *an edible heart.* (TA.) = لبّب, inf. n. تَلْبِيبٌ, *He went backwards and forwards,* or *to and fro; went and came:* syn. تَرَدَّدَ. (Ḳ.) ISd says, This is related, but I know not what it is. (TA.) See below.

4. البّ بِالمَكَانِ, inf. n. إِلْبَابٌ; (ISk, Ṣ, Ḳ;) and لَبَّ بِهِ ↓, [aor. ـُ,] inf. n. لَبٌّ; (Kh, Ṣ, Ḳ;) *He remained, stayed, abode,* or *dwelt, in the place;* (Ṣ, Ḳ;) *kept to it.* (Ṣ.) Hence, says Fr., the expression لَبَّيْكَ, q.v. infra. (Ṣ, Ḳ.) — البّ عَلَى الأَمْرِ *He kept to the thing,* or *affair.* (TA.) = البّ *It* (growing corn, &c.) *had, bore,* or *produced, the edible substance in the grain:* like احبّ. (Ṣ.) = البّ لَهُ الشَّىْءُ *The thing appeared to him:* syn. عَرَضَ. (Ḳ.) = أَلْبَبْتُ السَّرْجَ *I made a* لَبَب (or *breast-leather*) *to the saddle.* (TA.) — أَلْبَبْتُ الدَّابَّةَ *I put a* لَبَب (or *breast-leather*) *on the beast of carriage;* (Ṣ, Ḳ;) as also لَبَبْتُهَا ↓, aor. ـُ. (Ḳ.)

5. تلبّبت بِمِنْطَقَتِهَا [app. a mistake for بِمِنْطَقِهَا] *She* (a woman) *put one end of her scarf over her left shoulder, and drew forth the middle of it from beneath her right arm, and covered with it her bosom, and put the other end also over her left shoulder.* (TA.) — تلبّب *He raised his clothes,* or *tucked them up:* (Ḳ:) *he girded himself, and raised,* or *tucked up, his clothes;* (Ṣ;) a signification assigned in the A to لبّب ↓: *he girded himself with his garment about his bosom;* or *wrapped it round him at his bosom: he drew together his garments: he girded himself with a weapon &c.: he armed himself, and raised,* or *tucked up, his clothes for fight:* (TA:) *he bound his waist with a rope.* (Ṣ, in art. حزم.) — تَلَبَّبَ الرَّجُلَانِ *The two men seized each other at the part called* لَبَّة. (TA.) = تلبّب الوَادِىَ ‡ *He took his way through the valley:* and, in like manner, لبّبوا ↓ and استلبّوا ↓ *they took their way through it.* (A.)

10. استلبّهُ *He made trial of his understanding,* or *intelligence.* See لُبّ. = And see 5.

R. Q. 1. لَبْلَبَةٌ, [inf. n. of لَبْلَبَ,] The *being tender, affectionate, kind,* or *compassionate, to offspring.* (Ṣ, Ḳ.) — لَبْلَبَتْ عَلَى وَلَدِهَا, inf. n. as above, *She* (a ewe) *was tender,* or *affectionate, to her young one, and licked it, when she brought it forth,* (Ṣ, Ḳ,) *making a sound like* لِبْ لِبْ. (TA.) — See 1. — لَبْلَبَ عَلَيْهِ, inf. n. as above, *He was kind,* or *compassionate, to him;* i.e., to a man: *he was kind,* or *affectionate, to him, and aided,* or *succoured, him.* (TA.) = لَبْلَبَ *It was separated, dispersed,* or *scattered.* (AA, T, Ḳ.) [The inf. n., لبلبة, is explained by تَفَرُّقٌ: but I think it not improbable that this is a mistake for تَرَفُّقٌ; and that the meaning is, *He was gentle, courteous,* or *kind.*]

لَبٌّ inf. n. of لَبَّ "he remained, &c." — لَبَّيْكَ [*At thy service!* lit., *Doubly at thy service!*] (Ṣ, Ḳ, &c.) and لَبَّيْهِ [*At his service: &c.*]. (TA.) [See an ex. voce مَرْغُوبٌ. It is used in the present day like our phrase *At thy service,* and may well be thus rendered, or with the addition of *time after time.*] لبّيك is derived from أَلَبَّ [or rather from لَبَّ as syn. with البّ] "he remained &c."; and means *I wait intent upon thy service,* or *upon obedience to thee:* (Fr, Ṣ, Ḳ;) *waiting* [*at thy service*] *after waiting;* [i.e., *time after time;*] *and answering* [*thy commands*] *after answering:* (Ḳ:) it [i.e. the noun without the annexed pron.] is put in the acc. case as an inf. n. [used as an absolute complement of its own verb which is understood], as in حَمْدًا لِلّٰهِ وَشُكْرًا; and the right way would be to say لَبًّا لَكَ; but it is put in the dual number for the sake of corroboration; meaning إِلْبَابًا بِكَ بَعْدَ إِلْبَابٍ, and إِقَامَةً بَعْدَ إِقَامَةٍ, [*waiting at thy service,* or *in attendance upon thee,* or *in thy presence, after waiting,* or *time after time*]. (Fr, Ṣ.) [See also the similar expression سَعْدَيْكَ.] Or لَبٌّ signifies the *obeying,* or *serving;* or *obedience,* or *service;* from the original signification of the "remaining, staying, abiding, or dwelling," [in a place]: the dual, in the nom. case, is لَبَّانِ; and in the acc. and gen., لَبَّيْنِ; and the original meaning of لبّيك is *I have obeyed thee,* or *served thee, twice:* [or *I do obey thee, &c.:*] the ن [of لَبَّيْنِ] being elided because of its being prefixed to the pron. (IAṭr.) Or لبّيك is from the saying دَارُ فُلَانٍ تَلُبُّ دَارِى "the house of such a one faces my house"; (Kh, Ṣ, Ḳ;) and the meaning is *I present myself before thee,* (or *repair to thee,* Ḳ,) *doing what thou likest, answering thee* [*after answering,* or *time after time*]: the ى is to form the dual number; and indicates that the noun is in the acc. case as an inf. n. [used as mentioned above]. (Kh, Ṣ.) Or it means *My love* [*is given*] *to thee;* from the expression اِمْرَأَةٌ لَبَّةٌ "a woman loving (and affectionate, TA,) to her husband": so in the Ḳ: but the expression, as related on the authority of Kh, is أُمٌّ لَبَّةٌ; which is confirmed by a verse that he cites. (TA.) Or the meaning is إِخْلَاصِى لَكَ [*My sincere service,* or *the like,* (*is given*) *to thee;*] from the expression حَسَبٌ لُبَابٌ "pure nobility, or the like." (Ḳ.) Accord. to Yoo, لبّيك is a noun in the sing. number with the pron. annexed to it: this noun is originally لَبَّبٌ, of the measure فَعْلَلٌ: (not of the measure فَعَّلٌ, because this is rare in the language:) the the last ب is changed into ى to avoid the reduplication; and thus it becomes لَبَّىٌ: then the ى, being movent, and immediately preceded by fet-ḥah, is changed into ا; and it becomes لَبًّا [or لَبَّى, for the ى in this case is called ا]: then, being conjoined with ك in لبّيك, and with ه in لبّيه, its ا is changed into ى; after the same manner as you say إِلَيْكَ and عَلَيْكَ and لَدَيْكَ. (TA.) [But see what here follows.] — لَبَّىْ يَدَيْكَ is a phrase exactly similar to لبّيك, meaning *At the service* (or, lit. *doubly at the service*) *of thy hands!* and this is said, in the Ṣ, art. لبى to be at variance with the opinion of Yoo, given above; for, if لبّى were similar to إِلَى &c., being prefixed to a noun, not a pron., it would be لَبَّى يَدَيْكَ, not لَبَّىْ.] Accord. to El-Khaṭṭábee, لبّى يديك signifies *May thy hands be safe and sound!* the desinential syntax being disregarded in the saying يديك, which rightly should be يَدَاكَ, *in* order that يديك may *match* in sound with لبّيك: but Z says, that the meaning is, *I will obey thee, and be at thy free disposal, as a thing which thou shalt dispose of with thy hands in whatever manner thou shalt please.* (TA.) — In like manner you say لَبَّىْ زَيْدٍ [*At the service* (or *doubly at the service*) *of Zeyd*]. (Mṣb.) See art. لبى. — لَبِّ, with kesreh for its termination, like أَمْسِ and غَاقِ, is also related as having been used: (Sb:) [and it is still used in some parts, as signifying *At thy service!*]. = لَبٌّ *keeping,* or *adhering,* [to a thing]: *remaining,* or *staying.* (Ḳ.) — *A camel-driver who keeps constantly to the work of driving the camels, not leaving them.* (TA.) — رَجُلٌ لَبٌّ *A man who keeps to a thing,* or *affair,* or *business;* as also لَبِيبٌ ↓; (Ṣ, Ḳ;) *a man who keeps to his art,* or *craft,* or *trade, not ceasing from it.* (TA.) — رجلٌ لَبٌّ طَبٌّ *A man who keeps to business,* [*and is skilful, expert, clever,* or *intelligent*]. (Ṣ, TA.) = لَبٌّ *One who renders himself near to people by affection and friendship* [or *is friendly and affectionate to them*]: *courteous, polite,* or *affable:* fem. لَبَّةٌ: pl. لِبَابٌ. (TA.) — اِمْرَأَةٌ لَبَّةٌ *A woman who renders herself near by affection*

and friendship [or *is friendly and affectionate*], *to people;* (Ṣ;) *courteous, polite,* or *affable:* (Ṣ, Ḳ:) *a woman loving to her husband;* (Ḳ;) *affectionate to him:* or, accord. to Kh, the expression is أُمٌّ لَبَّةٌ: see لَبٌّ, above. (TA.)

لُبٌّ (Ṣ, Ḳ) and ▼ لُبَابٌ (Mṣb) of a nut, an almond, and the like, *What is in the inside;* (Ṣ;) the *heart,* or *kernel:* (Ḳ:) of a palm-tree, the *heart,* or *pith,* called قُلْبٌ or قَلْبٌ. (Ṣ, Ḳ.) Pl. of the former لُبُوبٌ. (Ṣ.) — لُبٌّ (Ṣ, Ḳ) and ▼ لُبَابٌ (TA) *What is pure,* or the *choice,* or *best, part,* of anything: (Ṣ, Ḳ:) pl. of the former أَلْبَابٌ. (A'Obeyd.) — لُبُّ الحِنْطَةِ [*The purest substance of wheat:* see فَالُوذٌ:] (T, L, art. فلذ &c.:) [also called لُبَابُ ▼ البُرِّ, acc. to Sprenger, "Life of Mohammad," (Allahabad, 1851,) p. 24, note 1.] — [Hence,] لُبٌّ of a man, (TA,) ‡ *Understanding; intellect; intelligence;* or *mind;* syn. عَقْلٌ: (Ṣ, Ḳ:) the *understanding, &c., that is put into the heart* of a man: so called because it is the choicest or best part of him: or it is not so called unless it is *pure from cupidity,* or *lust, and foul imaginations;* and therefore has a more special sense than عقل: so in the Keshf el-Keshsháf: (TA:) pl. أَلْبَابٌ, and sometimes أَلُبٌّ; (Ṣ, Ḳ;) like as أَبْؤُسٌ is pl. of بُؤْسٌ, and أَنْعُمٌ of نُعْمٌ; (Ṣ;) and أَلْبُبٌ; (Ṣ, Ḳ;) the last being used, without incorporating the second ب into the first, in case of necessity in poetry. (Ṣ.) — بَنَاتُ أَلْبُبٍ *Certain veins in the heart;* the *sources of tenderness, affection, kindness,* or *compassion.* (Ṣ, Ḳ.) — تَأْبَى لَهُ ذٰلِكَ بَنَاتُ أَلْبُبِى [*My tenderness forbids the doing so to him*]: said by an Arab woman of the desert, on the occasion of her reproving her son, to one who asked her why she did not curse him. (Ṣ.) — أَلْقَى عَلَيْهِ بَنَاتُ أَلْبُبِهِ *He loved it.* (L, art. شر.) — The following words of the poet,

قَدْ عَلِمَتْ ذَاكَ بَنَاتُ أَلْبُبِهْ

signify, accord. to the M, *My intellect knew that.* (TA.) El-Mubarrad read أَلْبُبِهْ in the above words of the poet: (TA:) the meaning of these words, accord. to him, is, *The daughters of the most intelligent of his tribe knew this.* (Ṣ, TA.) — If you form a pl. from [the pl.] أَلْبُبٌ, it is أَلَابِبُ; and the dim. n. is أُلَيْبِبٌ. (Ṣ.) — ذُو لُبٍّ *Possessing, having,* or *a person of, understanding,* or *intelligence:* pl. أُولُوا الأَلْبَابِ [*persons of understandings*]. (TA.) See also لَبِيبٌ and مَلْبُوبٌ. — لُبٌّ + The *self, substance,* or *essence,* of anything. (TA.) = *Poison:* (Ḳ:) the *poison of the serpent* is sometimes thus called. (Abu-l-Ḥasan, L.) = لُبٌّ, in the dial. of El-Andalus and El-'Adweh, *A certain beast of prey, resembling the wolf, said by AḤei not to exist in other countries.* (TA.)

لَبَبٌ: see لَبَّةٌ. — The *breast-girth,* or *thing that is bound over the breast* of a beast, (or a she-camel, Ṣ,) *to prevent the saddle from slipping back:* (Ṣ, Ḳ:) it is an appertenance to the camel's saddle and to the horse's: (IṢd, and others:) pl. أَلْبَابٌ: (Ṣ, Ḳ:) its only pl. (Sb.) — فُلَانٌ فِى لَبَبٍ رَخِىٍّ ‡ *Such a one is in ample circumstances,* (Ṣ,) *in the enjoyment of abundance and security.* (TA.) — رَخِىُّ اللَّبَبِ *Having a dilated bosom,* or *heart:* syn. وَاسِعُ الصَّدْرِ. (TA.) = *A thin tract,* or *portion, of sand,* (Ṣ, Ḳ,) *that has descended from the main heap, and is between the hard and even, and the rugged, parts of the earth:* (TA:) or *such as is near to an oblong tract of sand:* (T:) or لَبَبُ كَثِيبٍ signifies *the fore part of a sand-hill.* (TA.) El-Aḥmar says, The largest quantity of sand is called عَقَنْقَلٌ; what is less than this, كَثِيبٌ; what is still less, عَوْكَلٌ; what is still less, سِقْطٌ; what is still less, عَدَابٌ; and what is still less, لَبَبٌ. (Ṣ.)

لَبَّةٌ and ▼ لَبَبٌ The *stabbing-place in an animal;* (Ṣ, L, Ḳ;) the *middle of the breast:* (L:) the *pit above the breast, between the collar-bones; the place where camels are stabbed:* (see لَبَّهُ:) or the *bones* [probably a mistake for the *part next above the bones*] *that are above the breast, and below the throat, between the collar-bones, where camels are stabbed:* he who says that it is the pit in the throat errs: (IḲt:) [for it is just beneath the throat:] pl. of the former أَلْبَابٌ (Ṣ) and لَبَّاتٌ; and of the latter لِبَابٌ; and of the latter (TA.) Also, both words, (the latter ▼ accord. to the Ṣ and Ḳ, and the former accord. to the TA,) and ▼ مُتَلَبَّبٌ, (TA,) The *place of the breast where the necklace* or *collar lies,* or *hangs,* (Ṣ, Ḳ,) in anything; (Ṣ;) [i.e., in a human being or a beast:] or the *pit above it:* (TA:) pl. of لَبَبٌ, أَلْبَابٌ. (Ṣ.) Lḥ mentions the phrase إِنَّهَا لَحَسَنَةُ اللَّبَّاتِ [*Verily she is beautiful in the upper part of the breast*]: as though the sing. were applied to each portion of it, and the pl. formed to denote the whole. (TA.)

لَبَابٌ (as in the Ḳ) or ▼ لَبَابَةٌ (as in the L) *A little of pasture,* or *herbage;* (Ḳ;) *what is not extensive thereof.* (AḤn.) = لَبَابِ لَبَابِ, said by the Arabs to a man on the occasion of becoming favourably disposed towards him, (Yoo,) *No harm, No harm.* Syn. لَا بَأْسَ. (Ḳ.) ISd thinks it to be from a preceding meaning; [that of "keeping, or adhering";] observing that when one dispels evil from another, he [the latter] loves to adhere to him: [so that it seems to be an imp. verbal n., like نَزَالِ &c., meaning *keep with me, and fear not*]. (TA.)

هُوَ لُبَابُ قَوْمِهِ [*He is the choice one,* or *best, of his people*]: and in like manner, هُمْ لُبَابُ قَوْمِهِمْ: and هِىَ لُبَابُ قَوْمِهَا. (IJ.) — لُبَابُ الإِبِلِ ‡ *The best of the camels.* (A.) — لُبَابُ الدَّقِيقِ *The best and purest of flour;* which is *white flour.* (TA, voce حُوَّارَى.) — لُبَابٌ *Finely-ground flour,* or *meal.* (TA.) — See لُبٌّ. — حَسَبٌ لُبَابٌ *Pure nobility,* or *the like.* (Ṣ, Ḳ.)

لَبِيبٌ ‡ *A person of understanding,* or *intelligence:* pl. أَلِبَّاءُ. (Ṣ, Ḳ.) No other broken pl. is formed from it. (Sb.) Fem. with ة. (TA.) See لُبٌّ, and مَلْبُوبٌ. = In the following verse of El-Muḍarrib Ibn-Kaab,

فَقُلْتُ لَهَا فِيئِى إِلَيْكِ فَإِنَّنِى
حَرَامٌ وَإِنِّى بَعْدَ ذَاكِ لَبِيبُ

by بعد ذاك is meant مع ذاك; and by لبيب, مُقِيمٌ, (remaining, or staying,) or, accord. to some, مُلَبٍّ, from التَّلْبِيَةُ: see art. لبى. (Ṣ.)

لُبَابَةٌ: see لَبَابٌ.

لِبَابَةٌ *What is worn by the* مُتَلَبِّب [app. meaning *him who girds himself, and raises* or *tucks up his clothes, and arms himself, for fight*]: (TA:) [*A garment which he who prepares himself for fight puts on over other garments.* (Freytag.) App., *A piece of drapery thrown over the upper part of the bosom, and over the shoulders.* See 5.]

لَبِيبَةٌ *A certain garment, like the* بَقِيرَة, q.v. (Ṣ, Ḳ.)

لَبْلَبٌ and لُبْلُبٌ *Kind, and beneficent, to his family and his neighbours.* (Ḳ.)

هُوَ مُحِبٌّ لَهُ بِلَبَالِبِ قَلْبِهِ ‡ [*He loves him with the tenderest affections of his heart*]. (TA.) = لَبَالِبُ ‡ The *confused noise, and cries,* of sheep or goats. (Ṣ, Ḳ.)

لَبْلَبَةٌ a word imitative of The *sound which a he-goat makes at rutting-time.* (Ḳ.)

لَبْلَابٌ *A certain herb:* syn. حَشِيشَةٌ. (TA.) *A certain plant,* (Ḳ,) *that twines about trees:* (Ṣ:) [*a species of dolichos,* the *dolichos lablab* of Linn.: accord. to Golius, as from the Ṣ, *convolvulus, a herb which as it rises embraces a tree:* and he adds, pecul., the *helxine:* (Diosc. iv., 39, Beith:) either as if للالتفاف, from لف; or from the love with which it seems to embrace the tree; whence it is also called عشقة [q.v.], and is a symbol of love which endures after death.] *A well-known herb,* or *leguminous plant,* (بقلة, q.v.,) *used medicinally.* (TA.) See عُصْرٌ.

لَوْلَبٌ *A large quantity of water, which, when the aperture* (مُفْتَتَح, as in the T; or فُتِّحَ, as in MS. copies of the Ḳ; in the CḲ فتح;) [mean-

ing the aperture of the tank or the like] *carries off thereof what it can, and the hole by which it runs out* (صُنْبُورَهُ, meaning the مَثْعَب of the water, TA,) *is too narrow to admit it freely on account of its abundance, whirls round, and becomes like the spout of a vessel.* (T, Ḳ.) AM says, I know not whether it be an Arabic word or arabicized; but the people of El-'Irák are fond of using it. (TA.) [It appears to be from the Persian لُولَهْ, as Golius thinks; and is used in modern Arabic in several other senses; namely, *A tube through which water flows*: the *spout of a ewer, of an alembic, and the like*: a *cock*, or *tap*: a *turning pin*, or *peg*; a *screw*: *and the like*. Its more appropriate place, I think, would be in an art. composed of the letters للب (accord. to what is said of مَلْوْلَب in the Ṣ, Ḳ); or rather, (accord. to its derivation from the Pers.,) لولب.] Pl. لَوَالِب. (TA)

أَلْبُوبُ [and also, accord. to Golius, أَلْبُوبُ,] The *kernel of the stone of the* نَبِق [or *fruit of the lote-tree*]. (Ḳ.) It is sometimes eaten: (TA:) and is also called صَلَاَمٌ. (TA in art. صلم.)

مُلَبٌّ: see next paragraph.

مُلَبَّبٌ and ▼ مُلَبٌّ (Ḳ: the former on the authority of ISk; but Ibn-Keysán says that it is wrong; and that the latter is the right: Ṣ:) and ▼ مَلْبُوبٌ (IAar, Ḳ) A beast of carriage *furnished with a* لَبَب, or *breast-leather*. (Ṣ, Ḳ.)

مَلْبُوبٌ ‡ *Characterized by understanding*, or *intelligence*. (Ḳ.) — See preceding paragraph.

تَلْبِيبٌ The *portion of the clothes that is at the part called* لَبَب: a subst., like تَمْتِينٌ: (Ḳ:) pl. تَلَابِيبُ. (TA.) — أَخَذَ بِتَلْبِيبِهِ *He drew together his clothes at the bosom, and seized him, dragging him along*: (T:) *he took him by the* لَبَّة: you also say أَخَذَ بِتَلَابِيبِهِ. (TA.) See also 2 and 5.

لبأ

1. لَبَأَهَا, (Ṣ, Ḳ,) aor. ـَ, inf. n. لَبْءٌ; (Ṣ;) and ▼ أَلْبَأَهَا; (TA;) *He milked her*; (Ḳ;) i.e., a ewe: (TA:) or *he milked the biestings from her*. (Ṣ, L.) — لَبَأَ اللِّبَأَ, inf. n. لَبْءٌ, *He milked the biestings*. (TA.) — لَبَأَتْ (in some copies of the Ḳ, erroneously, لَبَّأَتْ, TA,) and ▼ أَلْبَأَتْ, *She* (a ewe, Ṣ,) *suckled* her young one *with her biestings*: (Ṣ, Ḳ:) or *she* (a ewe) *stood up to suckle* her young one *with her biestings*. (AHát.) — لَبَأَ, (Ṣ, Ḳ,) inf. n. لَبْءٌ; and ▼ لَبَّأَ (TA) and ▼ أَلْبَأَ; (Ḳ;) *He fed* people &c. *with biestings*. (Ṣ, Ḳ.) — The first verb is used by Dhu-r-Rummeh in a similar sense, tropically, with reference to the first of truffles. (TA.) — Also, لَبَأَهُمْ *He prepared biestings for them*. (TA.) — لَبَأَ اللِّبَأَ, (Ḳ,) inf. n. لَبْءٌ; (TA;) and ▼ أَلْبَأَ; (Ḳ;) *He prepared* (TA) *and cooked* (Ḳ) *biestings*. (Ḳ, TA.) — لَبَّأَ, (TA,) inf. n. لَبْءٌ, (Ḳ,) ‡ *He watered* (Ḳ) a young palm-tree (TA) *for the first time* (Ḳ) *after planting it*. (TA.) It is said to be lawful to finish doing this even if the Resurrection take place at the time. (TA.)

2. لَبَّأَتْ, (Ḳ,) inf. n. تَلْبِئٌ, (TA,) *She* (a camel, TA) *had biestings in her udder*. (Ḳ.) — See 1. — لَبَّأَ فُلَانٌ مِنْ هٰذَا الطَّعَامِ, inf. n. تَلْبِئٌ, *Such a one took much of this food*. (ISh.) = لَبَّأَ بِالْحَجِّ, (Ṣ, Ḳ,) inf. n. تَلْبِئَةٌ, (Ṣ,) *i. q.* لَبَّى. (Ṣ, Ḳ.) The latter is the original word: (Ṣ:) the former thought to be used, agreeably with several cases, as more elegant. (Fr, Ṣ.)

4. أَلْبَأَتْ *She* (a ewe, or goat, M, TA,) *excerned*, or *yielded*, or *emitted* [either *into*, or *from, her udder*] *her biestings*. (M, Ḳ.) — أَلْبَؤُوا *Their biestings became abundant*. (Ṣ.) — See 1, in two places. — أَلْبَأَ *He supplied* a person *with biestings as a travelling-provision*. (Ḳ.) — أَلْبَأَ, inf. n. إِلْبَآءٌ, *He bound*, (Ḳ,) or *directed*, (Ṣ,) a kid, (AZ, Ṣ,) or a young camel, (Ḳ,) *to the extremity of the mother's teat, that it might suck the biestings*. (AZ, Ṣ, Ḳ.) — أَلْبَأَهُ بِرِيقِهِ (in a trad. respecting the birth of El-Ḥasan the son of 'Alee) † *He poured his saliva into his mouth*, as the first milk is poured into the mouth of an infant. (TA.)

8. اِلْتَبَأَ and ▼ اِسْتَلْبَأَ *It* (a young one) *sucked* its mother. (Ṣ, Ḳ.) The latter is said of a kid when it sucks of its own accord. (Ṣ.) — اِلْتَبَأَ *He drank biestings*. (TA.) — بَنُو فُلَانٍ لَا يَلْتَبِئُونَ فَتَاهُمْ وَلَا يَتَغَبَّرُونَ شَيْخَهُمْ † *The sons* (or *tribe*) *of such a one do not marry their youth when young, nor their sheykh when old*, from desire of offspring. (TA.) [See also art. غبر.]

لِبَأٌ *Biestings*; or *the first milk* (Ṣ, Ḳ) *at the time of bringing forth young*; (Lth, Ṣ;) *before it becomes thin*: (IHsh:) what issues after this being called فِصْحٌ: (TA:) it is *at most three milkings, and at least one milking*. (AZ.) [See also إِنْفَحَة.]

لَبْأَةٌ and لَبَاءَةٌ and other forms, see لَبُؤَةٌ.

لَبُؤٌ *A lion*: (L:) but almost obsolete, or rarely used. (L, TA.)

لَبُؤَةٌ (Th, Ṣ, Ḳ, the most approved form, Yoo,) and ▼ لَبْأَةٌ and ▼ لَبَاءَةٌ and ▼ لَبَأَةٌ (Ḳ) and لَبُوَةٌ (ISk, Ṣ, Ḳ, in the dial. of El-Ḥijáz, TA,) and لَبْوَةٌ and لَبَةٌ and لَبْوَةٌ and لَبَاةٌ (Ḳ) *A lioness*. (Ḳ.) Accord. to Fei., it has no masc. of the same root; but this is at variance with the authority of the L. (TA.) Pl. (of لَبُؤَةٌ, TA,) لَبُؤٌ [or this is a quasi-pl. n., or a coll. gen. n.] and (of [لَبْأَةٌ and] لَبَاةٌ, (TA,) لَبَآتٌ [or, app., accord. to the L, (a passage from which, quoted in the TA, seems to have been there corrupted by the copyist,) if لَبَاةٌ be a word of a particular dial., not formed by alleviation of hemzeh from لَبْأَةٌ, its pl. is لَبَاتٌ,] and (of لَبَاةٌ, TA,) لَبًا and (of لَبْوَةٌ, TA,) لَبَوَاتٌ (Ḳ, accord. to the TA, but accord. to MF لَبْوَاتٌ). [These plurals, with their corresponding singulars, are thus given in the TA &c. In the CḲ, the pls. are given as follows: لَبَآتٌ and لَبُوٌ and لَبُؤٌ and لَبَوَاتٌ.] Each of the singulars may have a perfect, or sound, pl., ending with ات. (MF.)

نَاقَةٌ مُلْبِئٌ *A camel* (TA) *having biestings in her udder*. (Ḳ.)

عِشَارٌ مَلَابِئُ (in the CḲ مُلَابِئُ) *Camels near to bringing forth*. (Ṣ, Ḳ.) [See عُشَرَآءُ.]

بَيْنَهُمُ الْمُلْتَبِئَةُ *There is fellowship and confidence between them*; one not concealing from another. (El-Aḥmar.)

لبت

1. لَبَتَ يَدَهُ, (aor. ـِ, inf. n. لَبْتٌ, TḲ,) *He twisted*, or *wrung, his hand*, or *arm*. (L, Ḳ.) — لَبَتَ فُلَانًا *He struck*, or *beat, such a one on his chest and belly and flanks, with a staff* or *stick*. (Ḳ, TA.)

لَبَاتِ dial. of Ḥimyer for لَا بَأْسَ. (Sh, T.)

لبث

1. لَبِثَ, aor. ـَ, inf. n. لَبْثٌ (which is contr. to analogy, because the inf. n. of an intrans. v. of the measure فَعِلَ is, accord. to rule, of the measure فَعَلٌ, Ṣ,) and لَبَثٌ (agreeably with analogy, occurring in a verse of Jereer, Ṣ,) and لَبَاثٌ (Ṣ, Ḳ) and لُبْثٌ (which is the first form given by ISd) TA, [and the most common,]) and لُبَاثٌ and لَبَاثَةٌ and لَبِيثَةٌ, (Ḳ,) which are all contr. to analogy, (TA,) and لُبْثَانٌ, (ISd,) [this last, which is also contr. to analogy, is said in the TA, to be like سحبان, but this I suppose to be a mistake for سُبْحَان,] or لُبْثٌ and لَبَاثٌ are substs., (Mṣb,) *He tarried*; *paused*; *tarried and waited* or *expected*; *was patient, and tarried and waited* or *expected*: (Ṣ, Ḳ:) *he tarried*; *remained*; *stayed*; *stopped*; *paused*; (ISd, Mṣb;) as also ▼ تَلَبَّثَ; (Mṣb;) بِمَكَانٍ *in a place*: (ISd, Mṣb:) or ▼ تَلَبَّثَ signifies *he waited*; or *paused*; syn. تَوَقَّفَ. (Ḳ) — مَا لَبِثَ أَنْ فَعَلَ كَذَا وَكَذَا *He delayed not*, or *was not slow, to do*, or *in doing, such and such things*. (TA, and the other lexicons passim.) — اِلْبَثْ عَنْ فُلَانٍ *Wait for such a one, and leave him, until thy doing so shall manifest the error of his judgement*, or *opinion*. (A.)

2: see 4.

4. البثه; and ▼ لبّثه, inf. n. تلبيث; *He made him to tarry; to tarry and wait,* or *expect; to be patient, and tarry, and wait,* or *expect.* (Ṣ, Ḳ.)

5: see 1.

10. استلبثه *He deemed him,* or *it, slow,* or *tardy.* (Ḳ, TA.)

لُبْثٌ and ▼ لَبَاثٌ (Mṣb) *A tarrying; a staying; a stopping:* (Mṣb:) and ▼ لُبْثَةٌ *a loitering; tarrying; staying; waiting; pausing in expectation.* (Ḳ.) — هُوَ قَلِيلُ اللَّبَاثِ, and ▼ اللُّبْثَةِ, [*He tarries,* or *stays, little*]. (A.) — الماءُ إِذَا طَالَ لُبْثُهُ ظَهَرَ خُبْثُهُ [*When water remains long stagnant, its corruptness,* or *impurity,* or *foulness, becomes apparent*]. (A.)

لَبِثٌ: see لَابِثٌ. — *Slow; tardy; late.* (Fr.)

لَبْثَةٌ *A single act of tarrying, staying,* or *stopping.* (Mṣb.)

لُبْثَةٌ: see لُبْثٌ.

لِبْثَةٌ *A mode,* or *manner, of tarrying, staying,* or *stopping.* (Mṣb.)

لَبَاثٌ: see لُبْثٌ — فَرَسٌ لَبَاثٌ *A slow horse:* so in some copies of the Ḳ: but correctly, قَوْسٌ لَبَاثٌ, as in the L, *a slow bow,* accord. to AḤn. (TA.)

خَبِيثٌ لَبِيثٌ نَبِيثٌ are said conjointly: so in the Ḳ: or نَجِيثٌ لَبِيثٌ: so in the L. (TA.)

لَبِيثَةٌ مِنَ النَّاسِ *A company,* or *an assembly, of people of different tribes;* (Ḳ;) [as also لَوِيثَةٌ].

لَابِثٌ and ▼ لَبِثٌ *Tarrying; tarrying and waiting,* or *expecting; being patient, and tarrying, and waiting,* or *expecting:* (S, Ḳ:) the former word is the more approved. (Fr.)

لبج

1. لَبَجَ *He beat, struck,* or *smote,* another with a staff, or stick: (Ḳ:) or *he beat, struck,* or *smote, continuously, but softly.* (TA.) — لَبَجَ بِهِ الأَرْضَ, aor. ـِ, *He threw him down upon the ground:* (Ṣ, Ḳ:) like لَبَطَ. (Ṣ.) — لَبَجَ بِنَفْسِهِ *He* (a camel) *fell down upon the ground.* (TA.) — لَبَجَ بِنَفْسِهِ الأَرْضَ فَنَامَ *He threw himself down upon the ground and slept.* (AḤn.) — لُبِجَ بِهِ (like عُنِىَ, [pass. in form but neuter in signification,] Ḳ, inf. n. لَبْجٌ, TA,) *He became prostrated,* or *fell down in a fit of epilepsy,* syn. صُرِعَ; (Ṣ, Ḳ;) *fell down from a standing posture:* as also لُبِطَ بِهِ. (Ṣ.) — لُبِجَ *He* (a camel, or a man,) *fell down upon the ground by reason of disease* or *fatigue.* (TA.)

لَبِيجٌ A man, or a camel, *falling,* or *fallen, down upon the ground by reason of disease* or *fatigue.* (TA.) — بُرُوكٌ لَبِيجٌ *Camels laying on their breasts with folded legs around a tent:* (Ḳ:) or *all the camels of the tribe so lying around the tents, as though thrown down upon the ground.* (Ṣ.) — لَبِيجٌ *Remaining, staying, abiding,* or *dwelling.* (AḤn.)

لبخ

لَبْخٌ, (L, Ḳ,) or لَبَخٌ, (as mentioned by AḤn., on the authority of another, [but see below,]) [a coll. gen. n., n. un. with ة, The *persea* of Theophrastus and Dioscorides; (De Sacy, "Relation de l'Egypte par Abd-Allatif," in which see a full and learned disquisition respecting this tree, pp. 47 et seqq.)] described to AḤn, by a man acquainted with it, as growing at Ansinè, in Upper Egypt, as *a kind of large tree, resembling the* دُلْب [or *plane-tree*], *having a green fruit, resembling the date, very sweet, but disagreeable, excellent for pain in the teeth: when it is sawn, it* [meaning the saw-dust] *makes blood to flow from the nose of him who saws it: it is sawn into planks, and a plank of it obtains the price of fifty deenárs: it is used in the building of ships: they assert that if two planks of it be strongly attached together, and put in water for a year, they unite, and form one plank:* in the T it is not said that they are put in water for a year, nor for less, nor for more: *some assert that this tree, in Persia, killed; but when transplanted to Egypt, it became such that* [*the fruit of*] *it was eaten, without injuring:* Ibn-Beytár mentions it. (L, and parts also in the Ḳ.) The n. un. is also explained as the name of *a certain great tree, like the* أَثْأَبَة, or *greater, the leaves of which resemble those of the walnut-tree* (الجَوْز), *having a fruit like that of the* حُمَاط, *bitter in taste, which, when eaten, excites thirst; and when water is drunk upon it, inflates the belly: it is one of the trees of the mountains.* (AḤn, L.) [In a verse cited by AḤn, the coll. appellation of this latter tree is read لَبَخ, with fet-ḥ to the ل and ب.] [The name of لَبَخ is now given in Egypt to a kind of acacia; the *mimosa lebbeck* of Linnæus: and لَبَخ الجَبَل, to the *menispermum leæba* of Delile; the *leæba* of Forskal. See also لُبَاخ.]

لُبَاخ: see لُبَاخِيَّةٌ.

لُبُوخٌ *Fleshiness of the body.* (Ḳ.)

لَبِيخٌ A *fleshy* man. (L, Ḳ.)

لُبَاخِيَّةٌ A *fleshy* woman: (L, Ḳ:) *bulky,* or *corpulent: tall, and large in body:* (L:) *perfect* [*in body* or *make*]: as though it were a rel. n. from ▼ اللُّبَاخ, [which is app. a word of no meaning; or perhaps, but this I think improbable, another name of the great tree called لَبْخ, or لَبَخ, or the name of a place]. (Ṣ, L.)

لبد

1. لَبَدَ, aor. ـُ, inf. n. لُبُودٌ, *It* (a thing) *stuck, clave,* or *adhered.* (Mṣb.) — لَبَدَ بِالأَرْضِ, aor. ـُ, inf. n. لُبُودٌ; (Ṣ, L;) and ▼ البد بها; (L;) and ▼ تلبّد بها; (Ṣ;) *It* (a thing) *stuck, clave,* or *adhered, to the ground.* (Ṣ, L.) — تلبّد ▼ بالأرض *He* (a bird) *lay upon his breast, cleaving to the ground.* (Ṣ, L, Ḳ.) — ‡ *He clave to the ground, concealing his person.* (A.) — Hence the proverb تَلَبَّدِى ▼ تَصَيَّدِى, [for تَتَصَيَّدِى,] ‡ *Cleave thou* (addressed to a female) *to the ground: thou wilt take,* or *catch,* or *snare,* or *entrap, game*]. (A.) — Hence also, ▼ تلبّد ‡ *He remained fixed,* or *steady, and looked,* or *considered.* (A.) — لَبَدَ بِالمَكَانِ, (L, Ḳ,*) aor. ـُ, inf. n. لُبُودٌ; and لَبِدَ, aor. ـَ, inf. n. لَبَدٌ; (L, Ḳ;) and ▼ البد; (Ṣ, L, Ḳ;) ‡ *He remained, continued, stayed, abode,* or *dwelt, in the place;* (Ṣ, L, Ḳ;*) *and clave to it.* (L, Ḳ.*) — لَبَدَ عَلَى عَصَاهُ, inf. n. لُبُودٌ, † *He* (a pastor) *leaned upon his staff, remaining fixed to his place.* (L.) — لَبِدَ, aor. ـَ, (Ṣ, L,) inf. n. لَبَدٌ, (Ṣ, L, Ḳ,) *He* (a camel) *became choked by eating much of the plant called* صِلِّيَان, *suffering a contortion in the* [*part of the chest called*] حَيْزُوم *and in the* [*part of the throat called*] غَلْصَمَة: (ISk, Ṣ, L, Ḳ:*) or *had a complaint of the belly from eating of the* قَتَاد [or *tragacantha*]. (AḤn, L.) — See 4.

2. لَبَّدَهُ, inf. n. تَلْبِيدٌ, *He stuck it, one part upon another, so that it became like* لِبْد [or *felt*]. (Mṣb.) — لَبَّدَ الصُّوفَ *He made the wool into* لِبْد [i.e., *a compact and coherent mass;* or *felt*]. (A.) [And *He,* or *it, rendered the wool coherent, compact,* or *matted.*] — لَبَّدَ الأَرْضَ, (inf. n. تَلْبِيدٌ, L,) *It* (rain, Ṣ, A, or a scanty rain, L,) *rendered the ground compact, so that the feet did not sink in it.* (Ṣ,* A,* L.) — لَبَّدَ, (L,) or لَبَّدَ شَعْرَهُ, (L, Mṣb,) inf. n. تَلْبِيدٌ, (Ṣ, L, Mṣb,) *He* (a pilgrim, Ṣ, L, Mṣb, in the state of إِحْرَام, Ṣ, L,) *put upon his head some gum,* (A'Obeyd, Ṣ, L, Ḳ,) or خِطْمِىّ or *the like,* (Mṣb,) or *honey,* (A'Obeyd, L,) or *something glutinous,* (L,) *in order that his hair might become compacted together,* (A'Obeyd, Ṣ, L, Mṣb, Ḳ,) *to preserve it in the state in which it was,* (Ṣ,* L,) *lest it should become shaggy,* or *dishevelled, and frowzy,* or *dusty,* (Ṣ, L, Mṣb,) or *lousy,* (A'Obeyd, L,) *during the state of* احرام. (Ṣ, L.) The Arabs in the time of paganism used to do thus when they did not desire to shave their heads during the pilgrimage. Some say, that it signifies *He shaved the whole of his hair.* (L.) = لَبَّدَ عَجَاجَتَهُ: see art. عج.

4. : see 1. — البد شَيْئًا بِشَىْءٍ *He stuck a thing to a thing;* (Ḳ;) as also لَبَّدَهُ, inf. n. تَلْبِيدٌ: (TA:) or *he stuck a thing firmly to a thing.* (L.) — *He put the milking-vessel close to the udder* [lit., *stuck it to the udder*] in order that there might

be no froth to the milk. (TA, art. نفج.) — لبد *He* (a camel) *struck his hinder parts with his tail, having befouled it with his thin dung and his urine, and so made these to form a compact crust upon those parts.* (Ṣ, L.) — لبد بَصَرُهُ † *His sight*, or *eye*, (meaning that of a person praying,) *remained fixed upon the place of prostration.* (Ḳ.) — لبد ‡ *He lowered*, or *stooped*, his head, *in entering* (A, Ḳ) *a door.* (A.) = لبد السَّرْجَ; (Ṣ, IḲṭṭ, Ḳ;) and ↓ لَبَّدَهُ, inf. n. تَلْبِيدٌ; (IḲṭṭ;) *He made for the saddle a* لِبْد [or *cloth of felt to place beneath it*]: (Ṣ, IḲṭṭ, Ḳ:) and in like manner, لبد الخُفَّ, and ↓ لَبَّدَهُ, *he made a* لِبْد [or *lining of felt?*] *for the boots.* (IḲṭṭ.) — لبد الفَرَسَ *He bound upon the horse a* لِبْد [or *saddle cloth*, or *covering of felt*]: (Ṣ, Ḳ:) or *put it upon his back.* (A.) — البدت الإبل † *The camels put forth their soft hair* (Ṣ, L, Ḳ) *and their colours*, (Ṣ, L,) *and assumed a goodly appearance*, (L,) *and began to grow fat*, (Ṣ, L, Ḳ,) *by reason of the* [*season*, or *pasture*, *called*] رَبِيع: (Ṣ, L:) as though they put on أَلْبَاد [or felt coverings]. (L.) — البد القِرْبَةَ *He put the water-skin into a* جُوَالِق [or *sack*]: (Ḳ:) or *into a* لَبِيد, or *small* جوالق: (Ṣ:) the لَبِيد is a لِبْد [or *covering of felt*] which is sewed upon it. (L.)

5: see 1. — تلبد *It* (wool, A, L, Ḳ, and the like, Ḳ, as common hair, A, L, and the soft hair of camels or the like, L,) *became commingled, and compacted together*, or *matted, coherent*; (Ṣ,* A,* L, Ḳ;) as also ↓ التبد. (L.) [Both are also said of dung, and of a mixture of dung and urine, meaning *It caked*, or *became compacted*, upon the ground &c.] — *It* (the ground, L, or the dust, or the sand, A,) *became compact, so that the feet did not sink in it*, by reason of rain. (Ṣ,* A,* L.) — [Also, app., *He shrank, by reason of fear*: see خَبِتَ: in the present day it is used to signify *he hid*, or *contracted, himself, by reason of fear*, or *for the purpose of practising some act of guile.*]

8. التبدت الشَّجَرَةُ *The tree became dense*, or *abundant, in its foliage.* (Ṣ, L, Ḳ.) — التبد الوَرَقُ *The leaves became commingled, and compacted together.* (Ṣ, L, Ḳ.) See 5.

لِبْدٌ *Hair* or *wool commingled, and compacted together*, or *coherent*; [*felt*;] (L, Mṣb, Ḳ;) as also ↓ لِبْدَةٌ; (L, Ḳ;) or this is a more particular term; [meaning *a portion of such hair* or *wool; a piece of felt*;] (Ṣ, Mṣb;) and ↓ لُبْدَةٌ: (L, Ḳ:) pl. of لِبْد, (or of لبدة, as though the ة were imagined to be elided, M,) لُبُودٌ (Ṣ, A, L, Ḳ) and أَلْبَادٌ. (L, Ḳ.) — لِبْدٌ *A well-known kind of carpet* [*and cloth, made of felt*]. (L, Ḳ.) — لِبْدٌ [or لِبْدَةٌ, (Ṣ, art. وثر,)] *What is beneath the saddle*; [*a saddle-cloth; a housing; a cloth of felt, which is placed beneath the saddle, and also used as a covering without the saddle*]. (Ṣ,* L,* Ḳ.)

لَبَدٌ *Wool.* (Ṣ, Ḳ.) Hence the saying مَا لَهُ سَبَدٌ وَلَا لَبَدٌ *He has neither hair nor wool*: (Ṣ:) or, *neither what has hair nor what has wool*: or, *neither little nor much*: (TA:) or, *he has not anything*: (Ṣ:) for the wealth of the Arabs consisted of horses, camels, sheep and goats, and cows; and all of these are included in this saying. (TA.) See also سَبَدٌ.

لبد [app. لَبْدٌ] *Compact*, or *cohering*, ground, upon which one may walk, or journey, quickly. (L.)

لَبِدٌ (Ṣ, Ḳ) and ↓ لُبَدٌ, (Ṣ, A, L, Ḳ,) the former of which is preferable, accord. to A'Obeyd, (Ṣ,) ‡ One *who does not travel*, (Ṣ, L,) *nor quit his abode*, (Ṣ,* L, Ḳ,) or *place*, (A,) *nor seek sustenance.* (L, Ḳ.) Hence, (A,) the last of Luḳmán's [seven] vultures [with whose life his own was to terminate] was called ↓ لُبَدٌ, (Ṣ, A, L, Ḳ,) because he thought that it would not go away nor die. (L.) Thus applied, it is perfectly decl., because it is a word not made to deviate from its original form. (Ṣ, L.) — Also ↓ لُبَدٌ A man *who does not quit his camel's saddle.* (L.)

لُبَدٌ (Ṣ, L) and لِبَدٌ, which is pl. of ↓ لِبْدَةٌ, (L,) and ↓ لُبَّدَى, (L, Ḳ,) and ↓ لُبْدَةٌ, and ↓ لُبَدَةٌ, (L,) ‡ A number of men *collected together*, (Ṣ, L, Ḳ,) *and* [*as it were*] *compacted, one upon another*: so the first and second of these words, accord. to different readings, signify in the Ḳur., lxxii., 19: (L:) or لُبَدٌ signifies *collected together like locusts*, (T, L,) which are app. thus called as being likened to a congregation of men; (ISd, L;) pl. of لُبْدَةٌ, (L,) which signifies *a locust.* (Ḳ.) [See a verse cited voce صَابَ.] — مَالٌ لُبَدٌ, (Ṣ, A, Ḳ, &c.,) and ↓ لُبَّدٌ, (Aboo-Jaạfar, Ḳ,) and ↓ لُبُدٌ, (El-Ḥasan and Mujáhid,) and ↓ لُبْدٌ, (Mujáhid,) ‡ *Much wealth*; (Ṣ, Ḳ, &c.;) so in the Ḳur., xc., 6; (Ṣ, TA;) as also ↓ لَابِدٌ: (Ḳ:) or *wealth so abundant that one fears not its coming to an end*: (A, L:) some say that لُبَدٌ is a pl., and that its sing. is لُبْدَةٌ: others, that it is sing., like حُطَمٌ and قُثَمٌ: and مَالٌ and أَمْوَالٌ are sometimes used in the same sense: لُبَّدٌ seems to be pl. of لَابِدٌ: (L:) so is لُبُدٌ, and so لُبْدٌ: (El-Baṣáïr:) also, مَالٌ لِبَدٌ, which is accord. to the reading of Zeyd Ibn-'Alee and Ibn-'Omeyr and 'Áṣim, signifies *collected wealth*; لِبَد being pl. of لِبْدَةٌ. (TA.) = See لِبْدٌ.

لِبْدَةٌ ‡ The *mass of hair between the shoulder-blades of the lion*, (Ṣ, A, Ḳ,) *intermingled, and compacted together*: (A:) and *the like upon a camel's hump*: (T, L:) pl. لِبَدٌ. (Ṣ.) Hence the proverb, هُوَ أَمْنَعُ مِنْ لِبْدَةِ الأَسَدِ [*He*, or *it, is more unapproachable*, or *inaccessible, than the mass of hair between the shoulder-blades of the lion*]. (Ṣ, A.) Hence also ذُو لِبْدَةٍ is an appellation of the lion; (T, Ṣ, A, Ḳ;) and so ذُو لِبَدٍ. (T, A.) — See لِبْدٌ and لُبَدٌ.

لُبْدَةٌ: see لُبَدٌ.

نَاقَةٌ لَبِدَةٌ *A she-camel choked by eating much of the plant called* صِلِّيَان: pl. لَبَادَى: [see لَبِدَ:] (Ṣ:) or إِبِلٌ لَبِدَةٌ, and لَبَادَى, *camels having a complaint of the belly from eating of the* قَتَاد [or *tragacantha*]: and in like manner you say نَاقَةٌ لَبِدَةٌ. (AḤn, L.)

لَبِيدٌ *A* جُوَالِق [or *sack*]: (Ḳ:) or *a small* جوالق: (Ṣ, IḲṭṭ, L:) or *a large* جوالق: *a* لِبْد [or *covering of felt*] *which is sewed upon a* قِرْبَة [or *water-skin*]. (L.) — Also, (Ḳ,) or لَبِيدَةٌ, (L,) *A* [*fodder-bag of the kind called*] مِخْلَاة. (L, Ḳ.)

لَبَّادٌ *A maker*, or *manufacturer, of* لِبْد [i.e., *hair* or *wool commingled, and compacted together*; or *felt*]. (Ḳ.)

لَبَّادَةٌ *A garment of felt* (مِنْ لِبْدٍ, Ṣ, or لُبُود, L, Ḳ,) *worn on account of rain*, (Ṣ, L, Mṣb, Ḳ,) *to protect one therefrom*: (TA:) *a garment of the kind called* قَبَاء. (L.)

لُبَّادَى: see لُبَدٌ.

لَابِدٌ see لُبَدٌ. — اللَّابِدُ, and ↓ المُلْبِدُ, and أَبُو لِبَدٍ, and أَبُو لُبَدٍ, ‡ *The lion.* (Ḳ.)

مُلْبَدٌ A horse *having a* لِبْد [or *saddle-cloth*, or *covering of felt*] *bound upon him.* (Ṣ.) — See مُلْبِدٌ, and اللَّابِدُ.

مُلْبِدٌ A camel (L, Ḳ) or stallion-camel, (T, L,) *striking his thighs with his tail*, (L, Ḳ,) *and making his dung to stick to them.* (L.) — ‡ A man *cleaving to the ground, and making himself inconspicuous*: (TA:) ‡ a man *cleaving to the ground by reason of poverty.* (A.) — مُلْبِدٌ, or ↓ مُلَبِّدٌ, applied to a tank, or cistern: see مُلَبِّدٌ.

مُلَبِّدٌ *Scanty rain* [*that renders the soft ground compact, so that the feet do not sink in it*]. (L.)

خُفٌّ مُلَبَّدٌ, and ↓ مَلْبُودٌ, *A pair of boots made of* لِبْد [or *felt*]. (A.) See also 4.

مَلْبُودٌ † A he-goat *compact in flesh.* (L.) — See preceding paragraph.

لبس

1. لَبِسَ الثَّوْبَ, aor. ـَ, inf. n. لُبْسٌ (Ṣ, M, A, Mṣb, Ḳ) and لِبَاسٌ, (M,) [*He put on*, or *wore, the garment*.] You also say, إِلْبَسْ عَلَيْكَ ثَوْبَكَ [*Put on thee thy garment*]. (M.) And لَبِسَ السِّلَاحَ [*He wore*, or *put on, the weapon*, or *weapons*]. (Ṣ, Ḳ, in art. سلح, &c.) [See also 5.] — لَبِسَ الحَيَآءَ لِبَاسًا † [*He put on pudency as a garment*;] *he protected himself by pudency*. (IḲṭṭ.) — لَبِسَ لَهُ أُذُنَهُ ‡ *He feigned himself inattentive to him*, or *heedless of him*. (M. [See also أُذْنٌ.]) And لَبِسْتُ عَلَى كَذَا أُذُنِى ‡ *I was silent respecting such a thing, and feigned myself deaf to it*. (A.) [*Contr. of* نَشَرْتُ لَهُ أُذُنِى.] — لَبِسَ ٱمْرَأَةً ‡ *He had the enjoyment of a woman*, or *wife*, [meaning, *of her converse and services*,] *for a long time*. (Ḳ, TA.) And لَبِسَ فُلَانَةَ عُمْرَهُ ‡ *He had such a girl*, or *woman, with him during the whole period of his youth*. (Ḳ, TA.) And لَبِسَ النَّاسَ ‡ *He lived with the people*. (A.) And لَبِسَ قَوْمًا ‡ *He lived*, or *enjoyed, a period of time*, or *a long period of time*, (دَهْرًا,) *with the people*. (Ḳ,* TA.) [And لَبِسَ أَبَاهُ, which is explained in the TA by مَلَّهُ, which I also find in a copy of the A thought to have been used by the author of the TA: but, from what follows, it appears to me that the right reading is مَلَّيَهُ, and the meaning, ‡ *He enjoyed long life with his father*: or *he lived the period that his father lived*: or *he lived with his father all his* (the latter's) *life*: see a verse of Ibn-Aḥmar cited voce أَبْلَى in art. بلو. See also a verse of El-'Ajjáj cited voce خَلَجَ.] You say also, لَبِسْتُ فُلَانًا ‡ *I took*, or *chose, such a one particularly*, or *specially, as a friend* or *companion*. (Er-Rághib in TA art. بطن.) And اِلْبَسِ النَّاسَ عَلَى قَدْرِ أَخْلَاقِهِمْ ‡ *Consort thou with men* [*according to their natural dispositions*]. (A, TA.) And لَبِسْتُ فُلَانًا عَلَى مَا فِيهِ ‡ *I tolerated such a one, and accepted him*, [*and continued to associate with him, notwithstanding what was in him*.] (A, TA.) = لَبَسَ عَلَيْهِ الأَمْرَ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ـِ, (Ṣ, M, Mṣb, Ḳ,) inf. n. لَبْسٌ, (Ṣ, M, Mṣb,) *He made*, or *rendered, the thing*, or *case*, or *affair, confused to him*: (Ṣ, M, Mṣb, Ḳ:) and ↓ لَبَّسَهُ, (A, Mṣb,) inf. n. تَلْبِيسٌ, (Ṣ, Ḳ,) signifies the same in an intensive degree: (Ṣ,* Mṣb, Ḳ:*) or the former signifies either as above, or *he concealed the thing*, or *case*, or *affair, from him*: (R, MF:) and [in like manner] تَلْبِيسٌ is *syn. with* تَدْلِيسٌ, (Ḳ,) or is *similar thereto*: (Ṣ:) and the former also signifies *he made*, or *rendered, the thing*, or *case*, or *affair, dubious to him*; (TA;) [as also ↓ لَبَّسَهُ; both signify *he involved the thing*, or *case*, or *affair, in confusion*, or *doubt, to him*: and *he concealed, disguised*, or *cloaked, it to him*.] It is said in the Ḳur., [vi. 9,] وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ *And we would make confused to them what they make confused*: (Ṣ, Mṣb:) or *make dubious to them what they make dubious*, and would make them to err like as they have made to err. (TA.) And again, [ii. 39,] وَلَا تَلْبِسُوا ٱلْحَقَّ بِٱلْبَاطِلِ *And do not ye confound the truth with falsity*. (Ibn-'Arafeh.) And again, [vi. 82,] وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ *And have not mixed up their belief with polytheism*. (TA.) And again, [vi. 65,] أَوْ يَلْبِسَكُمْ شِيَعًا *Or to confuse your case*, [*making you to be of different parties*,] *with the confusion of discordance and of agreement*. (TA.) You say also, لَبَسَنِى, meaning, *He*, or *it, made me to become confounded*, or *in doubt*, (جَعَلَنِى أَلْتَبِسُ,) *respecting his case*, or *affair*. (TA, from a trad.)

2: see 4: — and see also لَبَسَ, in three places. [تَلْبِيسٌ, alone, often signifies The *involving a thing in confusion*, or *doubt*: and the *practising concealment*, or *disguise*.] = See also 8.

3. لابس الرَّجُلَ, [inf. n. مُلَابَسَةٌ and لِبَاسٌ,] *He mixed, consorted*, or *held social intercourse, with the man*; syn. خَالَطَهُ. (M, A, Mṣb.*) [Hence, app., it is said that] اللِّبَاسُ signifies, (Ḳ,) or is from المُلَابَسَةُ, which signifies, (Ibn-'Arafeh) The *mixing one's self and congregating*, or *the being mixed and congregated*. (Ibn-'Arafeh, Ḳ.) You say, لَابَسْتُهُ حَتَّى عَرَفْتُ دُخْلَتَهُ *I mixed with him* [*until I knew his mind*, or *inward state* or *circumstances*]. (A.) And لَابَسْتُهُ [alone] signifies *I knew his mind*, or *inward state* or *circumstances*. (Ṣ, Ḳ.) — لابس الأَمْرَ, and لابس عَمَلَهُ: see 5. — [مُلَابَسَةٌ often signifies *A close*, or *an intimate, connexion* between two things.] See also 8.

4. البسهُ الثَّوْبَ [*He put on him*, or *clad* or *decked him with, the garment*, and so, vulg., ↓ لبّسهُ]. (M, Mṣb.) — البسهُ also signifies *He*, or *it, covered him*, or *it*: (Ḳ:) or *overspread him*, or *it*; i.e. *covered the whole thereof*. (AA.) You say, الحَرَّةُ الأَرْضُ الَّتِى أَلْبَسَتْهَا حِجَارَةٌ سُودٌ [*The* حرّة *is ground which black stones have covered*, or *covered the wholly*]. (TA.) And أَلْبَسَتِ السَّمَآءَ السَّحَابُ, (TA,) or أَلْبَسَ, (AA,) [*The clouds covered the sky*, &c.;] but you do not say, لَبِسَ السَّمَآءَ السَّحَابُ. (AA.) And أَلْبَسَنَا اللَّيْلُ [*The night covered us*, &c.]; but not لَبِسَنَا اللَّيْلُ. (AA.) And البسهُ الشَّبَابُ: see 1 in art. غطو and غطى. = أَلْبَسَتِ الأَرْضُ *The land became covered by plants*, or *herbage*. (M.) = See also 8.

5. تلبّس بِالثَّوْبِ (Ṣ, Ḳ) *He clad himself* [lit. mixed himself, being explained by إِخْتَلَطَ,] *with the garment*. (Ḳ.) You say, تلبّس بِلِبَاسٍ حَسَنٍ and لِبَاسًا حَسَنًا [*He clad himself with goodly clothing*]. (A, TA.) — [Hence,] تلبّس بِالأَمْرِ (Ṣ, Ḳ) [and ↓ التبس بِهِ] *He employed, busied*, or *occupied, himself* [lit. *mixed himself*] *with the affair*; *engaged in it*; *entered into it*; *became involved in it*, or *implicated in it*; (Ḳ;) and [in like manner] ↓ لَابَسَ الأَمْرَ, syn. خَالَطَهُ. (Ṣ, Ḳ.*) You say also, ↓ لَابَسَ عَمَلَهُ and ↓ التبس بِهِ and تلبّس بِهِ [*He employed, busied*, or *occupied, himself with his work*, or *the like*]. (A, TA.) [See 8.] — تلبّس الطَّعَامُ بِاليَدِ *The food stuck to the hand*. (Ḳ.) — تلبّس بِى الأَمْرُ *The thing*, as, for instance, love, *mingled with me, and clung to me*. (M.) [See an ex. in a verse cited voce عَطْفَةٌ.]

8. التبس *It* (spun thread) *became entangled*. (Lth, Az, Ṣgh, in TA, art. عسر.) — *It* (a thing, or an affair, or a case) *became* [*involved, complicated*,] *confounded*, or *confused*, (Ṣ, M, Mṣb,*) *and dubious*; (Ṣ, Mṣb;) as also ↓ أَلْبَسَ, (TA,) and ↓ لَبَّسَ, which last belongs to the class of بَيَّنَ in the phrase

* قَدْ بَيَّنَ الصُّبْحُ لِذِى عَيْنَيْنِ *

(M, TA.) [You say, التبس الشَّىْءُ بِشَىْءٍ آخَرَ *The thing became confounded with another thing*; as, for instance, a subst. with a part. n. when both are written in the same manner, as in the case of كَاهِلٌ.] And التبس عَلَيْهِ الأَمْرُ *The thing*, or *affair, became confused and dubious to him*. (Ṣ.) And جَعَلَنِى أَلْتَبِسُ فِى أَمْرِهِ [*He*, or *it, made me to become confounded*, or *in doubt, respecting his case*, or *affair*]. (TA.) And أُلْتُبِسَ بِى *I was*, or *became, disordered in my mind*. (Ḳ,* TA, from a trad.) — التبس بِعَمَلِهِ &c.: see 5. — اِلْتَبَسَتْ بِهِ الخَيْلُ ‡ *The horsemen overtook him*. (A, TA.) — [التبس بِهِ also signifies *He*, or *it, made it to be*, or *had it, as an accompaniment*, or *an adjunct*. Hence, one of the uses of the preposition بِ is explained by some as being لِلْاِلْتِبَاسِ: by others, ↓ لِلْمُلَابَسَةِ, or لِلْمُصَاحَبَةِ: all of which signify nearly the same. For instance, it is said in the Mgh, art. توج, that in the phrase التَّمَاثِيلُ بِالتِّيجَانِ "the effigies with the crowns" upon pieces of money, بالتيجان is used as a denotative of state, meaning مَقْرُونَةً مَعَهَا and مُلْتَبِسَةً بِالتِّيجَانِ *accompanied with the crowns*, as their attributes: and نُسَبِّحُ بِحَمْدِكَ "we declare thy remoteness from evil, with the praising of Thee," in the Ḳur ii. 28, is explained by Bḍ and others as meaning, مُلْتَبِسِينَ بِحَمْدِكَ *making the praising of Thee to be as an accompaniment*, or *an adjunct*, to our doing that: and تَنْبُتُ بِالدُّهْنِ "growing with oil", in the same, xxiii. 20, as meaning, مُلْتَبِسًا

بِالدُّهْنِ *having oil as an accompaniment* to its growth. Sometimes, in such instances, we find مُتَلَبِّسًا and مُتَلَبِّسِينَ in the places of مُلْتَبِسًا and مُلْتَبِسِينَ: see 5.]

لَبْسٌ *Confusedness* of a thing or an affair or a case; as also ▼ لَبَسٌ: (M:) [and ▼ لُبْسٌ and ▼ لُبْسَةٌ and ▼ لَبُوسَةٌ and ▼ لُبُوسَةٌ have the same, or a similar, signification.] You say, فِى رَأْيِهِ لَبْسٌ *In his judgment*, or *opinion, is confusedness.* (K.) And ▼ لُبْسَةٌ فِى الأَمْرِ لَبْسٌ (S, M,* A, Msb, K*) and ▼ لُبْسَةٌ (M, A, Msb.) *In the thing*, or *affair*, or *case, is confusedness, and dubiousness;* (S, M, Msb, K;*) *obscureness*, or *want of clearness.* (S, A.) And ▼ فِى حَدِيثِهِ لُبْسَةٌ *In his discourse is confusedness and dubiousness; it is not clear.* (TA.) And ▼ فِى كَلَامِهِ لَبُوسَةٌ and ▼ لُبُوسَةٌ *In his language is confusedness and dubiousness.* (M.) — Also, The *confusedness of darkness*, or *the beginning of night.* (S.)

لُبْسٌ: see لَبْسٌ, in two places: — and see لِبَاسٌ.

لِبْسٌ: see لِبَاسٌ, in five places: — and see لِبْسَةٌ.

لَبَسٌ: see لَبْسٌ.

لَبِسٌ A man *possessing clothing, dress*, or *apparel:* a possessive epithet. (Sb, M.)

لَبْسَةٌ [*A single act of putting on*, or *wearing*, a garment]. You say, لَبِسْتُ الثَّوْبَ لَبْسَةً وَاحِدَةً [*I put on*, or *wore, the garment once*]. (TA.)

لُبْسَةٌ: see لَبْسٌ, in three places.

لِبْسَةٌ *A mode*, or *manner, of putting on*, or *wearing, apparel;* or *of dressing one's self.* (IAth, K.) [Hence the saying,] لِكُلِّ زَمَانٍ لِبْسَةٌ ‡ *For every time there is a mode of attiring one's self*, according as it is a time of straitness or of plenty. (A, TA.) = *A certain sort of garments*, or *cloths;* as also ▼ مِلْبَسٌ (K.)

لِبَاسٌ [*Clothing; dress; apparel;*] *what is worn;* as also ▼ لِبْسٌ, and ▼ مَلْبَسٌ (S, M,* Msb, K) and ▼ مِلْبَسٌ (K) and ▼ لَبُوسٌ; (S, K;) or the last signifies *garments*, or *pieces of cloth:* (M:) the pl. of the first is لُبُسٌ, like as كُتُبٌ is pl. of كِتَابٌ: and that of مَلْبَسٌ is مَلَابِسُ. (Msb.) Hence, لِبَاسُ الكَعْبَةِ, and الهَوْدَجِ, (Msb,) or ▼ لِبْسُ الكَعْبَةِ, and الهَوْدَجِ, (S, M, A, K,) *The clothing*, (S, Msb, K,) *or covering of pieces of cloth*, (M,) *of the Kaabeh, and of the* [camel-litter called] هودج. (S, M, Msb, K.) And لِبَاسُ التَّقْوَى, in the Kur [vii. 25,] (TA,) [† *The apparel of piety:* or] ‡ *thick*, or *coarse, and rough, and short, apparel:* (S:) or ‡ *the covering of that portion of the person which modesty forbids one to expose;* (K;) at which the preceding words of the verse glance; indicating that this is the main purpose of clothing; the additional purpose being to beautify and adorn one's self, and to repel heat and cold: (TA:) or ‡ *honest shame*, or *the shrinking of the soul from foul conduct, through fear of blame;* syn. الحَيَآءُ: (S, M, A, K:) or ‡ *righteous conduct:* (TA:) or ‡ *faith.* (Es-Suddee, K.) And ▼ اللِّبْسُ, (K,) written by Sgh ▼ اللُّبْسُ, (TA,) or لِبْسُ العَظْمِ, (A, TA,) ‡ *i.q.* السِّمْحَاقُ [*The pericranium*]: (A, K:) to which is added, in some of the copies of the K, in the handwriting of the author, i.e., *a thin pellicle that is between the skin and the flesh.* (TA.) — The *covering* of anything. (M.) [Hence,] لِبَاسُ النَّوْرِ *The outer coverings*, or *calyxes, of flowers.* (M.) It is said in the Kur [lxxviii. 10,] وَجَعَلْنَا ٱللَّيْلَ لِبَاسًا † [*And we have made the night to be a covering*]: i.e., it covers, veils, or conceals, you by its darkness. (TA.) — A man's *wife;* (S, M,* K;*) like إِزَارٌ: (M:) and a woman's *husband:* (S, M,* K:*) occurring in the Kur ii. 183: (S, M:) or there meaning *like a garment:* (M, TA:) because each embraces the other: or because each goes to the other for rest, and consorts with (يُلَابِسُ) the other: (Zj, M, Bd,* TA:) from المُلَابَسَةُ, signifying "the mixing one's self and congregating," or "the being mixed and congregated:" (Ibn-'Arafeh, TA:) or because each conceals the state of the other, and prevents the other from acting viciously. (Bd.) — لِبَاسُ الجُوعِ ‡ *The utmost degree of hunger;* (K, TA;) when people are so hungry that they eat camels' fur with blood: (TA:) so termed because all-involving. (K.) It is said in the Kur [xvi. 113,] فَأَذَاقَهَا ٱللّٰهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ ‡ [*So God made her to taste the utmost degree of hunger and of fear*]. (K,* TA. [See also 4 in art. ذوق.])

لَبُوسٌ: see لِبَاسٌ. — *A coat of mail:* (S, M, K:) in which sense it is fem.: (M:) [and, like دِرْعٌ, sometimes masc.: see an instance voce مَسْرُودٌ:] or *coats of mail:* (so in one copy of the S:) so in the Kur xxi. 80. (S, TA.) — *A weapon:* in which sense it is masc. (M.) = See also لَبَّاسٌ.

لَبِيسٌ *Much*, or *often, worn:* (Msb:) or *worn-out:* (M, A, K:) applied to a garment: (M, Msb, K:) and to [the kind of garment called] a مِلْحَفَة: (M:) and to [the kind called] a مُلَآءَة: (A, TA:) without ة: (M,* A,* TA:) and to [a leather water-bag such as is called] a مَزَادَة; (M, A;) meaning *used until worn-out:* (M:) and to a rope; meaning *used:* (AHn, M:) and to a house (دار); [meaning *impaired by time;*] likened to a worn-out garment: (M:) pl. لُبُسٌ; and, when the sing. is applied to a مزادة, the pl. is لَبَائِسُ. (M.) = *Alike:* (K:) from المُلَابَسَةُ, signifying "the mixing", or "consorting". (Aboo-Málik.) You say, لَيْسَ لَهُ لَبِيسٌ *He*, or *it, has not a like.* (K.)

لَبُوسَةٌ and لُبُوسَةٌ: see لَبْسٌ; each in two places.

لَبَّاسٌ A man *having many clothes;* (K;) as also ▼ لَبُوسٌ: (M, TA:) or *who wears much clothing;* syn. كَثِيرُ اللُّبْسِ: (so in the K accord. to the TA:) or *who confuses*, or *confounds, much;* syn. كَثِيرُ اللَّبْسِ: (so in a copy of the K [and this signification seems to be implied by what immediately precedes, and by what follows, رَجُلٌ لَبَّاسٌ in the S: in the CK, اللِّبْسِ, which is evidently a mistake:]) you should not say مُلَبِّسٌ; (S, K;) for this is vulgar. (TA.)

جَآءَ لَابِسًا أُذُنَيْهِ ‡ *He came feigning himself inattentive*, or *heedless.* (M.) [Contr. of نَاشِرًا أُذُنَيْهِ.]

مَلْبَسٌ: see لِبَاسٌ. — مَا فِى فُلَانٍ مَلْبَسٌ ‡ *There is no profit* (مُسْتَمْتَعٌ) *in such a one*, (S, M, A, [but in the M and A, مَا is omitted, and the only explanation is the word which I have given in Arabic.]) — إِنَّ فِيهِ لَمَلْبَسًا *Verily in him is no pride*, or *greatness;* expl. by مَا بِهِ كِبْرٌ, or كِبْرٌ, accord. to different authorities [and different copies of the K]: this explanation is by AZ. (TA.) — أَعْرَضُ ثَوْبِ المَلْبَسِ and ▼ المِلْبَسِ and ▼ المُلْبِسِ (IAar, K) and ▼ المُلْتَبِسِ: (TA:) see عَرَضٌ, under which it is explained.

مَلْبَسٌ: see مُلْتَبِسٌ: and مَلْبَسٌ.

مِلْبَسٌ: see لِبَاسٌ: and مَلْبَسٌ.

مُلَبِّسٌ: see لَبَّاسٌ.

أَمْرٌ مُلْتَبِسٌ *A confounded*, or *confused, and dubious, thing, affair*, or *case;* as also ▼ مَلْبُوسٌ. (K, TA. [In the CK, بِالأَمْرِ is wrongly inserted after ملتبس.]) — See 8. — And see also مَلْبَسٌ.

لت

1. لَتَّهُ, (aor. ـُ, TA,) inf. n. لَتٌّ, *He bruised*, or *brayed*, or *broke up into small fragments*, or *particles.* (A, M, K.) *He* (an ass) *broke in pieces*, or *bruised*, with his hoof, the pebbles over which he passed. (TA.) — *I.q.*, فَتَّ, *He crumbled* a thing, or *broke it into small pieces, with his fingers:* or *broke* a thing *with his fingers: &c.* (K.) — *He pounded*, or *bruised, small; he pulverized;* syn. سَحَقَ. (Sgh, K.) = لَتَّ السَّوِيقَ, aor. ـُ, inf. n. لَتٌّ, *He moistened the* سويق *with a little water*, [or *clarified butter*, or *fat of a sheep's tail, &c.* (see لُتَاتٌ)]: (Msb:) it signifies less

than بَسّ: (Lth, Msb:) *he stirred it about with water &c. until they became of a uniform consistence;* or *stirred it about with a* مِجْدَح; i.q. جَدَحَهُ: (Ṣ:) and in like manner, الأَقِط and the like: (TA:) or [simply] *he moistened the* سويق: (Lth:) or *he moistened the* سويق *in the manner termed* بَسّ, *with water and the like:* (TA:) [accord. to present usage, *he moistened, and beat up,* or *mingled, the* سويق *with water &c.*] — لَتَّ ثِيَابَهُ, [aor. ـُ,] inf. n. لَتٌّ, † *It* (a rain) *wetted his clothes.* (A.) = لَتَّ, (aor. ـُ, Ṣ,) inf. n. لَتٌّ *He bound* a thing. (Aṣ, Ṣ, Ḳ.) — لَتَّ فُلَانٌ بِفُلَانٍ *Such a one was joined, connected, coupled,* or *associated, with such a one;* expl. by لُزَّ بِهِ وَقُرِنَ مَعَهُ. (Ṣ, Ḳ.)

لُتَاتٌ *What is crumbled,* or *broken into small pieces, with the fingers,* (مَا فُتَّ,) *of the barks of trees:* (Ḳ:) i.e., *what is so crumbled,* or *broken, of the dry, outer bark:* but Aṣ says, I know not whether it be لَتَاتٌ or لُتَاتٌ. (TA.) Esh-Sháfi'ee is related to have pronounced the performance of تَيَمُّم therewith not allowable. (TA.) — مَا أَبْقَى مِنِّى إِلَّا لُتَاتًا, occurring in a trad., means, *It* (the disease) *left nothing remaining of me but dry skin like the bark of trees.* (TA.) = *That with which one moistens* [سَوِيق &c.]; expl. by مَا يُلَتُّ بِهِ: (Ḳ:) *anything with which* سويق *&c. are moistened; such as clarified butter, and the fat of a sheep's tail.* (Lth.)

لَتْلَتَةٌ *An oath that plunges the swearer thereof into sin, and then into hell-fire:* or, *by which he cuts off the property of another, for himself; an intentionally false oath:* syn. يَمِينٌ غَمُوسٌ. (IAar, Ṣgh, A, Ḳ.)

اللَّاتُّ, occurring in the Ḳur [liii. 19,] (TA,) so accord. to the reading of Ibn-'Abbás and 'Ikrimeh and some others, (Ḳ,) and so originally accord. to Fr.: (TA:) afterwards contracted into اللَّاتُ: (Fr, Ḳ:) which is the common reading: (Fr:) *A certain idol;* thus called by the appellation of a man who used to moisten سَوِيق with clarified butter at the place thereof: (Ḳ:) the man who did this was thus called, and afterwards the idol itself. (TA.) Some of the lexicologists say, that it was a mass of rock, at the place whereof was a man who used to moisten سويق for the pilgrims, and which, when he died, was worshipped: (L:) but ISd says, I know not what is the truth in this case. (TA.) In the R it is said, that the man who used to do this was 'Amr Ibn-Lu-eí; that when the tribe of Khuzá'ah obtained the dominion over Mekkeh, and banished the tribe of Jurhum, the Arabs made him a Lord, or an object of worship; and that he was El-Látt, who used to moisten سويق for the pilgrims upon a well-known rock, called صَخْرَةُ اللَّاتِّ: or, it is said, that the man in question was of the tribe of Thakeef; and that when he died, 'Amr Ibn-Lohei (لحى: so in the TA) said to the people, "He hath not died, but hath entered the rock:" and ordered them to worship it, and built over it a house called اللات: it is also said to have continued thus during the life of this man and that of his son, for three hundred years: then that rock was named اللَّاتُ, without teshdeed to the ت, and was taken for an idol, to be worshipped. (TA.) It is disputed whether it were [an idol] of the tribe of Thaḳeef at Eṭ-Ṭáïf, or of the tribe of Ḳureysh at En-Nakhleh. (MF.) Some say, that the ت is originally without teshdeed, and to denote the fem. gender: Ks used to pronounce the word in a case of pause اللَّاهْ; and Aboo-Is-ḥáḳ [Zj] says, that this is agreeable with analogy; but that the more approved mode is to pronounce it in such case with ت. AM says, that the manner in which Ks pronounced it in a case of pause shows that he did not derive it from لَتَّ. The polytheists who worshipped this idol used to compare its name with the name of الله. It is also said, that اللَّاتُ, without teshdeed, is of the measure فَعَلَةٌ [originally اللَّوَيَةُ] from the root لوى; [and that the said idol was so called] because they used to compass it, or perform circuits round it. (TA.) [See art. لوى: and see also arts. ليه and لوه: and الرَّبَّةُ, in art رب.]

لتأ

1. لَتَأَهُ فِى صَدْرِهِ, aor. ـَ, (Ḳ,) inf. n. لَتْءٌ, (TA,) *He thrust him on his breast.* (Ḳ.) — لَتَأَ *He hit, struck,* or *hurt;* syn. أَصَابَ. (TA.) — لَتَأَ بِسَهْمٍ *He shot an arrow.* (Ḳ,* TA.) — لَتَأَهُ بِحَجَرٍ *He cast a stone at him.* (Ṣ, Ḳ.*) — لَتَأَتْ بِهِ ‡ *She* (a woman) *brought him forth.* (Ṣ, Ḳ.*) — لَعَنَ اللّٰهُ أُمًّا لَتَأَتْ بِهِ, and لَكَأَتْ بِهِ, (Ṣ,) ‡ *God curse the mother that cast him forth (from her womb)!* a tropical expression, from casting a stone, or shooting an arrow. (TA.) — لَتَأَ, (Ṣ, Ḳ,) inf. n. لَتْءٌ, (TA,) *Iniit* feminam. (Ṣ, Ḳ.) = لَتَأَ *He lessened,* or *diminished;* syn. نَقَصَ. (Ḳ.) — *Pepedit.* (Ḳ.) — *Excrevit merdam.* (Ḳ.) — *He,* or *it, passed,* or *went away;* syn. مَضَى. (CḲ.) = لَتَأَ بِعَيْنِهِ, (TA,) or لتأ alone, (Ḳ,) inf n. لَتْءٌ, (TA,) *He looked intently.* (Ḳ.) — لَتَأَهُ بِعَيْنِهِ *He looked intently at him.* (Ṣ.)

لَتِىءٌ *Remaining fixed,* or *keeping, to his place:* (Ḳ:) or *thrown down,* or *hit,* or *struck, and remaining fixed,* or *keeping, to his place.* (TA.) [In the TA, one of the words by which it is explained is ▾ مَلْتِىٌّ; which is for مَلْتُوءٌ; like مَقْرِىٌّ for مَقْرُوءٌ.]

مَلْتِىٌّ: see لَتِىءٌ.

لتب

1. لَتَبَ, aor. ـُ, inf. n. لَتْبٌ and لُتُوبٌ, *He,* or *it, was,* or *remained, fixed, settled,* or *firm:* (Aṣ, Ṣ, Ḳ:) *adhered, clave,* or *stuck.* (Ḳ.) = لَتَبَ, inf. n. لَتْبٌ and لُتُوبٌ, *He bound, tightened,* or *made fast.* (Ḳ.) — لَتَبَ عَلَيْهِ ثِيَابَهُ *He bound his clothes upon him.* (TA.) — Also, inf. n. as above; and ▾ التتب; [in the CḲ, for اِلْتِتَابٌ, is put اِلْتِبَابٌ;] *He put on* his clothes. (Ḳ.) — لَتَبَ عَلَيْهِ ثَوْبَهُ *He put on his garment, as though he did not desire to take it off.* (TA.) — لَتَبَ الجُلَّ عَلَى الفَرَسِ, inf. n. as above; and ▾ لَتَّبَهُ, inf. n. تَلْتِيبٌ; *He bound the covering upon the horse.* (Ḳ.) = لَتَبَ فِى مَنْحَرِ النَّاقَةِ *He stabbed,* or *stuck, the she-camel* [*in the part immediately above the breast-bone*]: like لَتَمَ. (Ṣ.)

2: see 1.

4. اَلْتَبَهُ عَلَيْهِ, (inf. n. إِلْتَابٌ, TA,) *He imposed it* (a thing, or affair, TA,) *upon him, as obligatory,* or *as a thing that must be done.* (Ḳ.)

8: see 1.

لَاتِبٌ *Being,* or *remaining, fixed, settled,* or *firm: adhering, cleaving,* or *sticking:* (Aṣ, Ṣ:) i.q. لَازِبٌ. (Fr.) — ضَرْبَةُ لَاتِبٍ i.q. ضربة لازب. (Fr.) See art. لزب.

مُلْتَبٌ *One who keeps to his house,* or *dwelling, avoiding seditions,* or *disturbances.* (Ḳ.)

مَلَاتِبُ *Worn-out garments of the kind called* جِبَاب, pl. of جُبَّةٌ: (Ḳ:) or *garments of the kind so called, and worn-out garments.* (Lth.)

لتح

1. لَتِحَ, aor. ـَ, (inf. n. لَتَحٌ, Ṣ,) *He hungered; was hungry.* (Ṣ, Ḳ.)

لَتْحَانُ *Hungry:* fem. لَتْحَى. (Ṣ, Ḳ.)

[لتد

لتز

لتم

لتن

See Supplement.]

لث

1. لَثَّ, [aor. ـِ,] inf. n. لَثٌّ; (Ḳ;) and ▾ الثّ (in the T اَلْثَثَ,) inf. n. إِلْثَاثٌ; and ▾ لَثْلَثَ, inf. n. لَثْلَثَةٌ; (Aṣ, Ṣ, Ḳ;) *He remained, stayed, abode,* or *dwelt;* (Aṣ, Ṣ, Ḳ;) بِمَكَانٍ *in a place;* (Aṣ, Ṣ;) *and quitted it not.* (TA.) So in the words of a trad., لَا تُلِثُّوا بِدَارِ مَعْجَزَةٍ, and مَعْجِزَةٍ, (Ṣ,) [*Remain ye not in a dwelling of impotence*]: i. e., *remain not in a dwelling where ye cannot obtain sustenance:* or *remain not on the frontiers,*

having your households with you. (TA.) — لَثَّ, [aor. ـِ,] inf. n. لَثٌّ; (Ḳ;) and ↓ الثّ, inf. n. إِلْثَاثٌ; (Ṣ, Ḳ;) and ↓ تَلْثَثَ, inf. n. لَثْلَثَةٌ; (Ḳ;) *It* (rain) *continued* (Ṣ, Ḳ) *for days, incessantly:* (Ṣ:) and in like manner a cloud. (TA.) — لَثَّ الشَّجَرَ, [aor. ـُ,] *It* (dew, or day-dew, لَثٌّ,) *fell upon the trees.* (Ḳ.) The noun is in the acc. case. (TA.) — لَثَّ عَلَيْهِ, [aor. ـِ,] inf. n. لَثٌّ; (Ḳ;) and ↓ الثّ عليه, inf. n. إِلْثَاثٌ; (AA, Ṣ, Ḳ;) and ↓ تَلْثَلَثَ, inf. n. لَثْلَثَةٌ; (Ḳ;) *He importuned him; was urgent with him.* (AA, Ṣ, Ḳ.)

4: see 1, in three places.

R. Q. 1. See 1. = لَثْلَثَ, inf. n. لَثْلَثَةٌ, *He,* or *it, was weak.* (Ḳ.) — لَثْلَثَ and ↓ تَلَثْلَثَ *It* (a mist, and a cloud,) *went to and fro, coming again whenever it was thought to have gone.* (TA.) — لَثْلَثَ فِى الأَمْرِ, (inf. n. لَثْلَثَةٌ; Ḳ;) and ↓ تَلَثْلَثَ, *He wavered,* or *vacillated,* (تَرَدَّدَ), *in the affair.* (A'Obeyd, Ṣ, Ḳ.) — لَثْلَثَ, inf. n. لَثْلَثَةٌ, *He did not make* [his] speech *clear,* or *distinct:* (Ḳ:) you say لَثْلَثَ كَلَامَهُ *He did not make his speech clear,* or *distinct.* (TA.) — لَثْلَثَهُ عَنْ حَاجَتِهِ, (Ṣ,) inf. n. لَثْلَثَةٌ, (Ḳ,) *He withheld him, restrained him,* or *debarred him, from the thing that he wanted.* (Ṣ, Ḳ.) — لَثْلَثَ, inf. n. لَثْلَثَةٌ, *He rolled* a thing *over* in the dust. (Ḳ.) = لَثْلَثْتُ البَعِيرَ [signifies, accord. to the CḲ and a MS copy of the Ḳ, كَدَدْتُهُ: accord. to the TA, لَدَدْتُهُ: but the right reading is said in the TḲ to be كَرَدْتُهُ, meaning *I drove the camel*]. = لَثْلِثُوا بِنَا (or لثلثوا بنا سَاعَةً, T, art. مث, and TA,) *Grant ye to us a little rest;* expl. by رَوِّحُوا بِنَا قَلِيلًا: (Ḳ:) i. q. مَثْمِثُوا and ثَمْثِمُوا and جَفْجِفُوا. (T, art. مث.)

R. Q. 2. تَلَثْلَثَ بِالمَكَانِ *He became withholden* (تَحَبَّسَ) *in the place, and tarried,* or *remained, in it.* (TA.) — تَلَثْلَثَ فِى أَمْرِهِ *He was slow,* or *tardy, in his affair.* (TA.) — See R. Q. 1. — تَلَثْلَثَ *He rolled himself over* in the dust. (A'Obeyd, Ṣ, Ḳ.)

لَثٌّ *Dew;* or *day-dew;* syn. نَدًى. (Ḳ.)

لَثَاثٌ (so in the Ḳ, but in the L and other lexicons لَثْلَثٌ, TA,) and ↓ لَثَاثَةٌ One who is *slow,* or *tardy,* (*in every affair,* TA,) *drawing back whenever thou thinkest that he hath consented to do what thou wantest.* (Ḳ.)

لَثَاثَةٌ: see لَثَاثٌ.

سَحَابٌ مُلِثٌّ العَزَالِى [*Clouds continuing to pour down rain*]. (TA.)

لثأ

1. لَثَأَ, aor. ـَ, *He* (a dog) *put his muzzle into a vessel &c., and lapped.* (Ḳ.) Omitted by J because held by him incorrect. (TA.)

[لثد

لثط

لثغ

لثق

لثم

لثى

See Supplement.]

لج

1. لَجَّ, sec. pers. لَجِجْتَ, aor. ـَ, inf. n. لَجَاجٌ and لَجَاجَةٌ (Ṣ, Ḳ) and لَجَجٌ; (M, A;) and لَجَّ, sec. pers. لَجَجْتَ, aor. ـِ; (Ṣ, Ḳ;) *He persisted,* or *persevered,* فِى أَمْرٍ *in an affair:* (Mṣb:) or *he persisted in an affair, and refused to turn from it:* (M:) or *he persisted obstinately in an affair, even if it became manifest that it was wrong:* (the Towsheeḥ:) or *he persevered,* or *continued, in opposition, in contention, litigation,* or *wrangling:* (TA:) or *he persisted in contention, litigation,* or *wrangling;* (Mṣb, TA;) and so ↓ لَاجَّ, inf. n. مُلَاجَّةٌ: (Ṣ:) or *he contended, litigated,* or *wrangled.* (Ḳ.) [Hence, لَجَّ فَحَجَّ, a prov.: see art. حج.] See also, for an ex., 8 in art. عود. = See 4.

2. لجّج, (inf. n. تَلْجِيجٌ, Ḳ,) *It* (a ship, Ṣ) *entered the* لُجَّة [or *main sea,* or *the fathomless deep,* or *the great expanse of sea of which the limits could not be seen*]. (Ṣ, Ḳ.) — لَجُّوا [perhaps a mistake for أَلَجُّوا] *They entered the* لُجّ [or *main sea, &c.*]. (A, TA.) — ↓ أَلَجُّوا and لَجَّجُوا *They embarked upon the* لجة [or *main sea, &c.*]. (TA.)

3: see 1. — لَاجَّتِ الأَلْسُنُ فِى الخُصُومَاتِ (Ṣ, art. مرس,) or ↓ تَلَاجَّت (M, same art.,) [*The tongues persisted in wranglings, quarrellings,* or *contentions*]. — And لَاجَّ فُلَانًا [*He wrangled, quarrelled,* or *contended, with such a one*]. (AHeyth, Ḳ in art. غرو.)

4. أَلَجَّهُ *He continued him,* or *made him to persevere,* or *persist,* in a thing: accord. to Lḥ.: for he explains يَمُدُّهُمْ in the Ḳur, ii., 14, by يُلِجُّهُمْ: but ISd doubts whether he had heard this from the Arabs: and adds, that he, himself, had not heard أَلْجَجْتُهُ. (L.) = الجّ القَوْمُ *The people cried out; raised a cry.* (TA.) — Also, and ↓ لجّ القَوْمُ, *The people uttered confused cries.* (TA.) — الجّت الإِبِلُ *The camels uttered cries:* (Ḳ:) and in like manner الغَنَمُ, *the sheep* or *goats.* (TA.) = See 2.

5. تلجّج فِى صَدْرِهِ *It* (a thing) *fluctuated in his bosom,* or *came and went repeatedly.* (Mṣb.)

6: see 3. — تَلَاجٌّ The *wrangling, quarrelling,* or *contending, one with another.* (KL.) You say, تَلَاجَّا [*They wrangled,* &c., *each with the other.*] (M in art. شق.)

8. التجّ المَوْجُ *The waves became great and confused.* (TA.) — التجّ البَحْرُ, inf. n. اِلْتِجَاجٌ, (Ṣ,) *The sea became tumultuous, its waves dashing together:* (TA:) *the main part,* or *fathomless deep, of the sea became vast, and very tumultuous.* (A.) — التجّت الأَصْوَاتُ *The voices,* or *sounds, were confused:* (Ṣ, Ḳ:) or, *rose high, and were confused.* (L.) — التجّ الظَّلَامُ ‡ *The darkness became intricate and confused.* (TA.) — التجّ الأَمْرُ † *The affair became great and confused.* (TA.) — إِذَا التجّ الدَّيَامِيمُ, in a verse of Dhu-r-Rummeh, ‡ *When the wide deserts become scenes of mirage like* لُجّ [or *great expanses of sea of which the extremities cannot be seen*]. (AHát.) = إِنَّهُ لَشَدِيدُ ٱلْتِجَاجِ العَيْنِ *Verily he has an intensely black eye.* (L.)

R. Q. 1. لَجْلَجَ inf. n. لَجْلَجَةٌ, *He spoke with an indistinct utterance: he spoke with a heavy tongue, and was defective in speech, not uttering one part of what he said immediately after another; he hesitated in speech, by reason of a natural defect:* (Lth:) or *he reiterated,* or *stammered,* or *stuttered,* (تَرَدَّدَ,) *in his speech;* as also ↓ تَلَجْلَجَ. (Ṣ, Ḳ.) — لَجْلَجَ المُضْغَةَ فِى فِيهِ *He moved the morsel of meat backwards and forwards in his mouth, to chew it.* (Ṣ.)

R. Q. 2: see R. Q. 1.

لُجٌّ The *side* of a valley. (Ḳ.) — The *side,* or shore, of a sea. (L.) [See also لُجَّةٌ.] — *A rugged part* of a mountain. (Ḳ.) — ‡ *A sword:* (Ṣ, Ḳ:) app. from لُجٌّ with reference to the sea, because of its terribleness: (Aṣ:) thought by ISd to occur only in one instance, in a trad.: said to be of the dial. of Ṭeiyi; or of Hudheyl, and of some of the people of El-Yemen. (TA.) — Also لُجَّةٌ, ‡ *A mirror.* (Ḳ.) — And ‡ *Silver.* (Ḳ.)

لَجَّةٌ *Voices, cries, clamour, confused noise,* or *a mixture of voices,* (Ṣ, Ḳ,) of men, (Ṣ,) and sometimes of camels. (TA.)

لُجَّةٌ and ↓ لُجٌّ The *main body* of water, (Ṣ, Ḳ,) or of the sea: [the *deep:*] or the *depth,* or *deep,* of the sea, *of which the bottom cannot be reached;* the *fathomless deep:* (L:) also, لُجَّةٌ (TA) and ↓ بَحْرٌ لُجٌّ (L) *a great expanse of water,* or *sea, of which the extremities cannot be seen:* (L, TA:) pl. لُجٌّ and لُجَجٌ and لِجَاجٌ; the last pl. of لُجَّةٌ. (TA.) — فُلَانٌ لُجَّةٌ وَاسِعَةٌ ‡ [*Such a one is a wide fathomless deep*]: a phrase by which one is likened to a sea, in amplitude. (TA.) — كَأَنَّ

عَيْنُهُ لُجَّةٌ † [*As though his eye were a fathomless sea*]: i. e., *intensely black*. (L.) — الظُّعُنُ تَسْبَحُ فِى لُجِّ ✝ السَّرَابِ ‡ *The women in the camel-litters swim in the great expanse of mirage*. (TA.) — لُجَّةُ الظَّلَامِ ‡ *The depth of the darkness*. (TA.) — لُجُّ ✝ اللَّيْلِ † *The depth of night; its intense darkness and blackness*. (TA.) — جَمَلٌ أُدْهُمُ لُجٌّ † *A deep black*, or *intensely black, camel*. (Ḳ.) — لُجَّةٌ and ✝ لُجٌّ ‡ *A numerous assembly, company, troop*, or *congregated body*: (Ḳ:) from لُجَّةٌ with reference to the sea. (TA.) — لُجَّةُ أَمْرٍ † *The main part of an affair*. (TA.)

لُجَجَةٌ: see لَجُوجٌ.

بَحْرٌ لُجِّىٌّ, (Ṣ, Ḳ,) and ✝ لِجِّىٌّ, (Ḳ,) and ✝ لُجَاجٌ, (L,) *A vast and deep sea*. (Ṣ, L, Ḳ.) In ✝ لِجِّىٌّ, the first vowel is assimilated to the second to make the word more easy of pronunciation. (TA.)

لِجِّىٌّ: see لُجِّىٌّ.

لُجَاجٌ: see لُجِّىٌّ.

لَجُوجٌ and ✝ لَجُوجَةٌ (in which the ة is added to give [double] intensiveness to the signification, Ṣ) and ✝ لُجَجَةٌ (Ṣ, Ḳ) and ✝ مِلْجَاجٌ, (L, A,) [intensive] epithets from لَجَّ "he persisted, &c." [*One who persists in an affair much*: or *who does so refusing to turn from it*: or *who does so even if it have become manifest that it is wrong*: or *who perseveres*, or *continues, much, in opposition, in contention*, or *the like*: or *who persists much*, or *is very pertinacious, in contention*, or *the like*: or *very contentious* or *litigious*, or *a great wrangler*]. (Ṣ, M, Ḳ, &c.) The first is a masc. and fem. epithet: and is applied to a human being and to a horse. (TA.)

لَجُوجَةٌ: see لَجُوجٌ.

الحَقُّ أَبْلَجُ وَالبَاطِلُ لَجْلَجٌ (AZ, Ṣ) [*Truth is apparent, manifest*, or *evident*, or *clear, and falsity is a cause of embarrassment*, or *hesitation, to the speaker*]: i. e., the latter is agitated to and fro, without having utterance: (Ṣ:) or *truth is lucid and direct, and falsity is confused and indirect*. (TA.)

لَجْلَجَةٌ *A mixture*, or *confusion, of voices* or *sounds*. (L.)

لَجْلَاجٌ One *who speaks with an indistinct utterance*: (TA:) or *who has naturally a heavy tongue and a defective speech*, (T,) *so that he does not utter one part of what he says immediately after another, who has a natural hesitation in his speech*: or *who reiterates*, or *stammers*, or *stutters*, (يَتَرَدَّدُ,) *in his speech*: or, as some say, *whose tongue rolls about between the sides of his mouth*. (TA.)

مِلْجَاجٌ: see لَجُوجٌ.

عَيْنٌ مُلْتَجَّةٌ ‡ *An eye intensely black*. (Ḳ.) — أَرْضٌ مُلْتَجَّةٌ ‡ *Land intensely green*, (Ḳ,) *whether its herbage be tangled* or *not*: or *land of which the herbage is compact and tall and abundant*. (TA.) — أَرْضٌ بَقْلُهَا مُلْتَجٌّ *Land of which the leguminous plants are compact*, or *dense*. (TA.)

أَلَنْجَجُ and يَلَنْجَجُ and يَلَنْجُوجٌ, (Ṣ, L,) or أَلَنْجَجُ and يَلَنْجَجُ and يَلَنْجُوجٌ, [all three imperfectly declinable, as being generic proper names and of foreign origin, borrowed from the Persian language,] and أَلَنْجُوجٌ and يَلَنْجَجُ and يَلَنْجُوجٌ [which last is omitted in the CḲ] and يَلَنْجُوجِىٌّ (Ḳ) and أَلَنْجَجُ and أَلَنْجِيجٌ, (TA,) *Aloes-wood*; syn. عُودُ الطِّيبِ, (L,) or عُودُ البَخُورِ: (Ḳ:) or *the wood of another tree with which one fumigates*: (L:) *a certain wood with which one fumigates*. (Ṣ.) The ا and ى in النجج and يلنجج [&c.] are augmentative letters added to make these words quasi-coordinate to the class of quinqueliteral-radical words: an augmentative letter is not used for such a purpose at the beginning of a word unless there is also with it another augmentative letter: and such, here, is the ن. (IJ.) Lḥ uses يلنجوج and النجوج and النجيج as epithets, writing عُودٌ يلنجوج &c. (TA.) The wood thus called has a very beneficial effect upon a relaxed stomach, (Ḳ,) when eaten; and of the beneficial effects for which it is most celebrated are those which it produces upon the brain and the heart, when used for fumigation and when eaten. (TA.)

لجأ

1. لَجَأَ إِلَيْهِ, aor. ـَ, (Ṣ, Ḳ,) inf. n. لَجْءٌ (TA) or لَجَأٌ (Ṣ) and لُجُوْءٌ (TA) and مَلْجَأٌ; (Ṣ;) and لَجِئَ, aor. ـَ, (Ḳ,) inf. n. لَجَأٌ; (TA;) and ✝ التجأ; (Ṣ, Ḳ;) *He had recourse to it*, or *betook himself to it*, or *repaired to it*, (i. e. a thing or a place, TA) *for refuge, protection, preservation, concealment, covert*, or *lodging*. (Ḳ.) See 4. — لَجَأَ إِلَيْهِ, and ✝ التجأ, and ✝ تلجّأ, *He relied upon, and sought aid from, him*. (TA.) — لَجَأَ عَنْهُ, and ✝ التجأ, and ✝ تلجّأ, and تلجّأ مِنْهُ, *He declined*, or *turned away, from him*, إِلَى غَيْرِهِ *to another*, [*and had recourse to the latter*.] (TA.)

2. لجّأ, inf. n. تَلْجِئَةٌ, *He forced* a person *to do a thing against his will*: (Ṣ, Ḳ:) or, *to do a thing which was contrary to what it appeared to be*. (AHeyth.) — تَلْجِئَةٌ is also explained as signifying The *leaving one's property to some one or more of his heirs, in preference to*, or *to the exclusion of, the other* or *others*. لجّأ *He so left* his property. (ISh.) — See 4.

4. الجأه إِلَى شَىْءٍ *He constrained, compelled, forced, drove*, or *necessitated, him to have recourse to*, or *to betake himself to*, or *to repair to*, or *to do, a thing; he impelled him*, or *drove him, against his will, to it*, or *to do it*; (Ṣ,* Mgb, Mṣb, Ḳ,* TA;) as also ✝ لجّأه إِلَيْهِ. (Mgb, Mṣb.) — الجأ أَمْرَهُ إِلَى اللّٰهِ, (Ṣ, Ḳ,) and [✝ لَجَأَ إِلَى اللّٰهِ], and ✝ التجأ, and ✝ تلجّأ (TA,) *He referred*, or *committed, his affair to God*. (Ṣ, Ḳ.) — الجأه *He protected him, defended him*. (Ḳ.) Also said of a place, [*It protected him; afforded him refuge*.] (Ḳ, art. حرز.) — الجأه إِلَى شَىْءٍ is also said when one has defended another, [as] in a place of refuge; [and app. may be rendered *He caused him to have recourse to a thing, as to a place of refuge*]. (TA.)

5: } see 1 and 4.
8: }

لَجَأٌ and ✝ مَلْجَأٌ (Ṣ, Ḳ) and ✝ مُلْتَجَأٌ (Ḳ, art. لحد; &c.) *A place to which one has recourse for refuge, protection, preservation, concealment, covert*, or *lodging*; *a place of refuge*; *an asylum*; *a refuge*. (Ṣ, Ḳ.) The hemzeh of the ✝ second is sometimes elided; and this is done to assimilate the word to مَنْجًا, when it is used therewith; like as منجا is written with hemzeh to assimilate it in the like case to مَلْجَأ. — [✝ ملجأ is often applied to a man: and you say also,] فُلَانٌ حَسَنُ ✝ المَلْجَإِ [*Such a one is a good person to whom to have recourse for protection* or *concealment*]. The pl. of لَجَأٌ is أَلْجَآءٌ. (TA.) — لَجَأٌ † *A wife*. (L.) — *An heir*. (ISh.) [See 2.] — The *frog*: (Ḳ:) or *a kind of tortoise, that lives on the land and in the sea*: (M:) fem. with ة. (Ḳ.) *The* لجأة *of the sea* (اللَّجَأَةُ البَحْرِيَّةُ) *is asserted to have a tongue in its breast, and to kill the animal that it strikes*. (Dmr.)

مَلْجَأٌ and مُلْتَجَأٌ: see لَجَأٌ.

لجب

1. لَجِبَ, aor. ـَ, inf. n. لَجَبٌ, *It* [a number of men] *cried out*, or *vociferated; raised a clamour*, or *confused noise*. (Ṣ, Ḳ.) See also art. جلب. — لَجِبَ, inf. n. لَجَبٌ, *It* (a clamour, or confused noise,) *rose*. (TA.) — لَجِبَ, inf. n. لَجَبٌ, *It* (the sea) *was agitated*, or *in commotion; its waves conflicting*, or *dashing together*. (Ḳ.) — لَجُبَتْ, aor. ـُ, (inf. n. لُجُوبَةٌ, TA;) and ✝ لجّبت, inf. n. تَلْجِيبٌ; *She* (a sheep or goat) *had little milk*; (Ṣ, Ḳ:) or *her milk dried up, in consequence of her having passed four months since bringing forth*. (Ṣ.) See لَجْبَةٌ. — In a trad. respecting Moses and the stone, occur the words, فَلَجَبَهُ ثَلَاثَ لَجَبَاتٍ, which IAth says he cannot

explain, unless the right reading be فَلَحَتَهُ ثَلَاثَ لَحَتَاتٍ [And he struck it three blows]. (TA.)

لَجَبٌ *A crying,* or *vociferation; a clamour,* or *confused noise.* (Ṣ, Ḳ.) The *sound,* or *noise, of soldiers;* and the *neighing of horses.* (TA.) *Agitation,* or *commotion, of the waves of the sea.* (Ḳ.) The *rising of a clamour,* or *confused noise.* (TA.) — بَحْرٌ ذُو لَجَبٍ *A roaring, tumultuous,* or *boisterous, sea.* (Ṣ.)

جَيْشٌ لَجِبٌ *A clamourous,* or *noisy, army.* (Ṣ, Ḳ.) — In like manner this epithet is applied to thunder, and to a cloud or rain accompanied with thunder; in each case after the manner of a rel. n. (TA.)

لَجْبَةٌ and ↑ لَجَبَةٌ and ↑ لِجْبَةٌ (Ṣ, Ḳ) and ↑ لُجْبَةٌ [but see what is said respecting the last of the pls. mentioned below] and ↑ لَجِبَةٌ and ↑ لِجَبَةٌ (Ḳ) the last two from Th. (TA.) *A sheep or goat* (شَاةٌ, Ḳ), or *a sheep only, not a goat,* (ISk, Ṣ,) *of which the milk has become little in quantity:* (Ṣ, Ḳ:) or *a sheep or goat* (شاة) *which has passed four months since her bringing forth, and of which the milk has in consequence dried up:* (Aṣ, Ṣ:) or it is an epithet applied specially to a goat: (Ḳ:) a poet (Muhelhil, TA,) says,

عَجِبَتْ أَبْنَاؤُنَا مِنْ فِعْلِنَا

إِذْ نَبِيعُ الخَيْلَ بِالمِعْزَى اللِّجَابْ

[*Our sons wondered at our action, in our selling horses for goats of which the milk had become little,* or *dried up*]: (Ṣ:) and contr., *abounding with milk:* (Ḳ:) a poet applies the two epithets لَجْبَة and حَاشِكَة to the same sheep or goat; but he may mean that her milk was little at one time, and abundant at another. (TA.) Pl. [of لَجْبَةٌ] لِجَابٌ (Ṣ, Ḳ) and لَجْبَاتٌ (this being allowed by Mbr, agreeably with analogy, TA) and لَجَبَاتٌ (Ṣ, Ḳ): the last dev. with respect to rule; for by rule it should be لَجْبَاتٌ; unless it be originally a subst. used as an epithet, like as one says إِمْرَأَةٌ كَلْبَةٌ; or unless ↑ لَجَبَةٌ be a syn. of the sing. (Ṣ.) Sb says, that لَجَبَاتٌ is used as pl. because some of the Arabs used ↑ لَجَبَةٌ as sing. (TA.) — اللُّجَبُ [app. اللُّجَّبُ, a quasi-pl. n.,], occurring in the following words of a trad., فَيَبْدُو أَمْثَالُ اللجب مِنَ الذَّهَبِ, is said to be pl. of لُجْبَةٌ: or it is اللُّجُبُ, like as قُصَعٌ is pl. of قَصْعَةٌ. (TA.) = In a trad. respecting Ed-Dejjál, according to one reading, occur the words, بلجيتى الباب: but Aboo-Moosà says, that the right reading is with ف [instead of the ب, and with ى before it: i.e. بِلَجِيفَتَيِ البَابِ: see art. لجف]. (TA.)

لُجْبَةٌ :
لِجْبَةٌ :
لَجَبَةٌ : see لَجْبَةٌ.
لَجِبَةٌ :
لِجَبَةٌ :

مِلْجَابٌ *An arrow feathered, but without the point:* (Ḳ:) pl. مَلَاجِيبُ. (TA.) مِنْجَابٌ is the more common word; and the ل appears to be substituted for the ن. (ISd.)

لجح

لُجْحٌ *A thing in the lower part of a well, and of a valley, like what is called a* دَحْل: (Ṣ, Ḳ:) or, *in the lower part of a well, and of a mountain, like a* نَقْب: (L:) originally لُحْجٌ, from which it is formed by transposition: (T:) pl. أَلْجَاحٌ. (L.)

لجد : see لجذ.

لجذ

1. لَجَذَ, (L, Ḳ,) aor. ـُ, (Ḳ,) inf. n. لَجْذٌ; (L, Ḳ;) and لَجِذَ, aor. ـَ; (Ḳ;) *He ate* (L, Ḳ) food. (L.) — *He* (a beast) *began to pasture.* (L, Ḳ.) — *He* (a beast) *ate* herbage: (L:) you say, when beasts have eaten herbage, لَجِذَ الكَلَأَ: (Ṣ, L:) or *ate it with the extremity of his tongue,* (L, Ḳ,) it being such as did not allow him to take it with his teeth: (L:) accord. to Aṣ, لَجَذَهُ signifies i.q. لَسَّهُ [*he plucked it with the fore part of his mouth.*] (Ṣ, L.) — *He licked:* in this sense, the inf. n. is لَجْذٌ and لَجَذٌ: (Ḳ:) you say, لَجِذَ الكَلْبُ الإِنَآءَ, inf. n. لَجْذٌ and لَجَذٌ, *the dog licked the vessel* (AHát, Ṣ, Ḳ) *inside:* (L:) [J says,] I have transcribed it from the Kitáb el-Abwáb, without having heard it: (Ṣ:) and لَجِذَ الكَلْبُ *the dog put his tongue into a vessel and lapped;* as also لَجِدَ and لَجِنَ. (AA, L.) — *He took little.* (L, Ḳ.) — *He asked often after having been given once:* (Ḳ:) لَجَذَنِى, aor. ـُ, inf. n. لَجْذٌ, signifies *he asked me, and did so much, after I had given him:* (Ṣ:) or *he asked me after he had asked me and I had given him:* (AZ, L:) or *he asked me, and did so much, after he had asked me and I had given him.* (Aṣ, L.) — *He instigated; incited; excited.* (Ḳ.)

لِجَاذٌ *Glue;* syn. غِرَآءٌ [for which Freytag seems to have read إِغْرَآءٌ]. (Ḳ.)

دَابَّةٌ مِلْجَاذٌ *A beast of carriage that takes the leguminous herbage with the fore part of its mouth,* (Ḳ,) *and the extremities of its teeth.* (TA.)

نَبْتٌ مَلْجُوذٌ *A plant which the teeth cannot crop, by reason of its shortness, and which the camels therefore pluck with the fore part of the mouth.* (L.)

[لجف

لجم

لجن

See Supplement.]

لح

1. لَحِحَتْ عَيْنُهُ, (Ṣ, L, Ḳ,) aor. تَلْحَحُ, inf. n. لَحَحٌ; (L;) and لَحَّتْ; (L;) [as also لَخِخَتْ;] *His eyelids stuck together, by reason of a white thick matter collected in their corners:* (Ṣ, L, Ḳ:) or, *by reason of pain:* or, *by reason of many tears:* (L:) the former is one of those verbs which retain their original forms, like ضَبِبَ in the phrase ضَبِبَ البَلَدُ, with the reduplication distinct: (Ṣ:) also, لَحَّتْ عَيْنُهُ *his eye shed many tears, and its lids became thick,* or *rough;* like لَخَّتْ. (L.) — لَحَّتِ القَرَابَةُ بَيْنَنَا, inf. n. لَحٌّ, *The relationship between us was close.* (Aboo-Sa'eed, Ḳ.) See لَحٌّ.

4. أَلَحَّ, (inf. n. إِلْحَاحٌ, Mṣb,) *It* [a cloud] *rained continually,* or *incessantly.* (Ṣ, Mṣb, Ḳ.) Hence the phrase الح على شىء [q.v. infra]. (Mṣb.) — أَلَحَّ عَلَيْهِ, (inf. n. إِلْحَاحٌ, L,) *He importuned him; plied him; plied him hard; pressed him; pressed upon him; pressed him hard; was urgent with him; persecuted,* or *harassed, him,* (L,) بِالْمَسْأَلَةِ, (Ṣ, L,) or فِى السُّؤَالِ, (Ḳ,) *in asking, begging,* or *petitioning;* like أَلْحَفَ. (Ṣ, L, Ḳ.) الح على غريمه *He pressed his creditor perseveringly, assiduously,* or *constantly.* (L.) And أَلْحَحْتُ عَلَى فُلَانٍ فِى الإِتِّبَاعِ حَتَّى أَخْلَفْتُهُ, i.e. [*I pressed upon such a one in following*] *until I made him to be behind me.* (ISk, TA in art. خلف.) أَلَحَّ عَلَى شَىْءٍ [and فِى شَىْءٍ] *He applied himself to a thing perseveringly, persistently, assiduously,* or *constantly,* (Mṣb,) or *incessantly.* (L.) أَلَحَّ فِى شَىْءٍ *He asked, begged,* or *petitioned, for a thing much,* or *frequently;* as though he stuck to it. (L.) أَلَحَّ عَلَى غَيِّهِ [and فِى غَيِّهِ *He persevered,* or *persisted, in his error*]. (Mṣb, art. مدى.) — *It* (a cloud) *remained,* or *stayed,* بِمَكَانٍ *in a place;* like أَلَثَّ. (Aṣ, Ṣ.) — أَلَحَّ ‡ *He* (a camel) *was restive,* or *refractory, and would not move from his place;* (Ṣ, L, Ḳ;) like as you say of a she-camel خَلَأَتْ, (Aṣ, Ṣ,) and of a horse and the like حَرَنَ: (Aṣ:) and أَلَحَّتْ *she* (a camel) *did the same;* (L, Ḳ;) accord. to some, and so used in a trad. (TA.) — أَلَحَّتِ المَطِىُّ ‡ *The beasts of carriage,* or *the*

camels, were fatigued, and became slow, or *tardy.* (Ḳ.) — الحّ † *It* (a saddle of the kind called قَتَب, L, Ḳ, and a رَحْل, and a horse's saddle, L) *wounded the back.* (L, Ḳ.) See مِلْحَاح.

R. Q. 1. لَحْلَحُوا, (Ḳ,) and † تَلَحْلَحُوا, (Ṣ, Ḳ,) *They remained fixed,* or *firm, in their place; did not quit it.* (Ṣ, Ḳ.) — † تَلَحْلَحَ *He* (a camel) *stayed, and remained fixed,* or *firm.* (L.) — Also † تلحلحوا *They became dispersed;* formed by transposition from تحلحلوا. (L.)

R. Q. 2: See R. Q. 1.

هُوَ ٱبْنُ عَمِّى لَحًّا [*He is my cousin on the father's side,*] *closely related:* (Ṣ, Ḳ:) from the phrase لَحِحَتْ عَيْنُهُ. (Ṣ.) Here لحّا is put in the acc. case as a denotative of state, because what precedes it is determinate. (Ṣ.) And you say هُوَ ٱبْنُ عَمٍّ لَحٍّ [*He is a cousin on the father's side,*] *closely related,* (Ṣ, Ḳ,) in an indeterminate phrase employing لَحّ as an epithet to عَمّ. (Ṣ.) You say the same in the case of the fem. and dual and pl.; (Ṣ;) making no difference between the sing. and dual and pl. and fem. (L.) Lḥ says, that one says, [of two persons who are cousins, one to the other,] هُمَا ٱبْنَا عَمٍّ لَحٍّ, and لَحًّا; and in like manner هما ابنا خَالَةٍ; but not ابنا عَمَّةٍ لَحًّا, nor هما ابنا خَالٍ لَحًّا. (L.) When the ابن عمّ is not in the state termed لَحّ, but is of the عَشِيرَة, you say هُوَ ٱبْنُ عَمٍّ الكَلَالَةِ, and ابنُ عَمٍّ كَلَالَةٍ. (Ṣ, Ḳ.) [See also دِنْيًا; and the contr., ظِهْرًا.]

لَحِحٌ and لَحْلَحٌ: see لَاحٌّ.

لَاحٌّ (Ṣ, Ḳ) and † لَحِحٌ and † لَحْلَحٌ (Ḳ) *A strait,* or *confined, place.* (Ṣ, Ḳ.) Also, لَاحٌّ, *A valley with tangled, confused, intertwined,* or *complicated, trees, which stick together:* or *strait,* or *confined, and abounding with tangled trees, and stones.* In both senses, applied to a place and a valley, it is also written لَاخٌّ, with خ. (L.) [See لَاخٌّ.]

أَلَحُّ [*More,* and *most, importunate, pressing, persevering, &c.*]. (TA, art. خنفس; see the same article in the present work.)

مُلِحٌّ That *stands still by reason of fatigue, and will not move from its place.* (TA.) — A beast of carriage *which, when it lies down, remains immovable, and will not be roused up.* (L.)

مِلْحَاحٌ A cloud *continually,* or *incessantly, raining.* (L.) — A man [*very*] *importunate, pressing, persevering, assiduous,* or *constant, in asking, begging, petitioning,* or *seeking.* (L.) — رَحًى مِلْحَاحٌ عَلَى مَا تَطْحَنُهُ (Ṣ) *A mill-stone that presses hard upon that which it grinds.* (A.) — مِلْحَاحٌ ‡ A saddle of the kind called قَتَب *that wounds the back;* (Ḳ;) *that wounds the camel's withers;* (Ṣ;) *that sticks close to the camel's back, and wounds it;* and in like manner a saddle of the kind called رَحْل, and a horse's saddle. (L.) — Whatever is *slow,* or *tardy.* (L.)

لحب

1. لَحَبَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. لَحْبٌ; (Ṣ;) and † التحب; (Ḳ;) *He trod, and passed along,* a road, such as is termed لَحْب, (Ṣ, Ḳ,) or simply, a road. (TA.) So also التحم. Lth.) — لَحَبَهُ and † لحّبه *He smote him* with a sword: (Ḳ:) or *wounded him* with it. (Th.) — لَحَبَهُ and † لحّبه *He made a mark,* or *impression, upon it.* (Ḳ.) — *He flogged him* with whips, *and made marks,* or *scars, upon him.* (TA.) — لَحَبَهُ, (inf. n. لَحْبٌ, TA,) *He cut it* (i. e. flesh-meat) *lengthwise.* (Ḳ.) — لَحَبَ (inf. n. لَحْبٌ, TA,) *He stripped off* meat from the bone. (Ṣ, Ḳ.) — *He* (a butcher) *took* what was on the back of the slaughtered camel. (TA.) — *He peeled* a stick or the like, (Ṣ,) or anything. (TA.) — *It* (the portion next the back-bone, on either side, of a horse, (Ḳ,) or his rump, TA) *was smooth, and sloping downwards:* syn. إِمْلَاسٌ فِى حُدُورٍ. (Ḳ.) — لَحَبَ, aor. ـَ, inf. n. لُحُوبٌ, *It* (a road) *became conspicuous, clear,* or *open:* (Ḳ:) as though it peeled [the surface of] the ground. (TA.) — لَحَبَ, inf. n. لَحْبٌ, *He made* a road *conspicuous,* or *clear.* (Ḳ, TA.) So in the saying of Umm-Selmeh to 'Othmán, لَا تُعَفِّ طَرِيقًا كَانَ رَسُولُ ٱللّٰهِ صلعم لَحَبَهَا, *Do not thou efface a road which the Apostle of God, &c., made conspicuous,* or *clear.* (TA.) — لَحَبَ (inf. n. لَحْبٌ, TA,) † *Inivit feminam.* (Ḳ.) See لَحَبَ. — لَحَبَ بِهِ ٱلْأَرْضَ *He threw him down prostrate upon the ground.* (Ḳ.) — لَحَبَ, (inf. n. لَحْبٌ, TA,) *He* (a man) *passed,* or *went along,* through the land: (TA:) or *he went right on,* or *straight on:* (Ṣ, Ḳ:) or *he hastened in his pace; went quickly.* (Ḳ.) — لَحِبَ, aor. ـَ, [inf. n. لَحَبٌ,] *He* (a man) *became emaciated by reason of old age,* (Ṣ, Ḳ,) *and weakness.* (TA.)

2: } see 1.
8: }

لَحْبٌ and † لَاحِبٌ (Ṣ, Ḳ: the latter word of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: i. e. مَلْحُوبٌ: Ṣ) and † مَلْحَبٌ (Ḳ) *A conspicuous* road: (Ṣ, Ḳ:) a *wide, extended,* road, *that is not interrupted.* (TA.)

لَحِيبٌ A she-camel *having little flesh on her back:* (A'Obeyd, Ṣ, Ḳ:) originally, it seems, in the sense of مَلْحُوبٌ, as though meaning "peeled" by travel; and afterwards, its original attributive character being forgotten among a people, used without ة [when not preceded by the noun which it qualifies, as when preceded by that noun]. (TA.)

لَاحِبٌ: see لَحْبٌ.

مِلْحَبٌ *Anything with which a thing is cut* or *peeled:* (Ṣ, Ḳ:) *cutting,* or *sharp, iron.* (TA.) — † *A great reviler,* or *vilifier, of obscene tongue.* (Ṣ, Ḳ.) — † *A chaste,* or *an eloquent, tongue.* (T.)

مَلْحُوبٌ *Smooth, and sloping downwards:* an epithet applied to the portion next the back-bone, on either side, [or to the rump,] of a horse. (TA.) [See an ex. voce قُصْبٌ.] — A man *of little flesh; emaciated:* as though peeled. (TA.)

مُلَحَّبٌ *Cut in pieces:* syn. مُقَطَّعٌ. (Ṣ.) — See لَحْبٌ.

لحت

1. لَحَتَ, aor. ـَ, (inf. n. لَحْتٌ, TA,) *He beat, struck,* or *smote,* a person with a staff, or stick. (Ḳ.) — لَحَتَ, aor. ـَ, (inf. n. لَحْتٌ, TA,) *He peeled,* or *unbarked,* a staff, or stick: (Ḳ:) or *sawed* it, *and peeled,* or *unbarked* it: as also نَحَتَ. (IAạr.) — هٰذَا رَجُلٌ لَا يَضِيرُكَ عَلَيْهِ نَحْتًا وَلَحْتًا expl. by ما يزيدك عليه نحتا للشعر ولحتا له ‡ [*This is a man than whom none will be more useful to thee in the trimming of verses:* يضيرك, which is written without the syll. points, is probably a mistake for يَضُرُّكَ: see art. ضر]. (IAạr.) — لَحَتَهُ بِالعَذْلِ, aor. ـَ, inf. n. لَحْتٌ, [*He trimmed him with reproof*]: a phrase similar to that immediately preceding. (TA, app. from IAạr.) — لَحَتَهُ, aor. ـَ, inf. n. لَحْتٌ, † *He took what he had, leaving him nothing;* as also لَتَحَهُ. (TA.) — لَحَتَ *Inivit puellam:* as also نَحَتَ, but this latter is not so well known. (TA, art. نحت.)

بَرْدٌ بَحْتٌ لَحْتٌ i. q. صَادِقٌ; (Sgh, Ḳ;) [i. e., *Vehement,* or *intense, cold:* see بَحْتٌ: and see also لَحْتٌ]. لَحْتٌ is here a mere imitative sequent. (TA.)

لحج

1. لَحِجَ, aor. ـَ, (inf. n. لَحَجٌ, Ṣ,) *It* (a sword, Ṣ, Ḳ, or other thing, Ṣ) *stuck fast in the scabbard,* (Ṣ, Ḳ,) *and would not come forth;* like لَصِبَ. (Ṣ.) — لَحِجَ الخَاتَمُ فِى الإِصْبَعِ *The seal-ring stuck fast upon his finger.* (A.) — لَحِجَ بَيْنَهُمْ الشَّرُّ *Evil stuck fast between,* or *among, them.* (TA.) — لَحِجَ بِمَكَانٍ *He clave fast to a place; kept fast,* or *close, to it.* (TA.) — لَحِجَ فِى الأَمْرِ

He entered into an affair and became entangled in it so that he could not extricate himself. (TA.) — لَجِحَ إِلَيْهِ, aor. ـَ, inf. n. لَجْحٌ; and ↓التجح; *He inclined to him*, or *it.* (TA.) By the following words of Ru-beh,

• أَوْ تَلْجَحُ الأَلْسُنُ مِنَّا مَلْجَحَا •

is meant, *Or tongues speak of us, and incline from what is good to that which is bad.* (L.) [For منها, in the L, I have substituted منّا. ملجح seems to be an inf. n.] — لَجِحَ إِلَيْهِ, [and ↓التجح, Golius, from Ibn-Maaroof,] *He had recourse to him* or *it for protection* or *concealment.* (K.) — لَجِحَ *It* (a thing) *became strait, narrow,* or *confined.* (TA.)

2. لَجَّحَ عَلَيْهِ الخَبَرَ, inf. n. تَلْجِيحٌ; and ↓لَجْوَجَهُ عَلَيْهِ, inf. n. لَجْوَجَةٌ; *He rendered the news,* or *information, confused to him, and told him something different from that which was in his mind:* (S, K:) or the phrase with the former verb signifies *he told him news,* or *a piece of information, different from that which was in his mind;* and that with the latter verb, *he rendered the news,* or *information, confused to him.* (Az.) See 5.

4. الجحهُ إِلَيْهِ, *He caused him to incline to him,* or *it.* (TA.) — الجحهُ إِلَيْهِ, (K,) and ↓التجحهُ, (S, K,) *He constrained, compelled,* or *necessitated, him to have recourse to,* or *to do, it.* (S, K.)

5. تَلَجَّحَ عَلَيْهِ الأَمْرَ, and ↓لَجْوَجَهُ عليه, *He represented the affair to him not as it was in his mind.* (L.) See 2.

8: see 1 and 4.

10: استلجح البَابَ [app. *He found the door stuck fast*]: (A:) [but I think it not improbable that the right reading is البَابُ; and the meaning, *the door stuck fast*].

Q. Q. 1. لَجْوَجَ: see 2 and 5.

لَجْحٌ: see لَجِحٌ.

لَجِحٌ *A strait, narrow,* or *confined,* place. (S, K.)

مَلْجَحٌ (K) and ↓مُلْتَجَحٌ (As, S, K) *A place to which one has recourse for protection* or *concealment; a place of refuge; an asylum.* (As, S, K.) — مَلَاجِحُ *Strait, narrow,* or *confined, places.* (S, K.) — مَلَاجِيحُ *Narrow roads in mountains.* (TA.)

خُطَّةٌ مُلَجْوَجَةٌ *A confused and crooked business.* (L.)

قُفْلٌ مُلْجَحٌ *A lock that is not* [or, app., *that cannot be*] *opened.* (A.)

مُلْجَحٌ see مُلْتَجَحٌ.

لحد

1. لَحَدَ (A) and ↓الحد (L, K) ‡ *He,* or *it,* (as an arrow, A) *declined,* or *deviated, from the right course:* (A, L, K:) and also *he,* or *it, inclined:* you say لَحَدَ إِلَيْهِ, (A, L, K,) aor. ـَ; (L;) and ↓الحد (A;) and ↓التحد; (S, L, K;) *he,* or *it, inclined to him,* or *it.* (A, L, K.) Some read, [in the Kur xvi. 105,] لِسَانُ ٱلَّذِى يَلْحَدُونَ إِلَيْهِ ‡ [*The tongue of him unto whom they incline*]. (S.) — ↓الحد فِى الدِّينِ; (S, A, L, Msb;) and لَحَدَ فيه, (S, L, Msb,) aor. ـَ; (L;) ‡ *He deviated,* or *swerved, from the right way, with respect to religion:* (S, A, L:) *he impugned religion.* (Msb.) — ↓الحد فِى الحَرَمِ ‡ *He relinquished,* or *forsook, the right course, with respect to that which he was commanded to do, in the sacred Temple* or *territory of Mekkeh;* (L, K;) *and inclined to do wrong, wrongfully, unjustly,* or *injuriously:* (L:) or *he did wrong, wrongfully, unjustly,* or *injuriously, therein;* (S, L, K;) *and so opposed others:* (Fr, L:) or *he associated others with God, therein;* expl. by أَشْرَكَ بِاللّٰهِ: so in the K and Basáir: in the latter as on the authority of Zj: or *he doubted respecting God, therein:* so in the L and other lexicons, as on the authority of Zj: (TA:) or *he hoarded up corn in expectation of its becoming dear, therein;* (L, K;) a meaning taken from a trad. of 'Omar; (L;) but this is merely a kind of wrong-doing: (TA:) or *he desecrated it, and violated its sanctity.* (Msb.) The origin of the phrase is in the text of the Kur [xx. 26,] وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ, i.e. إِلْحَادًا بِظُلْمٍ, the ب being redundant. (S, L.) = لَحَدَ القَبْرَ, aor. ـَ, (inf. n. لَحْدٌ; L,) and ↓الحدهُ; (A, L, K;) and لَحَدَ لَهُ لَحْدًا; and ↓الحد له; (S, Msb;) *He made a* لحد *to the grave.* (S, A, L, K.) — لَحَدَ ٱلْمَيِّتَ, aor. ـَ, inf. n. لَحْدٌ; and ↓الحدهُ; and لَحَدَ لَهُ, and ↓الحد له; *He made a* لَحْد *for the corpse:* or ↓الحدهُ has this signification; (L;) and in like manner, لَحَدَ لَهُ لَحْدًا, and ↓الحد, *he dug a* لَحْد *for him:* (A, Mgh, Msb:) and لَحَدَهُ, *he buried him;* (L, K;) or *put him into a* لحد; and so ↓الحدهُ. (Mgh, Msb.)

3. لاحدهُ † *He behaved towards him in a crooked,* or *perverse, manner, the latter doing the same.* (K,* TA.)

4. الحد: see 1, throughout. — † *He disputed; altercated; wrangled.* (A'Obeyd, L, Msb, K.) — الحد بِهِ † *He brought a reproach upon him,* or *held him in light estimation,* or *despised him,* (أَزْرَى بِهِ,) *and said of him what was false:* (K:) or *he held his clemency,* or *forbearance,* or *intellect,* (حِلْم,) *in light estimation;* or *despised it;* as also أَلْهَدَ بِهِ. (L.)

8. التحد إِلَيْهِ ‡ *He had recourse,* or *betook himself, to it,* or *him, for refuge, protection, concealment, covert,* or *lodging.* (A.)

لَحْدٌ (S, A, L, Msb, K) and ↓لُحْدٌ (S, L, Msb, K) and ↓لَحَدٌ (El-Basáir) and ↓مَلْحُودٌ, (A, L, K,) which last is an epithet wherein the quality of a subst. is predominant, (L,) *A trench* or *an oblong excavation, in the side of a grave; a lateral hollow of a grave;* (S, A, L, Msb, K;) *which is the place of the corpse:* what is called ضَرِيحٌ and ضَرِيحَةٌ is in the middle: (L:) pl. (of the first, Msb) لُحُودٌ and (of the second, Msb) أَلْحَادٌ. (L, Msb, K.) Accord. to some, لحد used in this sense is tropical; from لَحَدَ and أَلْحَدَ signifying "he inclined, or declined." (MF.) [The reverse, however, is the case accord. to the A.] [See an ex. in a verse cited voce شَدِيدٌ.]

لُحْدٌ and لَحَدٌ: see لَحْدٌ.

مَلْحُودٌ: see لَاحِدٌ.

مُلْحِدٌ act. part. n. of 4, q.v.: ‡ One *who deviates,* or *swerves, from the truth, and introduces into it that which does not belong to it:* (ISk, L:) *an impugner of religion:* (Msb in art. زندق:) pl. مُلْحِدُونَ (Msb) [and مَلَاحِدَةٌ]. Some apply the appellation of المُلْحِدُونَ especially to *the Bátinees* (البَاطِنِيَّة), who assert that the Kur-án has an outward sense and an inward, the latter differing from the former, and known to them; by which doctrine they have perverted the law. (Msb.)

مَلْحُودٌ: see مُلْحَدٌ.

مَلْحُودٌ لَهُ, مَلْحُودٌ (A, K) and ↓مُلْحَدٌ, (S, A,) or and ↓مُلْحَدٌ لَهُ, (L,) and ↓لَاحِدٌ, (K,) *A grave having a* لَحْد *made to it.* (S, A, L, K.) — See لَحْدٌ.

مُلْتَحَدٌ ‡ *A place to which one has recourse for refuge, protection, concealment, covert,* or *lodging; a place of refuge; an asylum:* (S, Msb, K:) so called because one turns aside to it. (S.)

لحس

1. لَحِسَهُ, (S, Mgh, Msb, K,) or لَحِسَهُ بِلِسَانِهِ, (A,) aor. ـَ, (S, Msb, K,) inf. n. لَحْسٌ (S, A, Msb, K) and مَلْحَسٌ (A K) and لَحْسَةٌ and لُحْسَةٌ, (Yaakoob, S, K,) the last mentioned by ISk, (TA,) *He licked it;* (S, A, K, TA;) namely, a bowl, (S, K,) and a vessel: (S:) or لَحِسَهُ اللَّحْسُ is with the tongue: (S, K:) or لَحِسَهُ

signifies *he took what was upon it,* (Mgh,) or *what adhered to its sides,* (Mṣb,) *with his tongue* or *his finger;* (Mgh, Mṣb;) the suffixed pronoun referring to a bowl (Mgh, Mṣb) or some other thing: (Mgh:) and *he took it* (a thing) *with his tongue.* (TA.) It is said in a proverb, أَسْرَعُ مِنْ لَحْسِ الكَلْبِ أَنْفَهُ [*Quicker than the dog's licking his nose*]. (Ṣ, A.) See also مَلْحَس, below. — لَحِسَ الدُّودُ الصُّوفَ, (A, Mgh, Mṣb,) in measure like لَبِسَ, (Mgh,) or لَحَسَ, like مَنَعَ, (Ḳ,) inf. n. لَحْسٌ, (Mgh, Mṣb, Ḳ,) *The worms ate the wool:* (Mgh, Mṣb, Ḳ:) and in like manner, لحس الجَرَادُ الخَضِرَ (A, Ḳ) and الشَّجَرَ, (TA,) *the locusts ate the green plants* (Ḳ) and *the trees.* (TA.)

4. الحست الأَرْضُ ‡ *The land produced plants,* or *herbage:* (Ṣ:) or *began to produce leguminous plants:* (Ḳ:) or *produced the first of the herbage, so that the beasts saw it and desired it and licked it, not being able to eat of it anything:* (TA:) or *produced what the beasts of carriage might lick* or *eat* (مَا تَلْحَسُهُ): (A, TA:) or [*became in such a state that*] *the beasts of carriage licked* or *ate* (لَحَسَتْ) *its plants,* or *herbage.* (Ṣgh, Ḳ.) — الحس المَاشِيَةَ ‡ *He pastured the camels* or *sheep* or *goats with the least pasturing.* (Ḳ.)

8. التحس منه حَقَّهُ ‡ *He took from him his* (the former's, A) *right,* or *due.* (A, Ḳ.)

لَحْسَةٌ: see 1. [Accord. to analogy, it is an inf. n. of un.]

لُحْسَةٌ [The *quantity that one takes by one lick with the tongue.* Hence the saying,] مَا لَكَ عِنْدِى لُحْسَةٌ *I have not anything for thee,* or *belonging to thee.* (TA.) — See also 1.

لَحُوسٌ: } see مِلْحَسٌ.
لَحُوسٌ: }

لَحَّاسٌ A man *who licks much what comes to him.* (TA.) — لَحَّاسَةٌ *A moth-worm, that eats wool;* syn. عُثَّةٌ. (TA.) — *A lioness.* (Ḳ.)

سَنَةٌ لَاحِسَةٌ ‡ *A distressful,* or *calamitous, year;* (Ḳ;) *a year that consumes all the herbage:* (A, TA:) and لَوَاحِسُ, [the pl., سِنُونَ, being understood,] *distressful,* or *calamitous, years.* (A, TA.)

لَاحُوسٌ: see مِلْحَسٌ.

مَلْحَسٌ is a noun of place; [signifying *A place of licking;* &c.;] as well as an inf. n.: and in both cases it has مَلَاحِسُ for pl. (IJ.) You say, تَرَكْتُهُ بِمَلَاحِسِ البَقَرِ, (Ṣ, A, Ḳ,) or بِمَلَاحِسِ البَقَرِ أَوْلَادَهَا, (TA,) meaning, ‡ *I left him in the places where the wild cows lick their young ones* (Ṣ, ISd, A, Ḳ) from the membranes in which they are born: (ISd, TA:) or *in a desert place,* (Ṣ,) or *in a desert,* or *waterless desert,* (ISd, A, TA,) so that it was not known where he was; (Ṣ;) because the wild cows bring forth only in the deserts: (ISd, TA:) the former is like the saying بِمَبَاحِثِ البَقَرِ; (Ṣ;) and is that which ISd holds to be the right: (TA:) in the latter, ملاحس is an inf. n., in the pl. form, which is strange; because it governs اولاد in the accus. case; and a prefixed noun [مَوَاضِع] is understood before it: (IJ:) some relate the saying differently, thus, بِمَلْحَسِ البَقَرِ أَوْلَادَهَا, meaning, بِمَوْضِعِ مَلْحَسِ البَقَرِ أَوْلَادَهَا [*in the place of the cows' licking their young ones*]; (Ḳ;) because [some hold that] an inf. n. of the measure مَفْعَل has no pl. (TA.)

مِلْحَسٌ: see مِلْحَسٌ.

مِلْحَسٌ ‡ *Greedy;* as also ▾ لَحُوسٌ (Ḳ) and ▾ مُلْحِسٌ and ▾ لَاحُوسٌ: (TA:) and one *who takes everything that he can:* (Ḳ:) or a *greedy* man, *who takes everything that he can:* (A:) one *who takes everything that appears to him:* (TA:) [originally, *a lick-dish:*] and [in like manner] ▾ لَحُوسٌ ‡ a man *who seeks after sweets, like the fly.* (A, Ḳ.) — Also, † *Courageous:* (Ḳ:) as though an eater of everything that rose up to him. (TA.)

لحص

2. لَحَّصَهُ see لَخَّصَهُ.

لحظ

1. لَحَظَهُ, (Ṣ, Ḳ,) or لَحَظَهُ بِالعَيْنِ, (Mṣb,) and لَحَظَ إِلَيْهِ, (Ṣ, Mṣb, Ḳ,) aor. َ, inf. n. لَحْظٌ (Mṣb, Ḳ) and لَحَظَانٌ, (Ḳ,) *He looked at him from the outer angle of the eye,* (Ṣ, Mṣb, Ḳ,) *to the right* or *left,* (Mṣb, TA,) *with more turning of the face than is denoted by* شَزْرٌ; (Mṣb, Ḳ;) or *without turning the face:* (TA:) or *he watched him with the eye:* (Mṣb:) and hence ▾ مُلَاحَظَةٌ, of the measure مُفَاعَلَةٌ, (Ḳ, TA,) explained by Az as signifying a man's *looking from the outer angle of either eye.* (TA.)

3. لاحظهُ, (Ṣ, Mṣb,) inf. n. مُلَاحَظَةٌ (Mṣb, Ḳ) and لِحَاظٌ, (Ṣ, Mṣb,) [i.q. لَحَظَهُ, q.v. — And hence,] ‡ *He regarded him; had regard,* or *an eye, to him; paid regard,* or *consideration, to him; he regarded it,* [namely, an affair,] or *attended to it;* syn. رَاعَاهُ. (Ṣ, Mṣb, TA.) — [And † *He,* or *it, had a relation,* or *an analogy, to him,* or *it.*]

6. تلاحظوا (TA) *They turned their eyes,* [*each looking from the outer angle of his eye,*] *one towards another.* (Ḳ, L.) — [And hence, † *They regarded one another; had regard,* or *an eye, one to another; paid regard,* or *consideration, one to another.* — And † *They had a mutual relation,* or *analogy.*]

لَحْظٌ: see لِحَاظٌ.

لَحْظَةٌ *A look from the outer angle of the eye; a sidelong glance; an ogle; a look from the side next the ear:* pl. لَحَظَاتٌ: the dim. is لُحَيْظَةٌ. (TA.) Hence the saying جَلَسْتُ عِنْدَهُ لَحْظَةً *I sat with him the like of* [*the time occupied by*] *a look from the outer angle of the eye.* (TA.) And فِى لَحْظَةٍ [*In the twinkling of an eye*]. (Ḳ in art. سرع; &c.)

لَحَاظٌ, (Ṣ, Mṣb, Ḳ,) with fet-ḥ, (Ṣ, Mṣb,) like سَحَابٌ, (Ḳ,) or ▾ لِحَاظٌ, (T, IB, Mgh, Mṣb,) with kesr, (T, IB, Mṣb,) which latter is the form commonly known, (IB,) or the latter is incorrectly used for the former by some who twist the sides of the mouth in utterance, (MF,) or is [only] an inf. n. of لاحظ, (Ṣ,) *The outer angle of the eye,* (T, Ṣ, Mgh, &c.,) *next the part between the eye and the ear;* (T, Mgh, Mṣb;) as also ▾ لَحْظٌ: pl. of the former لُحُظٌ: and of the latter أَلْحَاظٌ. (TA.) You say, فَتَنَتْهُ بِلَحَاظِهَا [*She captivated his heart with the outer angle of her eye*], and بِأَلْحَاظِهَا [*with the outer angles of her eyes*]. (TA.)

لِحَاظٌ: see لَحَاظٌ.

لَحِيظٌ † *Like.* (Ḳ.) You say, هُوَ لَحِيظُ فُلَانٍ † *He is the like of such a one.* (TA.)

رَجُلٌ لَحَّاظٌ [*A man who has a habit of looking from the outer angle of the eye*]. (TA.)

مَلْحَظٌ *syn. with* [the inf. n.] لَحْظٌ: or it signifies مَوْضِعُ لَحْظٍ [i.e. the *place at which one looks from the outer angle of the eye*]: pl. مَلَاحِظُ. (TA.)

[مَلْحُوظٌ † *Regarded; had in view.*]

أَحْوَالُهُمْ مُتَشَاكِلَةٌ مُتَلَاحِظَةٌ ‡ [*Their states,* or *conditions, are similar; such as have mutual relation,* or *analogy*]. (TA.)

[لحف
لحق
لحك
لحم
لحن
لحى
See Supplement.]

لخ

1. لَخَّتْ عَيْنُهُ, (Ṣ, L, Ḳ,) aor. تَلِخُّ, inf. n. لَخٌّ and لَخِيخٌ, (L,) *His eye shed copious tears,* (Ṣ, L, Ḳ,) *and its lids became rough.* (L.) — لَخِخَتْ عَيْنُهُ, as also لَخَّتْ, *His eyelids stuck together, by reason of a white thick matter collected in their corners.* (L.) See لَخْ. — لَخَّ فِى كَلَامِهِ, [aor., accord. to analogy, َ,] *He was obscure and barbarous in his speech.* (Ḳ.)

8. التخّ عَلَيْهِمْ أَمْرُهُمْ *Their affair,* or *case, became confused,* or *perplexed, to them.* (Ṣ, Ḳ.*) — التخّ *It* (herbage) *became tangled,* or *luxuriant.* (Ṣ, Ḳ.)

لَخَّةٌ *Obscureness and barbarousness* in speech. (TA.) = A *dirty, stinking,* woman. (Ḳ.)

وَادٍ لَاخٌّ, (Aṣ, Ibn-Ma'een, Ḳ,) and لَاخٌ, (Ḳ,) or this is *incorrect,* (Ibn-Ma'een,) *A valley having intricate defiles,* or *narrow passes:* (Ḳ:) or, *abounding with trees, and intricate;* as also ↓ مُلْتَخٌّ: (L:) or, *intricate by reason of its trees:* (Aṣ:) or it is لَاخٌ, without teshdeed, [i.e. لَاخٍ, or, as its derivation presently mentioned implies, لَاخٍ,] (Sh, Ḳ,) from أَلْخَى, distorted (L, Ḳ) [but in the former written الخا] in the mouth. (L.) — جَوْفٌ لَاخٌّ *A deep valley.* (IAṣr.)

لَخْلَخَانِىٌّ, (Ṣ, Ḳ,) fem. with ة, (L,) A man *whose speech,* or *utterance, is characterized by what is termed* لَخْلَخَانِيَّةٌ, or *barbarousness,* or *vitiousness, &c.:* (L:) *not chaste in speech,* or *utterance.* (Ṣ, Ḳ.)

لَخْلَخَانِيَّةٌ *A barbarousness,* or *vitiousness, in speech,* or *utterance; a want of chasteness therein; an impotence,* or *impediment,* or *a difficulty, therein.* (AO, Ṣ, L, K.) It is a quality of the dial. of the Arabs of the desert of Esh-Shaḥr and 'Omán; as when they say, for مَا شَآءَ ٱللّٰهُ, مَشَا ٱللّٰه: (Eth-Tha'álibee:) or is derived from لَخْلَخَانُ, the name of a tribe; or, as some say, of a place. (L.) نَظَرَ فُلَانٌ نَظَرَ ٱللَّخْلَخَانِيَّةِ *Such a one looked with the look of barbarians,* or *foreigners;* or, *of those who are barbarous in speech.* (Aṣ.)

سَكْرَانُ مُلْتَخٌّ, (Ṣ, Ḳ,) vulg. مُلْطَخٌ, (Ṣ,) or مُلَطَّخٌ, (as in some copies of the Ṣ and Ḳ,) but this should *not* be said, (Ḳ,) *A drunken man confused in his intellect,* (Ṣ, L,) *and not understanding anything:* (L:) or, *full of drink;* (Ḳ;) as also مُرْتَخٌّ. (TA in art. رخ.) — See لَاخٌّ.

لخب

1. لَخَبَ *He slapped* a person; *struck* him *with the open hand.* (Ḳ.) = لَخَبَ, aor. ـُ and ـِ, (inf. n. لَخْبٌ, TA,) *Inivit feminam:* (Kr, Ḳ:) but the word commonly known, related by Yaạḳoob and others, is نَخَبَ. (ISd.)

3. لاخبه, inf. n. مُلَاخَبَةٌ (and لِخَابٌ, TA), *He slapped him, being also slapped by him.* (Ḳ.)

لَخْبٌ The *trees which produce what is called* مُقْل, q.v. (Ḳ.)

مُلَخَّبٌ One *who is slapped much,* or *violently, in altercations.* (Ḳ.)

لخت

لَخْتٌ *Great,* or *big, in body:* (Lth, Ṣgh, and some copies of the Ḳ:) or *great,* or *big, and corpulent.* (So in the other copies of the Ḳ.) — A woman *in whom the division between the vagina and the rectum has been broken through;* syn. مُفْضَاةٌ. (Ḳ.) — حَرٌّ سَخْتٌ لَخْتٌ *Vehement,* or *intense, heat.* (Lth, Ḳ.) [See also سَخْتٌ: and see لَخْتٌ.] Thought by ISd to be arabicized. (TA.)

لخص

2: لخّصهُ, (A, TA,) inf. n. تَلْخِيصٌ, (Ṣ, A, Ḳ,) *He explained, expounded,* or *interpreted, it;* (Ṣ, A, Ḳ;) *he made it clear;* (A, Ḳ;) namely, language: (A:) تَلْخِيصٌ and تَبْيِينٌ and شَرْحٌ and تَخْلِيصٌ all signify the same: (A:) *he went to the utmost point in explaining it, expounding it, interpreting it, and making it plain;* namely, a thing; as also لخّصهُ. (TA.) You say, لَخِّصْ لِى خَبَرَكَ *Explain thou to me thy news,* or *information, thing after thing.* (TA.) And it is said in a trad. of 'Alee, قَعَدَ لِتَلْخِيصِ مَا ٱلْتَبَسَ عَلَى غَيْرِهِ *He sat to make clear what was confused and dubious to others.* (TA.) — *He made it near:* [the inf. n. being explained in the TA by التقريب; but I incline to think that this is a mistranscription, for التَّغْرِيبُ; and that the meaning is, *he made it clear, plain, distinct,* or *perspicuous:*] *he abridged it: he restricted,* or *limited, himself in it,* namely, a saying, *and abridged of it what was needful.* (TA.)

مُلَخَّصٌ The *sum* or *result* or *conclusion* [of a thing]. (TA.)

[لخف

لخم

لخن

لخى

See Supplement.]

لد

1. لَدَّ, originally لَدِدَ, (second pers. لَدِدْتَ, L,) aor. ـَ, (L, Mṣb,) inf. n. لَدَدٌ (Ṣ, A, L, Mṣb,) *He was violent,* or *vehement, in contention,* or *altercation; in dispute; in litigation.* (Ṣ, A, L, Mṣb.) — لَدَّهُ, (Ṣ, L, Mṣb, Ḳ,) aor. ـُ, (Ṣ, L, Mṣb,) inf. n. لَدٌّ, (L, Mṣb,) *He overcame him in contention,* or *altercation; in dispute; in litigation:* (Ṣ,* L, Ḳ:*) or *he opposed him violently,* or *vehemently, in contention,* or *altercation; in dispute; in litigation.* (Mṣb.) لَدِدْتَ, (in some copies of the Ḳ, لَدَدْتَ,) inf. n. لَدَدٌ, (IKṭṭ, L: in the Ḳ, لَدٌّ:) *Thou becamest such as is called* أَلَدّ [*violent,* or *vehement, in contention, &c.*]. (IKṭṭ, L, Ḳ.) — لَدَّهُ عَنِ الأَمْرِ, (inf. n. لَدٌّ, L,) *He restrained, withheld, debarred, hindered,* or *prevented, him from doing the thing:* (L, Ḳ:*) *he made him to return* or *revert,* or *turned him back* or *away, with gentleness, from the thing,* or *affair;* like رَدَّهُ: (T and L, art. رد:) of the dial. of Hudheyl. (L.) = لَدَّهُ, (Ḳ,) or لَدَّهُ بِاللَّدُودِ, (M,) aor. ـُ, (L,) inf. n. لَدٌّ and لَدُودٌ; (M, Ḳ;) and ↓ الدّهُ; (Ṣ, L, Ḳ;) and لَدَّهُ اللَّدُودَ; (M, L, Ḳ;) *He administered to him the medicine,* or *draught, termed* لَدُود. (Ṣ,* M, L, Ḳ.*) The action termed اللَّدّ is *the taking a child's tongue, and drawing it to one side, and pouring medicine in the other side, between the tongue and the side of the mouth.* (Fr, L.) — لُدَّ *He had a medicine,* or *draught, of the kind termed* لَدُود *administered to him.* (Ṣ, L, Ḳ.) See also 8. — لَدَدْتُهُمْ ٱلنَّصِيحَةَ ‡ *I administered to them sincere,* or *faithful, advice,* or *counsel, like as one administers the medicine,* or *draught, termed* لَدُود. (L.)

2. لدّد به i.q. ندّد به, (L, Ḳ,) i.e., *He rendered him notorious,* or *infamous.* (L.)

3. لادّهُ inf. n. لِدَادٌ (A, Mṣb) and مُلَادَّةٌ, (A,) *He contended with him violently,* or *vehemently, in an altercation; in a dispute; in a litigation.* (A, Mṣb.) — مَا زِلْتُ أُلَادُّ عَنْكَ *I ceased not to repel from thee;* or, *to defend thee.* (Ṣ.)

4. الدّهُ *He found him to be such as is called* أَلَدّ [*violent,* or *vehement, in contention, &c.*]. (TA.) — الدّ به *He opposed him in contention,* or *altercation; in dispute; in litigation.* (TA.) See also 1 and 3.

5. تلدّد ‡ *He turned his face to the right and left,* (Ṣ, L, Ḳ,) *in confusion, perplexity,* or *amazement:* (L, Ḳ:) from اللَّدِيدَانِ signifying "the two sides" of the neck. (Ṣ, L.) — *He tarried,* or *waited, in expectation.* (Ḳ, TA.)

8. التدّ, (Ṣ, L, Ḳ,) and التدّ لَدُودًا, (Ṣ, L,) *He swallowed a medicine,* or *draught, of the kind termed* لَدُود. (Ṣ,* L,* Ḳ.) See also لُدَّ. = التدّ عَنْهُ *He declined from him,* or *it.* (Ḳ.)

لَدٌّ: see أَلَدُّ. — *A* [*sack of the kind called*] جُوَالِق: (Ṣ, L, Ḳ:) like لِبْدٌ. (TA.)

لَدُودٌ: see لَادٌّ. = لَدُودٌ and ↓ لَدِيدٌ *A medicine* (or *draught,* Aṣ, L) *that is poured into one of the two sides of the mouth* (Aṣ, Ṣ, L, Ḳ) *by means of the instrument called* مُسْعُط: (L, Ḳ:) pl أَلِدَّةٌ: (Ṣ, L, Ḳ:) from اللَّدِيدَانِ signifying "the two sides" of a valley. (Ṣ, L.) It is said in a proverb, جَرَى مِنْهُ مَجْرَى اللَّدُودِ [*It acted upon him,* or *affected him, like the medicine,*

or *draught, termed* لَدُود; i.e., unpleasantly, or *disagreeably*]. (ISk, Ṣ.) See Freytag's Arab. Prov. i. 282

لَدِيدٌ : see لَدُودٌ. — لَدِيدَانِ The *two sides* of a valley: (Ṣ, A, L:) each of them is called لَدِيدٌ: (L:) and the *two sides* of the neck, (Ṣ, A, L, Ḳ,) *below the ears:* (L, Ḳ:) or the *two lateral muscles* of the neck: (M, L:) the *two sides* of the mouth: (A, L:) and of the penis: (L:) and (as some say, L) of anything: (L, Ḳ:) pl. أَلِدَّةٌ: (Ṣ, L, Ḳ:) and لَدِيدٌ, accord. to AA, signifies the *outside of the neck.* (L.) — See لَادٌّ.

لَادٌّ and ▼ لَدُودٌ, (Ṣ, L, Mṣb, Ḳ,) the latter having an intensive sense, and ▼ لَدٌّ, which is an inf. n. used as an epithet [and therefore also intensive], (Mṣb,) A man *who overcomes in contention,* or *altercation; in dispute; in litigation:* (Ṣ,* L, Ḳ:*) or, *who opposes violently,* or *vehemently,* and *very violently,* or *vehemently, in contention,* or *altercation; in dispute; in litigation:* (Mṣb:) and ▼ أَلَدُّ (Ṣ, L, Mṣb, Ḳ) and ▼ يَلَنْدَدٌ and ▼ أَلَنْدَدٌ (Ṣ, L, Ḳ) a man *violent,* or *vehement, in contention,* or *altercation; in dispute; in litigation:* (Ṣ, L, Mṣb:) or *difficult therein, and vehement in war:* (IḲṭṭ:) or *a contentious, disputatious,* or *litigious,* (L,) *and tenacious adversary, who will not incline to the truth:* (L, Ḳ:) the fem. of ▼ أَلَدُّ is لَدَّآءُ: (L, Mṣb:) and the pl. لُدٌّ (Ṣ, L, Mṣb, Ḳ) and لِدَادٌ: (L, Ḳ:) the أ in ▼ أَلَنْدَدٌ and the ى in ▼ يَلَنْدَدٌ are letters of quasi-coördination, [i.e., added to render those two words quasi-coordinate to سَفَرْجَلٌ,] as is shown by the two dáls being not incorporated by idghám; for it is allowable to add a letter at the beginning of a word for the purpose of quasi-coördination when the word has another augmentative letter: (IJ, L:) the dim. of ▼ أَلَنْدَدٌ is ▼ أُلَيْدٌ, because it is originally أَلَدُّ, the ن being added to render it quasi-coördinate to سَفَرْجَلٌ. (Ṣ, L.) قَوْمًا لُدًّا in the Ḳur, [xix. 97,] is said to signify *A people who are adversaries perverted from the truth:* or, *who are deaf to the truth.* (L.) You say also, هُوَ شَدِيدٌ لَدِيدٌ [assimilating the second epithet in form to the first, *He is strong,* and *one who overcomes in contention, &c.*] (A.)

أَلَدُّ and أُلَيْدٌ and أَلَنْدَدٌ and يَلَنْدَدٌ : see لَادٌّ.

مَلْدُودٌ A man *who has had a medicine,* or *draught, of the kind termed* لَدُود *administered to him.* (Ṣ, L, Ḳ.)

المُتَلَدَّدُ ‡ *The neck.* (A, L, Ḳ.)

مَا لِى عَنْهُ مُلْتَدٌّ *I have no way of avoiding,* or *escaping, it:* (Ṣ, L, Ḳ:) as also مُتَلَدَّدٌ. (Ṣ, L.)

لدب

1 and 3. لَدَبَ and لَادَبَ : see لَدَبَ.

[لدس

لدغ

لدم

لدن

See Supplement.]

لذ

1. لَذَّ, (T, M, L, Mṣb, Ḳ,) second per. لَذِذْتَ, (Mṣb,) aor. يَلَذُّ, (T, Mṣb,) inf. n. لَذَاذَةٌ (A, L, Mṣb) and لَذَاذٌ (Mṣb) and لَذَّةٌ; (A;) and ▼ اِلْتَذَّ, inf. n. اِلْتِذَاذٌ; (A;) *It* (a thing) *was,* or *became* لَذِيذ [i.e. *pleasant, delightful, delicious, luscious, sweet,* or *savoury;* see لَذَّةٌ, below; and see طَابَ]; (T, M, L, Mṣb, Ḳ;) *an object of desire,* or *a thing desired.* (L.) — لَذَّهُ, (M, L, Ḳ,) first pers. لَذِذْتُ, (T, Ṣ, Mṣb,) aor. يَلَذُّ, (T, M, L, Mṣb,) inf. n. لَذٌّ (M, L) and لَذَّةٌ (Mṣb) and لَذَاذٌ and لَذَاذَةٌ, (Ṣ, M, L, Ḳ,) *He found it* لَذِيذ [i.e. *pleasant, delightful, delicious, luscious, sweet,* or *savoury; he delighted in it; he took pleasure,* or *delight, in it*]; (Ṣ, L, Mṣb, Ḳ;) as also لَذَّ بِهِ, and ▼ اِلْتَذَّهُ, and ▼ اِلْتَذَّ بِهِ, and ▼ اِسْتَلَذَّهُ: (M, Ḳ:) or *he counted, accounted, reckoned,* or *esteemed, it pleasant, &c.;* (L;) as also لَذَّ بِهِ, and ▼ اِلْتَذَّهُ, and ▼ اِلْتَذَّ بِهِ, (A, L,) and ▼ اِسْتَلَذَّهُ: (Ṣ, L, Mṣb:) لَذِذْتُ الشَّىْءَ and لَذِذْتُ بِهِ and ▼ اِسْتَلْذَذْتُهُ are syn.; (En-Naḍr, T, L;) and so are ▼ تَلَذَّذْتُ بِهِ and ▼ اِلْتَذَذْتُ بِهِ. (Ṣ, L, Mṣb.) — يَلَذُّنِى, [and ▼ يُلِذُّنِى, and (see an ex. of its act. part. n. voce مُرِزٌّ, in art. رز,) *This is of the things that please,* or *delight, me*]. (A.)

2: see 1.

3. لَاذَّ الرَّجُلُ اَمْرَأَتَهُ, inf. n. مُلَاذَّةٌ and لِذَاذٌ, [*The man gave pleasure,* or *delight,* or *enjoyment, to his wife, receiving the same from her,*] on the occasion of contact in the act of concubitus. (A.) See also 6.

4: see 1.

5. تَلَذَّذْتُ [*I became pleased,* or *delighted;* or *I pleased,* or *delighted, myself*]. (A.) — See also 1.

6. تَلَاذَّا [*They* (a husband and his wife) *gave each other pleasure,* or *delight,* or *enjoyment,*] on the occasion of contact in the act of concubitus. (A.) See also 3.

8: see 1.

10: see 1. — [اِسْتَلَذَّ also signifies *He experienced pleasure,* or *delight.*]

لَذٌّ *Sleep.* (IAạr, T, Ṣ, L, Ḳ.) — See also لَذِيذٌ and لَذَّةٌ.

لَذَّةٌ *Pleasure; delight; contr. of* أَلَمٌ; (M, L, Ḳ;) so explained because it happens not save to one who is of sound constitution, free from pains; *syn. with* شَهْوَةٌ [in one of the senses of this latter word], or *nearly so:* (TA:) *pleasantness; delightfulness; deliciousness; lusciousness, sweetness:* (the Lexicons passim: see the intrans. v. لَذَّ, of which it is an inf. n.) pl. لَذَّاتٌ. (Ṣ, L, Mṣb, Ḳ.) — ▼ لَذْوَى, of the measure فَعْلَى, also signifies the same as لَذَّةٌ, and is formed by the change of one of the two dháls into و; [in the L ى;] a change similar to that in تَقَضَّى. (L.) It occurs in a trad. of 'Áïsheh, relating to the present world, قَدْ مَضَى لَذْوَاهَا وَبَقِىَ بَلْوَاهَا [*Its pleasure,* or *delight,* or *pleasantness,* or *delightfulness, hath passed away, and its probation remaineth*]. (L.) — Also لَذَّةٌ and ▼ لَذَاذَةٌ and ▼ لَذِيذٌ and ▼ لَذْوَى *The eating and drinking in a state of ease, comfort,* or *pleasure, and competence.* (IAạr, T, L.) — See لَذِيذٌ.

لَذِيذٌ and ▼ لَذٌّ are used in the same manner, as epithets, (Lth, T, L,) from the intrans. v. لَذَّ, (L,) signifying *Pleasant, delightful, delicious, luscious, sweet,* or *savoury;* (the Lexicons passim;) *desirable,* or *desired:* (L:) pl. of both, لِذَاذٌ; and of the latter, [or of both,] لُذٌّ. (M, Ḳ.) — كَأْسٌ لَذَّةٌ, and ▼ لَذٌّ, شَرَابٌ لَذِيذٌ, (Ṣ, M, L,) and شَىْءٌ لَذِيذٌ, (M, L,) and ▼ لَذٌّ, (A,) *A pleasant, delightful, delicious, luscious, sweet,* or *savoury, beverage, or wine,* and *cup of beverage,* or *wine,* and *thing*]. — [You say] لَهُ عَيْشٌ لَذٌّ ▼ [*He has a pleasant,* or *delightful, life*]: and هُوَ فِى لَذٍّ ▼ مِنْ عَيْشٍ [*He is in a pleasant,* or *delightful, state of life*]. (A.) — رَجُلٌ لَذٌّ ▼ *A man of pleasant,* or *delightful, conversation,* or *discourse.* (A.) — *A man in the enjoyment of pleasure,* or *delight:* (M, L:) and أَلِذَّةٌ [pl. of لَذٌّ] *Those who take their pleasures,* or *delights.* (Ḳ.) — اللَّذِيذُ and ▼ اللَّذَّةُ *Wine:* pl. لُذٌّ and لِذَاذٌ. (Ḳ.) — See لَذَّةٌ.

لَذَاذَةٌ : see لَذَّةٌ, and 1.

لَذْوَى : see لَذَّةٌ.

هٰذَا أَطْيَبُ وَأَلَذُّ [*This is more,* or *most, pleasant and delightful, &c.*] (A.)

مَلَذٌّ *A place of* لَذَّة [i.e. *pleasure,* or *delight*]: pl. مَلَاذُّ. It is said in a trad. إِذَا رَكِبَ أَحَدُكُمُ الدَّابَّةَ فَلْيَحْمِلْهَا عَلَى مَلَاذِّهَا [*When any one of you rides the beast of carriage, let him urge it to run upon the places that are pleasant to it*]; i.e. *let him make it run upon plain,* or *even, not rugged, ground.* (L.)

اَللَّذْ and اَللَّذِ [thus written with two lāms] dial. forms of الَّذِى : dual اللَّذَا, with the ن elided : pl. الَّذِينَ ; and sometimes, in the nom. case, الَّذُونَ. (Ṣ.) Their proper art. is لذى. (IB, Ḳ.) [See an ex. in a verse cited voce تَرَنَّى.]

لذب

1. لَذَبَ, aor. ـِ, inf. n. لُذُوبٌ ; and ↓ لَاذَبَ ; *He remained, stayed, abode,* or *dwelt,* in a place: (Ḳ:) or correctly written with د, unpointed: but IDrd doubts whether correctly with ذ or with د. (TA.) See also لَزَبَ.

3: see 1.

[لذع
لذم
لذى
See Supplement.]

لز

1. لَزَّ الشَّىْءُ بِالشَّىْءِ, (TḲ,) [aor., app. ـِ,] or لَزَّهُ, aor. ـُ, (so in a copy of the Mṣb,) inf. n. لَزٌّ, (Mṣb, Ḳ,) *The thing clave to the thing:* (Mṣb, Ḳ,* TḲ:) *it stuck,* or *adhered, to it.* (TA.) See also 8. — [Hence,] لَزَزْتَ بِى يَا فُلَانُ ‡ [*Thou hast importuned me,* or *wearied me by thine importunity, O such a one*]. (A.) = لَزَّهُ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ,) inf. n. لَزٌّ (Ṣ, Ḳ) and لَزَزٌ, (Ḳ, and so in a copy of the Ṣ,) or لِزَازٌ, (L, and so in a copy of the Ṣ,) *He fastened it,* or *made it fast;* or *he bound it,* or *tied it;* syn. شَدَّهُ : and *he stuck it,* or *made it to adhere;* (Ṣ, Ḳ;) as also ↓ أَلَزَّهُ, (Ḳ,) inf. n. إِلْزَازٌ. (TA.) [But it is afterwards said in the TA, that, accord. to the TṢ, أَلْزَزْتُ بِهِ in the sense of أَلْصَقْتُ بِهِ was disallowed by Aṣ.]) You say also, لَزَّهُ بِهِ, (TḲ,) inf. n. لَزٌّ, (Ḳ,) *He made it to cleave to it;* (Ḳ,* TḲ;) *like the* لِزَاز *of a house* or *chamber.* (Lth, TA.) And لُزَّا *They* (two camels) *were tied together:* and *they* (the two shanks of a camel) *were straitly connected* in the shackles. (TA.) — *He fastened it,* namely a door, *with a* لِزَاز, or *bar; he barred it.* (Ḳ,* TA.) — *He thrust* or *pierced him* [with a spear or the like]. (Ḳ,* TḲ.) — لَزَّهُ إِلَى كَذَا ‡ *He necessitated him,* or *constrained him, to have recourse to,* or *to do, such a thing.* (A, TA.)

2. لَزَّزَهُ *He* (God) *caused him to be compact and strong in make.* (Ṣ, Ḳ.)

3. لَازَزْتُهُ, (inf. n. لِزَازٌ, TA,) *I associated with him; became his companion.* (Ṣ,* Ḳ,* TA.)

4. أَلَزَّهُ : see 1.

8. اِلْتَزَّ بِهِ *It became coupled with it,* and *stuck to it.* (A.) See also 1.

رَجُلٌ كَزٌّ لَزٌّ *A niggardly, tenacious, man:* (AZ, TA:) or the latter epithet is an imitative sequent. (Ṣ, Ḳ.) — لَزُّ شَرٍّ : see لِزَازُ شَرٍّ.

لِزُّ شَرٍّ : see لِزَازُ شَرٍّ.

لَزَزٌ : see لِزَازٌ. = *Straitness, difficulty, distress;* or *the like;* syn. شِدَّةٌ. (TA.) — *A state of crowding together* of people *in a narrow compass.* (Mṣb.) — عَيْشٌ لَزَزٌ *A strait,* or *difficult, life* (Mṣb.)

لِزَازٌ *A piece of wood with which a door is fastened;* the *bar of a door;* (A,* Ḳ,* TA;) as also ↓ لَزَزٌ. (Ḳ.) [Said in the Ṣ, where it is not explained, to be from لِزَازُ خَصْمٍ, q.v. infra.; but accord. to the A, it is proper, not tropical.] = هُوَ لِزَازُ مَالٍ ‡ *He is one who* [*by close and constant attention*] *takes good care of camels,* or *other property.* (A, TA.) [Hence,] جَعَلْتُكَ لِزَازًا لِفُلَانٍ ‡ *I have made* or *appointed thee* [*to be a manager of such a one;*] *not to suffer such a one to disobey* or *oppose.* (A,* TA.) — هُوَ لِزَازُ خَصْمٍ ‡ [*He is one who cleaves to an adversary in contention* or *litigation*]. (Ṣ, A.) — إِنَّهُ لِزَازُ خُصُومَةٍ ‡ *Verily he is pertinacious in contention* or *litigation; commissioned and able to manage it.* (TA.) — فُلَانٌ لِزَازُ شَرٍّ, (TA,) and ↓ لَزِيزُ شَرٍّ, and ↓ لِزُّ شَرٍّ, (Ḳ,) and لَزُّ شَرٍّ, (TA,) ‡ *Such a one is one who pertinaciously adheres to evil* or *mischief.* (Ḳ, TA.)

لَزُوزٌ an imitative sequent to عَجُوزٌ. (Ḳ.)

لَزِيزُ شَرٍّ : see لِزَازٌ.

مِلَزٌّ, applied to a man, and in like manner, without ة, to a woman, ‡ *Vehement,* or *pertinacious, in adhering.* (TA.) — *Vehement in contention* or *litigation;* (Ṣ, Ḳ;) *pertinacious in adhering to that which he desires,* or *seeks, to obtain.* (Ṣ.)

مُلَزَّزٌ, (Ṣ, Ḳ,) or مُلَزَّزُ الخَلْقِ, (A,) A man (A, TA) *compact and strong in make;* (Ṣ,* Ḳ,* TA;) *having a well-knit frame.* (A.)

لزأ

1. لَزَأَ and ↓ أَلْزَأَ, (Ḳ,) or the former only, (TA,) *He filled* (Ḳ) a water-skin or the like. (TA.) = لَزَأَهُ, aor. ـَ ; and ↓ لَزَّأَهُ, (Ḳ,) and ↓ أَلْزَأَهُ ; (TA;) *He gave him* [a thing]. (Ḳ, TA.) In the Ḳ, this portion is confused, as well as defective. (TA.) = لَزَأَتْ *She* (a woman) *brought forth.* (Ḳ.) [You say] قَبَّحَ اللّٰهُ أُمًّا لَزَأَتْهُ, (TA,) or لَزَأَتْ بِهِ, (Ṣ,) [*May God remove far from good,* or *prosperity, the mother that brought him forth!*] = لَزَأَ ; (Ḳ;) and ↓ لَزَّأَ, (Aṣ, Ṣ, Ḳ,) inf. n. تَلْزِئَةٌ ; (Aṣ, Ṣ;) *He tended* camels *well.* (Aṣ, Ṣ, Ḳ.)

2: see 1.

4. أَلْزَأَ *He satiated* sheep &c. (Ḳ) *with pasture.* (TA.) = See 1.

5. تَلَزَّأَ رِيًّا *It,* or *he, was,* or *became, filled to saturation,* or *satiety.* (Ḳ,* TA.)

لزب

1. لَزَبَ, aor. ـُ, inf. n. لُزُوبٌ, *It was,* or *remained, fixed, settled, firm,* or *constant.* (Ḳ.) — لَزَبَ, aor. and inf. n. as above, *It* (mud &c., Ṣ) *adhered, clave,* or *stuck.* (Ṣ, Ḳ.) — لَزِبَ, aor. ـَ, inf. n. لَزْبٌ and لُزُوبٌ, [*It became commixed,* or *commingled; it intermixed;* or *it became contracted;*] *one part of it entered into another.* (Ḳ.) — لَزِبَ and لَزُبَ *It* (mud) *cohered, and became hard.* (Ḳ.) — لَزِبَ, aor. and inf. n. as at first, *It was a time of drought, of no rain.* (Ḳ.) = لَزَبَتْهُ العَقْرَبُ i.q. لَسَبَتْهُ ; *The scorpion stung him.* (Kr, Ḳ.)

6. تَلَازَبَ التَّمْرُ *The dates stuck together.* (L, art. نضح.)

لَزْبٌ *Strait; narrow; difficult.* E.g. عَيْشٌ لَزْبٌ *A strait,* or *difficult life.* (TA.)

لِزْبٌ A *narrow* road, or way. (Ḳ.)

لَزْبٌ immediately following عَزَبٌ, (in the CḲ, عَزْبٌ,) [meaning a man "who has no wife,"] is an imitative sequent [used by way of pleonasm and corroboration]. (Ḳ.) So likewise لَزَبَةٌ after عَزَبَةٌ. (Ibn-Buzruj.)

لَزْبٌ *Little in quantity* or *number:* pl. لِزَابٌ. (Ḳ.) E.g. مَآءٌ لَزْبٌ *Little water.* (TA.)

لَزْبَةٌ *Adversity; difficulty; distress;* (Ṣ, Ḳ;) *drought:* (Ṣ:) pl. لِزَبٌ (IJ, Ḳ: in the CḲ لُزَبٌ) and لَزْبَاتٌ : (Ṣ, Ḳ:) the latter with the ز quiescent, because it is [originally] an epithet. (Ṣ.) E.g. أَصَابَتْهُمْ لَزْبَةٌ *Distress and drought befell them.* (Ṣ.) — سَنَةٌ لَزْبَةٌ A *severe year; a year of drought.* (TA.)

لَازِبٌ *Adhering,* or *adhesive,* or *cohesive,* clay or mud. (Ṣ.) — *Being,* or *remaining, fixed, settled, firm,* or *constant.* (Ṣ.) — صَارَ الشَّىْءُ ضَرْبَةَ لَازِبٍ *The thing became fixed, settled, firm,* or *constant,* (Ṣ, Ḳ,) *and severe:* (TA:) [or, *a constant infliction:*] or, *indispensable,* or *necessary:* i.e., *the blow of a sword that sticks,* or *remains fixed,* [*in the wound*]. (Aboo-Bekr, cited in the TA.) لَازِبٌ is here the same as لَازِمٌ : (Ḳ:) the latter is the original word; the م being changed into ب ; and is also used in this phrase: (TA:) but لَازِبٌ, in this in-

stance, is the more chaste. (Ṣ.) En-Nábighah says,

* فَلَا تَحْسَبُونَ الخَيْرَ لَا شَرَّ بَعْدَهُ *
* وَلَا تَحْسَبُونَ الشَّرَّ ضَرْبَةَ لَازِبِ *

[*Then think ye not that good shall have no evil after it, nor think ye that evil shall be a constant infliction*]. (Ṣ.) Ṣgh says, of the conversion of رَبَاغَة into رَوَاغَة, or of و into ى because of kesreh before it, هٰذَا القَلْبُ لَيْسَ بِضَرْبِ لَازِبٍ [*This conversion is not a necessary sort.*] (TA in art. روغ.)

مِلْزَابٌ *Very avaricious; tenacious,* or *niggardly:* (Ṣ, Ḳ:) pl. مَلَازِيبُ. (Ṣ.)

لزج

1. لَزِجَ, aor. ـَ, (Ṣ, M, Ḳ,) inf. n. لَزَجٌ and لُزُوجٌ (M) and لُزُوجَةٌ; (Mṣb;) and ↑ تلزّج; (M;) *It* (a thing, Ṣ) *stretched out,* in a neut. sense: *it roped;* or *drew out, with a viscous, glutinous, clammy, cohesive, sticky, ropy,* or *slimy, continuity of parts:* syn. تَمَطَّطَ and تَمَدَّدَ: (Ṣ, Ḳ:) *it was,* or *became, viscous, glutinous, clammy, cohesive, sticky, ropy,* or *slimy, so as to adhere to the hand and the like.* (Mṣb.) — لَزِجَ بِهِ *It adhered to him,* or *it, as glue* or *the like;* syn. غَرِىَ. (Ṣ, Ḳ.) E.g. أَكَلْتُ شَيْئًا فَلَزِجَ بِأَصَابِعِى *I ate a thing and it adhered to my fingers.* (Mṣb.) — [And] ↑ تلزّج *It* (food, or ointment,) *became* [*viscous, glutinous, clammy, cohesive, sticky, slimy, ropy,* or *mucilaginous,*] *like* خِطْمِىّ [or *marsh-mallow*]. (M, &c.) — ↑ تلزّج النَّبَاتُ i.q. تَلَجَّنَ: (Ṣ, Ḳ:) i.e., *The herbage became flaccid, and one part thereof inclined over another:* (TA:) [or *became flaccid, and of a viscous consistency,* or *viscous* or *mucilaginous in its juice;* as appears from what here follows]. Ru-beh says, [in the Ṣ, El-'Ajjáj,] describing a pair af asses, male and female,

* وَفَرَغَا مِنْ رَعْيِ مَا تَلَزَّجَا *

[*And they finished pasturing upon what had become flaccid, and of a viscous consistency*]. For, says J, [immediately after citing these words of the poet,] when herbage begins to dry up, its juice thickens, and becomes like the mucilage of the خِطْمِىّ [or marsh-mallow]. (TA.) Or the words of the poet, above quoted, signify, *And they finished pasturing upon what they had searched after constantly,* or *time after time:* for تَلَزُّجٌ also signifies the *searching* of a beast of carriage *after herbage and leguminous plants, constantly,* or *time after time:* and the two asses are here the agents of the verb تلزّجا. (L.)

5. See 1. — تلزّج رَأْسُهُ *His head remained unpurified of its dirt* (Ṣ, Ḳ) *after he had washed it.* (Yaạkoob, Ṣ.)

لَزِجٌ (Ṣ, M, Mṣb) and ↑ مُتَلَزِّجٌ (M), A thing *stretching out,* in a neut. sense: *roping;* or *drawing out, with a viscous, glutinous, clammy, cohesive, sticky,* or *slimy, continuity of parts:* syn. مُتَمَطِّطٌ and مُتَمَدِّدٌ: (Ṣ:) *viscous, glutinous, clammy, cohesive, sticky, ropy,* or *slimy, so as to adhere to the hand* or *the like:* (Mṣb:) بَلْغَمٌ لَزِجٌ [*Viscous, glutinous, cohesive, sticky,* or *ropy, phlegm*]. (TA.) زَبِيبَةٌ لَزِجَةٌ *A sticky raisin.* (L.)

رَجُلٌ لَزِجَةٌ, and لُزَجَةٌ, and لَزِيجَةٌ, *A man who keeps to his place, and does not quit it.* (Ḳ.)

مُتَلَزِّجٌ: see لَزِجٌ.

[لزق
لزم
لزن
See Supplement.]

لزورد

لَازُوَرْدٌ [and لَاَزْوَرْدٌ], an arabicized word, [from the Persian لَاژْوَرْد,] *A well-known stone;* [*lapis lazuli;*] *used as a material with which to write, and as a medicine.* (MF.)

[لَازُوَرْدِىٌّ *Of the colour of lapis lazuli.*]

لسب

1. لَسَبَهُ, aor. ـِ, (Ṣ, Ḳ,) and ـُ, (Ḳ,) inf. n. لَسْبٌ, (Ṣ,) *It* (a scorpion, Ṣ, or a serpent or other thing, Ḳ, as a scorpion, and wasp, but generally said of a scorpion, TA,) *stung him,* or *bit him.* (Ṣ, Ḳ.) — لَسَبَهُ أَسْوَاطًا *He flogged him with whips.* (Ṣ.) لَسَبَهُ بِالسَّوْطِ *He flogged him with the whip.* (Ḳ.) — لَسِبَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. لَسْبٌ, (Ṣ,) *He licked* honey, (Ṣ, Ḳ,) or the like, (Ḳ,) as clarified butter. (TA.) = لَسِبَ بِهِ, aor. ـَ, *It adhered, clave,* or *stuck, to it,* or *in it:* (Ṣ, Ḳ:) like لَصِبَ. (Ṣ.)

لَسْبَةٌ, like لَعْقَةٌ, *A single lick* of honey or the like. (TA.)

مَا تَرَكَ لُسُوبًا, and ↑ لُسُّوبًا, *He left not anything:* [lit., *what might be licked off*]. (Ḳ.) [See also كُسُوبٌ.]

لُسُوبًا: see لُسُّوبًا.

لسد

1. لَسَدَ, aor. ـُ, (Ṣ, M, Ḳ,) and ـِ, (M,) inf. n. لَسْدٌ; (Ṣ;) and لَسِدَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. لَسَدٌ; (Ṣ;) the latter mentioned by AḤát, (Ṣ,) or Aboo-Khálid, (L,) in the Kitáb el-Abwáb, (Ṣ, L,) but the former is the more chaste, (TA,) *It* (a lamb or kid, Ḳ, or the young one of a cloven-hoofed animal, Ṣ, M,) *sucked* its mother: (Ṣ, M, L:) or *sucked* her *so as to exhaust all that was in the udder.* (M, L, Ḳ.) — Also, both verbs, *He* (a dog) *licked* a vessel: (M, Ḳ:) or *he* (a man) *licked* what was in the vessel. (IKṭṭ.) — Also, the former, *He licked* honey: (Ṣ:) and anything. (M.) You say لَسَدَتِ الوَحْشِيَّةُ وَلَدَهَا *The female wild animal licked her young one.* (M.)

مِلْسَدٌ A young camel *that sucks:* (L:) or *that sucks much.* (Ḳ.)

[لسع
لسم
لسن
See Supplement.]

لص

1. لَصَّ, aor. ـُ, *He thieved,* or *stole:* (A:) [see لُصُوصِيَّةٌ, and the other nouns mentioned therewith, some of which, if not all, are app. inf. ns. of this verb:] and ↑ تلصّص signifies the same; or *he was thievish:* (Ṣ,* Mṣb,* TA:) [or *he practised theft:*] or *he thieved,* or *stole, repeatedly:* (A, TA:) and *he acted as a spy:* syn. تَجَسَّسَ. (TA.) — لَصَّ الشَّىْءَ, aor. ـُ, (Mṣb, TḲ,) inf. n. لَصٌّ, (A, Mṣb, Ḳ,) [in the CḲ لُصّ,] *He stole the thing:* (Mṣb:) [and] *he did the thing secretly,* or *covertly.* (A, Ḳ.) = لَصَّ بَابَهُ, (TA,) inf. n. لَصٌّ, (A, Ḳ,) *He closed,* or *locked, his door;* syn. أَغْلَقَهُ and أَطْبَقَهُ; (A, Ḳ, TA;) as also رَصَّهُ. (TA.) — لَصَّ, [app. in the sec. pers. لَصِصْتَ, and aor. يَلَصُّ, and inf. n. لَصَصٌ,] *His teeth* (أَضْرَاس) *were near together, so that no interstice was seen between them.* (M, TA.) [This verb probably has all the significations indicated by the explanations of لَصَصٌ below.]

2. لَصَّصَ بُنْيَانَهُ, (M,) inf. n. تَلْصِيصٌ, (Ṣ, Ḳ,) *He made his building firm and compact;* or *firm and strong;* i.q. رَصَّصَهُ; (Ṣ, M, Ḳ;) of which it is a dial. form. (Ṣ.)

5: see 1.

8: الْتَصَّ بِهِ *It stuck,* or *adhered,* (Ṣgh, Ḳ,) *to him.* (TḲ.)

لِصٌّ (Ṣ, M, A, Mṣb, Ḳ) and ↑ لَصٌّ, (Ṣ, M, Mṣb, Ḳ,) the latter mentioned by Aṣ, (Mṣb,) but only the former known to Sb, (M,) and لُصٌّ, (IDrd, A, Ḳ,) *A thief; a robber;* (M, A, Mṣb, Ḳ;) as also لِصْتٌ, with ت substituted for the [second] ص, and the form of the word changed because of the substitution, or it is a dial. form of لِصٌّ, and is said by Lḥ to be of the dial. of Ṭeiyi and of some of the Anṣár, and also pronounced لَصْتٌ, (M,) and لُصْتٌ: (Ḳ, art. لصت:) fem. لِصَّةٌ, (M,) or لَصَّةٌ: (A, Ḳ:) pl. of لِصٌّ and لُصٌّ (IDrd, Ṣ, Mṣb, Ḳ) and لَصٌّ, (IDrd, Ḳ,) لُصُوصٌ, (IDrd, Ṣ, M, Mṣb, Ḳ,) and of the first, لِصَصَةٌ, (IDrd, TA,) and of the first (M, TA) and second, (M,) لِصَاصٌ, (M, TA,) or أَلْصَاصٌ:

(K) [and in the TA said to be so in the T: but this is probably a mistake for لُصَاصٌ: for ISd says,] the word has no pl. of pauc.: (M:) and مَلَصَّةٌ is a quasi-pl. n.: (IJ, M:) the pl. of لِصَّةٌ, (M,) or لَصَّةٌ, (K,) is لِصَّاتٌ, (M,) and لَصَّاتٌ, (K,) and لَصَائِصُ, (M, K,) which last is extr. [with respect to rule]: (M:) and the pl. of لَصْتٌ is لُصُوتٌ. (M.)

لُصٌّ and لَصٌّ: see لِصٌّ.

لَصَصٌ *Nearness together of the* أَضْرَاس [or *teeth*, or *molar teeth*, or *all the teeth except the central incisors*,] (S, M, A, K,) *so that no interstice is seen between them;* (M;) as also رَصَصٌ. (M, art. رص.) — And *Nearness together of two legs of a quadruped, and of the two thighs:* and *nearness together of the upper parts of the two knees:* (M:) or *nearness together of the two shoulder-joints,* (K,) or *of the upper parts thereof, so that they nearly touch the ears:* (M:) or *nearness together of the two shoulder-blades:* (M:) and *a contraction of the elbows of the horse towards his* [*breast*, or *that part of it which is called the*] زَوْر; (K;) *and their cleaving to that part;* which is a quality approved in a horse. (TA.) — Also, *Nearness of the forehead to the eyebrow.* (IKtt, TA.) = See also لُصُوصِيَّةٌ.

لَصَاصٌ :
لُصُوصٌ : } see what next follows.
لُصُوصَةٌ :

لُصُوصِيَّةٌ (S, M, K [in the CK without teshdeed]) and لَصُوصِيَّةٌ, (Ks, S, M, and in a copy of the K,) the latter of which is the more chaste, though the other is the regular form, (TA,) and ↑لُصُوصَةٌ, (M, A, and so in the CK in the place of the form next preceding,) or ↑لَصُوصَةٌ, (as in some copies of the K and in the TA) or ↑لُصُوصٌ and ↑لَصُوصٌ, (as in a copy of the Msb,) and ↑لَصَاصٌ and ↑لَصَصٌ, (K,) *Thieving;* or *thievishness.* (S, M, A, Msb, K.)

أَلَصُّ, (S, M, K,) or أَلَصُّ الأَضْرَاسِ, (A,) A man (M, A) *whose* [*teeth called*] اضراس *are near together* (S, M, A, K) *so that no interstice is seen between them:* (M:) as also أَرَصُّ: (M, A, K, art. رص;) fem. لَصَّآءُ. (M.) — Also, the masc. (As, TA) and fem., (K,) or أَلَصُّ الفَخِذَيْنِ, (A,) One *whose thighs cleave together, there being no space between them.* (As, A,* K.) [See also أَرَصُّ.] Hence, (TA,) the Zenjee is said to be أَلَصُّ الأَلْيَتَيْنِ, (K,) i.e. *Having the buttocks cleaving together.* (TA.) And أَلَصُّ, (S,) or أَلَصُّ المَنْكِبَيْنِ, (A,) *Having the two shoulder-joints near together, almost touching the ears.* (S, A.) — Also the fem., applied to a woman, *Impervia coëunti;* (M;) as also رَصَّآءُ. (M, art. رص.) — And, applied to a forehead (جَبْهَة), *Narrow.* (K.) — And, applied to a sheep or goat, *Having one of her horns extending forwards and the other backwards.* (Z, Sgh, K.)

مَلَصَّةٌ quasi-pl. n. of لِصٌّ. (IJ, M.) — أَرْضٌ مَلَصَّةٌ *A land in which are thieves,* or *robbers:* (S, M:) or *in which are many thieves* or *robbers.* (K.)

غَلَقٌ مَلْصُوصٌ [*A closed lock*]. (TA.)

لصب

1. لَصِبَ السَّيْفُ فِى الغِمْدِ, aor. ـَ, (inf. n. لَصْبٌ, as in a copy of the S, perhaps a mistake for لَصَبٌ,) *The sword stuck in the scabbard,* (S, K,) *and would not come forth.* (S.) See also لَسِبَ and لَزِبَ. — لَصِبَ الجِلْدُ بِاللَّحْمِ (K) or simply لصب الجلد, (S,) *The skin stuck to the flesh, by reason of emaciation.* (S, K.) — لَصِبَ الخَاتَمُ فِى الإِصْبَعِ *The ring stuck fast upon the finger:* contr. of قَلِقَ. (S, K.)

8. التصب *It became narrow.* (TA.)

لِصْبٌ *A small ravine*, or *gap*, (شِعْبٌ صَغِيرٌ,) *in a mountain,* (S, K,) *narrower than a* لِهْب, *and wider than a* شِعْب: (K:) or *a cleft* (شَقٌّ) *in a mountain, narrower than a* لهب, *and wider than a* شعب: (Es-Sukkaree:) or the *narrow part of a valley:* (K:) and *any narrow place in a mountain:* (S:) pl. لِصَابٌ and لُصُوبٌ. (K.) [In two copies of the S, these two pls., app. by the careless omission of the word الجَمْعُ, are made syn. with لَصْبٌ in the last of the senses explained above.]

لَصِبٌ Skin *sticking to the flesh, by reason of emaciation.* (TA.) — *A species of* [*the kind of barley called*] سُلْت, (K,) *difficult to clear* [*from the husks*]: *some of it is trodden, and the rest requires* [*machines, such as are called*] مَنَاجِين [pl. of مَنْجَنُون]. (TA.) — *Avaricious, tenacious,* or *niggardly, and of difficult disposition.* (K.) — فُلَانٌ لَحِزٌ لَصِبٌ *Such a one* [*is a niggard, who*] *hardly gives anything.* (S)

لَوَاصِبُ [pl.], (in the poetry of Kutheiyir, S,) *Narrow and deep wells.* (S, K.)

مِلْصَابٌ A sword *that sticks much in the scabbard;* (K;) *scarcely coming out from it.* (TA.)

مُلْتَصِبٌ A *narrow* road. (K)

لصت

لَصْتٌ (S, K) and لِصْتٌ and لُصْتٌ (K) i.q. لِصٌّ, *A thief; a robber:* (S, K:) in the dial. of the tribe of Teiyi, (Fr, S,) who say, for لِصٌّ, لِصْتٌ: (S:) pl. لُصُوتٌ. (S, K.) See art. لص.

[لصف
لصق
لط
See Supplement.]

لطأ

1. لَطَأَ بِالأَرْضِ, aor. ـَ, inf. n. لَطْءٌ; and لَطِئَ, aor. ـَ, inf. n. لُطُوْءٌ; *He clave to the ground.* (S, K.) Also, the former, without ء: اِلْطَهْ occurs in a trad. for اِلْطَأْ [imper. of لَطَأَ] *Cleave to the ground.* (TA.) — لَطِئَ لِسَانِى *My tongue became stiff, so that I could not move it to speak.* From a trad. (TA.) — لَطَأَ, (K,) inf. n. لَطْءٌ, (TA,) *He beat* a person with a staff or stick: or *he beat on the back* only. (K.)

لَطَأٌ The *wolf:* [because it crouches, or crawls, upon the ground]. (TA.) — *A hunter,* or *sportsman:* [for the same reason]. (TA.)

رَأَيْتُ الذِّئْبَ لَاطِئًا لِلسَّرِقَةِ [*I saw the wolf crouching to steal*]. (TA.)

لَاطِئَةٌ *A wound on the head, such as is termed* سِمْحَاقٌ: (K:) also termed ↑مِلْطَأٌ and ↑مِلْطَاةٌ [q.v. infra]. (TA.) — Also, *A pustule* (K) *that comes forth upon a man, scarcely curable;* (TA;) *said to be from the sting,* or *bite, of the* لُطَأَةٌ. So in the L; but in the K, incorrectly, or *it is from the sting,* or *bite, of the* لُطَاة. (TA.) — Also, *A small kind of* قَلَنْسُوَة, *that cleaves to the head.* (A, TA.)

مِلْطَأٌ and مِلْطَاةٌ: see لَاطِئَةٌ, and also arts. لطا and لطى. — The former is also explained as signifying The *pericranium* itself; *a thin cuticle,* or *membrane, between the bone of the scull and its flesh:* accord. to IAth and the L. (TA.)

لطث

1. لَطَثَهُ, (aor. ـُ, inf. n. لَطْثٌ, L,) *He struck him with the flat of the hand;* or, *with a broad piece of wood:* (IAar, K:) *he slapped him with his open hand;* syn. صَكَّهُ; (K;) like لَطَمَهُ. (TA.) [See also لَطَسَهُ.] — لَطَثَهُ بِحَجَرٍ *He threw a stone at him;* (K;) as also لَطَسَهُ. (TA.) = لَطَثَهُ *He collected it together.* (K.) = لَطَثَهُ الأَمْرُ, (aor. ـُ, inf. n. لَطْثٌ,) *The affair was difficult,* or *troublesome, to him.* (K.) — لَطَثَهُ, aor. ـُ, inf. n. لَطْثٌ, *It* (a load, or an affair,) *was heavy* or *burdensome, and hard,* or *grievous to him.* (L.) — لَطِثَ, [aor. ـَ,] inf. n. لَطَثٌ, *It became corrupt.* (IAar, K.)

6. تَلَاطَثَ المَوْجُ *The waves dashed together,* or *against each other.* (K) — تلاطث القَوْمُ *The people struck each other with their hands:* (K:) or, *with swords.* (TA.)

مَلَاطِثُ *Places that are struck* (تُلْطَثُ) *by a load, or burden, or by beating:* (Ḳ:) a quasi-pl. n., or a pl. without a sing., or having a pl. respecting which the lexicologists do not agree. (MF.)

مِلْطَاثٌ *Collecting; or a collector;* syn. جَامِعٌ: (Ḳ:) *selling; or a seller; or buying; or a buyer;* syn. بَائِعٌ. (AA.)

لطح

1. لَطَحَهُ, aor. ـَ, (inf. n. لَطْحٌ, Ṣ,) *He struck him with the palm of his hand;* (Ḳ;) as also لَطَخَهُ: or *he struck him, not violently, with his open hand:* (TA:) or *he struck him, not violently, with the palm of his hand and the like:* (T:) or *he struck him gently on the back* (Ṣ, Ḳ) *with the palm of the hand;* like حَطَأَهُ. (Ṣ.) — لَطَحَ بِهِ *He threw him, or cast him, upon the ground.* (Ṣ, Ḳ.)

لَطْحٌ *A soil, or pollution, or taint,* (like لَطْخٌ,) *of which, when it is rubbed, there remains no sign.* (T, M, Ḳ.)

لطخ

1. لَطَخَهُ, (Ṣ, Ḳ, &c.,) aor. ـَ, (Mṣb, Ḳ,) inf. n. لَطْخٌ, (Ṣ,) *He defiled, befouled, polluted, dirtied, soiled, sullied, smeared, besmeared, daubed, bedaubed, bespattered,* [*rubbed over,* or *overspread,*] *sprinkled* or *splashed, him,* or *it,* (Ṣ, L, Mṣb, Ḳ,) as a garment, (Mṣb,) بِكَذَا *with such a thing,* (Ṣ,) as with ink. (Mṣb.) [See also 2.] — لَطَخَهُ بِشَرٍّ, (L,) or بِسُوْءٍ, (Mṣb,) aor. and inf. n. as above, *He sullied, or bespattered, him with evil* [*by charging him therewith*]: (L:) *he* [*aspersed him;* or] *charged, reproached,* or *upbraided, him with evil.* (Mṣb.) لَطَخَهُ بِأَمْرٍ قَبِيحٍ *He charged, reproached, or upbraided, him with something bad, evil, abominable,* or *foul, either said* or *done.* (L, arts. لطخ and طبخ.) — لُطِخَ بِشَرٍّ, (Ṣ, Ḳ,) a verb like عُنِىَ, [pass. in form but neut. in signification,] (Ḳ) *He became* [*aspersed,* or] *charged, reproached,* or *upbraided, with evil.* (Ṣ, Ḳ.) — See art. طلخ.

2. لطّخهُ *He defiled, befouled, polluted, dirtied, soiled, smeared, besmeared, daubed, bedaubed, bespattered,* [*rubbed over,* or *overspread,*] or *splashed, him* or *it, much.* (Mṣb.) [See also 1.] — *He daubed him over* with perfume &c. (Ṣ, Ḳ, art. ضمخ, &c.)

* 5. تلطّخ *He,* or *it,* (as a garment, Mṣb,) *became defiled, befouled, polluted, dirtied, soiled, besmeared, bedaubed,* or *bespattered;* (Ṣ, L, Mṣb, Ḳ;) [or *became so much;* or *he defiled,* &c., *himself;* or *did so much;*] بِكَذَا *with such a thing,* (Ṣ,) as with ink. (Mṣb.) — تلطّخ بقبيحٍ, (Ṣ, L, Ḳ, art. طبخ, &c.) and مِنْ قَبِيحٍ, (L,) i.e. [*He became charged, reproached,* or *upbraided, with*] *something bad, evil, abominable,* or *foul, either said* or *done.* (L, arts. لطخ and طبخ.) تلطّخ بشرٍّ *He did evil* [*and thus defiled himself; he defiled himself by doing evil*]. (L.)

لَطْخٌ [and ▼ لَطْخَةٌ] *A small portion* or *quantity; a particle;* of clouds (Ṣ, L, Ḳ) and the like, (Ḳ,) and of news, or tidings, or information: (L:) and [*a small quantity*] of rain. (Ḳ in art. ذبل.) — لَطْخٌ [*A soil,* or *pollution,* or *taint*]. (See لَطْحٌ.) — [And ▼ لَطْخَةٌ *A soil, a splash.*]

لَطِخٌ A man (L) *dirty* (L, Ḳ) *in eating.* (Ḳ.) — Anything *defiled, dirtied,* or *besmeared, with something of a different colour.* (L.)

لَطْخَةٌ see لَطْخٌ.

لَطَخَةٌ and ▼ لِطِّيخٌ A *stupid* man; one *of little sense;* (Ḳ;) *in whom is no good:* (TA:) pl. of the former لَطَخَاتٌ. (Ḳ.)

لَطُوخٌ A thing *with which another thing is defiled, polluted, dirtied,* or *besmeared,* (Ḳ,) *and with which its colour is changed.* (TA.)

لُطَاخَةٌ *What remains of a soil,* or *pollution,* or *the like.* (L.)

لِطِّيخٌ: see لَطَخَةٌ.

[لطع
لطف
لطم
لطى
See Supplement.]

لظ

1. لَظَّ: see 4. — [The inf. n.] لَظٌّ is also *syn. with* طَرْدٌ [The act of *driving away;* &c.]. (Ibn-'Abbád, Ḳ.)

3. مُلَاظَّةٌ, inf. n. of لَاظَّ: and, as also لِظَاظٌ, irregularly, of تَلَاظُّوا: see 4, and 6.

4. الظّ بِهِ, (T, Ṣ, M, Ḳ,*) inf. n. إِلْظَاظٌ, (T, Ṣ,) *He kept,* or *clave,* or *adhered,* (T, Ṣ, M, Ḳ,) *to him,* (AZ, T, Ṣ,) *not quitting him,* (T,) and *to it:* (T, Ṣ, M:) *he applied himself to it perseveringly, assiduously, constantly,* or *incessantly;* (A'Obeyd,* Ṣ,* M, TA;) as also الظّ عَلَيْهِ: (M:) and ▼ لَظَّ بِهِ, (IDrd, M, TA,) [aor., accord. to general rule, ـُ,] inf. n. لَظٌّ and ▼ لَظِيظٌ, (Ḳ, TA,) or the latter is a subst. from الظّ به; (M, TA;) in the former sense, (Ḳ,) and in the latter. (M, Ḳ.) You say, الظّ بِالكَلِمَةِ *He kept to the expression.* (M.) And hence, أَلِظُّوا فِى الدُّعَآءِ بِيَا ذَا الجَلَالِ وَالإِكْرَامِ *Keep ye in prayer to* [the expression] يا ذا الجلال والاكرام; (Ṣ, M,* TA;*) *and repeat it often:* (TA:) a saying of Ibn-Mes'ood. (Ṣ, TA.) Hence also, (Ṣ, M,) ▼ المُلَاظَّةُ فِى الحَرْبِ (Lth, T, Ṣ, M) *The keeping,* or *applying oneself, perseveringly, assiduously, constantly,* or *incessantly, to fighting.* (M, TA.) — *He remained, stayed, dwelt,* or *abode,* (Ṣ, Ḳ,) *in it,* namely a place; (Ṣ;) as also الظّ عليه. (TA.) — الظّ المَطَرُ *The rain continued,* (Ṣ, M, Ḳ,*) *and was incessant.* (M.)

6. تَلَاظُّوا, inf. n., irregularly, ▼ مُلَاظَّةٌ and لِظَاظٌ, *They kept,* or *applied themselves, perseveringly, assiduously, constantly,* or *incessantly, to fighting, one with another.* (M.) تَلَاظٌّ is also *syn. with* تَطَارُدٌ: (Ḳ, TA:) you say, مَرَّتِ الفُرْسَانُ تَلَاظُّ [*The horsemen passed by charging upon, assaulting,* or *attacking, and fighting, one another*]. (TA.)

لَظٌّ, (Ḳ,) or لَظٌّ كَظٌّ, (T, Ṣ, M,) A man *hard,* or *difficult, in disposition;* (Ṣ, Ḳ;) as also ▼ لِظْلَاظٌ: (Ibn-'Abbád, Ḳ:) or a man *hard,* o *difficult, in disposition,* (T, M;) *and treated with severity,* or *rigour,* (T,) or *straitened;* (M;) as also ▼ مُلِظٌّ and ▼ مِلْظَاظٌ: (M:) كظّ is app. an imitative sequent. (M.) You say, إِنَّهُ لَحَدِيدٌ لِظْلَاظٌ ▼ *Verily he is* [*sharp and*] *evil* (زَعِرٌ) *in disposition.* (TA.)

لِظْلَاظٌ: see لَظٌّ, in two places. — It also signifies *Chaste in speech;* or *eloquent.* (TA.) — And sometimes, (Fr,) *A hot* day. (Fr, Ḳ.)

مُلِظٌّ *Keeping, cleaving,* or *adhering;* (T;) *not quitting.* (T, Ṣ.) You say, هُوَ مُلِظٌّ بِهِ *He is keeping, cleaving,* or *adhering, to him;* (T;) *not quitting him.* (Ṣ, T.) — A man *much attached, addicted,* or *given, to a thing;* (T;) *who applies himself perseveringly, assiduously, constantly,* or *incessantly,* (T, Ṣ,) *to it;* as also ▼ مِلْظَاظٌ: (T:) or the latter signifies *very persevering, assiduous,* or *constant.* (Ṣ, Ḳ.)

مُلِظٌّ *Keeping, cleaving,* or *adhering, fast:* applied to a creditor. (TA.) — See also لَظٌّ.

مِلْظَاظٌ: see مُلِظٌّ, and لَظٌّ.

لظا

لَظًا *A little* (*and mean,* or *contemptible,* TA) *thing; a little.* (Ḳ.)

[لظى
See Supplement.]

لعب

1. لَعِبَ, aor. ـَ, inf. n. لَعِبٌ (which is the original [and most common] form, TA) and لِعْبٌ (Ṣ, Ḳ: the latter of these inf. ns. contracted from the former, Mṣb) and لَعْبٌ (Ḳ: also contracted from the first: not heard by IḲṭ; but authorized by Mekkee, and, accord. to him,

agreeable with a constant rule, applicable in the case of any word of a similar measure having a guttural letter as its medial radical, whether a noun or verb: (TA:) and أُلْعُوبَةٌ (Ṣ, Ḳ) and تَلْعَابٌ; (Ḳ; but this last has an intensive, or a frequentative, signification; Ṣ;) and ▼ لعب (Ḳ) and ▼ تلعّب (Ṣ, Ḳ: but this last has a frequentative [or an intensive] signification; Ṣ; [and so too has that immediately preceding it;]) and ▼ تلاعب; (Ḳ;) *He played, sported, gamed, jested,* or *joked: contr. of* جَدَّ, which signifies "he was serious, or in earnest." (Ḳ.) [You say] بَيْنَهُمْ أُلْعُوبَةٌ *Between them is playing, sporting,* or *the like.* (Ḳ.) [And so] ▼ لَاعَبَهَا, (inf. n. مُلَاعَبَةٌ and لِعَابٌ, TA,) *He played, sported, gamed, jested,* or *joked, with her:* (Ḳ:) [*he toyed, dallied,* or *wantoned, with her:*] and لَاعَبْتُ الرَّجُلَ, inf. n. ملاعبة, *I played, &c., with the man.* (Ṣ) — لَعِبَتِ الرِّيحُ بِالْمَنْزِلِ, and ▼ تَلَاعَبَت, ‡ [*The wind sported with the lighting-place,* or *place of abode*]: i.e., *obliterated the traces of it.* (TA.) — لَعِبَ بِنَا المَوْجُ [*The waves sported with us*]: the commotion of the waves is called "sporting" because it does not convey the voyagers to the quarter whither they desire to go. (TA, from a trad.) = لَعَبَ, (and لَعِبَ, Ḳ,) aor. ـَ, inf. n. لَعْبٌ; (Ṣ, Ḳ;) and ▼ العب; (Ḳ;) *He* (a child, Ṣ) *slavered; drivelled; emitted a flow of slaver or drivel from his mouth.* (Ṣ, Ḳ.) The first word is the most approved: (TA:) or الصَّبِىُّ ▼ العب signifies *the child became slavering,* or *drivelling.* (Ṣ.)

3: see 1.

4. أَلْعَبَهَا *He made her to play, sport,* or *game, &c., (with him:* accord. to the CḲ:) or *he brought her a thing with which to play, &c.* (Ḳ.) = See 1.

5. تلعّب *He played time after time.* (Ṣ.) See 1.

6: see 1.

10. استلعبت النَّخْلَةُ *The palm-tree produced some unripe dates after its other dates had been cut off:* (Ḳ:) or *produced,* or *put forth, a spadix* or *more, having yet upon it some remains of its first produce of fruit.* (Aboo-Sa'eed.)

لَعْبٌ for عَلْبٌ: see the latter.

لَعْبٌ: see لَعِبٌ.

لَعِبٌ and ▼ لِعِبٌ (with two kesrehs, agreeably with a constant rule obtaining in cases of this kind, [whereby the measure فَعِلٌ is changed into فِعِلٌ, the medial radical letter being a guttural,] TA, [but in the CḲ and a MS. copy, ▼ لِعْبٌ, which is also regularly changed from the first,]) and ▼ أُلْعُبَانٌ and ▼ لُعَبَةٌ (Ḳ) and ▼ لُعَبَةٌ (TA, as from the Ḳ, [but not found by me in any copy of the latter work,]) and ▼ تِلْعَابٌ and ▼ تِلْعِيبَةٌ (Ḳ) and ▼ تِلْعَابٌ (Ṣ, Ḳ) and ▼ تَلْعَابٌ and ▼ تِلْعَابَةٌ and ▼ تِلْعَابَةٌ and ▼ تَلْعَّابَةٌ (Ḳ: the last like تَلِقَّامَةٌ: the ة is added to give [additional] intensiveness to the signification, as in the cases of عَلَّامَةٌ and نَسَّابَةٌ: it is also used by En-Nábighah El-Jaadee in the place of an inf. n.: TA) and ▼ لَعُوبٌ [which is common to both genders] and ▼ لَعَّابٌ (A, &c.) *One who plays, sports, games, jests,* or *jokes, much,* or *often; a great player, sporter, &c.* (Ṣ, Ḳ.)

لُعَبٌ: see لَعِبٌ.

لَعْبَةٌ (Th, Ṣ) and ▼ لُعْبَةٌ (ISk, Ṣ, Ḳ) *A turn in play, in a game, &c.; a single act of a play* or *game &c.* (Ṣ, Ḳ, &c.) [You say] ▼ لِمَنِ اللُّعْبَةُ [*Whose turn is it to play?*] with ḍammeh to the ل, because it is a subst.; (ISk;) [and] اُقْعُدْ أَفْرُغَ مِنْ ▼ هٰذِهِ اللُّعْبَةِ [*Sit until I finish this turn of the game*]: but accord. to Th, it is better to say مِن هٰذِه اللَّعْبَةِ, with fet-ḥah; because what is meant is a single turn in the game. (Ṣ.) — لَعِبْتُ لَعْبَةً وَاحِدَةً [*I played one game*]. (Fr.) = (اللُّعْبَةُ ▼ (in some copies of the Ḳ, اللَّعْبَةُ البَرْبَرِيَّةُ *A certain medicine, resembling what is called* السُّورَنْجَانُ, *which fattens.* (Ḳ.)

لُعْبَةٌ *Anything with which one plays,* as شِطْرَنْج *and the like,* (Ṣ, Ḳ,) *and* نَرْد. (Ṣ.) See also لَعِبَةٌ. — *A man with whom one plays, sports,* or *jests:* (Ḳ:) *one who is a laughing-stock:* (TA:) *a stupid fellow,* or *fool, whom one mocks, laughs at,* or *ridicules; a stupid laughing-stock.* (Ḳ.) — *An image* or *effigy* [*with which to play: a puppet:* so the word signifies in the present day]. (Ḳ.) [It was probably sometimes applied to *A crucifix.* And hence, or perhaps from its resemblance to a man with outstretched arms, it is applied by some post-classical writers to *A cross; and anything in the form of a cross.*] — The *image that is seen in the black of the eye when a thing faces it;* also called عَيْر. (Aboo-Ṭálib, in L, art. عير.) — See لَعِبٌ.

لِعْبَةٌ *A mode,* or *manner, of playing, sporting, gaming, &c.* You say, فُلَانٌ حَسَنُ اللِّعْبَةِ [*Such a one has a good manner of playing, &c.* (Ṣ.)

لُعَبَةٌ: see لَعِبٌ.

لُعَابٌ *What flows from the mouth; slaver; drivel.* (Ṣ, Ḳ.) — [*Mucilage* of plants. See Ṣ, art. لزج &c.] — لُعَابُ النَّحْلِ ‡ *The honey of the date-palm.* (Ṣ, Ḳ.) — لُعَابُ الشَّمْسِ ‡ *A thing (that one sees,* TA) *as though descending from the sky, at the time of the mid-day heat;* (Ḳ;) *what one sees in a time of intense heat, resembling cobwebs;* [i.e. *gossamer*:] also said to be the سَرَاب, or *mirage:* (Ṣ:) it is *what is called* رِيقُ الشَّمْسِ, *and* سَمَامٌ, *and* مُخَاطُ الشَّيْطَانِ, *resembling threads, seen in the air when the heat is intense and the air calm:* and he who asserts the لعاب الشمس to be the سراب says what is false; for that is the سراب that is seen at mid-day resembling running water: only he knows these things who has been constantly in the deserts, and has journeyed during the mid-day heats. (Az.) [In Egypt, in very hot and calm weather, I have seen, though very rarely, great quantities of the filmy substances above mentioned, resembling delicate and silky white cobwebs, generally of stringy forms, floating in the air.]

جَارِيَةٌ لَعُوبٌ *A playful, sportive,* or *gamesome, damsel:* (Ṣ:) *one who coquets prettily, with affected coyness:* (Ḳ:) pl. لَعَائِبُ. (TA.) See also لَعِبٌ.

لَعَّابٌ *One whose business* or *occupation is playing, gaming,* or *the like; a player by profession.* (TA.) See also لَعِبٌ.

لَاعِبٌ *Playing, sporting, gaming, jesting,* or *joking.* (TA.) See also لَعِبٌ. — لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لَاعِبًا جَادًّا [*By no means shall any one of you take the property of his brother in play (and) in earnest*]: by this is meant taking a thing without meaning to steal it, but meaning to vex and anger the owner; so that the taker is in play with respect to theft, but in earnest in annoying. (TA, from a trad.) — إِنَّمَا أَنْتَ لَاعِبٌ [*Thou art only playing*]: said to anyone who does what is unprofitable. (TA.)

أُلْعُوبَةٌ *A thing with which one plays* (Mz, 40th نوع.) [See also لُعْبَةٌ.] — Also an inf. n. of لَعِبَ. (Ṣ, Ḳ.)

أُلْعُبَانٌ: see لَعِبٌ.

مَلْعَبٌ *A place of playing, sporting, gaming,* or *the like; a place where plays, games,* or *sports, are performed:* (Ṣ, Ḳ:) pl. مَلَاعِبُ. (TA.) — مَلَاعِبُ الرِّيحِ [pl. ‡ *The sporting-places of the wind;*] *places where the wind blows,* or *has blown, vehemently:* syn. مَدَارِجُهَا. (Ḳ.) — تَرَكْتُهُ فِى مَلَاعِبِ الجِنِّ ‡ [*I left him in the sporting-places of the Jinn,* or *genii*]: i.e., *in such a place that he did not know where he was.* (TA.)

مِلْعَبَةٌ and (as in the CḲ and a MS. copy) ▼ مَلْعَبَةٌ *A garment without sleeves, in which a boy plays.* (Ḳ.)

مُلْعِبٌ [*Exuding mucilage*]; applied to a plant: likened to a foolish person slavering: (TA, in art. حمق.) [See البَقْلَةُ الحَمْقَآءُ in art. حمق.]

مُلَاعِبُ ظِلِّهِ *A certain bird;* (Ṣ, Ḳ;) *found in the desert;* (TA;) *sometimes called* خَاطِفُ ظِلِّهِ, (Ṣ, Mṣb,) [see art. خطف,] *because of the swiftness with which it pounces down: it has a green* (or *gray,* أَخْضَر,) *back, white belly, long wings, and short neck.* (Mṣb.) Of two you say

مُلَاعِبَاتُ أُطْلَالِهِنَّ; and of three, مُلَاعِبَا ظِلِّهِمَا; because the appellation becomes determinate. (TA. [But see ظِلّ.])

ثَغْرٌ مَلْعُوبٌ *Teeth*, or *fore teeth*, *&c.*, *having slaver* or *drivel*, *upon* or *about them*. (Ṣ, Ḳ.)

تِلْعِيبَةٌ, تِلْعَابَةٌ, and تَلْعَابَةٌ and تِلْعَابٌ, تَلِعَّابٌ and تِلِعَّابَةٌ, see لُعَبَة.

لعث

1. لَعِثَ, aor. ـَ, (inf. n. لَعَثٌ, TA,) *He* (a man, TA) *was heavy and slow*. (Ḳ.)

أَلْعَثُ A man (TA) *heavy and slow*. (Ḳ)

لعج

1. لَعَجَ, aor. ـَ, (inf. n. لَعْجٌ, TA) *It* (a beating, TA) *burned* the skin: *it pained* the body: (Ḳ:) *it* (a beating) *pained* a person, *and burned* the skin: (Ṣ:) *it* (anything burning) *pained*: *it* (love, or grief,) *burned* his heart. (TA.) [See بَعَجَ.] لَاعِجٌ is numbered amongst the [few] inf ns. of the measure فَاعِل [like قَائِمٌ]; and means as explained below. (TA.) — لَعَجَ فِى الصَّدْرِ *It* (an affair) *was unsettled in the bosom*; syn. خَلَجَ. (Ḳ.)

3. لَاعَجَهُ *It* (a thing, or an affair,) *distressed him*. (Ḳ.)

4. الْعَجَ النَّارَ فِى الحَطَبِ *He kindled fire in the fire-wood*. (Ḳ.)

8. التعج *He burned*, or *was distressed and disquieted*, *by reason of grief*, or *solicitude*. (Ḳ.)

لَاعِجٌ: see 1. — *Ardour* of love, or desire, or the like; syn. لَوْعَةٌ. (TA.) — *Burning* or *ardent*, love: (L:) love *that burns the heart*. (Ṣ.) [See حُبّ.] — بِهِ لَاعِجُ الشَّوْقِ, and لَوَاعِجُهُ, *He suffers the burning pain, and pains, of longing desire*. (A.)

مُتَلَعِّجَةٌ A woman *who burns with lust*. (Ḳ.)

لعس

1. لَعِسَ, aor. ـَ, (Ḳ,) inf. n. لَعَسٌ, (TA,) [*He was*, or *became*, *characterized*, *by what is termed* لَعَسٌ *and* لُعْسَةٌ; (see the former of these words below;)] *he had a blackness, deemed beautiful, in the lip*. (Ḳ.)

لَعَسٌ The *colour of the lip when it inclines a little to blackness; which is deemed beautiful*: (Ṣ:) or *a blackness, deemed beautiful, in the lip* (Aṣ, A, Ḳ, TA) and *in the gum*; (Aṣ, TA;) as also ▼ لُعْسَةٌ [which is likewise syn. with the former word in the other senses here explained]: (A:) or *blackness* [blending] *with redness*: and, accord. to El-'Ajjáj, ▼ لُعْسَةٌ is in the whole of the person: Az says, that لَعَس of the complexion is *a blackness* thereof. (TA.) See also أَلْعَسُ.

لُعْسَةٌ: see لَعَسٌ.

أَلْعَسُ *Having a blackness, deemed beautiful, in the lip*: fem. لَعْسَآءُ: pl. لُعْسٌ: (Ḳ:) the pl., applied to girls and to women, signifies [as above; or] *having a blackness in their lips*; (TA;) or *having lips of a colour inclining a little to blackness, which is deemed beautiful*: (Ṣ:) the fem. is also applied to a lip, (شَفَة,) signifying *of a colour inclining a little to blackness, which is deemed beautiful*; (Ṣ;) or *having a blackness, deemed beautiful*; and in like manner the pl. to lips: (A:) and the masc. to the external skin, (بَشَر); so applied by El-'Ajjáj: (TA:) and the fem. to a girl, as signifying *having in her complexion the least degree of blackness, and tinged with redness*, (A, Ḳ, TA,) *not of a clear hue*: (TA:) and the pl. to girls, as signifying *having a blackness in their complexions*. (Az, TA.) — You also say, (Ṣ, Ḳ,) sometimes, (Ṣ,) نَبَاتٌ أَلْعَسُ, meaning *Abundant and dense herbage*; (Ṣ, Ḳ;) because such inclines to blackness. (Ṣ.)

[لعط
لعف
لعق
لعمر
لعن
See Supplement.]

لغب

1. لَغَبَ, aor. ـُ (Ṣ,) and ـَ (Ḳ); and لَغِبَ, aor ـَ; (Ṣ, Ḳ;) but this latter is of weak authority; (Ṣ;) and لَغُبَ, aor. ـُ; (Lb, Ḳ;) inf. n. لَغْبٌ, (Ḳ,) which is said to be inf. n. of لَغَبَ, aor. ـُ, (TA,) and لُغُوبٌ, (Ṣ, Ḳ,) inf. n. of لَغَبَ, aor. ـُ, and of لَغِبَ, (Ṣ,) and لُغُوبٌ, (Ḳ,) which deviates from constant rule, like قَبُولٌ and وَضُوءٌ, (TA,) and لَغَبٌ, which is said to be inf. n. of لَغِبَ, agreeably with analogy; (TA;) *He was fatigued, tired*, or *wearied*, (Ṣ, &c.,) *in the greatest degree*, or *to the utmost*: (M, Ḳ:) or *he was languid in consequence of fatigue*: or *he was fatigued, tired*, or *wearied, in spirit*, or *mind*: but most agree, as to the signification, with the Ṣ and Ḳ. (TA.) — لَغَابَةٌ (Ṣ, Ḳ: in the CḲ, and app. in most MS. copies of the Ḳ, expressly said to be لَغَابَةٌ, with ḍammeh:) and لُغُوبَةٌ (Ḳ) [app. inf. ns., of which the verb is لَغُبَ, aor. ـُ,] The *being stupid, and weak*: or [if substs.] *stupidity, and weakness*. (Ṣ, Ḳ.) — لَغَبَ عَلَيْهِمْ, aor. ـَ, (inf. n. لَغْبٌ, Ṣ,) *He spoiled*, or *marred, their affair, scheme, plot*, or *the like*: syn. أَفْسَدَ عَلَيْهِمْ; [أَمْرَهُمْ, or the like, being understood]. (El-Umawee and Ṣ.) — لَغَبَ القَوْمَ *He spoke ill*, or *corruptly, to the people*: syn. حَدَّثَهُمْ حَدِيثًا خَلْفًا. (Ḳ.) = لَغَبَ *He* (a dog) *lapped*, or *drank by lapping*. (Ḳ.)

2. لغّب دَابَّتَهُ *He laded his beast with more than it was able to bear*. (TA.) See 4 and 5.

4. أَلْغَبَهُ *He fatigued, tired*, or *wearied him*. (Ṣ, Ḳ.) — Also, and ▼ تلغّبهُ and ▼ لغّبهُ, *It* (journeying, or travel,) *fatigued, tired*, or *wearied, him in the greatest degree*, or *to the utmost*. (Ḳ.) = الغب السَّهْمَ *He made the feathers of the arrow to be what are termed* لُغَاب. (Ḳ.)

5. تلغّب: see 4. — *He chased, hunted*, or *pursued, long*: syn. of the inf. n. طُولُ الطَّرْدِ. (Ṣ, Ḳ.) — A poet says,

تَلَغَّبَنِى دَهْرٌ فَلَمَّا غَلَبْتُهُ
غَزَانِى بِأَوْلَادِى فَأَدْرَكَنِى الدَّهْرُ

[*Fortune long pursued me; and when I overcame him, he attacked me with my children; and so fortune overtook me*]. (Ṣ.) — تلغّبهُ *He undertook the management of it, and did it, and was not unequal to it*. (TA.) — تلغّب الدَّابَّةَ *He found the beast of carriage to be fatigued, tired*, or *weary*; or *so in the utmost degree*. (TA.) See 2.

لَغْبٌ (Ṣ, Ḳ; for which El-Kumeyt has used ▼ لَغَبٌ, like as نَهَرٌ is used for نَهْرٌ, because of the guttural letter; Ṣ) and ▼ لُغَابٌ (Ṣ) and ▼ لغيب (as in the Ṣ and the CḲ and a MS. copy of the Ḳ) or ▼ لَغِبٌ (as in the TA, from the Ḳ) *Bad, disordered*, or *illcomposed*, feathers [of an arrow]: syn. رِيشٌ فَاسِدٌ: (Ṣ, Ḳ:) as the longer [or wider] lateral halves of feathers (بُطْنَان) [when they have not the shorter, or narrower, lateral halves interposed between two of them]: contr. of لُؤَامٌ: (Ṣ:) or the feathers termed ▼ لُغَاب are the *longer* [or *wider*] *lateral halves*; and a single one of them is called لُغَابَةٌ; [accord. to which explanation, لغاب is a coll. gen. n.;] contr. of لؤام: or the feathers of an arrow, when *not equal, even*, or *uniform*, are thus termed; and when equal, even, or uniform, they are termed لؤام: (TA:) لؤام and لغاب are terms applied to two descriptions of feathers; the former, to those whereof a longer [or wider] lateral half is next to a shorter [or narrower] lateral half; and this is the best that can be; and لغاب and لغب are terms applied to those *whereof two longer* [or *wider*] *lateral halves*, or *two shorter* [or *narrower*] *lateral halves, are next each other*. (Aṣ.) — لَغْبٌ and ▼ لُغَابٌ An arrow *badly trimmed*, or *shaped*; (Ḳ;) *badly made*: or one *of which* [*all*] *the wings consist of the longer* [or *wider*] *lateral halves of feathers*: or one *which has two longer* [or *wider*] *lateral halves of feathers*, or *two shorter* [or *narrower*] *lateral halves, next each other*: or one *of which the feathers are incongruous*; one in the contr. case being termed لُؤَامٌ: or one *that does not go far*. (TA.) — رِيشَ بِلَغْبٍ [*It* (an arrow) *was feathered with bad feathers*]. — A surname of a man, brother

of Taäbbata-Sharran: (TA:) incorrectly written by J رِيشُ لَغْبٍ. (K.) — لَغْبٌ ‡ *Corrupt*, or *vitious*, speech, or discourse; (K;) *not rightly aimed, directed*, or *disposed; evil, bad, foul.* (TA.) — كُفَّ عَنَّا لَغْبَكَ *Turn away from us thine evil, corrupt*, or *foul, speech.* (TA.) — لَغْبٌ (like وَغْبٌ, TA) and ▼ لَغُوبٌ ‡ *A weak, stupid*, man. (S, K.) See an ex. voce كِتَابٌ. — لَغْبٌ The *flesh that is between the* ثَنَايَا, or *four front teeth.* (K.)

لَغَبٌ: see لَغْبٌ. — أَخَذَ بِلَغَبِ رَقَبَتِهِ *He overtook him.* (K.)

لُغْبٌ: see لَغْبٌ.

لَاغِبٌ and ▼ لَغْبَانُ *Fatigued, tired*, or *wearied; or so in the utmost degree.* — سَاغِبٌ لَاغِبٌ and سَغْبَانُ لَغْبَانُ: see art. سغب. (TA, art. سغب.)

رِيَاحٌ لَوَاغِبُ ‡ [*Languid winds.*]. (TA.)

لَغُوبٌ: see لُغَابٌ.

لَغِيبٌ: see لَغْبٌ.

لَغَابَةٌ: see 1.

لَغْبَانُ: see لَاغِبٌ.

مَلْغَبَةٌ [*A cause of fatigue, tiring*, or *weariness*]: from [اللَّغْبُ as signifying] الإِعْيَاءُ: pl. مَلَاغِبُ. (TA.)

لغث

لَغِيثٌ i.q. غَلِيثٌ, (from which it is formed by transposition, TA,) in its two meanings: (K:) *wheat mixed with barley;* like بَغِيثٌ: (TA:) [and *food mixed with poison, by which vultures are killed*].

لَغَّاثٌ [pl. of ▼ لَاغِثٌ?] *Sellers of wheat mixed with barley;* as also بَغَّاثٌ. (L.)

لغد

1. لَغَدَ, (aor. ـُ, T, L, K, inf. n. لَغْدٌ, T, L,) *He made* camels *to turn back to the right way,* or *road:* (S, L, K:) or *he made* camels *to keep to the road*, or, *to the right way.* (T, L.) — لَغَدَهُ, inf. n. لَغْدٌ, He hit, or hurt, his لُغْدُود. (IKtt.)

لُغْدٌ and ▼ لُغْدُودٌ and ▼ لُغْدِيدٌ *A certain portion of flesh in the* حَلْق [or *fauces*]: or *what resembles redundant portions of flesh within the ear* [more fully described below]: or the *flesh which surrounds the furthest part of the mouth, towards the* حَلْق [or *fauces*]: (K:) pl. (of لغد, S) أَلْغَادٌ; and (of لغدود, S, and لغديد, TA) لَغَادِيدُ: (S, K:) or the الغاد are *portions of flesh by the* لَهَاة; also called لَغَانِينُ [and لغاديد]: (A'Obeyd, L:) or the ▼ لغاديد are *what resemble redundant portions of flesh within the two ears, inside the mouth;* also called the نَغَانِغ, and the لَغَانِينُ: (Zj, in his Khalk el-Insán:) [see الغَنَابِبُ:] or the *portions of flesh that are between the* حَنَك [here app. signifying the *soft palate*] *and the side of the neck;* as also the الغاد: (S:) or *outer part of the* لغانين, which is a name given to the *flesh between the* نَكَفَتَانِ *and the tongue, internally:* (AZ, L:) or the لغد is *in the place of the* نكفتان, *at the root of the neck;* also called ▼ لغدود and ▼ لغديد: (TA:) or the *interior of the* نَصِيل [or *part between the neck and head, beneath the jaw-bone,*] *between the* حَنَك [here app. meaning as explained above] *and the side of the neck;* as also ▼ لغديد, and ▼ لغدودان, (JK,) for this description applies to two parts [corresponding each to the other, on the right and left]: (L:) [in the present day it is applied, with apparent correctness, to the *gill*, or *gills*, or *flesh beneath the lower jaw*, of a man or woman, *whether in the middle* or *on either side, and more especially when large:*] or the *place where ends, at its lower part, the lobe of the ear;* (AZ, L, K;) and also called the نَكَفَة: (AZ, L:) or the الغاد and ▼ لغاديد are the *roots of the two jaw-bones.* (L.) — عِلْجٌ ضَخْمُ الأَلْغَادِ, and اللَّغَادِيدِ, [*A sturdy, and big*, or *coarse, man, large in the gills*]. (A.) — سَبَّنِى حَتَّى أَحْمَى لُغْدَهُ [*He reviled me until he heated his gills;* i.e.,] *until he became hot* (احْتَمَى) *by reason of anger.* (A.)

لُغْدُودٌ and لُغْدِيدٌ: see لُغْدٌ throughout.

جَآءَ مُتَلَغِّدًا *He came in a state of rage.* (S, K.*)

لغز

1. لَغَزَهُ, aor. ـُ, (TK,) inf. n. لَغْزٌ, (IF, A, Msb, K,) *He turned it from its proper mode* or *manner; distorted it.* (IF, A, Msb, K, TA, TK.) — [Hence,] لَغَزَ جُحْرَتَهُ, and ▼ أَلْغَزَهَا, *He* (a jerboa) *made his burrows winding*, or *tortuous, and perplexing to the enterer thereof.* And لَغَزَ فِى حَفْرِهِ, and ▼ أَلْغَزَ, *He pursued a winding*, or *tortuous, course in his burrowing.* (A.)

2: see 4.

3. رَأَيْتُهُ يُلَاغِزُهُ وَيُلَامِزُهُ ‡ [*I saw him talking enigmatically*, or *obscurely, with him*, or *to him, and making signs with him*, or *to him.*] (A, TA.) [See also 3 in arts. حجو and عى.]

4: see 1, in two places. — الغز كَلَامَهُ, (A, K,) and الغز فِى كَلَامِهِ, (S, A, Msb, K,) signify alike: (K:) or the former, ‡ *He made his speech*, or *language, enigmatical*, or *obscure; not plain:* (A:) and the latter, (S, A,) or both, (K,) *he made his meaning enigmatical*, or *obscure, in his speech*, or *language;* (S, A, K;) as also ▼ لغّز: (A:) or the second, *he used parabolical language:* (Msb:) or both, *he concealed a meaning different from that which he made apparent:* or *he was equivocal*, or *ambiguous, in his speech*, or *language, for the purpose of concealment:* as in the following verse, cited by Fr:

وَلَمَّا رَأَيْتُ النَّسْرَ عَزَّ ٱبْنَ دَأْيَةٍ
وَعَشَّشَ فِى وَكْرَيْهِ جَاشَتْ لَهُ نَفْسِى

‡ [*And when I saw that the vulture had overcome the raven, and nested in his nest,* (lit., in his two nests,) *my soul*, or *stomach, heaved thereat*]: the poet likens hoariness to the vulture, because of its whiteness [or grayness]; and youthfulness to the black raven, because the hair of youth is black. (TA.) You say also, الغز فِى يَمِينِهِ ‡ *He practised* [*equivocation*, or *ambiguity*, (see لُغَّيْزَى,) or] *concealment*, [*by a mental reservation*, or *otherwise*,] *towards the person sworn to, in his oath:* the doing of which is forbidden. (A.)

لَغْزٌ: } see لُغْزٌ, throughout.
لُغَزٌ:
لَغَزٌ:

لُغْزٌ (S, A, K) and ▼ لَغْزٌ and ▼ لُغَزٌ (K) and ▼ لَغَزٌ and ▼ لُغَيْزَآءُ (TA) *A winding*, or *tortuous, excavation* or *burrow:* this is the primary signification: (IAar, in explanation of لُغْزٌ:) the *burrow of a jerboa, which he makes between the* قَاصِعَآء *and* نَافِقَآء, *burrowing strait downwards, and then turning crosswise to the right and left, so that his place becomes concealed:* (S, K,* TA:) or the *burrow of the* [*lizard called*] ضَبّ, and *of the jerboa*, (A, K,) and *of the rat* or *mouse:* (K:) pl. [of the first four] أَلْغَازٌ. (S, A.) — Hence, (K,) أَلْغَازٌ ‡ *Winding*, or *tortuous, roads*, or *ways, perplexing to him who pursues them.* (A,* K.) You say, إِلْزَمِ الجَادَّةَ وَإِيَّاكَ وَالأَلْغَازَ ‡ [*Keep thou to the main road, and avoid the winding*, or *tortuous, by-ways, which perplex him who pursues them*]. (A, TA.) — Hence also, (S,) لُغْزٌ (S, A, Sgh, Msb, K [omitted in the copies of the K consulted by the author of the TA, through inadvertence, as he observes, but mentioned in the CK,]) and ▼ لُغَزٌ [which is now the most common form] and ▼ لَغْزٌ and ▼ لَغَزٌ (Sgh, K) and ▼ لُغَّيْزَى, (S, K,) with teshdeed to the غ, and not a dim., because the ى of the dim. does not occupy a fourth place, but like شُقَّارَى, خُضَّارَى and (S,) and ▼ لُغَيْزَآءُ, (Az, K,) like حُمَيْرَآءُ, (K,) [and app. ▼ لُغَّيْزَآءُ also, with teshdeed, (see what follows,)] and ▼ أُلْغُوزَةٌ, (K,) ‡*An enigma; a riddle; enigmatical*, or *obscure, language:* (S, A, K:) or *parabolical language:* (Msb:) pl. (of the first four, K, TA) أَلْغَازٌ. (S, A, Msb, K.) And in like manner, يَمِينٌ ▼ لُغَيْزَآءُ, accord. to Z, with teshdeed to the غ, mentioned by Sb with خُلَيْطَآءُ, or, accord. to Az, without teshdeed, [لُغَيْزَآءُ,] which he regards as the dim. of the form with teshdeed, like as

سُكَيْتٌ is of سُكَيْتٌ, ‡ *An oath in which is equivocation, or ambiguity, and concealment [by mental reservation or otherwise].* (TA.)

لُغَزٌ : see لُغْزٌ.

لَغَّازٌ ‡ *One who often, or habitually, speaks evil of others in their absence;* (K, TA;) as though he did so in equivocal or ambiguous language. (TA.)

لُغَيْزَآءُ : see لُغْزٌ, in three places.

لُغَيْزَى and لُغَّيْزَآءُ : see لُغْزٌ; the second in two places.

أُلْغُوزَةٌ : see لُغْزٌ.

لغط

1. لَغَطَ, aor. ـَ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. لَغْطٌ (Ṣ, Mṣb, TA) and لَغَطٌ, (TA,) or the latter is a simple subst., (Mṣb,) and لِغَاطٌ; (Ṣ, TA;) and ↓ لغّط; (Ḳ;) and ↓ الغط, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. إِلْغَاطٌ; (Ṣ, Mgh;) *He spoke clamorously, confusedly, and indistinctly:* (Mṣb:) or, said of a number of men, (Ṣ, Mgh, Ḳ,) *they uttered a sound, noise, or cry;* and *a clamour, confused noise, or mixture of voices or cries:* (Ṣ, Ḳ:) or *they uttered indistinct, and unintelligible sounds or noises or cries.* (Mgh, Ḳ.) And لَغَطَ, aor. ـِ, inf. n. لَغْطٌ and لَغِيطٌ, is said of the pigeon, and of the [bird called] قَطًا, [meaning, *It uttered its cry, or cries;*] (Ḳ;) or of each of these you say, لَغَطَ بِصَوْتِهِ, and ↓ الغط. (TA.) [Hence,] أَتَيْتُهُ قَبْلَ لَغِيطِ القَطَا, and لَغْطِهِ, [*I came to him before the crying of the kaṭà,*] meaning, *early in the morning.* (TA.) [See also لَاغِطٌ.]

2 : see 1.

4 : see 1, in two places. ═ الغط لَبَنَهُ, (L, Ḳ,) inf. n. as above, (L,) *He threw heated stones into his milk, and so caused it to make the sound termed* نَشِيش. (L, Ḳ.)

لَغْطٌ : see what next follows.

لَغَطٌ (Ṣ, Mgh, Mṣb, Ḳ) and ↓ لَغْطٌ (Ks, Ḳ) *Clamorous, confused, and indistinct, speech:* (Mṣb:) or *sound, noise,* or *cry;* and *clamour, confused noise,* or *a mixture of voices or cries:* (Ṣ, Ḳ:) or *indistinct and unintelligible sounds or noises or cries:* (Mgh, Ḳ:) pl. أَلْغَاطٌ, (Ḳ,) of the latter as well as of the former. (TA.) You say, سَمِعْتُ لَغَطَ القَوْمِ [*I heard the clamorous, and confused, and indistinct speech, &c., of the people,* or *company of men*]. (TA.)

لَاغِطٌ [part. n. of 1]. You say, أَتَيْتُهُ قَبْلَ القَطَا اللَّاغِطِ [*I came to him before the crying kaṭà*], meaning, *early in the morning:* pl. لُغَّطٌ. (TA.) [See also 1.]

لفأ

1. لَفَأَ, aor. ـَ, inf. n. لَفْءٌ and لَفَآءٌ; and ↓ التفأ; *He stripped off,* or *peeled off,* (Ḳ,) meat from a bone. (AZ, Ṣ.) — لَفَأَتِ الرِّيحُ السَّحَابَ عَنْ وَجْهِ السَّمَآءِ † [*The wind stripped off the clouds from the face of the sky*]. (Ṣ.) — لَفَأَ, inf. n. لَفْءٌ, *He peeled* a bone (TA) or a stick. (Ṣ.) — لَفَأَ *He beat* (Ṣ, Ḳ) with a staff or stick. (Ṣ.) — *He turned* a person *back,* or *away, from his purpose.* (Ḳ.) — لَفَأَ i.q. إِغْتَابَ; † *He traduced* a person *behind his back,* or *in his absence, but saying of him what was true.* (Ḳ.) Thought to be tropical, from the same verb signifying "he peeled." (TA.) ═ لَفِىءَ, aor. ـَ, *He,* or *it remained,* or *endured.* (Ḳ.) ═ لَفَأَهُ حَقَّهُ *He gave him the whole of what was due to him:* (like كَفَأَهُ: T:) or لفّأه signifies *he gave him less than his due.* (Ḳ.) Accord. to Aboo-Turab, the verb is used in these two contr. senses. (TA.)

4. الفأ *He caused to remain,* or *endure.* (Ḳ.)

8 : see 1.

لَفَأٌ *Deficiency:* (IAth:) رَضِيتُ مِنَ الوَفَآءِ بِاللَّفَآءِ [*I was content with a deficiency instead of full payment*]: from a trad. (TA.) — *Less than what is just,* or *right.* (Ḳ.) — *A little thing; a little.* (Ḳ.) — *Dust; earth.* (Ḳ.) — *Small bits of rubbish on the ground.* (TA.)

لَفِيئَةٌ *A piece of meat stripped off,* or *peeled off, from a bone:* (TA:) *a piece of meat in which is no bone:* (Ṣ:) pl. لَفِىءٌ [but this is rather a coll. gen. n., or it is doubtful] and لَفَايَا. (TA.)

لفت

1. لَفَتَهُ, aor. ـِ, (Ḳ,) inf. n. لَفْتٌ, (Ṣ,) *He twisted, wrung,* or *turned, him,* or *it,* (Ṣ, Ḳ,) *in a way different from his,* or *its,* [*proper*] *direction:* as when you grasp a man's throat, and twist or wring it. (TA.) — تَلْفِتُ البَقَرَةُ الخَلَى بِلِسَانِهَا [*The cow turns about the fresh herb with her tongue*]. (Ṣ, from a trad.) [For الخَلَا, as in copies of the Ṣ, I have substituted الخَلَى.] To this action is likened a hypocrite's reading of the Ḳur-án.] — لَفَتَهُ *He twisted,* or *wrung, his neck, and broke it;* as also عَفَتَهُ and حَفَتَهُ. (Az, in TA, art. حفت.) — لَفَتَهُ المَوْتُ *Death took him away suddenly;* as also فَلَتَهُ. (T, TA, art. فلت) — لَفَتَهُ, aor. ـِ, inf. n. لَفْتٌ, *He turned him aside, to the right or left.* (Mṣb.) — لَفَتَهُ عَنِ الشَّىْءِ, aor. ـِ, inf. n. لَفْتٌ, *He turned away, averted,* or *diverted, him from the thing.* (TA.) So in the Ḳur, x. 79. (Fr.) — مَا لَفَتَكَ عَنْ فُلَانٍ *What hath turned thee away,* or *averted thee,* or *diverted thee, from such a one.* (Fr.) — لَفَتَهُ عَنْ رَأْيِهِ ‡ *He turned him from his opinion.* (Ṣ, Ḳ.) — لَفَتَ وَجْهَهُ عَنِّى *He turned away,* or *averted, his face from me.* (Ṣ.) — لَفَتَ المَاشِيَةَ, aor. ـِ, (inf. n. لَفْتٌ, TA,) *He beat the camels* or *sheep* or *goats, not caring which of them he struck.* (Ḳ.) — لَفَتَ الكَلَامَ, aor. ـِ, inf. n. لَفْتٌ, ‡ *He sent forth,* or *uttered, words, without caring what might be the meaning.* (TA.) ═ لَفَتَ شَيْئًا, [aor. ـِ,] inf. n. لَفْتٌ, *He stirred a thing about and over,* like as flour is stirred about and over with clarified butter, &c. (TA.) [See لَفِيتَةٌ.] — لَفَتَ اللِّحَآءَ عَنِ الشَّجَرِ *He removed,* or *pulled off, the peel,* or *rind, from the trees:* (Ḳ:) or, accord. to the A, عَنِ العُودِ *from the twig,* or *branch.* (TA.) — لَفَتَ الرِّيشَ عَلَى السَّهْمِ *He put the feathers upon the arrow not so that they were well-composed,* or *equal,* or *even,* or *uniform,* (غَيْرَ مُتَلَائِمٍ [i.e., not so that they were what is termed لُؤَامٌ,]) *but as they happened to be.* (Ḳ.)

5 : see 8.

8. التفت and ↓ تلفّت, (Ṣ, Ḳ,) [*He looked aside,* or *about,*] the latter of which signifies more than the former, (Ṣ,) are from لَفَتَهُ عَنْ رَأْيِهِ: (Ḳ:) you say, التفت إِلَى الشَّىْءِ, and ↓ تلفّت إِلَيْهِ, *He turned his face towards the thing.* (TA.) — [Hence, مَا التفت إِلَيْهِ *He regarded not him* or *it; he paid no regard,* or *attention, to him* or *it.* (The lexicons, &c., passim.)] — التفت بِوَجْهِهِ يَمِينًا وَشِمَالًا *He turned his face to the right and left.* (Mṣb.)

لِفْتٌ The *half* of a thing; syn. شِقٌّ: and its *side;* syn. صِغْوٌ: (Ṣ, Ḳ;) i. e., جَانِبٌ. (TA.) لَا تَلْتَفِتْ لِفْتَ فُلَانٍ *Look not towards such a one.* (Ṣ.) ═ *A cow,* or *bull;* syn. بَقَرَةٌ. (Ḳ.) ═ A woman who is *stupid, foolish,* or *of little sense.* (Ḳ.) See also أَلْفَتُ. ═ The *vulva* of a lioness. (Ḳ.) ═ [A name now given in Egypt to the *Brassica napus* of Linn., *α edulis;* (Delile, Flor. Aeg., No. 597;) the *rape;*] i. q. سَلْجَمٌ [a name given in Egypt to the *Brassica napus* of Linn., *β oleifera:* (Delile, ubi supra, No. 598:)] (Ṣ, Ḳ:) Az says, "I have not heard it from any person confided in for accuracy, and know not whether it be Arabic or not:" (TA:) Ibn-El-Kubbee asserts it to be a Nabathean word. (MF.)

لَفَتٌ The *having one of his horns twisted upon,* or *over, the other.* Said of a he-goat. (Ṣ.)

لَفَّتَةٌ A man *who beats* (*much* TA) *his camels* or *sheep* or *goats, not caring which of them he strikes.* (Ḳ.)

لَفَاتٌ : see أَلْفَتُ.

لَفُوتٌ A woman *who looks aside much,* or *often, at things.* (TA.) — A woman *who, when she hears a man speak, looks aside towards him.* ('Abd-el-Melik Ibn-'Omar.) — A woman *whose eye does not remain fixed towards one place, the object of whose care is that thou shouldst be heedless of her, and that she may make signs with her eyes,* or *the like, to another.* (Th, K.) — A woman *who has a husband, and who has a child by another husband,* (S, K,) *and who therefore turns her regard much towards her child,* (S,) *and is occupied by him so as to be diverted from her husband.* (TA.) — A she-camel *that is unquiet* (ضَجُور) *on the occasion of her being milked,* (K,) *that looks aside at the milker, and bites him; wherefore he strikes her with his hand, and thereupon she yields her milk:* this is the case when her young one has died: whence this epithet is proverbially applied to him who is disobedient. (TA.) — *Difficult,* or *stubborn, of disposition.* (K.) But in the S is said what is at variance with this. (TA.) See لَفَاتٌ, mentioned with أَلْفَتُ. — Accord. to some, A woman *in whom is crookedness and contraction;* expl. by التى فيها التواء وانقباض. (TA.) — A woman *wont to calumniate,* or *slander.* (A in art. خفت.)

لَفِيتَةٌ [*A certain kind of gruel*] *made by straining water* [or *juice,* or *a decoction,*] *of the white colocynth, then putting it into a stone cooking-pot, and cooking it until it has become thoroughly done and thickened, and then sprinkling flour upon it:* (AHn:) or *thickened* عَصِيدَة: (IAth, K:) or *thick* عصيدة (S) *of* هَبِيد, i. e. حَنْظَل, [or *colocynth*]: (TA:) so called because it is stirred about and over لِأَنَّهَا تُلْفَتُ أَىْ تُلْوَى: (S:) [see لَفَتَ شَيْئًا:] or *broth resembling* حَيْس: (K:) *i. q.* عَفِيتَةٌ. (TA, art. عفت.) [See also وَطِيئَة.]

أَلْفَتُ *Strong-handed, who hoists,* or *wrings, him who strives,* or *grapples, with him.* (TA.) — A he-goat *having crooked horns.* (TA.) لَفْتَآءُ A she-goat *having crooked horns.* (K.) — A he-goat *having one of his horns twisted* (S, K) *upon,* or *over the other.* (S.) — لَفْتَآءُ A woman *having distorted eyes;* syn. حَوْلَآءُ. (K.) — أَلْفَتُ (in the dial. of Keys, S) *Stupid; foolish; of little sense;* (S, K;) like أَعْفَتُ (S) [and أَعْفَكُ]: fem. لَفْتَآءُ: [see also لَفُوتٌ:] so too ▼ لَفَاتٌ: (K:) or this signifies *stupid, foolish,* or *of little sense, and of difficult,* or *stubborn disposition:* (S:) [see also لَفُوتٌ:] or, accord. to A'Obeyd, as mentioned in a marginal note in a copy of the S, ▼ لَفَاتٌ and its syn. عَفَاتٌ are correctly written لَفَاةٌ and عَفَاةٌ, for in a case of pause they are pronounced لَفَاهْ and عَفَاهْ: see عَفَاتٌ. (TA.) — (In the dial. of Temeem, S,) *Left-handed; who works with the left hand;* (S, K;) as also الأَلْفَتُ. (TA.)

الْمُتَلَفِّتَةُ *The highest bone in the place where the head joins the neck.* (L.)

لفث

10. اِسْتَلْفَثَ مَا عِنْدَهُ *He elicited, and exhausted,* (اِسْتَنْبَطَ وَٱسْتَقْصَى,) *what* [information, &c.] *he had,* or *possessed.* (K.) — اِسْتَلْفَثَ الرِّعْىَ *He consumed the whole of the pasture, leaving nothing of it.* (K, TA.) — اِسْتَلْفَثَ حَاجَتَهُ *He accomplished his want.* (K.) — اِسْتَلْفَثَ الخَبَرَ *He concealed the news.* (K.)

أَلْفَثُ *Stupid; foolish; of little sense:* (K:) like أَلْفَتُ. (TA.)

لفج

4. أَلْفَجَ and أُلْفِجَ *He* (a man) *clave to the ground by reason of sorrow, grief,* or *solicitude,* or *of want.* (L.) — الفج, inf. n. إِلْفَاجٌ, *He,* or *it, constrained, compelled,* or *necessitated,* a person, *to have recourse to one,* or *to others, not of his family;* (K;) *constrained* him *to beg of such.* (L.) — أَلْفَجَنِى إِلَى ذٰلِكَ الإِضْطِرَارُ *Necessity constrained me to have recourse to that.* (AZ.) — أُلْفِجَ, [not أَلْفَجَ, as might be thought from the signification of the part. n. مُلْفَجٌ,] (inf. n. إِلْفَاجٌ; S;) and ▼ استلفج; (L;) *He became a bankrupt;* syn. أُفْلِسَ: (S, K:) *he was,* or *became, poor:* (TA:) *he became destitute, possessing nothing.* (A'Obeyd.)

10. استلفج: see 4. — Also, *He was,* or *became, constrained to have recourse to a thing:* or *was in need.* (TA.)

لَفْجٌ *Abasement; abjectness.* (IAar, K.)

لَفَجٌ The *channel of a torrent.* (L.)

مُلْفَجٌ (S, K) and ▼ مُلْفِجٌ (ISk) and ▼ مُسْتَلْفَجٌ (K) or مُسْتَلْفِجٌ (as in the L.) A man *in a state of bankruptcy; a bankrupt;* syn. مُفْلِسٌ: (S, K:) or the former, *poor:* (ISk:) or *a bankrupt and in debt:* (IAth:) or *destitute; possessing nothing:* (A'Obeyd:) the first extr. [with respect to rule], (S, K,) like مُحْصَنٌ from أَحْصَنَ, and مُسْهَبٌ from أَسْهَبَ. (S.) [See مُسْهَبٌ.]

مُلْفِجٌ: see مُلْفَجٌ.

مُسْتَلْفَجٌ, (as in the K,) or ▼ مُسْتَلْفِجٌ, (as in the L [and this latter I think the correct mode of writing the word in all the senses here explained, for I do not find it noted as extr. with respect to rule like مُلْفَجٌ,]) [part. n. of 10, q. v.: and] *i. q.* مُلْفَجٌ, q. v. (K.) — One *whose heart forsakes him,* or *fails him, by reason of fear,* or *fright.* (K.) — *Cleaving to the ground by reason of emaciation,* (K,) or *of sorrow, grief,* or *solicitude,* or *of want;* as also ملفج [i. e. مُلْفَجٌ and مُلْفِجٌ: see 4]. (TA.)

مُسْتَلْفَجٌ: see مُسْتَلْفِجٌ.

لفح

1. لَفَحَتْهُ النَّارُ, (S, M, K,) aor. َ, (M,) inf. n. لَفْحٌ and لَفَحَانٌ, (M, K,) *The fire smote,* or *hurt, his face;* as also لفحت وَجْهَهُ: (M, O:) *the fire burned him;* (TA;) as also نفحته النار بِحَرِّهَا; (S, K;) and in like manner the hot wind called سَمُوم: (S:) لَفَحَتْ and نَفَحَتْ are syn., except that the effect of النَّفْح is greater than that of اللَّفْح: (Zj:) or لَفْح relates to a hot wind; and نَفْح, to a cold, or cool, wind: (As, S:) you also say لفحته السَّمُومُ meaning *the* سموم *blew in his face.* (L.) — Also لَفَحَهُ, aor. َ, *He smote,* or *struck, him,* with a sword, (S, K,) *lightly,* or *slightly:* you say لَفَحْتُهُ بِالسَّيْفِ لَفْحَةً *I struck him with the sword a light,* or *slight, blow.* (S.)

أَصَابَهُ لَفْحٌ مِنْ حَرُورٍ وَسَمُومٍ *A burning gust of hot night-wind, and of hot day-wind, smote him.* (L.) — أَصَابَهُ مِنَ الحَرِّ لَفْحٌ وَمِنَ البَرْدِ نَفْحٌ [*A blast of heat smote him, and a blast of cold*]. (A.) — You say also لَوَافِحُ السَّمُومِ [pl. of ▼ لَافِحَةٌ, and meaning *Burning blasts of the* سموم]. (S, K in art. سفع.)

لَفْحَةٌ *A light,* or *slight, blow* with a sword. (S.)

لُفَّاحٌ *A certain well known plant,* (K,) *of the kind termed* يَقْطِينِىّ, (L,) *which people smell,* (S,) *yellow, and of sweet odour,* (A, L,) *resembling the* بَاذِنْجَان (S, A, K,) *when it becomes yellow;* (S, A;) [accord. to Golius, app. on the authority of Ibn-Beytár, *the same which the Syrians and Egyptians call* شَمَّام, q. v.]. — Also, The *fruit,* or *produce,* (ثَمَرَة,) *of the* يَبْرُوح [or *mandrake,* which is called by this name (يبروح) in the present day]; (K;) thus correctly written, with the ى before the ب [not ببروح, as in the CK and some MS. copies]. (TA.) [It seems that the application of the term لفاح to both the mandrake and the شمام has led to confusion, and occasioned Linnæus to call the latter "cucumis dudaim." See also يَبْرُوح, and مُغْد.]

لَافِحَةٌ: see لَفْحٌ.

لفظ

1. لَفَظَهُ, (S, M, Msb, K,) and لَفَظَ بِهِ, (M, K,) aor. ِ, (S, M, Msb, K,) inf. n. لَفْظٌ; (T, S, M, Msb;) and لَفِظَهُ, and لَفِظَ بِهِ, aor. َ; (Ibn-

Abbád, Ḳ.) but the former is that which is commonly known; (TA;) *He ejected it; cast it forth;* [*disgorged it;*] (T, Ṣ, M, Mṣb, Ḳ;) namely a thing that was in his mouth; (T;) his spittle, &c.; (Mṣb;) from (مِنْ) his mouth. (Ṣ, TA.) And لَفَظَ alone, [elliptically,] *He ejected what had entered between his teeth,* of food. (TA.) You say also, لَفَظَتِ الحَيَّةُ سَمَّهَا ‡ [*The serpent ejected its poison.*] (TA.) And لَفَظَ عَصْبَهُ, lit. *He ejected his spittle that stuck and dried in his mouth;* meaning ‡ *he died;* (T, TA;) as also لَفَظَ نَفْسَهُ, aor. ـِ, inf. n. as above; (M, TA;) and لَفَظَ alone. (M, Ḳ.) And جَآءَ وَقَدْ لَفَظَ لِجَامَهُ, [as to the letter and the meaning like جَآءَ وَقَدْ دَلَقَ لِجَامَهُ,] ‡ *He came harassed,* or *distressed, by thirst and fatigue.* (Ibn-'Abbád, M, Z, Ḳ.) And لَفَظَتِ الرَّحِمُ مَآءَ الفَحْلِ ‡ *The womb ejected the seminal fluid of the stallion.* (TA.) And لَفَظَهُ البَحْرُ † *The sea cast it forth upon the shore;* (Mṣb, TA;) namely a fish; (TA;) or a beast. (Mṣb.) And لَفَظَ البَحْرُ بِمَا فِيهِ إِلَى الشُّطُوطِ † *The sea cast forth what was within it to the shores.* (M.) And قَآءَتِ الأَرْضُ أُكْلَهَا وَلَفَظَتْ خَبِيْئَهَا ‡ *The earth disclosed her vegetables, and revealed her hidden things.* (TA in this art. and in art. قيأ.) And لَفَظَتِ الأَرْضُ المَيِّتَ † *The earth cast forth the dead;* (T, Mṣb;) *did not receive,* or *admit, the dead.* (M.) And لَفَظَتِ البِلَادُ أَهْلَهَا ‡ [*The countries cast forth their inhabitants*]. (TA.) — [Hence,] لَفَظَ بِالشَّىْءِ, (Ṣ, Ḳ,) and بِقَوْلٍ, (Mṣb,) and بِالكَلَامِ, (M,) and لَفَظَ القَوْلَ, (TA,) aor. ـِ, inf. n. لَفْظٌ, (M,) *He uttered, spoke forth,* or *pronounced,* (Ṣ, M, Mṣb, Ḳ,) *the saying,* (Ṣ, Ḳ,) and *a saying,* (Mṣb,) and *the thing;* (M;) as also ♦ تَلَفَّظَ بِهِ. (Ṣ, Mṣb, Ḳ.) It is said in the Ḳur, [l. 17,] مَا يَلْفِظُ مِنْ قَوْلٍ ‡ [*He doth not utter a saying*]: where Kh. reads مَا يَلْفَظُ: both forms of the verb being used in this sense [as is implied in the Ḳ]. (TA.)

5: see 1, last signification.

لَفْظٌ, originally an inf. n., (Ṣ, Mṣb,) is used as a subst., (Mṣb,) signifying ‡ *An expression;* i. e. *a word;* [more precisely termed ♦ لَفْظَةٌ;] and also *a collection of words, a phrase,* or *sentence;* (IAḲ &c.;) [each *considered as such, without regard to its meaning; a word itself;* and *a phrase itself;*] the latter also called لَفْظٌ مُرَكَّبٌ, *a compound expression, an expression composed of two* or *more words:* (Expos. of the Ajroomeeyeh, by the sheykh Khálid; &c.:) and ♦ مَلْفَظٌ signifies the same (TA:) pl. of the former أَلْفَاظٌ; (Ṣ, Mṣb;) dim. أُلَيْفَاظٌ: (Ḥar., p. ٥١٣) and of the latter مَلَافِظُ. (TA.) [Hence, لَفْظًا وَمَعْنًى ‡ *With respect to the word,* or *words,* or *wording, and the meaning:* and *with respect to the actual order of the words, and the order of the sense.* And لَفْظًا وَرُتْبَةً ‡ *With respect to the actual order of the words, and the order of the proper relative places.* And لَفْظًا وَتَقْدِيرًا ‡ *Literally and virtually.* And لَا وَاحِدَ لَهُ مِنْ لَفْظِهِ ‡ *It has no singular formed of the same radical letter:* i. e., *it has no proper singular:* said of a word such as قَوْمٌ and رَهْطٌ &c.] — See also لُفَاظٌ.

لَفْظَةٌ: see لَفْظٌ.

لَفْظِىٌّ [*Of,* or *relating to, a word,* or *collection of words, verbal:*] opposed to مَعْنَوِىٌّ.

لَفَّاظٌ *Loquacious; a great talker:* but this is a vulgar word. (TA.)

لُفَاظٌ [app. a coll. gen. n., of which ♦ لُفَاظَةٌ, q. v., is the n. un., as seems to be indicated in the Ṣ, TA,] *What is cast,* or *thrown, away;* (M, TA;) as also ♦ لُفَّاظٌ: the latter on the authority of IB. (TA.)

لِفَاظٌ † *Leguminous plants* [*put forth by the earth*]. (Ṣgh, Ḳ.)

لَفِيظٌ and ♦ مَلْفُوظٌ *Ejected; cast forth.* (M, Ḳ.) — ‡ [*Uttered, spoken forth,* or *pronounced.*]

لُفَاظَةٌ *What is ejected,* or *cast forth, from the mouth:* (Ṣ, Ḳ:) such as particles of the tooth-stick, or stick with which the teeth are cleaned: (TA:) and *what is cast,* or *thrown, away, of food:* pl. لُفَاظَاتٌ: (Ḥar, p. ١٨٠:) see also لُفَاظٌ. — Also, ‡ *A remain, remainder,* or *residue,* of a thing, (Ḳ, TA,) *little in quality.* (TA.)

لَافِظٌ [act. part. n. of 1: fem. with ة]. You say, فُلَانٌ لَافِظٌ ‡ *Such a one is dying.* (TA.) — اللَّافِظَةُ *The she-goat,* (T, Ṣ, M, Ḳ,) or *ewe;* (M, Ḳ;) because she is called to be milked, while ruminating, and thereupon ejects her cud, and comes joyfully to be milked: (T,* Ṣ, M,* Ḳ:*) or *the bird that feeds her young one from her beak;* because she puts forth what is in her inside and gives it for food: (Ṣ, Ḳ*:) or *the domestic cock;* (Ṣ, Ḳ;) because he takes the grain with his beak, and does not eat it, but throws it to the hen: (Ḳ:) or ‡ *the mill;* (T, Ṣ, M, Ḳ;) because it casts forth what it grinds, (T, TA,) of the flour: (TA:) or ‡ *the sea;* (Ṣ, M, Ḳ;) as also لَافِظَةُ, determinate [as a proper name]; (Ḳ;) because it casts forth (Ṣ, M) what is in it, (M,) [namely] ambergris and jewels: (Ṣ:) in this last sense, and as applied to the cock, (Ṣgh,) the ة is to give intensiveness to the signification. (Ṣ, Ṣgh.) It has one or another of these significations in the saying, أَسْمَحُ مِنْ لَافِظَةٍ [*More liberal,* or *bountiful, than a she-goat,* &c.,] (T, Ṣ, Ḳ,) and أَسْخَى مِنْ لَافِظَةٍ (M, TA) and أَجْوَدُ مِنْ لَافِظَةٍ [which mean the same]. (TA.) لَافِظَةٌ also signifies *Any bird that feeds his female,* (T,) or *that feeds his young bird,* (M, Ḳ,) *from his beak.* (T, M, Ḳ.) And اللَّافِظَةُ ‡ *The earth;* because it casts forth the dead. (TA.) And ‡ *The present world;* because it casts forth those who are in it to the world to come. (T, Ḳ, TA.)

مَلْفَظٌ: see لَفْظٌ.

مَلْفُوظٌ: see لَفِيظٌ.

[لفع
لفق
لفو
لق
See Supplement.]

لقب

2. لَقَّبَهُ بِكَذَا, inf. n. تَلْقِيبٌ, *He called him,* or *named him, by such a by-name,* or *surname,* or *nickname; he surnamed him,* or *nicknamed him, so.* (Ṣ, Ḳ.) See لَقَبٌ. — لَقَّبَ الاِسْمَ بِالفِعْلِ [i.e., بِالفَآءِ وَالعَيْنِ وَاللَّامِ] *He called the noun by an appellation in which its radical letters were represented by* ف, ع, *and* ل; *this appellation being its measure;* as when جَوْرَبٌ is called فَوْعَلٌ. (TA.) [But this signification belongs to the conventional language of lexicology and grammar.]

5. تَلَقَّبَ بِكَذَا *He was by-named, surnamed,* or *nicknamed, so.* (Ṣ, Ḳ.) See لَقَبٌ.

3. لَاقَبَهُ, inf. n. مُلَاقَبَةٌ, *He called him by a by-name, surname,* or *nickname; the latter doing to him the like.* (TA.)

6. تَلَاقَبُوا *They called one another by by-names, surnames,* or *nicknames.* (TA.)

لَقَبٌ *A by-name; a surname; a nickname;* syn. نَبَزٌ: (Ṣ, Ḳ:) *a name of reproach; an opprobrious appellation:* in this sense forbidden: (Mṣb:) it is said in the Ḳur, xlix., 11, لَا تَنَابَزُوا بِالأَلْقَابِ *Call not one another by nicknames;* i.e., let not one of you call another by a name which he dislikes: (Jel:) also *a by-name,* or *surname, which is not one of reproach:* such are the surnames given to certain Imáms; الأَعْمَش and

الأُخْفَش and الأَعْرَج and the like; and such are *not forbidden*, because by them is not meant reproach, or disparagement, but they are meant as mere appellations given with the approval of the persons to whom they are applied. (Msb.) [A لَقَب is distinguished from a كُنْيَة, q. v.] Pl. أَلْقَابٌ. (S, K.) — [لَقَبُ أَسْرٍ *The appellation given to a noun by substituting* ف, ع, *and* ل *for its radical letters.* See 2.]

لقث

1. لَقَثَ, [aor. ـُ,] *inf. n.* لَقْثٌ; and ▼ لقّث, inf. n. تَلْقِيثٌ; *He mixed* [a thing]. (K.) [The former verb is as above accord. to the TK: but it seems to be implied in the K that it is لَقِثَ, aor. ـَ, as well in the above sense as in that here following.] — لَقِثَ, aor. ـَ, inf. n. لَقْثٌ, *He took* [a thing] *quickly, and altogether.* (K.) But this is not of established authority. (TA.)

2: see 1.

لقح

1. لَقِحَتْ, (S, Msb, K,) aor. ـَ, (Msb, K,) inf. n. لَقْحٌ (S, Msb, K) and لَقَحٌ (K) and لَقَاحٌ; (S, K;) and لُقِحَتْ بِالوَلَدِ, in the pass. form; (Msb;) *She* (a camel) *conceived,* or *became pregnant;* (Msb, TA;) *received* [*into her womb*] *the seed of the stallion.* (K.) — لَقِحَتْ (inf. n. لَقَحٌ, syn. حَبَلٌ, K, TA: in the CK حَبَلٌ:) ‡ *She* (a woman) *conceived,* or *became pregnant.* (Sh, T, L.) — اِمْرَأَةٌ سَرِيعَةُ اللَّقَحِ *A woman quick in conceiving,* or *becoming pregnant.* The like is said with respect to any female. Perhaps the word thus used has this signification properly, or perhaps tropically. (TA.) — أَسَرَّتْ لَقَحًا, and لَقَاحًا, *She* (a camel) *concealed her having conceived,* or *become pregnant:* i. e., she did not show signs of her having conceived by raising her tail and elevating her nose. (L.) — لَقِحَتِ النَّخِيلُ, or لُقِحَت, (as in different copies of the S,) ‡ [*The palm-trees became fecundated by the process termed* إِلْقَاحٌ: see 4]: and of a single palm-tree (نَخْلَةٌ) you say لَقِحَتْ, or لُقِحَتْ, without teshdeed; (so, again, in different copies of the S;) and ▼ تَلَقَّحَتْ. (S, art. أبر.) — لَقِحَ العِجَافُ, inf. n. لَقْحٌ, ‡ *The lands in which was no good became fecundated.* (L.) [See also لَقِحَتِ الحَرْبُ: see a verse cited voce أَعْجَفُ.] عن.

2: see 4.

4. أَلْقَحَ الفَحْلُ النَّاقَةَ, (S, Msb,) inf. n. إِلْقَاحٌ; (Msb;) and ▼ لَقَّحَها, (A,) [inf. n. تَلْقِيحٌ;] *The stallion-camel made the she-camel to conceive,* or *become pregnant; impregnated her; got her with young.* (Msb.) — أَلْقَحَ النَّخْلَةَ, inf. n. إِلْقَاحٌ, [and quasi-inf. n. لَقَاحٌ, q. v.; et vide infra;] and ▼ لَقَّحَها, inf. n. تَلْقِيحٌ; (S, Msb, A, K;) and ▼ لَقَحَها, inf. n. لَقْحٌ; (K;) ‡ *He fecundated the palm-tree by means of the* ▼ لُقَاح, or *spadix of the male tree, which is bruised,* or *brayed, and sprinkled* [*upon the spadix of the female*]: (A:) or, *by inserting a stalk of a raceme of the male tree into the spathe* [*of the female, after shaking off the pollen of the former upon the spadix of the female*; for such is the general practice]: this is done in the following manner: you leave the spathe of the [female] palm-tree two or three nights after its bursting open: then you take a stalk of a raceme of the male tree, which is best if old, of the preceding year, and insert it into the spadix [of the female, after shaking off the pollen, as above mentioned]; and this you do according to a certain measure: it should not be done but by a man acquainted with the manner of proceeding in this case; for if he be ignorant, and do too much, he turns the spathe, and mars it; and if he do too little, many of the dates produced will be without stones; and if he do it not at all to the palm-tree, he will derive no advantage from the spadix thereof that year: (L:) ▼ لَقْحٌ is the name of *that which is taken from the male palm-tree* (الفُحَّال: so in the L: in the K, الفَحْل:) *to be inserted in the other,* [*namely the spathe of the female*]. (L, K.) [See also لُقَاحٌ. In the CK, for إِسْمٌ مَا أُخِذَ الخ, we find اسم ماءٍ اخذ الخ, giving a different and false meaning.] جَآءَنَا زَمَنُ اللَّقَاحِ, or ▼ التَّلْقِيحِ, *The time of the fecundating of the palm-trees has come to us.* (L.) — أَلْقَحَتِ الرِّيحُ السَّحَابَ (S) ‡ *The wind impregnated,* or *fecundated, the cloud,* or *clouds;* (L;) and in like manner, أَلقحت الرِّيَاحُ الشَّجَرَ وَنَحْوَهُ [*The winds fecundated the trees*] (K) [*and the like*]. (TA.) — ألقح بَيْنَهُمْ شَرًّا ‡ *He engendered,* or *caused, evil,* or *mischief, between them.* (A.) — جَرَّبَ الأُمُورَ فَلَقَّحَتْ ▼ عَقْلَهُ ‡ [*He became experienced in affairs, and they fecundated his intellect*]. (A.) — النَّظَرُ فِي عَوَاقِبِ الأُمُورِ تَلْقِيحُ ▼ العُقُولِ ‡ [*Consideration of the results,* or *issues, of things is* (*a means of*) *fecundation of the intellects*]. (A.) — لَا تُلْقِحْ سِلْعَتَكَ بِالأَيْمَانِ ‡ [*Make not thy merchandise productive* of a high price *by means of oaths*]. (A.)

5. تلقّحت *She* (a camel) *pretended that she had conceived,* or *become pregnant,* (*by raising her tail, in order that the stallion might not approach her,* TA,) *when this was not really the case.* (Fr, S, K.) — See 1.

10. استلقحت النَّخْلَةُ ‡ *The palm-tree attained to the proper period for its being fecundated by the process termed* إِلْقَاحٌ: [see 4: or *required to be so fecundated*]. (K.)

لَقْحٌ: inf. n. of 1. q. v. — see أَلْقَحَ النَّخْلَةَ, and see لُقَاحٌ.

لَقْحَةٌ: see لِقْحَةٌ and لَقُوحٌ.

لُقْحَةٌ (K) and ▼ لَقْحَةٌ (TA) † *A woman suckling;* or *a woman who suckles.* (K.) — See لَقُوحٌ.

لُقَاحٌ ‡ The *thing* [*namely flowers* or *pollen*] *with which a female palm-tree is fecundated,* (S, L, K,) *taken from a male palm-tree;* (L;) the *spadix of a male palm-tree,* (A, K,) *with which a female palm-tree is fecundated, it being bruised,* or *brayed, and sprinkled* [*upon the spadix of the female*]. (A.) [See also لَقْحٌ, voce أَلْقَحَ, and لَقَاحٌ.] — حَيٌّ لَقَاحٌ *A tribe that does not submit to kings,* (S, K,) *and that has not been governed by a king:* (L:) or, *that has not suffered captivity in the time of paganism.* (S, K.) — See 1.

لَقَاحٌ The *semen genitale* (L, K) of a stallion camel, and horse, and ‡ of a man. (L.) I'Ab, being asked respecting a man who had two wives, one of whom suckled a boy, and the other a girl, [not his own children,] whether the boy might marry the girl, answered "No; because the لقاح [i. e., لَقَاح or ▼ لِقَاح, as shown below,] is one:" meaning, says Lth, that the semen genitale which impregnated them both, and which was the source of the milk of both, was one, and that the two sucklings had thus become as though they were the children of the two women's husband: but, says Az, لقاح may here be a quasi-inf. n., syn. with إِلْقَاحٌ; like عَطَآءٌ and إِعْطَآءٌ &c.: (L:) [and the like is said in the Msb.] ▼ لَقَاحٌ and لِقَاحٌ, with fet-h and kesr, are substs. from أَلْقَحَ, [q. v.] syn. with إِلْقَاحٌ, signifying *impregnation,* or the *getting with young;* and so in the answer of I'Ab above mentioned. (Msb.)

لَقُوحٌ *A camel* (S, K) itself: (S:) pl. لُقُحٌ. (S, K.) — See لَوَاقِحُ. — لَقُوحٌ and ▼ لِقْحَةٌ (S, Msb, K) and ▼ لَقْحَةٌ, (Msb, K,) applied to a she-camel, i. q. حَلُوبٌ [meaning *Milch,* and *a milch camel*]: (S, Msb, K:) but Az says, that the former only is used as an epithet; you say نَاقَةٌ لَقُوحٌ, and not نَاقَةٌ لِقْحَةٌ, but هٰذِهِ لِقْحَةُ فُلَانٍ: (TA:) or لَقُوحٌ is [an epithet] applied to a she-camel during the first two or three months after her having brought forth; and after this she is termed لَبُونٌ: (AA, S, K:) and accord. to some, ▼ لِقْحَةٌ signifies *a milch camel abounding with*

milk: or *a she-camel from the time when the hump of her young one becomes fat, until the expiration of seven months, when she weans her young one,* and this she does at the [auroral] rising of Canopus: (TA:) [which rising, in central Arabia, about the commencement of the era of the Flight was between the 30th of July and the 12th of August:] also ↓ لِقْحَةٌ and ↓ لَقْحَةٌ *a she-camel that has lately brought forth:* (L:) pl. of لَقُوحٌ, لُقُحٌ (Ṣ, Mṣb, Ḳ) and لَقَائِحُ; (ISh;) and pl. of ↓ لِقْحَةٌ (and of ↓ لَقْحَةٌ, Ḳ, TA,) لِقَحٌ (Ṣ, Mṣb, Ḳ) and لِقَاحٌ. (ISh, Th, Mṣb.) — The Arabs also said لِقَاحَانِ أَسْوَدَانِ [*Two black herds of milch camels*], like as they said قَطِيعَانِ; for they said لِقَاحٌ وَاحِدَةٌ in like manner as they said قَطِيعٌ وَاحِدٌ and إِبِلٌ وَاحِدَةٌ. (Ṣ.) — أَدِرُّوا لِقْحَةَ ↓ المُسْلِمِينَ ‡ *Milk ye the milch camel of the Muslims:* occurring in a trad., alluding to the tribute (فَىْء and خَرَاج) whence were derived the stipends and fixed appointments of the persons addressed, and to the collecting it with equity. (TA.)

لَقَّاحٌ *A fecundator of palm-trees.* (Az, TA in art. جنى.)

لَاقِحٌ (IAạr, Ṣ, Ḳ) and ↓ لَقُوحٌ (Ḳ) and ↓ مُلْقُوحَةٌ (Mṣb) A she-camel *having just conceived,* or *become pregnant;* (IAạr, Ḳ;) as also قَارِحٌ: afterwards, when her pregnancy has become manifestly apparent, she is termed خَلِفَةٌ: (IAạr:) pl. of the former لَوَاقِحُ (Ḳ) and لُقَّحٌ; (TA;) and of the second, لُقُحٌ. (L, Ḳ, TA: in the CḲ لُقْحٌ.) — رِيَاحٌ لَوَاقِحُ (Ṣ, Ḳ, &c.,) ‡ *Pregnant winds;* so called because they bear the water and the clouds, and turn the latter over and about, and then cause them to send down rain; (TA;) or because they become pregnant, and then impregnate the clouds: (IJ:) the sing. is رِيحٌ لَاقِحٌ, the contr. of which is termed رِيحٌ عَقِيمٌ [or "a barren wind"]: (ISd:) or رِيحٌ لَاقِحٌ signifies ذَاتُ لِقَاحٍ [*possessing that which impregnates*]; like as دِرْهَمٌ وَازِنٌ signifies ذُو وَزْنٍ; رَامِحٌ ,رَجُلٌ ذُو رُمْحٍ: (AHeyth:) or رِيَاحٌ لَوَاقِحُ signifies *impregnating,* or *fecundating, winds;* (Ṣ, Ḳ;) as also ↓ مَلَاقِحُ [pl. of مُلْقِحَةٌ]: (Ḳ:) or it is not allowable to say مَلَاقِحُ; (Ṣ;) but this is the regular form of the word; because the wind impregnates the clouds; (IJ;) and thus لَوَاقِحُ is extr.: or, as some say, the proper original word is مُلْقِحَةٌ; but the winds do not impregnate unless they are themselves pregnant; as though they were pregnant with good, and, when they raised the clouds, transmitted to them that good. (Ṣ.) — حَرْبٌ لَاقِحٌ (Ḳ) ‡ *War pregnant* [*with great events.*] (TA.)

مُلْقِحٌ *A stallion camel:* pl. مَلَاقِحُ. (Ṣ, Ḳ.) — See لَاقِحٌ. — ‡ A man *to whom offspring is born.* Occurring in a trad. (TA.)

مُلْقَحَةٌ *A female camel that has her young one in her belly:* pl. مَلَاقِحُ: (Ṣ, Ḳ:) a pass. part. n. from أَلْقَحَ. (Mṣb.)

مَلْقُوحَةٌ (IAạr, Ṣ, Ḳ, &c.) and مَلْقُوحٌ, (IAạr,) which latter is also used in a pl. sense, (Aṣ,) *What is in the belly of a she-camel:* (A'Obeyd, T, Ṣ, Ḳ, &c.:) or *what is in the back of the stallion camel;* [meaning his progeny in the elemental state;] (Aboo-Sa'eed, Ḳ;) but the former, says Az, is the correct signification: (L:) مَلْقُوحَةٌ is for مَلْقُوحٌ بِهِ, converted into a subst., (Mṣb,) from لَقِحَتْ, like مَحْمُومٌ from حُمَّ, and مَجْنُونٌ from جُنَّ: (Ṣ:) pl. مَلَاقِيحُ. (A'Obeyd, Ṣ, Ḳ, &c.) The Muslims are forbidden to sell مَلَاقِيحُ and مَضَامِينُ. (L.) [See the latter of these words.] — المَلَاقِيحُ is also used (sometimes, TA) to signify *The mothers:* and its sing. is مَلْقُوحَةٌ. (Ḳ.) — See لَاقِحٌ.

لقس

1. لَقِسَتْ نَفْسُهُ, (Ṣ, A, Ḳ,) aor. ـَ, (Ṣ, Ḳ,) inf. n. لَقَسٌ, (Ṣ, TA,) *His soul* [or *stomach*] *heaved;* or *became agitated by a tendency to vomit;* or *became heavy;* syn. غَثَتْ, [q. v.,] (Ṣ, A, Ḳ,) and خَبُثَتْ; (Ṣ, Ḳ;) مِنَ الشَّىْءِ *in consequence of the thing.* (Ṣ, Ḳ.) Mohammad desired his followers to use this expression instead of خَبُثَتْ نَفْسُهُ, which he disliked. (Ḳ, TA.) — With إِلَى الشَّىْءِ following it, *His soul strove with him to incline him to the thing,* (Ḳ,) *and became greedy for it.* (TA.) [But Az seems to disapprove of this explanation.]

لَقِسَةٌ, as an epithet applied to نَفْسٌ, is the part. n. of لَقِسَتْ in the [first and] second of the senses explained above. (TA.)

لقط

1. لَقَطَهُ, (Ṣ, Mgh,* Mṣb, Ḳ,) aor. ـُ, inf. n. لَقْطٌ, (Mṣb, TA,) *He picked it up, took it up, raised it,* (Mgh,) or *took it,* (Ṣ, Ḳ,) *from the ground,* (Ṣ, Mgh, Ḳ,) *without trouble* or *fatigue;* as also ↓ الْتَقَطَهُ: (Ṣ:) or both signify *he took it from a place where it was not thought to be;* this being the primary signification: and hence, *he took it.* (Mṣb.) It is said of a man: and you say also, لَقَطَ الطَّائِرُ الحَبَّ [*The bird picked up from the ground the grains*]. (Mṣb.) The Arabs say to a calumniator, إِنَّ عِنْدَكَ دِيكًا يَلْتَقِطُ ↓ الحَصَى [*Verily thou hast a cock that picks up pebbles*]. (TA.) And it is said in a proverb, أَصَيْدُ القُنْفُذِ أَمْ لُقَطَهُ [*Is it by the hunting of the hedgehog or the picking up thereof from the ground?*] applied to a poor man who becomes rich suddenly. (TA.) [In Freytag's Arab. Prov. (i. 726,) أَصَيْدُ القُنْفُذِ أَمْ لُقْطَةٌ: and there asserted to be said of him who finds a thing which he had not sought: or, accord. to Sharaf-ed-Deen, of a thing of the nature of which we may be uncertain.] You say also, لَقَطْتُ العِلْمَ مِنَ الكُتُبِ † [*I picked up science,* or *knowledge, from books;*] *I acquired science,* or *knowledge, from this and that book.* (Mṣb.) And لَقَطْتُ أَصَابِعَهُ † *I took off his fingers, by cutting, without* [*the main part of*] *the hand.* (Mṣb.)

3. مُلَاقَطَةٌ A horse's *lifting the legs all together in the pace called* تَقْرِيب: (AO, Ḳ:*) or, in the pace called خَبَب, of a horse, it is *similar to* مُنَاقَلَةٌ. (JK.) — Also, (Ḳ,) and ↓ لِقَاطٌ, (TA,) The *being over against,* or *facing.* (Ḳ, TA.) You say, دَارُهُ بِلِقَاطِ دَارِى *His house is over against,* or *faces, my house.* (Lḥ, Ḳ.) And لَقِيتُهُ لِقَاطًا *I met him face to face.* (IAạr.)

5. تَلَقَّطَ فُلَانٌ التَّمْرَ, or الثَّمَرَ, (Ṣ, accord. to different copies, and Ḳ,*) *Such a one,* [*picked up,* or] *took up from the ground, from this and that place, the dates,* or *the fruits.* (Ṣ, Ḳ.*)

8. التقطهُ: see 1, in two places. — Also, *He collected it.* (Mṣb.) — And ‡ *He stumbled upon it,* or *lighted on it,* (Ḳ, TA,) *unexpectedly,* (TA,) *without seeking;* (Ḳ, TA;) such a thing, for instance, as a well, and herbage. (TA.) You say also, وَرَدْتُ الشَّىْءَ ٱلْتِقَاطًا ‡ *I came upon the thing unexpectedly,* or *unawares;* (Ṣ, TA:) and لَقِيتُهُ ٱلْتِقَاطًا ‡ *I met him unexpectedly:* (TA:) التقاطا in this sense being one of those inf. ns. which are used as denotatives of state. (Sb, TA.)

لَقَطٌ *What is picked up,* or *taken from the ground,* (Ṣ, Mṣb, Ḳ,) of a thing; (Ṣ, Mṣb;) as also ↓ لُقْطَةٌ and ↓ لُقَطَةٌ and ↓ لُقَاطَةٌ: (Ḳ:) or ↓ this last signifies *what one picks up, of lost property;* as also ↓ لُقَاطٌ, with the ة elided; and ↓ لُقَطَةٌ like رُطَبَةٌ: (Mṣb:) or ↓ لُقَاطَةٌ signifies also *what falls,* or *drops,* of a thing that is worthless, (Ḳ, TA,) or paltry, *and is taken by any one who chooses to take it:* (TA:) and the same, *what is picked up from the stumps of the branches* of palm-trees, [app. meaning *dates picked up thence,*] *after the cutting off of the dates:* (TA:) IAth says, that ↓ لُقَطَةٌ, with ḍamm to the ل and fet-ḥ to the ق, *is often* mentioned in trads., and signifies *property which is found:* (TA:) Az says, that لُقْطَةٌ, with fet-ḥ to the ق, signifies *a thing which one finds dropped,* or *thrown down, and takes;* (Mgh, Mṣb;) and that all the lexicologists and skilful grammarians say so; (Mṣb;) and in like

manner, A'Obeyd, on the authority of Aṣ and of El-Aḥmar; (TA;) only Lth, of all whom he has heard, saying that it is ▼ لُقْطَة, with sukoon; (Mgh, Mṣb;) and Fr: (TA:) IF and El-Fárábee and others mention only ▼ لُقَطَة; and some reckon the pronunciation with sukoon as an error of the vulgar; and the reason is this; that the original word is ▼ لُقَاطَة, which, in consequence of its being in frequent use, as applied to what is picked up in plundering, is contracted, sometimes, by the elision of the ة, into ▼ لُقَاط, and sometimes, by the elision of the ا, into ▼ لُقَطَة; and if they made the ق quiescent, there would be two alterations in the word, and such double alteration does not exist in chaste language: (Mṣb:) IB, however, says that ▼ لُقْطَة is correct; and he approves it; because فُعْلَة has the sense of a pass. part. n., as in the instance of ضُحْكَة; and فُعَلَة has the sense of an act. part. n., as in the instance of ضُحَكَة; and that it occurs in poetry: and IAth observes, that some say thus; but that ▼ لُقَطَة is more common and more correct. (TA.) *Anything that is scattered*, of ears of corn, or of fruit; n. un. with ة: (TA:) *what is picked up*, or *taken from the ground*, (Ṣ, Mṣb, Ḳ,) by men, (Ṣ,) of ears of corn; (Ṣ, Mṣb, Ḳ;) as also ▼ لُقَاط, with ḍamm: (Ṣ:) and ▼ لَقَاط, like سَحَاب, the *ears of corn which the reaping-hooks miss*, (AḤn, Ḳ,) *and which men pick up*. (AḤn.) *What is picked up* from a mine: (Mṣb:) *pieces of gold found in a mine*; (Ḳ;) or such are termed لَقَطُ مَعْدِنٍ: (Ṣ:) or لَقَطٌ signifies *pieces of gold*, or *of silver, like what are termed* شَذْر, *and larger, in mines*; which are the best thereof: and one says ذَهَبٌ لَقَطٌ: (Lth:) and ▼ مُلْتَقَطٌ, also, signifies *gold found in a mine*. (TA.) You say also, فِى هٰذَا ٱلْمَكَانِ لَقَطٌ مِنَ ٱلْمَرْتَعِ *In this place is some small quantity of pasturage*. (Ṣ.) And فِى ٱلْأَرْضِ لَقَطٌ لِلْمَالِ *In the land is pasturage not much in quantity for the beasts*. (TA.) The pl. is أَلْقَاطٌ. (TA.)

لُقَطَة: see لَقَطٌ, throughout the first sentence. — Accord. to Lth, it [also] signifies *A man who repeatedly and perseveringly seeks after things to be picked up, and picks them up*: (TA:) and some say, that ▼ لُقَطَة signifies *one who picks up*: but the more common and correct signification of this latter is "property which is found," as before stated. (IAth.)

لُقْطَة: see لَقَطٌ, throughout the first sentence:— and see لُقَطَة.

لُقَاط: see لَقَطٌ, in the latter part of the paragraph.

لَقَاط: see لَقَطٌ, in three places.

لِقَاط: see 3. — [The *act of picking up the ears of corn which the reaping-hooks miss*;] the *act denoted in the explanation of* لَقَّاطٌ. (JK, Ḳ, TA.) You say, هُوَ يَتَعَيَّشُ بِٱللِّقَاطِ عَنِ ٱللَّقَاطِ [*He constrains himself to obtain the means of life, or he obtains what is barely sufficient for his sustenance, by picking up, or gleaning, from the ears of corn which the reaping-hooks have missed*]. (TḲ: but there given without any syll. signs.) [If the reading intended be بِٱللِّقَاطِ عَنِ ٱللِّقَاطِ, the meaning of لِقَاط is The *act of missing ears of corn with the reaping-hook*; as is implied in the Ḳ, where لِقَاط is imperfectly explained: but this I think improbable.] لَقَاطٌ and لِقَاطٌ are [respectively] like حَصَادٌ [as signifying what is "reaped"] and حِصَادٌ [as signifying the act of "reaping"]. (TA.)

لَقِيطٌ i. q. ▼ مَلْقُوطٌ; (Mṣb, Ḳ;) i. e. *A thing that is picked up, taken up, raised*, (Mgh,) or *taken*, (Mṣb, Ḳ,) *from the ground*, (Mgh, Ḳ,) or *from a place where it was not thought to be*. (Mṣb.) — And, generally, (Mgh,) *A foundling*; or *child that is cast out*, (Az, Ṣ, Mgh, Mṣb, Ḳ,) *and found by a man*, (Az, TA,) or *picked up*; (Ṣ;) or because it is cast out with the object of its being picked up: (Mgh:) not what Lth asserts it to be; i. e. *a child that is cast out in the roads, and there found, whose father and mother are unknown*: of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Az, TA:) and ▼ مَلْقُوطٌ signifies the same: (Ḳ:) [pl. of the former, لُقَطَآءُ.] — Also, *A well upon which one lights unexpectedly*, or *unawares*, (Lth, Ḳ,) *without seeking it*. (Lth.)

لَقَاطَة: see لَقَطٌ, first sentence, in four places.

لَقِيطَة applied to a man, and to a woman, ‡ *Low, ignoble, base, vile*, or *mean*; (Ḳ, TA;) as also ▼ لَاقِطَة applied to a man; (TA;) and so ▼ سَاقِطٌ مَاقِطٌ لَاقِطٌ, used together. (L in art. سقط.) It occurs in this sense preceded by سَقِيطَة; but you say سَقِيطٌ when alone. (TA.)

لَقَّاط: } see لَاقِطٌ.
لَقَّاطَة: }

لَاقِطٌ and in an intensive sense ▼ لَقَّاطٌ and [in a doubly intensive sense] ▼ لَقَّاطَةٌ A man [*who picks up things from the ground*; and the second, *who does so much*, or *often*; and the third, *who does so very much, or very often*: or] *who takes things from places where they were not thought to be*: (Mṣb:) and all signify a man *who picks up the ears of corn* [*that fall*] *when the crop is reaped*, and [*the fruit that falls*] *when the ripe dates are cut from the raceme*: (TA:) and the first and second, a bird *that picks up grains*. (Mṣb.) — لِكُلِّ سَاقِطَةٍ لَاقِطَةٌ ▼ *For every saying that falls from one, there is a person who will take it up*: (Mṣb in art. سقط:) or *for every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and publish it*: (Ṣ,* Ḳ:) a proverb, (TA,) relating to the guarding of the tongue: (Ḳ:) the ة in لاقطة is to give intensiveness to the meaning, (Mṣb in art. سقط,) or for the purpose of assimilation: (Mṣb in that art., and in the present one:) if you say لِكُلِّ ضَائِعٍ, or the like, you say لَاقِطٌ. (Mṣb in the present art.) — لَاقِطَةُ ٱلْحَصَى ▼ The قَانِصَة [meaning *stomach*, &c.,] *of a bird*, (Ṣ, Ḳ,) *in which pebbles become collected*: (Ṣ:) or *the omasum* (قِبَة) *of a sheep* or *goat* [and the *corresponding ventricle* of a camel, as is shown in the TA in art. حصل]; also called لَقَّاطَةُ ٱلْحَصَى (see قُرَيْتَآء;) because it conveys thereinto whatever it eats of earth and pebbles; (A, TA;) as also اللَّاقِطَةُ [alone]. (TA.) = لَاقِطٌ also signifies ‡ *Any freedman*, or *emancipated slave*: (Ḳ:) or the *slave of a freedman*: (Ṣ in art. مقط, and TA in art. سقط:) the slave of the لاقط is called مَاقِطٌ; and the slave of the ماقط is called سَاقِطٌ: and hence the saying, هُوَ سَاقِطُ بْنُ مَاقِطِ بْنِ لَاقِطٍ. (Ḳ, TA [but in the CḲ, for هُوَ we find بَنُو, with the necessary difference in what follows it.]) See art. سقط. — See also لَقِيطَة: and see أَلْقَاطٌ, which may be a pl. of لَاقِطٌ; as in لُقَّاطٌ, which is explained with أَلْقَاط.

لَاقِطَة: see لَاقِطٌ, in two places: = and see also لَقِيطَة.

أَلْقَاطٌ pl. of لَقَطٌ, q. v. — † *A small number of men, separated*, or *scattered*, or *dispersed*. (Ṣ.) — [Also, perhaps as pl. of لَاقِطٌ, like as أَصْحَابٌ is pl. of صَاحِبٌ,] ‡ The *refuse*, or *lowest*, or *basest*, or *meanest sort*, of mankind, or of people; (Ḳ, *TA;) as also ▼ لُقَّاطٌ [which is doubtless a pl. of لَاقِطٌ, like as سُقَّاطٌ is of سَاقِطٌ, and مُقَّاطٌ of مَاقِطٌ]. (IAạr, in TA, art. خشر.)

مَلْقَطٌ [*A place where a thing is picked up*:] *a place where a thing is sought*, or *to be sought*: *a mine*: (TA:) [pl. مَلَاقِطُ.] — أَصْبَحَتْ مَرَاعِينَا مَلَاقِطَ مِنَ ٱلْجَدْبِ *Our places of pasturage became dried up, and destitute of herbage, by reason of the drought*. (Aṣ.)

مِلْقَطٌ *A thing with which*, (Ḳ,) or *in which*, (Jm,) *one picks up*, or *takes up, from the ground*; (Jm, Ḳ;) as also ▼ مِلْقَاطٌ. (TA.)

مِلْقَاط: see مِلْقَطٌ. — The [*instrument called*] مِنْقَاش, (Ḳ, TA,) *with which hair is plucked up*. (TA.)

مَلْقُوط: see لَقِيطٌ, in two places. IAth explains مَالٌ مَلْقُوطٌ as signifying *property found*. (TA.)

مُلْتَقَط : see لَقَطَ, last sentence but two. — Also, applied to a thing, *i.q.* سَاقِط †[*Vile, mean,* or *paltry*]. (TA.)

[لقع

لقف

لقم

لقن

لقى

لك

See Supplement.]

لكا

1. لَكَا, aor. ـُ, (K,) inf. n. لَكْوٌ, (TA,) *He beat* a person (K) with a whip. (TA.) — لَكَا بِهِ الأَرْضَ *He cast him upon the ground.* (AZ, S.) [See زَكَا, and لَكَّ.] — لَكَاهُ *He prostrated him.* (K.) = لَكَاهُ *He gave him the whole of what was due to him:* (K:) like لَكَأَهُ. (T.) = لَكِىَ, aor. ـَ, *He stayed, dwelt,* or *abode,* (K,) in a place: like لَكِىَ. (TA.) لَكِىَ بِمَوْضِعٍ *He kept,* or *remained fixed, in a place.* (K,* TA.)

5. تَلَكَّا عَلَيْهِ *He excused himself to him; he pleaded an excuse to him.* (K.) — تَلَكَّا عَنْهُ *He was slow to do it; delayed to do it;* (S, K, TA;) *excused himself,* or *pleaded an excuse, for not doing it; refused to do it,* or *abstained from doing it.* (TA.)

لكب

مُلَكَّبَةٌ A she-camel *compact in flesh:* (K:) or *abounding with fat, and compact in flesh.* (AA, T.) — The *conduct of a pimp:* syn. قِيَادَةٌ (L.)

لكث

1. لَكَثَ, [aor. ـُ,] inf. n. لَكْثٌ (and لُكَاثٌ, IAar), *He struck,* or *smote;* (K;) accord. to IAar, who does not particularize the hand, nor the foot: (TA:) or, *with his hand,* or *his foot,* accord. to some: (TA:) or, *with* [perhaps a mistake for *upon*] *the mouth.* (Kr.) [See also لكد.] — لَكَثَهُ, [aor. ـُ,] *He overburdened him.* (K.) — لَكِثَ, aor. ـَ, [inf. n. لَكَثٌ,] *He* (a camel) *was affected with the disorder called* لُكَاثٌ, or لَكَثٌ. (K.) — لَكِثَ بِهِ, aor. ـَ, *It* (dirt [see لَكَثٌ]) *adhered to it;* (K;) i.e., to the vessel. (TA.) [See also لَكِدَ and لَكِعَ.]

لَكَثٌ The *dirt of milk, which congeals upon the edge of the vessel, and is removed with the hand.* (TA.)

لَكَثٌ and ↓ لُكَاثٌ (as also لُكَاثٌ, TA,) *A disorder in the mouths of camels, resembling pustules.* (Lh, K.) — ↓ لُكَاثَةٌ *A disorder that attacks sheep or goats in the sides of the mouth and in the lips, resembling an ulcer; happening on their first cropping plants when they are short, with small branches.* (L.)

نَاقَةٌ لَكِثَةٌ *A fat she-camel.* (K.)

لُكَاثٌ *A shining stone in gypsum.* (Fr, K.) = See لَكَثٌ.

لُكَاثَةٌ : see لَكَثٌ.

لَكَّاثٌ [pl. of لَاكِثٌ?] *Preparers of gypsum:* (K:) not those who traffick therein. (TA.)

لُكَاثِىٌّ A man (TA) *very white:* (K:) from لُكَاثٌ as signifying a shining stone in gypsum. (TA.)

لكد

1. لَكِدَ عَلَيْهِ, (As, S, L, K,) and بِهِ, (L,) aor. ـَ, (K,) inf. n. لَكَدٌ; (As, S, L;) and ↓ تَلَكَّدَ بِهِ; (A;) *It* (dirt) *clave,* or *stuck, to him,* or *it.* (As, S, A, L, K.) — لَكِدَ بِفِيهِ *It* (a glutinous thing that had been eaten of) *left part of its substance, or its colour, sticking to his* (the eater's) *mouth.* (L.) — لَكِدَ *It* (his hair) *became compacted together,* or *matted,* (L,) by reason of dirt. (A.) — لَكِدَ بِهِ, and ↓ الْتَكَدَ, *He kept to,* or *clave to, and did not quit, him,* or *it.* (L.) See also 3.

3. لَاكَدَهُ *He kept, clave,* or *clung, to him.* (L.)

5. تَلَكَّدَ *It* (a thing) *clave together, one part to another.* (S, L, K.) — *He became thick* (*and compact,* TA,) *in his flesh.* (K.) — See 1. — تَلَكَّدَهُ *He embraced him; put his arms round his neck.* (As, L, K.)

8: see 1.

مِلْكَدٌ *A thing resembling a* مِدَقّ [or *pestle*], *with which one bruises, brays,* or *pounds.* (S, L, K.)

لكز

1. لَكَزَهُ, aor. ـُ, (Mgh, Msb,) inf. n. لَكْزٌ, (S, Mgh, Msb, K,) *He struck him upon the breast* (AO, S, A, Mgh, Msb, K) *with the fist:* (AO, S, Mgh, Msb:) and *upon the* حَنَك [or *part beneath the chin*]: (A, K:) and *upon the neck:* (K:) or *upon any part of the body with the fist:* (AZ, S, Msb:) or *with the extremities of the fingers:* (TA, art. لقز:) *he pushed,* or *impelled,* or *repelled, him:* (TA, ibid.:) *he thrust* or *pierced him* [with a spear or the like]: (TA, art. لز:) لَكَزَ is also *syn. with* وَكَزَ [which has several significations, some of which are indentical with some explained above]. (K.) You say also, لَكَزَهُ بِجُمْعِ كَفِّهِ *He struck him upon the breast,* or *the part called* حَنَك, *with his fist.* (A.)

3. لَاكَزَهُ, inf. n. مُلَاكَزَةٌ, [*He contended with him in striking upon the breast,* or *the part beneath the chin, &c., with the fists.*] (A, TA.)

6. تَلَاكَزَا [*They two contended in striking each other upon the breast,* or *the part beneath the chin, &c., with their fists*]. (A, TA.)

لَكْزَةٌ *A blow upon the breast,* (A, Mgh,) and *upon the part beneath the chin,* [&c.,] (A,) *with the fist.* (Mgh.)

مُلَكَّزٌ ‡ A *low,* an *abject,* or a *despicable,* man, *who is repelled* (A, TA) *from the doors.* (TA.)

[لكع

لكم

لكن

لكى

See Supplement.]

للب

تَوْلَبٌ : see art. تلب.

مُلَوْلَبٌ *i.q.* مَزْرُودٌ (S, K) and the like. (S.) Of the measure مُفَوْعَلٌ: (S, K:) or, accord. to some, فَعَوْعَلٌ. (TA.)

[لم see Supplement.]

لمأ

1. لَمَأَهُ, and لَمَأَ عَلَيْهِ, aor. ـَ, *He smote his hand upon it,* [or *laid his hand upon it,* or *seized it,*] *openly* or *secretly.* (K.) — لَمَأَ الشَّىْءَ *He took the whole thing; took it entirely.* (K.) — لَمَأَ الشَّىْءَ, (K,) inf. n. لَمْءٌ, (TA,) *He glanced,* or *took a slight look at the thing; beheld it quickly:* like لَمَحَهُ. (K.)

4. أَلْمَأَ عَلَيْهِ *He* (a thief, TA) *took it away privily.* (K.) [See also أَلْمَى.] — أَلْمَأَ عَلَىَّ حَقِّى *He denied me my right,* or *due.* (K.) — أَلْمَأَتِ الدَّوَابُّ الْمَكَانَ (S) [in the K, بِالْمَكَانِ; but this appears, from what is said in the S and the TA, to be wrong;] *The beasts of carriage left the place bare of pasture.* (S, K.) — أَلْمَأَ عَلَيْهِ, (K,) or بِهِ, (S, L,) *He took,* or *got, possession of it; took it, got it,* or *held it, within his grasp,* or *in his possession:* syn. إِشْتَمَلَ عَلَيْهِ: (S, K:) or the latter signifies *he took it away; went away with it.* (K.) أَلْمَأَ عَلَى الشَّىْءِ *He got possession of the thing.* (L.) ذَهَبَ ثَوْبِى فَمَا أَدْرِى مَنْ أَلْمَأَ بِهِ [*My garment is gone, and I know not who has taken,* or *got, possession of it;* or *who has taken it away*]. (S.) The phrase without negation is also used. (ISk, S.) [See also 8.]

5. تَلَمَّأَتِ الأَرْضُ بِهِ, (K,) and عَلَيْهِ, (S, K,) *The earth enclosed him; was made even over him: and concealed him.* (S, K.) See 8.

8. اِلْتَمَأَ بِمَا فِى الْجَفْنَةِ, and ↓ أَلْمَأَ, and ↓ تَلَمَّأَ, *He took to himself the contents of the bowl.* (K, TA.) [See also التمع and المع and تلمّع.] = أُلْتُمِئَ لَوْنُهُ *His colour altered,* or *became altered.* (S,

Ḳ.) إِتَّمَأَ is also mentioned as having the same signification. (TA.) [See also التمع and التمى.]

مَلْمُؤَةٌ *A place in which a thing is taken* (يُؤْخَذُ), as in some copies of the Ḳ) or *found* (يُوجَدُ), as in other copies of the Ḳ). — *A sportsman's,* or *hunter's,* or *fowler's,* or *fisherman's net.* (Ḳ, TA.)

لمج

1. لَمَجَ, (aor. ـُ, Ṣ, M,) inf. n. لَمْجٌ, (Ṣ, Ḳ,) *He ate:* or *he ate with the extremity of the mouth:* (M:) or *he ate with the extremities of his mouth:* (Ṣ, Ḳ:) or *he took* fodder, or dry herbage, *with the extremity of his mouth:* (T:) AZ says, I know not اللَّمْج except as the act of asses, and it is *like* اللَّمْس, [probably a mistake for اللَّهْس, or its syn. اللَّحْس,] or signifies *more than this latter word.* (AḤn.) — لَمَجَ, inf. n. لَمْجٌ, *Inivit feminam.* (Ḳ.)

2. لَمَّجَهُ, inf. n. تَلْمِيجٌ, *He fed him with something whereby to content, or divert, him* [*so as to allay the craving of his stomach*] *before the* [*morning-meal called*] غَدَاء: see لُمْجَةٌ. (TA.) And see لَمَظَهُ: and عَجَّلَهُمْ: and عَسَّلَ. — مَا لَمَّجُوا ضَيْفَهُمْ بِشَىْءٍ *They did not feed their guest with anything whereby to allay the craving of his stomach before the morning-meal.* (Ṣ.)

5. تلمّج *He ate something whereby to content,* or *satisfy, himself* [*so as to allay the craving of his stomach*] *before the* [*morning-meal called*] غَدَاء. (Ḳ.) [See لُمْجَةٌ: and see also لَمَاجٌ.] — Accord. to AA, it is like تَلَمَّظَ; [*He searched repeatedly, with his tongue, after the remains of food in his mouth, and put forth his tongue and licked his lips with it;*] and one says, رَأَيْتُهُ يَتَلَمَّجُ بِالطَّعَامِ, i. e. يتلمّظ [*I saw him searching repeatedly, with his tongue, after the remains of the food in his mouth, &c.*]; and Aṣ says the like. (Ṣ.)

شَىْءٌ سَمْجٌ لَمْجٌ, (Ḳ,) or سَمْجٌ لَمْجٌ, (Ṣ,) and ▼ سَمِيجٌ لَمِيجٌ, and ▼ سَمِجٌ لَمِجٌ: (Ṣ, Ḳ:) in each of these expressions, the latter word is an imitative sequent: (AO, Ṣ, Ḳ:) [app. *Very ugly:* in the TA it is said, that these epithets are applied to a man, and signify ذَوَّاقٌ, app. meaning one *who tastes much:* and in the L it is said, that ▼ رَجُلٌ لَمِجٌ, after the manner of a relative noun, signifies ذَوَّاقٌ]. See لَمْجٌ.

لَمْجٌ: see لَمِجٌ.

لُمْجَةٌ: see لَمَاجٌ. — Also [*An early portion of food,* being] *That with which one contents,* or *diverts, himself* [*so as to allay the craving of his stomach*] *before the* [*morning-meal called*] غَدَاء. (Ḳ.) See سُلْفَةٌ.

لَمَاجٌ The *least* (أَدْنَى) [*kind,* or *quantity,*] *of food,* or *of what is eaten:* (Ṣ, Ḳ:) and sometimes, *of beverage.* (TA.) — مَا تَلَمَّجْتُ عِنْدَهُ بِلَمَاجٍ, (Ṣ, L,) and ▼ لَمُوجٍ, and ▼ لُمْجَةٍ, (L,) *I ate not anything at his abode:* (L:) and مَا ذُقْتُ شَمَاجًا وَلَا لَمَاجًا, (Ṣ, L,) *I tasted not anything.* (Ṣ, L.)

لَمُوجٌ: see لَمَاجٌ.

لَمِيجٌ One *who eats much; a great eater.* (Ḳ.) — *Is qui multum coït:* as also ▼ لَامِجٌ. (Ḳ.) — See also لَمْجٌ.

لَامِجٌ: see لَمِيجٌ.

مَلَامِجُ: *i q.* مَلَاغِمُ; (i.e., Ṣ;) The *parts around the mouth.* (Ṣ, Ḳ.)

رُمْحٌ مُلَمَّجٌ *A smoothed spear.* (Ḳ.)

لمح

1. لَمَحَهُ, (Ṣ,) or لَمَحَ إِلَيْهِ, aor. ـَ, (L, Mṣb, Ḳ), inf. n. لَمْحٌ; (Mṣb;) and ▼ الْمَحَهُ, (L, Ḳ,) or ▼ الْمَحَهُ, (Ṣ, Mṣb,) and ▼ الْتَمَحَهُ; (Ṣ;) *He glanced,* or *took a light,* or *slight, look, at him* or *it;* (Ṣ;) like لَمَاهُ; (Nh;) *snatched a sight of him* or *it unawares:* (L, Mṣb, Ḳ;) or, accord. to some, لَمَحَ signifies *he looked;* and ▼ المحه, *he made him to look;* but the former explanation is the more correct: or لَمَحَ is only said of one looking *from a distance.* (L.) — لَمَحْتُهُ بِالْبَصَرِ *I directed* (صَوَّبْتُ) *my sight towards him.* (Mṣb.) — لَمَحَ الْبَصَرُ *The sight extended to a thing.* (Mṣb.) — لَمَحَ, aor. ـَ, inf. n. لَمْحٌ (Ṣ, Ḳ) and لَمَحَانٌ and تَلْمَاحٌ, (Ḳ,) *It* (lightning, and a star,) *shone; gleamed; glistened; i. q.* لَمَعَ. (Ṣ, Ḳ.)

3. لَامَحَهُ, inf. n. مُلَامَحَةٌ, [*He glanced at him,* or *viewed him lightly,* or *slightly,* or *snatched sights of him unawares, reciprocally*]. (A.)

4. المحه *He made him to glance,* or *to take a light,* or *slight, look;* expl. by جَعَلَهُ يَلْمَحُ, (Ḳ,) and جَعَلَهُ مِمَّنْ يَلْمَحُ. (TA.) — See 1. — أَلْمَحَتِ الْمَرْأَةُ مِنْ وَجْهِهَا, (inf. n. إِلْمَاحٌ, TA,) *The woman allowed herself* [or *her face*] *to be glanced at,* or *to be viewed lightly,* or *slightly:* so does a beautiful woman, displaying, and then concealing, her beauties. (T, Ḳ.)

8. اُلْتُمِحَ بَصَرُهُ *His sight was taken away.* (Ḳ.) — See 1.

فُلَانٌ سَمْحٌ لَمْحٌ, and ▼ سَمِيحٌ لَمِيحٌ: see art. سمح. [لَمْحٌ and لَمِيحٌ in these cases seem to be merely imitative sequents.] — لَأُرِيَنَّكَ لَمْحًا بَاصِرًا ‡ *I will assuredly show thee a manifest,* or *an evident, thing, matter,* or *affair.* (Ṣ, A, Ḳ.) [See also art. بصر.]

لَمْحَةٌ, subst. from لَمَحَ, (Ṣ, L,) *A glance,* or *light* or *slight look.* (L.) — لَمْحَةٌ *A shining, gleaming,* or *glistening,* of lightning. (Ṣ.) — فِى فُلَانٍ لَمْحَةٌ مِنْ أَبِيهِ *In such a one is a likeness,* or *point of resemblance, to his father:* then they said ▼ مَلَامِحُ مِنْ أَبِيهِ, (Ṣ,) signifying *likenesses,* or *points of resemblance;* forming an extr. pl., (Ṣ, Ḳ,) as though from another word than لَمْحَةٌ: (Ṣ:) they did not say مَلْمَحَةٌ. (TA.) — ▼ مَلَامِحُ also signifies *What appear of the beauties and defects of the face* (Ḳ) of a human being: or the *parts thereof that are glanced at,* or *viewed lightly* or *quickly.* (TA.)

لَمُوحٌ: see لَامِحٌ.

لَمِيحٌ: see لَمْحٌ.

لَامِحٌ: see لَمَّاحٌ.

لَمَّاحٌ *Sharp hawks;* syn. صُقُورٌ ذَكِيَّةٌ. (IAạr, T, Ḳ, [in the CḲ, زَكِيَّة].)

لَامِحٌ and ▼ لَمُوحٌ and ▼ لَمَّاحٌ *Lightning,* and a star, *shining; gleaming; glistening:* (Ḳ:) [but the second and third are intensive epithets, signifying *shining much;* &c.] — ▼ أَبْيَضُ لَمَّاحٌ ‡ *Intensely white.* (A.) — لَامِحُ عِطْفَيْهِ A *self-admiring* man, *who looks at his sides.* (M, F.)

أُلْمُحِىٌّ A man (TA) *who glances much,* or *frequently takes light,* or *slight looks.* (Ḳ.)

مَلَامِحُ: see لَمْحَةٌ.

لمز

1. لَمَزَهُ, aor. ـِ and ـُ, inf. n. لَمْزٌ, *He made a sign to him with the eye,* or *the like,* (Ṣ, A, * Mṣb, Ḳ,) as *the head,* and *the lip, with low speech.* (TA.) This is the original signification. (Ṣ, Mṣb, TA.) — Hence, (Ṣ, Mṣb, TA,) *He blamed, upbraided,* or *reproached, him; he found fault with him:* (Ṣ, Mṣb, Ḳ:) or *he did so in his face:* (TA:) or *he met him with blaming, upbraiding, reproaching* or *finding fault:* (IKṭṭ, TA:) or *he spoke evil of him,* or *spoke of him in a manner that he disliked, mentioning vices* or *faults as chargeable to him,* either behind his back or before his face, *though it might be with truth;* syn. اِغْتَابَهُ. (TA.) The two forms of the aor. occur in readings of the words of the Ḳur., [ix. 58,] وَمِنْهُمْ مَنْ يَلْمِزُكَ فِى الصَّدَقَاتِ and يَلْمُزُكَ, (Ṣ, TA,) *And of them are those who blame thee with respect to the* division of *the alms:* (Bd, Jel:) and Ibn-Ketheer reads ▼ يُلَامِزُكَ. (Bd.) = لَمَزَهُ, (Ks, Ṣ,) aor. ـِ, (Ṣ,)

inf. n. لَمْزٌ, (Ṣ, A, Ḳ,) *He pushed him*, or *impelled him*, or *repelled him*: (Ks, T, Ṣ, A, Ḳ:) said by AM to be the primary signification: (TA:) and *he struck him*, or *beat him*. (Ṣ, A, Ḳ.)

3. رَأَيْتُهُ يُلَاغِزُهُ وَيُلَامِزُهُ [means *I saw him talking enigmatically with him*, or *to him*, *and making signs with him*, or *to him*: or, accord. to the TA, مُلَامَزَةٌ is syn. with مُلَاغَزَةٌ]. (A, in art. لغز.)

لُمَزَةٌ One *who blames, upbraids, reproaches*, or *finds fault with, others, much*, or *habitually*; (Ṣ, Ḳ;) as also † لَمَّازٌ, (so in two copies of the Ṣ, and in a copy of the A,) or † لُمَازٌ, like سُحَابٌ: (Ḳ:) لُمَزَةٌ is applied to a man and to a woman; for its ة is to denote intensiveness, and not the fem. gender: (TA:) هُمَزَةٌ and لُمَزَةٌ signify *the same*; (ISk, Zj, Ḳ;) i.e., one *who speaks evil of others*, or *does so in their absence, though it may be with truth*; (يَغْتَابُهُمْ; and this may mean [*who detracts by making signs*] *with the side of the mouth*, or *with the eye*, or *with the head*; TA;) *and defames them*; (ISk, Zj, TA;) or *one who often goes about with calumny, a separater of companions and friends*: (Abu-l-'Abbás, TA:) and † لَمَّازٌ, like شَدَّادٌ, *a frequent*, or *habitual*, *calumniator*, or *slanderer*: (TA:) or هُمَزَةٌ and لُمَزَةٌ differ in signification; the latter signifying one *who blames, upbraids, reproaches*, or *finds fault with, thee to thy face*; and the former, one who does so in thine absence; (Ḳ;) and Lth says the like: (TA:) or the latter, one *who speaks evil of others, though it may be with truth*, (مُغْتَابٌ,) *behind the back*; and the former, one who does so to the face: or the latter, one *who speaks against the lineages of men*; and the former, one who speaks against the characters of men: or the latter, [one *who reproaches*] *with the tongue*; and the former, with the eye: or *the reverse*: (Ḳ [but omitted in the CḲ], TA:) or the latter signifies one *who excites discord*, or *animosity*, *between two persons*. (TA.) See also هُمَزَةٌ. And see the Ksh and Bd in civ. 1.

لُمَازٌ: see لُمَزَةٌ.

لَمَّازٌ [One *who makes frequent signs with the eye*, or *the like*: fem. with ة: see one ex. voce رَمَّازٌ]. — See also لُمَزَةٌ, in two places.

لَامِزٌ act. part. n. of 1. — لُمَّازٌ [its pl.] Persons *who speak evil of others, though it may be with truth*, (مُغْتَابُونَ,) *in their presence*. (IAạr, TA.)

لمس

1. لَمَسَهُ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ـُ (Ṣ, M, Mṣb, Ḳ) and ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. لَمْسٌ, (Ṣ, M, Mṣb,) *He felt it*; or *touched it*; syn. مَسَّهُ: (IAạr, Az, IDrd, El-Fárábee, A, Mṣb, TA:) or *he felt it*, or *touched it*, (مَسَّهُ,) *with his hand*: (Ṣ, Mṣb, Ḳ:) or *he put his hand to it*: (Mṣb:) or *he felt it with his hand for the purpose of testing it, that he might form a judgment of it*; syn. جَسَّهُ: (M, TA:) and † لَامَسَهُ is syn. with لَمَسَهُ, (M, TA,) or مَاسَّهُ: (A:) لَمْسٌ and مَسٌّ both signify the *perceiving by means of the exterior of the external skin*: (Er-Rághib, TA:) or they are nearly alike: (TA:) [generally, like the English words *feeling* and *touching*, respectively:] or the former is, originally, [the *feeling*] *with the hand for the purpose of knowing the feel* (مَسّ) *of a thing*: (IDrd, Mṣb:) or, with the hand, it is the *seeking for* [or *feeling for*] a thing *here and there*: (Lth, TA:) مُلَامَسَةٌ is the same as مُمَاسَّةٌ (Ḳ, TA) *with the hand*; as also لَمْسٌ: (TA:) or a distinction is to be made between them; for it is said that لَمْسٌ is sometimes the *feeling*, or *touching* a thing with a thing; and is sometimes [*for*] the *knowledge* of a thing, though there be no touching (مَسّ) of substance upon substance; whereas مُلَامَسَة is mostly *mutual feeling* or *touching*, &c., being] the *act of two*. (IAạr in TA.) — [Hence,] لَمَسَهَا, (M, A, Mṣb, Ḳ,) aor. ـُ (M) [and ـِ, as implied in the Ḳ], inf. n. لَمْسٌ, (Ṣ, M,) ‡ *Inivit eam*; (I'Ab, Ṣ, M, A, Mṣb, Ḳ;) scil. mulierem; (A, Mṣb;) puellam; (Ḳ;) as also † لَامَسَهَا, (M, A, Mṣb,) inf. n. مُلَامَسَةٌ (I'Ab, Ṣ, Mṣb, Ḳ) and لِمَاسٌ: (I'Ab, Mṣb:) and † *he kissed her*; by doing which, as well as by the former, one renders necessary the performance of the ablution termed وُضُوء. ('Abd-Allah Ibn-'Amr, Ibn-Mes'ood.) — [Hence also,] لَمَسَهُ, aor. ـُ [and ـِ], (A, TA,) inf. n. لَمْسٌ, (IDrd, Mṣb, TA,) ‡ *He sought*, [*as though by feeling*,] or *sought for* or *after*, *it*, namely, a thing; (IDrd, Mṣb, TA,) *in any manner*; (IDrd, Mṣb;) [as, for instance, *by asking*, or *demanding*;] as also † اِلْتَمَسَهُ, (Ṣ, M, A,* Ḳ, TA,) [which is more common,] and † تَلَمَّسَهُ: (M, TA:) or this last signifies *he sought it*, or *sought for* or *after it, repeatedly*, or *time after time*. (Ṣ, Ḳ, TA.) You say, اِلْتَمِسْ لِى فُلَانًا (A, TA) ‡ *Seek thou for me such a one*. (TA.) And it is said in the Ḳur, [lxxii. 8,] relating the words of the jinn, or genii, إِنَّا لَمَسْنَا السَّمَآءَ, (Ḳ,* TA,*) ‡ *Verily we sought to reach heaven*: or *to learn the news thereof*: (Bd:) or *to hear by stealth what was said therein*: (Jel:) or *we laboured*, or *strove*, *after* (عَالَجْنَا) *the secrets of heaven, and sought to hear them by stealth*. (Ḳ.) And in a trad., مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ † بِهِ عِلْمًا ‡ *Whoso pursueth a way whereby he seeketh after knowledge*, or *science*. (TA.) And in another, of 'Áisheh, فَالْتَمَسْتُ † عِقْدِى ‡ *And I sought for my necklace*. (TA.) — لَمَسَ البَصَرَ, aor. ـُ, ‡ *It took away the sight*. (A, TA.) And the same, or, accord. to one relation of a trad., † اِلْتَمَسَهُ, † *It took away quickly, and destroyed, the sight*; said there of certain serpents: or the meaning is, † *it aimed at the eye with its bite*: and لَمَسَ عَيْنَهُ is said to signify [† *he*, or *it, put out his eye*,] the same as سَمَلَ. (TA.)

3. لَامَسَهُ, inf. n. مُلَامَسَةٌ and لِمَاسٌ: for its proper signification, see 1, in three places. [Hence,] بَيْعُ المُلَامَسَةِ, (Ṣ, M, A, Mgh, Mṣb,) and بَيْعُ اللِّمَاسِ, (Mgh,) or المُلَامَسَةُ فِى البَيْعِ, (Ḳ,) *A mode of bargaining, which consists in saying, When thou feelest*, or *touchest, my garment*, or *I feel*, or *touch, thy garment*, (A, Ḳ,) or *when*, (Mgh,) or *if*, (Mṣb,) *I feel*, or *touch, thy garment, and thou feelest*, or *touchest, my garment*, (Mgh, Mṣb,) or *when I feel*, or *touch, the thing to be sold*, (Ṣ,) *the sale is binding*, or *settled*, or *concluded*, (Ṣ, A, Mgh, Mṣb, Ḳ,) *between us*, (Ṣ, Mṣb,) *for such a sum*: (Ṣ, Mṣb, Ḳ:) or, accord. to Aboo-Ḥaneefeh, *in thy saying, I will sell to thee this commodity for such a sum, and when I feel*, or *touch, thee, the sale is binding*, or *settled*, or *concluded*; or *in the purchaser's saying the like*: (Mgh:) or, (M, Mgh, Ḳ,) as in the Sunan of Aboo-Dáwood, (Mgh,) *in purchasing a commodity on the condition of feeling it* (M, Mgh,* Ḳ,*) *behind a garment* or *piece of cloth*, (Ḳ,) *without seeing it*, (M, Ḳ,) or *spreading it out and turning it over and examining it*: (Mgh:) or *on the condition that the feeling it with the hand shall cut one off from the choice of returning it*: (TA:) the mode of bargaining thus termed is forbidden. (Ṣ, M, A, Mgh, Mṣb.) — For a tropical signification of the verb, see 1.

4. أَلْمِسْنِى الجَارِيَةَ *Permit thou me to feel*, or *touch, the girl*. (A, TA.) — أَلْمِسْنِى امْرَأَةً ‡ *Marry thou to me a woman*. (A, TA.)

5: see 1, in two places.

8: see 1, in four places.

لَمُوسٌ A she-camel *of whose fatness one doubts*; (O, TṢ, Ḳ;) on the authority of Ibn-'Abbád; (TA;) *i. q.* شَكُوكٌ and ضَبُوثٌ: (A, TA:) or *of whose hump one doubts, whether there be in her fat or not; wherefore it is felt*: (M, L:) pl. لُمُسٌ. (M, Ḳ.) — [Hence,] ‡ One *whose origin*, or *lineage, is suspected*; syn. دَعِىٌّ: (Ḳ:) or *in whose grounds of pretention to respect is a fault*, or *taint*. (A, Ḳ.)

لَمِيسٌ A woman *soft to the feel*, or *touch*; لَيِّنَةُ المَلْمَسِ. (Ḳ.)

لُمَاسَةٌ, (M,) لَمَاسَةٌ, (Ṣ,) or both, (TA,) † *A want*: (IAạr, Ṣgh:) or *a moderate*, or *middling, want*. (Ṣ, M, O, L.)

لَمُوسَةٌ *A road*, or *way*: so called because he who has lost his way seeks it in order to find the track of the travellers. (Ḳ,* TA.)

لَامِسٌ act. part. n. of 1. (Mṣb, &c.) One says, of a woman who commits adultery, or fornication, or acts viciously, فُلَانَةُ لَا تَرُدُّ يَدَ لَامِسٍ, (A, TA,) or لَا تَمْنَعُ يَدَ لَامِسٍ, (Ḳ,) but the latter is at variance with the written authorities, the former being the phrase commonly known, (TA,) [properly signifying, *Such a woman does not repel the hand of a feeler;*] meaning, ‡ *such a woman commits adultery,* or *fornication, and acts viciously,* (Ḳ, TA,) *not repelling from herself any one who desires of her that he may lie with her;* (TA;) and *she is suspected of easiness,* or *compliance,* (Ḳ, TA,) *towards him who desires of her that he may lie with her:* (TA:) or the meaning is, *such a woman gives, of her husband's property, what is sought,* or *demanded, from her;* and this is more probably meant in a trad. in which a man is related to have said thus of his wife; because Mohammad directed him to retain her, and did not require him to divorce her. (TA.) The like said of a man, (Ḳ,) فُلَانٌ لَا يَرُدُّ يَدَ لَامِسٍ, (A, Mṣb,) means, ‡ *Such a man has in him no force of resistance,* (A, Mṣb, Ḳ,) *nor care of what is sacred,* or *inviolable.* (TA.)

مَلْمَسٌ [*A place that is felt,* or *touched:* and it may also be an inf. n.: see لَمِيسٌ]. (Ḳ.)

إِكَافٌ مَلْمُوسُ الأَحْنَآءِ ‡ *An ass's saddle,* or *pad, of which the curved pieces of wood have been felt with the hands until they have become even:* (M:) or *of which any unevenness and prominence that was therein has been pared off* (Lth, T, A, Ḳ) *by the passing of the hand over it,* (Lth, T,) or *of the hands.* (A.)

لمظ

1. لَمَظَ, (Ṣ, Ḳ,) aor. ُ, (Ṣ,) inf. n. لَمْظٌ, (Ṣ, M,) *He sought leisurely and gradually, with his tongue, after the remains of the food in his mouth,* (Ṣ, Ḳ, TA,) *after eating:* (TA:) and *he put forth his tongue, and wiped with it his lips:* (Ṣ, Ḳ:) as also ↑ تلمّظ, (Ṣ, Ḳ,) in both senses: (Ḳ:) you say also تَلَمَّظَتِ ↑ الحَيَّةُ ‡ *The serpent put forth its tongue,* (Ṣ, Ḳ, TA,) *like as the eater puts it forth and wipes with it his lip:* (Ṣ, TA:) or the former verb and ↑ the latter signify *he took with his tongue what remained in the mouth after eating:* (M:) or *he sought leisurely and gradually after the taste,* and *tasted time after time:* (M, Ḳ:) or ↑ the latter signifies *he tasted time after time;* as also تمطّق: or *he moved about his tongue in his mouth after eating, as though seeking leisurely and gradually after some remains of the food between his teeth;* whereas تمطّق signifies he smacked his lips: (T:) or ↑ تلمّظ signifies *he sought leisurely and gradually, with his tongue, after the remains of the food between his teeth after eating:* or *he put forth his tongue, and wiped with it his lips.* (Mgh.) [Hence the saying ‡ مَا زَالَ فُلَانٌ يَتَلَمَّظُ ↑ بِذِكْرِهِ [*Such a one ceased not to busy his tongue with mentioning him,* or *it*]. (TA.) — لَمَظَ المَآءَ, inf. n. لَمْظٌ, *He tasted the water with the extremity of his tongue.* (TA.) — See also 2, in two places.

2. لَمَّظَهُ, inf. n. تَلْمِيظٌ; (TA;) or ↑ لَمَظَهُ; (M as quoted in the TT [being there written without teshdeed; and both seem to be correct;]) *He gave him something to taste; he fed him with something whereby to content* or *divert, him* [*so as to allay the craving of his stomach*] *before the morning-meal;* syn. ذَوَّقَهُ and لَهَّجَهُ, (M, TA,) both of which are alike. (TA.) You say also, لَمِّظْ فُلَانًا لُمَاظَةً [*Give thou to such a one, to eat,*] *something which he may taste time after time,* or *after eating which he may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth.* (T.) — And [hence,] لَمَّظَهُ, (M, Ḳ,) inf. n. as above; (TA;) and ↑ لَمَظَهُ; (M, Ḳ;) ‡ *He gave to him* (M, Ḳ, TA) somewhat (M, TA) of his right, or due. (M, Ḳ, TA.)

4. المظهُ *He put the water upon the edge of his lips,* (M,) or *upon his lips,* or *lip.* (Ḳ, accord. to different copies.) — And hence إِلْمَاظٌ is used to signify ‡ The act of *piercing,* or *thrusting, feebly* [with a spear or the like]. (M,* TA.)

5: see 1, in six places.

8. التمظهُ *He ate it:* (ISk, Ṣ, M, A:) or *he threw it quickly into his mouth.* (O, Ḳ.)

9. المظّ, inf. n. إِلْمِظَاظٌ, *He* (a horse) *had a* لُمْظَة, or *whiteness upon his lower lip.* (Ṣ, Ḳ.)

لَمْظٌ: see لُمْظَةٌ, in two places.

لُمْظَةٌ *A whiteness in the lower lip of a horse,* (Ṣ, M, Ḳ,) not being a part of the [whiteness termed] غُرَّة; (M;) as also ↑ لَمْظٌ: (M, Ḳ:) also the former, *a* غُرَّة *which descends so that it enters into the mouth of a horse, and so that he removes with it what has remained in his mouth after eating:* and ↑ the latter, *somewhat white in the lip of a beast of carriage, not passing beyond the place where the lip closes:* (M:) or the former, *a whiteness upon both the lips,* only. (M, Ḳ.) Also, *Somewhat of whiteness in the fore leg of a horse,* or *in his hind leg, upon the* أَشْعَر [or *hair which surrounds the hoof.*] (Ibn-'Abbád, Ḳ.) And *A small spot* (Aṣ, T, Ṣ, M, Ḳ) *of white:* (Aṣ, T, Ṣ, Ḳ:) and contr. *of black, in the heart.* (Ḳ.) It is said in a trad., that faith begins like a لُمْظَة in the heart; (T, Ṣ;) and as faith increases, so the latter increases. (T.) And that hypocrisy in the heart is a black لمظة, and faith is a white لمظة; and as either increases, so the لمظة increases. (M, TA.) — Also, ‡ *A small quantity of clarified butter, which one takes with the finger,* (Ḳ, TA,) *like a walnut:* mentioned by Z and Ibn-'Abbád. (TA.)

لُمَاظٌ *A thing which one tastes,* (Ḳ, TA), *and with which one moves about the tongue in the mouth.* (TA.) You say, مَا لَهُ لُمَاظٌ *He has not anything to taste,* (Ḳ, TA,) &c. (TA.) And مَا ذُقْتُ لُمَاظًا *I have not tasted anything.* (Ṣ) And شَرِبَ المَآءَ لُمَاظًا *He tasted the water with the extremity of his tongue.* (Ṣ, M, Ḳ.*) [See also what next follows.]

لُمَاظَةٌ *What remains in the mouth,* (Ṣ, M, Ḳ,) *of food,* (Ṣ, M,) *after eating:* (TA:) or *something which one may taste time after time,* or *after eating which one may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth.* (T.) [See also what next precedes.] — Also, *A remain, remainder,* or *residue,* of something little in quantity. (TA.)

أَلْمَظُ A horse *having a* لُمْظَة, or *whiteness, upon his lower lip:* when it is upon the upper lip, he is termed أَرْثَمُ: (Ṣ, Ḳ:) or a horse *whose lower lip is white.* (Mgh.)

مَلَامِظُ The *part around the lips* of a man: (M, Ḳ:) because he tastes therewith. (M.)

مُتَلَمَّظٌ The *part of the face by which smiling is expressed;* syn. مُتَبَسَّمٌ. (Ḳ, TA) [in the CḲ, erroneously, مُتَبَسِّر.]) You say, إِنَّهُ لَحَسَنُ المُتَلَمَّظِ [*Verily he is goodly in respect of the part of the face by which smiling is expressed*]. (TA.)

[لمع
لمق
لمك
لمى
See Supplement.]

لهب

1. لَهِبَ, aor. َ, (inf. n. لَهَبٌ, Ṣ,) ‡ *He thirsted; was thirsty:* (Ṣ, Ḳ:) [probably, *burned with thirst*].

2. لهّب النَّارَ [same as ↑ أَلْهَبَهَا, except that it has an intensive signification; *He made the fire to flame,* or *blaze, fiercely,* or *intensely:* or, *to flame,* or *blaze, without smoke, fiercely,* or *intensely.*] (Ḳ.)

4. الهب النَّارَ *He made the fire to flame,* or *blaze:* (Ṣ:) or *made it to flame,* or *blaze, free from smoke.* (Ḳ.) — الهب *It* (lightning) *flashed uninterruptedly.* (Ḳ.) See also أَهْذَبَ. — الهب, inf. n. إِلْهَابٌ, *He* (a horse, Aṣ, or other thing that runs, Lḥ,) *was ardent,* or *impetuous, in his*

course, or *running*; (Aṣ, Ṣ;) as also اهلب: (Aṣ:) or *he ran with energy*, or *effort, so as to raise the dust*: (Ḳ:) or *he ran violently, raising the* لَهَب, or *dust*. (TA.) — Hence, الهب فِى الكَلَامِ ‡ *He spoke rapidly* [*and with vehemence*]. (TA.) — الهبهُ الأَمْرُ ‡ *The thing*, or *affair, excited him, and inflamed him*. (TA.)

5. تلهّبت النَّارُ, quasi-pass. of لَهَّبَ, (Ḳ,) [same as ▾ اِلْتَهَبَتْ, except that it has an intensive signification;] *The fire flamed*, or *blazed*, (Ṣ,) [*fiercely*, or *intensely*, or *flamed*, or *blazed, burned without smoke, fiercely*, or *intensely*]. — تلهّب جُوعًا, and التهب ▾ جوعا, ‡ *He burned with hunger*. (TA.) — تلهّب غَيْظًا — *He burned, and was* or *became hot, with wrath*, or *rage*. (TA, art. وغر.) See 8.

8. التهبت النَّارُ, quasi-pass. of أَلْهَبَ, (Ḳ,) *The fire flamed*, or *blazed*: (Ṣ:) or *flamed*, or *blazed, free from smoke*. (Ḳ.) — التهب عَلَيْهِ ‡ *He was incensed*, or *inflamed with anger, against him*. (TA.) — التهب and ▾ تلهّب [*It* (any part of the body) *became inflamed*]. — See 5.

لُهْبٌ: see لَهَبٌ.

لِهْبٌ *A gap*, or *space, between two mountains*: (Ṣ, Ḳ:) or *a cleft*, or *fissure, in a mountain*: (Lḥ, Ḳ:) or *a small gap*, or *ravine, such as is termed* شِعْبٌ, *in a mountain*: (Ḳ:) or *a cleft in a mountain, afterwards widening like a road*: a لصب and a شَقّ are smaller than a لهب; like a small road: (Aboo-Sa'eed-Es-Sukkaree:) or *a face of a mountain, resembling a wall, that cannot be ascended*: (Ḳ:) and similar to this is the لهب of the sky at the horizon: or, as some say, *a subterranean excavation*, or *habitation*: syn. سَرَبٌ فِى الأَرْضِ: (TA:) pl. أَلْهَابٌ and لُهُوبٌ and لِهَابٌ (Ṣ, Ḳ) and لِهَابَةٌ. (Ḳ.) See an ex. voce كَرَبَةٌ.

لَهَبٌ and ▾ لُهْبٌ (Ḳ) and ▾ لَهِيبٌ and ▾ لُهَابٌ and ▾ لَهَبَانٌ (Ṣ, Ḳ), [inf. ns., of which the verb, لَهِبَ, aor. ـَ, does not appear to have been used in the classical ages,] The *flaming*, or *blazing*, of fire: (Ṣ:) or its *flaming*, or *blazing, free from smoke*: (T, Ḳ:) or لَهَبٌ signifies the *flame*, or *blaze*, of fire: (Ṣ, Ḳ:) and ▾ لَهِيبٌ, its *heat*. (Ḳ.) — لَهَبٌ *Dust rising* (Ḳ) *like smoke*. (TA.)

لُهْبَةٌ *A clear white colour*: (Ḳ:) *brightness of the complexion*, or *colour of the skin*. (TA.) — لُهْبَةٌ (in two copies of the Ṣ, لَهَبَةٌ; but in the Ḳ expressly said to be with ḍammeh;) and ▾ لُهَابٌ and ▾ لَهَبَانٌ (Ḳ) ‡ *Thirst*: (Ṣ, Ḳ:) [probably *burning thirst*].

لَهَبَانٌ: see لَهَبٌ and لُهْبَةٌ. — Also, The *burning* of coals, or embers, *without blazing*. (T.) — The *burning* of heat upon heated ground. (TA.) — *Vehemence of heat* (Ḳ) upon heated ground and the like. (ISd.) — *A hot day*. (Ḳ.)

لَهْبَانُ, fem. لَهْبَى, ‡ *Thirsty*: (Ṣ, Ḳ:) [probably *burning with thirst*:] an epithet applied to a man or woman: (Ṣ:) pl. لِهَابٌ. (Ḳ.)

لُهَابٌ: see لَهَبٌ and لُهْبَةٌ.

لَهِيبٌ: see لَهَبٌ.

لِهَابَةٌ *A garment* (كِسَآء) *in which a stone is put, and with which one side of the kind of camel-litter called* هَوْدَج, or *one side of a load, is balanced*. (Th.)

أُلْهُوبٌ, a subst., The *ardour*, or *impetuosity*, of *a horse* (&c., Lḥ) *in his course*, or *running*: (Ṣ:) or *his energy*, or *effort, in his course, so that he raises the dust*: or *a violent run, by which the dust* (اللَّهَبُ) *is raised*: (TA:) or the *commencement of a horse's course*, or *run*. (Ḳ.) — لَهُ أُلْهُوبٌ *He runs violently, raising the dust*. (TA.) See also أُهْلُوبٌ. — Also used as an epithet: you say شَدٌّ أُلْهُوبٌ [*A violent run, in which the dust is raised*]. (TA.)

مُلْهَبٌ *Pleasing in beauty*: (IAạr, Ḳ:) and *having much hair*: an epithet applied to a man. (IAạr.)

مُلَهَّبٌ ‡ A garment, or piece of cloth, *not saturated with red dye*: (Ḳ:) *imperfectly dyed*. (TA.)

لهت

لَاهُوتٌ *Divinity; divine nature*. Mentioned here agreeably with the assertion of some, that the ت is a radical letter: but this is a point that requires consideration. (TA.)

لهث

1. لَهِثَ, aor. ـَ, inf. n. لَهَثٌ and لُهَاثٌ and لَهَثَانٌ, *He thirsted; was thirsty*: (Ṣ, Ḳ:) or *thirst heated his belly*, or *inside*. (L.) — لَهَثَ, aor. ـَ, inf. n. لَهْثٌ and لُهَاثٌ; (Ṣ, Ḳ;) and لَهِثَ, aor. ـَ; (TA;) and ▾ التهث; (Ḳ;) *He* (a dog, Ṣ, and a man, and, in the case of the second verb, a bird also, TA) *put forth his tongue, by reason of thirst*, or *fatigue*, or *weariness*: (Ṣ, Ḳ:) or لَهَثَ signifies *his breath* (نفس) *rose, by reason of fatigue*, or *weariness*: or *he* (a dog) *put forth his tongue, by reason of thirst*: and *he* (a man) *was fatigued*, or *weary*. (TA.)

8: see 1.

لُهْثَةٌ *Thirst*. (Ḳ.) — *Fatigue*. (AA, Ḳ.) — The *red speck in a palm-leaf*, (Ḳ,) *which you see when you split it*. (TA.) — لُهَاثٌ [for لِهَاثٌ, pl. of لُهْثَةٌ,] The *specks in palm-leaves*: (Fr, Ḳ:) the *red specks in palm-leaves, when they are split*: (Fr, TA:) accord. to rule, it should be لِهَاثٌ, like نِقَاطٌ. (Ḳ.)

لَهْثَانُ *Thirsty*: (Ṣ, Ḳ:) fem. لَهْثَى. (Ṣ.)

لُهَاثٌ The *heat*, or *burning, of thirst*; (Ṣ, Ḳ;) *vehemence of thirst*. (TA.) — ‡ The *severity*, or *vehemence*, of death. (Ḳ, TA.) — See لُهْثَةٌ.

لُهَاثِىٌّ †A man (TA) *having many red moles* (خيلان) *on his face*: (Fr, Ḳ:) from لُهَاثٌ, signifying the "specks in palm-leaves." (Fr.)

لَهَّاثٌ [pl. of لَاهِثٌ?] *Manufacturers, with palm-leaves, of the kind of baskets called* دَوَاخِل, (Ḳ,) pl. of دَوْخَلَة, *in which dates are put*. (AA.)

فِى سَكْرَةٍ مَلْهَثَةٌ *In intoxication is a cause*, or *an occasion, of* لهث [i. e., *thirst*; or *putting forth the tongue by reason of thirst*]. (TA, from a trad.)

لهج

1. لَهِجَ بِهِ, aor. ـَ, (Ṣ, Ḳ,) inf. n. لَهَجٌ; (Ṣ;) and ▾ أَلْهَجَ, and ▾ لَهْوَجَ; (TA;) *He became devoted, addicted*, or *attached, to it*, (i. e., *to an affair*, TA,) *and kept, attended*, or *applied himself, constantly, perseveringly, persistently*, or *assiduously, to it; was intent upon it*; (Ṣ, Ḳ;) and *accustomed*, or *habituated, himself to it*. (TA.)

2. لَهَّجَهُمْ, inf. n. تَلْهِيجٌ, *He fed them with something whereby to allay the craving of their stomachs before the morning-meal called* الغَدَآء. (El-Umawee, Ṣ, Ḳ.) [See لُهْجَةٌ.]

4. الهجهُ بِهِ *He made him to become devoted, addicted*, or *attached, to it*, (an affair,) *and to keep, attend*, or *apply himself, constantly, perseveringly*, or *assiduously, to it; to be intent upon it*; and *to accustom himself to it*. (TA.) See 1. — الهج *He* (a man) *had young weaned camels intent upon sucking their mothers, and persevering therein*, (Ṣ, Ḳ,) *and therefore made wooden pins, and tied them to the udders, that the young ones might not be able to suck*: (Ṣ:) this form of the verb signifies the depriving the object of the quality denoted by the unaugmented verb: (L:) or *he* (a pastor) *had young weaned camels intent upon sucking their mothers, and persevering therein, and it became necessary for him to perforate the tongue of each, and to insert in it a* فَلْكَة, *which is a round thing, like the* فَلْكَة *of a spindle, made of coarse hair* (هُلْب), *and* [probably meaning or] *to slit the tongue; each of which operations is performed to prevent its sucking*; for the same purpose, also, a wooden pin is stuck over the nose of the young camel: the pastor in this case is termed ▾ مُلْهِجٌ: and one does

not say أَلْهَجْتُ الفَصِيلَ, but simply أَلْهَجَ الرَّاعِى. (T.)

11. الهاجّ, inf. n. إِلْهِيجَاجٌ, *It* (anything, Ṣ) *became mixed*, or *confused*. (Ṣ, Ḳ.) — *It* (milk) *thickened so that parts thereof became mixed together, but it did not become completely thick.* (Ṣ, Ḳ.) — الهاجّت عَيْنُهُ *His eye became infused* (lit. mixed) *with drowsiness.* (Ṣ, Ḳ,) — [See also مُلْهَاجّ.]

Q. Q. 1. لَهْوَجَ أَمْرَهُ (inf. n. لَهْوَجَةٌ, Ṣ) ‡ *He performed, executed,* or *managed, his affairs in an unsound manner.* (AZ, Ṣ, Ḳ.) — لَهْوَجَ *He cooked* roast meat *insufficiently,* or *not thoroughly:* (Ḳ:) or *he cooked* roast meat, (Ḳ,) or flesh-meat, (Ṣ,) *not well;* (Ṣ, Ḳ;) as also ↓ تَلَهْوَجَ. (Ṣ.) See 1.

Q. Q. 2: see Q. Q. 1.

[لَهِجٌ بِأَمْرٍ *Devoted, addicted,* or *attached, to an affair, and keeping, attending,* or *applying himself, constantly, perseveringly, persistently,* or *assiduously, to it; intent upon it;* and *accustoming himself to it:* part. n. of 1.] You say, رَجُلٌ لَهِجٌ بِشَىْءٍ [*A man devoted, &c., to a thing*]. (M in art. بل.)

لَهْجَةٌ and ↓ لَهَجَةٌ The *tongue:* (Ṣ, Ḳ:) or the *tip,* or *extremity, of the tongue.* (L.) — The *tongue,* or *dialect,* or *language, which a person speaks by nature and custom and education.* (L.) — فُلَانٌ فَصِيحُ اللَّهْجَةِ, and ↓ اللَّهَجَةِ, *Such a one is of chaste tongue:* (Ṣ:) or, *chaste in the dialect,* or *language, which he speaks by nature and custom and education.* (L.) — Also, † both words, but the former is the more approved, The *sound of speech.* (L.)

لُهْجَةٌ *That with which one allays the craving of his stomach before the morning-meal called* الغَدَآء. (Ḳ.)

لَهَجَةٌ: see لَهْجَةٌ.

مُلْهِجٌ: see 4.

مُلَهْوَجٌ Roast meat *insufficiently cooked.* (Ṣ.) — رَأْىٌ مُلَهْوَجٌ ‡ *An unsound opinion.* (A.) — حَدِيثٌ مُلَهْوَجٌ ‡ *An unsound story, narration,* or *tradition.* (A.)

مُلْهَاجٌّ *Mixed; confused.* (TA.) — Milk *thickened so that parts thereof are mixed together, but not completely thick.* (TA.) — رَأَيْتُ أَمْرَ بَنِى فُلَانٍ مُلْهَاجًّا *I saw the affair,* or *case, of the sons of such a one to be confused.* (Ṣ.)

مُلْهَجٌ One *who sleeps, and lacks power,* or *ability, to work.* (Ḳ.)

لهد

1. لَهَدَهُ, (aor. ـَ, L, Ḳ, inf. n. لَهْدٌ, L,) *It* (a load) *oppressed him,* (a camel, L,) *by its weight,* (Ṣ, L, Ḳ,) *and squeezed him:* (L:) *it* (a heavy load) *squeezed it,* (namely, a camel's back or side,) or *bruised it so that it swelled, and became galled:* in which case, a hollow is made at the proper place in the stuffed lining of the saddle, to prevent farther injury. (L.) — لَهَدَ *He jaded* his beast of carriage, *and rendered* it *emaciated,* or *lean, by journeying upon it.* (Ṣ, L, Ḳ.) — لَهَدَهُ, aor. ـَ, L, Ḳ, inf. n. لَهْدٌ, L, and لَهْدَةٌ; Kr;) and ↓ لَهَّدَهُ, (inf. n. تَلْهِيدٌ; TA;) but the latter denotes frequency of the action; (Ṣ, L;) *He pushed, pushed away,* or *repelled, him:* or *pushed him violently upon the chest:* (L:) or *he pushed him, pushed him away,* or *repelled him, on account of his baseness,* or *despicableness:* (Ṣ, L, Ḳ:) or *he struck him in the breasts,* (L,) or *in the bases of the breasts,* (Ḳ,) *and in the bases of the shoulder-blades:* (L, Ḳ:) or *he pressed,* or *squeezed, him;* syn. غَمَزَهُ. (L, Ḳ.)

2: see 1.

4. الهد بِهِ *He instigated against him; and aided against him; and acted wrongfully,* or *injuriously, towards him.* (JḲ.) — الهد *He did,* or *acted, wrong, wrongfully, unjustly,* or *injuriously;* (L, Ḳ;) [as also الحد]. — الهد بِهِ is said of a man, with respect to another, when the former withholds one of two men and leaves the other at liberty, fighting him. [The object is, app., the former of these two, as he is the injured one.] (AA, Ṣ, L, Ḳ.) — It is also said of a man, with respect to another, when the former acquaints one of the men with the contention or dispute of the other, or with that which the other would say to him, and makes known to him a matter which he understands from him, but which is obscure to others, and informs him of the other's argument. [The object is, app., the latter of these two, as he is the injured one.] (AA, L.) — Also, وَٱللّٰهِ مَا قُلْتَهَا إِلَّا أَنْ تُلْهِدَ عَلَىَّ *By God, thou saidst it not save that thou mightest aid against me,* is said when a man has acquainted one of the two men with that which the other would say. [It is, app., said by the latter of these two, as he is the injured one.] (AA, Ṣ, L.) — الهد *He made,* or *prepared,* the kind of food called لَهِيدَةٌ. (IḲṭṭ.) — الهد بِهِ, (inf. n. إِلْهَادٌ, L,) *He held him in light estimation,* or *despised him:* (Ṣ, L, Ḳ:) or *he held his clemency,* or *forbearance,* or *intellect,* (حِلْمَ,) *in light estimation,* or *despised it;* as also الحد به. (L, art. لحد.)

لَهْدٌ *A certain disease which affects camels in the chest;* (T:) *an opening,* or *parting asunder,* (إِنْفِرَاجٌ,) *in the chest of a camel,* [app., *next to either,* or *both, of the arms,*] *by reason of a push,* or *collision,* (L, Ḳ,) or *the like,* (Ḳ,) or *by reason of the squeezing of a load:* (L:) or (so in the L: in the Ḳ, and) *a tumour in the* فَرِيصَة [or *portion of flesh between the shoulder-blade and the side*], (L, Ḳ,) *by reason of the pressure of a bag* or *the like upon the camel's back.* (L.) — Also, *A certain disease, like an opening,* or *parting asunder,* [app., *in the part where the thighs unite,*] (كَالٱنْفِرَاجِ,) *which befalls men in the legs and thighs.* (L, Ḳ.)

لَهِيدٌ A beast of carriage *jaded,* or *fatigued,* (Ṣ, L,) *and rendered emaciated,* or *lean, by being ridden.* (L.) — A she-camel *pressed,* or *squeezed, and having her flesh bruised, by her load.* (Lḥ, L.) — لَهِيدٌ and ↓ مَلْهُودٌ A camel *oppressed by the weight of a load, and squeezed: having his back or side squeezed by a heavy load,* or *bruised so that it is swollen, and galled: having his side squeezed by a heavy load so that a disease has been the consequence, which has disordered his lungs.* (L.)

لَهِيدَةٌ *A kind of food of the Arabs;* (L;) *thin* عَصِيدَة; (Ṣ, L, Ḳ;) *not thin so as to be supped, nor thick so as to be formed into mouthfuls; thicker than* سَخِينَة *and* حَرِيقَة, *but thinner than* عَصِيدَة [*properly so called*]. (Ṣ, L.)

لَهِيدٌ: see مَلْهُودٌ. — مَلْهُودٌ and ↓ مُلَهَّدٌ, but the latter denotes frequency of the action, A man *pushed, pushed away,* or *repelled, on account of his baseness,* or *despicableness.* (Ṣ, L.) See also لَهَدَهُ.

مُلَهَّدٌ: see مَلْهُودٌ. — Also, *Base,* or *despicable, held weak,* (El-Hawázinee, L,) *and frequently repelled from doors.* (El-Hawázinee, TA.)

لهذب

أَلْزَمَهُ لَهْذَبًا وَاحِدًا, i. e. لِزَازًا وَلِزَامًا; in the CḲ, لَزَازًا; (Kr, Ḳ;) [app. meaning *He made him to adhere with one adhesion*].

[لهز
لهس
لهط
لهع
لهف
لهق
See Supplement.]

لهلأ

Q. 2. تَلَهْلَأَ *He desisted through timidity, and was cowardly.* (T, Ḳ. Mentioned in the T among the class of quinqueliterals, TA.)

[لهم
لهن
لهو
لو
See Supplement.]

لوأ

[1. لَآءَ, aor. يَلُوْءُ, inf. n. لَوْءَةٌ, app., *He was foul, ugly*, or *deformed, in countenance.*] لَوْءَةٌ, accord. to the K, is the same as سَوْءَةٌ; but this is probably a mistake for شَوْءَةٌ, The *being foul, ugly*, or *deformed, in countenance;* [which is the signification of لُوَّةٌ]. (TA.) [See art. لوى.] — هٰذَا وَٱللّٰهِ ٱلشَّوْءَةُ وَٱللَّوْءَةُ, and ٱللُّوَّةُ, [app., *This, by Allah, is foulness and ugliness!*] (TA [app. from the T.])

2. لَوَّأَ *He looked malignantly* with his eyes or countenance. (TA: app. from the T.) — لَوَّأَ ٱللّٰهُ بِكَ *May God render thee foul*, or *ugly!* (T.)

لوب

1. لَابَ, aor. يَلُوبُ, inf. n. لَوْبٌ and لُوبٌ and لُوَابٌ and لُؤُوبٌ (S, K) and لُؤَابٌ (K) and لَوَبَانٌ (K, accord. to the TA) or لُوبَانٌ (S, CK) *He thirsted; was thirsty;* (S, K;) or *he, thirsting, went round about the water, not reaching it:* (K:) or *he went round about the water, by reason of thirst.* (ISk.) — لَوْبٌ signifies The camels' *going round about the tank*, or *cistern, and not being able to get at the water, on account of the crowding*, or *pressing.* (As, K.)

2. لَوَّبَهُ *He mixed it with the perfume called* مَلَاب: or *he smeared it therewith.* (K.)

4. الاب *His camels were thirsty:* (K:) *his camels went round about the water, by reason of thirst.* (TA.)

لُوبٌ and ▼ لَوَائِبُ Camels, or palm-trees, *thirsty; far from water.* (K.) You say, تَرَكْتُهَا لَوَائِبَ ▼ عَلَى ٱلْحَوْضِ *I left them* (the camels) *going round about the tank*, or *cistern, unable to get at the water, on account of the crowding*, or *pressing.* (As, S.) [لوائب is pl. of لَائِبَةٌ.] — لُوبٌ *A piece of meat that turns round in the cooking-pot.* (K.) — لُوبٌ *Bees:* (K:) accord. to some, originally نُوبٌ. (MF.) In some copies of the K, نخل is erroneously put for نحل. (TA.)

لَابَةٌ ‡ *A number of black camels collected together:* (K:) likened to the tract so called, covered with black stones. (TA.) [See مُقْتَوِنَةٌ.] — See لُوبَةٌ.

لُوبَةٌ and ▼ لَابَةٌ *A stony tract, of which the stones are black and worn:* syn. حَرَّةٌ: (S, K:) لُوبَةٌ and نُوبَةٌ signify *a tract of land covered*, or *strewed, with black stones;* and hence a negro is called لُوبِيٌّ and نُوبِيٌّ, [and negroes collectively are called لُوبَةٌ and نُوبَةٌ: the former, however, are evidently the Lybians, the latter, the Nubians:] (A'Obeyd, S or, as in the TA, A'Obeydeh:) or a لوبة is *a very black, rugged, lengthened tract of ground, only at*, or *by*, [so فِى seems here to signify] *the projecting part of a mountain*, or *the lower and thinner*, or *finer, part of a sand-hill*, or *the foot* (عرض) *of a mountain:* (Az:) or it may be *a difficult ascent*, or *acclivity, up a mountain, rising to the greatest height:* (ISh:) pl. of لوبة and لابة, لُوبٌ and لَابٌ (S, K) and لَابَاتٌ: (S:) or لُوبٌ is pl. of لابة: [not, as implied above, of لوبة:] (Sb:) for a number from three to ten, the pl. used is لابات; and more than ten are termed لاب and لوب: (TA:) [or these last two words are coll. gen. ns., of which لابة and لوبة are the ns. un.] — مَا بَيْنَ لَابَتَيْهَا مِثْلُ فُلَانٍ [*Between its two tracts of black stones, there is not the like of such a one:* i. e., within its (the city's) limits, there is not, &c.]: only said with reference to El-Medeeneh and El-Koofeh: (RA:) or said originally with reference to El-Medeeneh, and fig. with reference to any other city. (A.) — بَعِيدُ مَا بَيْنَ ٱللَّابَتَيْنِ, said by 'Áïsheh, describing her father, ‡ *Free-hearted; of ample endowments*, app. *as to wealth*, or *possessions, and as to mind*, or *disposition:* syn. وَاسِعُ ٱلصَّدْرِ وَاسِعُ ٱلْعَطَنِ. (TA.) — لُوبَةٌ *A people that is with another people, but of which advice* or *counsel is not asked* [*by the latter*] *with respect to anything*, (K,) *whether good* or *evil.* (TA.)

أَسْوَدُ لُوبِيٌّ (and نُوبِيٌّ, TA,) [*Very black*]: derived from لُوبَةٌ, as signifying "a tract covered, or strewed, with black stones": (K:) or from ٱللُّوبُ as a syn. of ٱلنُّوبُ, meaning ["the Nubians," but see above] "a certain race, or nation, of the negroes." (RA.) — لُوبِيٌّ: see لُوبَةٌ.

لُوَابٌ i. q. لُعَابٌ; *Slaver*, or *drivel:* (K:) a chaste word, not formed by mispronunciation. (TA.)

لُوبِيَآءُ (K) and لُوبِيَا and لُوبِيَاجٌ (TA) and لُوبَآءُ (K) [The *dolichos lubia* of Forskål; *a species of kidney-bean*]. Accord. to El-Khafájee and El-Jawáleekee, not an Arabic word. (TA.) [In Persian, لُوبِيَا and لُوبِيَهْ and لُوبَا: in Greek, λόβος.]

لَائِبٌ *Thirsting:* [but see the verb:] pl. لُؤُوبٌ; like as شُهُودٌ is pl. of شَاهِدٌ. (S.) — لَائِبَةٌ: see لُوبٌ.

مَلَابٌ a Persian word, (TA,) *A kind of perfume*, (S, K,) *like* خَلُوق (S): or *saffron.* (IAar, K.) — مَلَابَةٌ *A fascicle*, or *small bundle, of filaments of saffron; a shive of saffron.* (IAar).

مُلِيبٌ *A man whose camels are thirsty;* or *whose camels are going round about the water, by reason of thirst.* (TA.)

مُلَوَّبٌ A thing *mixed with the perfume called* مَلَاب: (TA:) a thing *smeared therewith.* (S.) — مُلَوَّبٌ *Twisted* iron. (K.) Applied as an epithet to a coat of mail. (TA.)

لوت

1. لَاتَ, aor. يَلُوتُ, *He told, narrated*, or *gave an account of, a thing different from that respecting which he was asked.* (K.) [But accord. to some, the aor. is يَلِيتُ, and the verb belongs to art. ليت.] It was said to El-Asadeeyeh, "What is ٱلْمُدَاخَلَةُ?" and she answered أَنْ يَلِيتَ ٱلْإِنْسَانُ شَيْئًا قَدْ عَلِمَهُ, i. e., "The concealing a thing that one knows, and telling, or narrating, something different from it." (TA.) — لَاتَ ٱلْخَبَرَ, aor. يَلُوتُ, *He concealed the news*, or *information*, (K,) *and related what was different therefrom.* (TA.) [But see above.] — لَاتَ ٱلرَّجُلَ, aor. يَلُوتُ, *He told the man*, or *narrated to him, a thing in a manner different from the real state of the case:* or *he expressed the news*, or *information, to him obscurely*, or *enigmatically*, or *obscured it to him*, or *concealed it from him, telling him, narrating to him*, or *giving him an account of, a thing different from that respecting which he was asked:* but accord. to As., لَاتَهُ, aor. يَلِيتُهُ, [not يَلُوتُهُ,] inf. n. لَيْتٌ, signifies "he expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him": thus he makes it belong to art. ليت: and the like is said in the L. See also above. (TA.) — لَاتَهُ, aor. يَلُوتُ; as also لَاتَهُ, aor. يَلِيتُ; *He withheld him*, or *restrained him, and turned him*, or *averted him, from his course, purpose*, or *object.* (S, K, art ليت, q.v.)

ٱللَّاتُ: see ٱللَّاتُ, in art. لت.

لوث

1. لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ, *He folded* a thing: (IAar, IKt:) and *twisted* it. (IAar.) These are the original meanings. (IAar, IKt.) — *He turned* a thing *round twice;* as a *turban is turned round, and an* إِزَار. (TA.) — *He bound*, or *wound round, a turban.* (K.) You say لَاثَ ٱلْعِمَامَةَ عَلَى رَأْسِهِ, aor. and inf. n. as above, *He bound*, or *wound round, the turban on his head.* (S.) — لَاثَ ٱلْوَبَرَ بِٱلْفَلْكَةِ *He wound the camel's hair round the whirl of the spindle.* (TA.) — ٱلْأَسْقِيَةُ ٱلَّتِى تُلَاثُ عَلَى أَفْوَاهِهَا *The skins that are bound and tied round their mouths.* (TA, from a trad.) — لَاثَ, aor. يَلُوثُ, *He* (a man) *went round about;* syn. دَارَ. (S.) — لَاثَ —

طاف بهِ بِشَىْءٍ He went round about a thing; syn. (TA.) — لَاثَ بِهِ النَّاسُ, and ↑ الالاث, The people collected around him. (TA, from a trad.) — لَاثَتْ قَرْنًا مِنْ قُرُونِهَا بِالدُّهْنِ She surrounded, or, as some say, intermixed [one of her locks of hair with ointment]. (TA, from a trad.) — لَاثَ, and ↑ الالاث, and ↑ التاث, It (a plant, or tree, or herbage,) became tangled and luxuriant. (TA.) — لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ, He rolled about a morsel of food in melted fat or the like. (Ḳ.) — لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ, He chewed, or mumbled, a thing; syn. لَاكَ; (Ḳ;) such as a morsel of food, &c. (TA) — لَاثَهُ المَطَرُ, and ↑ لوّثهُ, The rain laid it, or mixed it, (i.e., a plant,) part over part. (TA.) — لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ; (Ḳ;) or لَوِثَ, [aor. يَلْوَثُ,] inf. n. لَوَثٌ; (L;) and ↑ التاث, (Ṣ, Ḳ,) He was slow, or tardy, (Ṣ, Ḳ,) فِى عَمَلِهِ in his work, (Ṣ,) or فِى الأَمْرِ in the affair. (Ḳ.) — ↑ التاث He (a camel) was slow, or tardy and languid. (TA, from a trad.) — لَاثَ عَنْ حَاجَتِى He was slow, tardy, or tedious, in accomplishing my want. (TA.) — لَاثَ لَوْثًا مِنَ الكَلَامِ He twisted his speech, and did not make it plain by reason of shame. (IḲt, TA, from a trad.) [Similarly, ↑ التاث فى كَلَامِهِ. (A.)] — لَاثَ He was slow in speech, and heavy in tongue. (TA.) — See 8. — لَاثَ الدَّارَ, aor. يَلُوثُ, inf. n. لَوْثٌ, He kept to the house. (Ḳ.) — لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ; and ↑ لوّث, inf. n. تَلْوِيثٌ; He mixed, and steeped, or macerated, in water. (Ḳ.) — لَاثَ بِهِ, aor. يَلُوثُ, (inf. n. لَوْثٌ, Ḳ,) He took refuge in him; had recourse to him for protection or concealment: (Ṣ, Ḳ:) i. q. لَاذَ: (Ṣ:) accord. to Yaaḳoob, the ث here is a substitute for the ذ of لَاذَ. (TA.)

2. لَوَّثَ التِّبْنَ بِالقَتِّ He mixed the straw with [the kind of trefoil called] قَتّ. (A.) — لوّث He, or it, rendered water turbid. (Ṣ.) — لوّث, inf. n. تَلْوِيثٌ, He befouled, defiled, polluted, dirtied, soiled, besmeared, or bedaubed, (Ṣ, Ḳ,) his clothes with mud. (Ṣ.) — See 1 and 8.

4: see 1. = أَلْوَثَتِ الأَرْضُ The land produced fresh, or green, herbage, (رُطْب, as in some copies of the Ḳ, or رَطْب, as in others, and in the TA,) among that which was dry. So in the Ḳ: but in the L, as follows. الوث الصِّلِّيَانُ The صِلِّيَان dried up, and then produced fresh, or green, shoots: and sometimes the same verb is thus used with reference to the ضَعَة and هَلْتَى and سَخْبَر: of the ثُمَام, one scarcely ever says الوث, but بَقَلَ; nor does one say of the عَرْفَج, الوث, but ادبى, and إِمْتَعَسَ. (TA.) — أَلَثْتُ بِهِ مَالِى I asked him to keep my property as a deposit. (Ḳ.) From لَوْثٌ "the taking refuge." (TA.) — لَمْ يُلِثْ, in a verse of El-'Ajjáj, He, or it, did not make to delay. (TA.)

5. تلوّث It (a garment) was, or became, befouled, defiled, polluted, dirtied, soiled, besmeared, or bedaubed, with mud. (Mṣb.) — تلوّث بِالأَمْرِ [app., He was confused, or perplexed, by the affair]. (Lth.)

8. التاث: see 1. — It was, or became, collected together. (TA) — التاث; (Ṣ, Ḳ;) and ↑ لوّث, inf. n. تَلْوِيثٌ; (L;) It (an affair, TA,) was, or became, confused, (Ṣ, Ḳ,) intricate, and difficult. (TA.) You say التاثت عَلَيْهِ الأُمُورُ The affairs became confused, and intricate, to him: (TA:) and التاثت الخُطُوبُ [The affairs became confused]. (Ṣ.) — Also, both verbs, (the former accord. to the Ṣ and Ḳ, and the latter accord. to the L,) It became wound about. (Ṣ, L, Ḳ.) You say التاثت بِرَأْسِ القَلَمِ شَعْرَةٌ (so in one copy of the Ṣ: in another, التاث) [A hair became wound about the head, or tip, of the reed-pen: read, erroneously, by Golius, and Freytag, التاث برأس القلم شعرة]. (Ṣ.) — He became strong, powerful, or vigorous. (Ḳ, TA.) — He became fat. (Ḳ, TA.) — He withheld, or restrained; syn. حَبَسَ: (Ḳ:) [but it seems rather to signify he withheld, or restrained, himself; syn. إِحْتَبَسَ; like ↑ لَاثَ]. Accord. to the Ḳ, لوّث, inf. n. تَلْوِيثٌ, signifies the same; but it is not so: it is the same as التاث only as signifying "it was, or became confused", and "it became wound about." (TA.)

حَلَّ مِنْ عِمَامَتِهِ لَوْثًا أَوْ لَوْثَيْنِ He loosed, or undid, a turn, or twist, or two turns, or twists, of his turban. (TA, from a trad.) = لَوْثٌ Strength; power; vigour: (Ṣ, Ḳ, TA:) as also ↑ لُوثَةٌ, [as in one place,] or ↑ لَوْثَةٌ, [as in another]. (TA.) = نَاقَةٌ ذَاتُ لَوْثٍ, and ↑ لُوثَة A strong she-camel; a she-camel endowed with strength, or vigour: (TA:) or, the former, (L,) or the latter, (Ṣ,) a she-camel having much flesh and fat, (Ṣ, L,) with which she is bound round: (L:) or, as some say, stupid, unsteady, and hasty; syn. ذَاتُ هَوَجٍ: (Ṣ:) or, the former, a bulky she-camel; yet her bulkiness does not prevent her being swift. (Lth.) — رَجُلٌ ذُو لَوْثٍ A strong man. (TA.) — لَوْثٌ, (IAạr,) or ↑ لَوْثَةٌ, (Aṣ,) Resolution of mind, (IAạr, Aṣ,) and strength of mind. (IAạr.) — لَوْثٌ, Evil, as a subst. (Ḳ.) — لَوْثٌ Mutual suits, or demands, with malevolences, or rancours: (Ḳ:) one says, بَيْنَهُمْ لَوْثٌ Between them are mutual suits, &c. (TḲ.) = لَوْثٌ Offsets of palm-trees. (AḤn.) = لَوْثٌ Wounds; syn. جِرَاحَاتٌ. (Ḳ.) = لَوْثٌ Weak, incomplete, evidence; (Az, in Mṣb;) resembling what is termed دَلَالَةٌ, (Az, Ḳ,) not complete, or perfect, evidence; so accord. to Esh-Sháfi'ee: (Az.:) it is one person's giving his testimony to the fact of a slain person's declaring, before his death, that a certain person slew him; or two persons giving their testimony to the fact of there having existed enmity between them two, [i.e., the slain person and the person accused of slaying him,] or, of one's having threatened the other; and the like: it is from تَلَوَّثَ as signifying "it was befouled, or defiled." (TA.) — See لَوَثٌ, and لُوثَةٌ.

لَيْثٌ A certain plant (Ṣ, Ḳ) that winds about: the و is changed into ى on account of the kesreh before it. (Ṣ.)

لَوَثٌ, or ↑ لَوْثٌ, (as in different copies of the Ṣ) Languor; flaccidity; in a man. (Ṣ.)

لَائِثٌ: see لَوِثٌ.

لِثَةٌ The gum, accord. to some, belongs to this art., because the flesh of the gums is bound (لِيثَ) round the roots of the teeth. (TA.)

لَوْثَةٌ: see لَوْثٌ, and لُوثَةٌ.

لُوثَةٌ Languor, and slowness, or tardiness. (Ṣ, Ḳ.) — رَجُلٌ ذُو لُوثَةٍ A man slow, or tardy, and weak. (TA.) — لُوثَةٌ Weakness: (IAạr, Ḳ:) as also ↑ لَوْثٌ. (TA.) — Weakness of judgment, and a repetition, or stuttering, (تَلَجْلُجٌ,) in speech. (TA, from a trad.) An impediment in speech. (Mṣb.) — لُوثَةٌ (IAạr, M, Ḳ) and ↑ لَوْثَةٌ (IAạr, M) and ↑ لَوْثٌ (Mṣb) Stupidity; foolishness; paucity of sense. (IAạr, M, Ḳ, Mṣb.) — لُوثَةٌ A touch, or first affection, of insanity, or diabolical possession. (Ṣ, Ḳ.) — لُوثَةٌ A state of excitement; syn. هَيْجٌ. (Ṣ, Ḳ.) = لُوثَةٌ Abundance of flesh and fat, (Ṣ, Ḳ,) in a she-camel. (Ṣ.) [See لَوْثٌ.] = لُوثَةٌ A piece of rag collected together, with which one plays. (Ḳ.)

لُوَاثَةٌ: see لُوَاثٌ.

لَوَاثَةٌ and ↑ لَوِيثَةٌ A company, an assembly, or a troop, (Ḳ,) of men, and of other animals. (TA.) — لَوِيثَةٌ ↑ مِنَ النَّاسِ A company, or an assembly, of people of different tribes; (Ṣ, Ḳ;) like لَبِيثَةٌ. (Ḳ.) = لُوَاثَةٌ One who, or a thing which, (الَّذِى: in the TA, الذر:) is befouled, or defiled, (يَتَلَوَّثُ) in anything. (Ḳ.) = لُوَاثَةٌ and ↑ لُوَاثٌ (the latter [in the CḲ لِوَاثٌ] is with kesr, and is mentioned in the L, without the former, on the authority of Fr, TA,) Flour [of wheat, &c.]

which is sprinkled upon the table, beneath dough, (K,) *to prevent the dough's adhering to the table.* (TA.)

لُوَيثَة : see لُوَاثَة.

لَيِّثٌ : see لَائِثٌ. — لِحْيَةٌ لَيِّثَةٌ ‡ *A tangled beard.* (TA.) — *A beard in which half-white hairs are mixed with white:* so in the K; but correctly, *in which half-white,* or *grizzly, hairs are mixed with black.** (TA.)

وَيْلٌ لِلَّوَّاثِينَ الَّذِينَ يَلُوثُونَ مَعَ البَقَرِ اِرْفَعْ يَا غُلَامُ ضَعْ يَا غُلَامُ : respecting these words, occurring in a trad., El-Harbee says, I think the meaning to be, *those to whom various kinds of food are carried round about;* from اللَّوْثُ, "winding round" a turban on the head. (IAth.)

لَائِثٌ, نَبَاتٌ لَائِثٌ, and ▾ لَيِّثٌ, and ▾ لَاثٌ, *A tangled plant;* (K;) *a tangled and luxuriant plant:* and in like manner, herbage: لَاثٌ is originally لَوِثٌ, or لَائِثٌ: (TA:) so also a tree. = اللَّائِثُ (and اللَّيْثُ, TA,) *The lion:* (K:) from لَوْثٌ "strength." (TA.)

أَلْوَثُ A man *slow,* or *tardy.* (M.) — دِيمَةٌ لَوْثَآءُ [*A lasting,* or *continuous, and still, rain*] *that lays,* or *mixes, the plants, part upon part,* (Lth, K, TA,) like as straw is mixed with the kind of trefoil called قَتّ : (Lth, TA:) but this explanation is disapproved by AM. (TA.) — سَحَابَةٌ لَوْثَآءُ *A slow cloud:* such a cloud is the longest in raining. (AM.) — أَلْوَثُ *Slow and heavy in tongue;* (K;) *slow in speech, and heavy in tongue:* fem. لَوْثَآءُ, [pl. لُوثٌ]. (TA.) — A man *weak in mind,* or *understanding:* from لَوْثٌ, as signifying "weak, incomplete, evidence." (Msb.) — أَلْوَثُ, like أَثْوَلُ, *Stupid; foolish; of little sense;* as also ▾ مُلْتَاثٌ: (TA:) *stupid, foolish,* or *of little sense, and cowardly:* pl. لُوثٌ. (IAar.) — *Languid; flaccid:* (S, K:) applied to a man. (S.) = *Strong; powerful; vigorous.* Thus the word bears two contrary significations. (K.)

مَلَاثٌ [*A place of refuge; a refuge*]. [You say,] إِنَّهُ لَنِعْمَ المَلَاثُ لِلضِّيفَانِ *Verily he is an excellent refuge for guests.* (TA.) — مَلَاثٌ (S, K) and ▾ مِلْوَثٌ (K) ‡ *One who is a refuge to others; a noble chief;* (TA;) *a nobleman;* (Ks, S, K;) *whom others compass, and go round about:* (Ks, S:) or so called because the command is [as it were] bound round him; i.e., because affairs are connected with him: (TA:) pl. مَلَاوِثُ and مَلَاوِثَةٌ and مَلَاوِيثُ: (S, K:) the last used by poetic licence. (ISd.)

مِلْوَثٌ : see مَلَاثٌ.

مُلَيَّثٌ A man (S) *slow,* or *tardy, by reason of his fatness.* (S, K.) [See also art. ليث.]

[رَأْسٌ مُلَوَّثٌ and مَكَانٌ مُلَوَّثٌ: see مُلَيَّثٌ in art. ليث.]

مُلْتَاثٌ : see أَلْوَثُ.

لوج

1. لَاجَهُ, aor. يَلُوجُ, (inf. n. لَوْجٌ, TA,) *He turned it about in his mouth.* (K.) — [لاجت عيناه, *His eyes rolled.*]

2. لَوَّجَ بِنَا الطَّرِيقُ, inf. n. تَلْوِيجٌ, *The road became bending to us,* or *deviating from a straight course.* (K.)

لَوْجَآءُ and ▾ لُوَيْجَآءُ [the latter the dim. of the former] *A want; a thing wanted; an object of want:* (TA:) from لَاجَهُ as explained above. (K.) — مَا فِى صَدْرِهِ حَوْجَآءُ وَلَا لَوْجَآءُ إِلَّا قَضَيْتُهَا *There was not a want in his bosom but I accomplished it.* (TA.) — مَالِى فِيهِ حَوْجَآءُ وَلَا لَوْجَآءُ وَلَا حُوَيْجَآءُ وَلَا لُوَيْجَآءُ ▾ *I have no want,* [*nor any little want,*] *with respect to him,* or *it.* (Lh.) — مَالِى عَلَيْهِ حِوَجٌ وَلَا لِوَجٌ [*I have no wants which it is incumbent upon him to supply:* حِوَجٌ being a pl. of حَاجَةٌ; and لِوَجٌ, irregularly, of لَوْجَآءُ, in imitation of حِوَجٌ]. (TA.) — See also حَوْجَآءُ, in three places.

لُوَيْجَآءُ : see لَوْجَآءُ.

لوح

1. لَاحَ, aor. يَلُوحُ, inf. n. لَوْحٌ, *It* (a thing) *shone; gleamed; glistened.* (S.) — لَاحَ, (aor. يَلُوحُ, inf. n. لَوْحٌ and لُوُوحٌ and لَوَحَانٌ; TA;) and ▾ الاح; *It* (lightning) *flashed slightly, not extending sideways in the adjacent tracts of cloud:* (S, K:) or ▾ الاح signifies *it lighted up what surrounded it.* (TA.) — لَاحَ, (S, Msb,) aor. يَلُوحُ; (Msb;) inf. n. [لَوْحٌ and] لِيَاحٌ; (IAth;) *It appeared:* (IAth, Msb:) *it* (a star) *appeared,* (S, Msb,) as also ▾ الاح, (S, K,) [*it loomed,*] *and shone, gleamed,* or *glistened;* (TA;) as also ▾ الاح: (Msb, TA:) ISk says, لَاحَ سُهَيْلٌ *Canopus appeared;* (S;) and ▾ الاح *it shone and glistened.* (S, K.) — لَاحَ, and ▾ الاح, *He* (a man) *came forth and became apparent.* (A'Obeyd.) — لَاحَ لِى أَمْرُكَ, and ▾ تلوّح, ‡ *Thine affair became apparent and manifest to me.* (A.) — لَاحَ الشَّيْبُ فِى رَأْسِهِ *Hoariness appeared upon his head.* (TA.) — لَاحَهُ, aor. يَلُوحُ, *He saw him,* or *it.* (K.) — لَاحَ إِلَى كَذَا, aor. يَلُوحُ, *He looked at,* or *towards, such a thing;* as a distant fire. (L.) — لَاحَهُ بِبَصَرِهِ, aor. يَلُوحُ, inf. n. لَوْحَةٌ, [so in the L,] *He saw him,* or *it, and then he* or *it became concealed from him.* (L.) — See 4. = لَاحَ, (S,) aor. يَلُوحُ, (TA,) inf. n. لَوْحٌ (S, K,) and لُوحٌ (K) and لُوَاحٌ (S, K) and لُوُوحٌ and لَوَحَانٌ; (K;) and ▾ التاح; (S, K;) *He thirsted:* (S, K;) or *he thirsted in the slightest degree:* (TA:) or *he thirsted quickly.* (Lh.) — لَاحَهُ, (aor. يَلُوحُ, inf. n. لَوْحٌ, TA,) *It* (thirst, K, or travel, S, K, and cold, and disease or illness, and grief, TA,) *altered him,* (S, K,) *and made him lean, lank, light of flesh, slender,* or *lank in the belly;* (TA;) as also ▾ لَوَّحَهُ, (K,) inf. n. تَلْوِيحٌ: or the latter signifies *it* (the heat of fire or of the sun) *altered the colour of his skin:* (TA:) or both verbs signify *it parched, scorched,* or *burned, and blackened, his skin.* (Zj.) لَوَّحَتْهُ ▾ الشَّمْسُ *The sun altered him, and scorched,* i.e. *slightly burned, and changed the colour of, his face;* (S;) and in like manner fire, and the hot wind called سَمُوم; as also لَاحَتْهُ. (A.)

2. لَوَّحَ, (inf. n. تَلْوِيحٌ, TA,) *He heated* (S, K) a thing with fire. (S; see MA, and see 1.) — لَوَّحَهُ الشَّيْبُ *Hoariness altered him;* (TA;) *rendered him white.* (K, TA.) — See 1, and 4.

4. See 1 throughout the first half. — الاح مِنَ الشَّىْءِ, (inf. n. الاحة, TA,) ‡ *He* (a man) *was cautious and fearful of the thing.* (S, K.*) = الاح بِثَوْبِهِ, (L,) and ▾ لَوَّحَ بِهِ, (Lh, S, L,) and ▾ لَاحَ بِهِ, (L,) ‡ *He made a sign with his garment,* (S, L,) *from a distant place, taking the end of it in his hand, and waving it about, to make it seen by some one whom he desired to see it.* (L.) الاح بِسَيْفِهِ; (S, K;) and ▾ لَوَّحَ بِهِ, (K,) inf. n. تَلْوِيحٌ; (TA:) ‡ *He made a sign with his sword,* (S, K,) *and waved it,* or *moved it about,* [*for the purpose above mentioned*]. (TA.) — لَوَّحَ لِلْكَلْبِ بِرَغِيفٍ فَتَبِعَهُ ‡ *He made a sign to the dog with a cake of bread, and he followed him.* (A.) = الاح بِحَقِّى *He went away with,* or *took away, that which belonged to me.* (ISk, S.) = الاحهُ, (inf. n. إِلَاحَةٌ, TA,) *He destroyed him* or *it.* (S, K.)

8 : see 1.

10. استلاح *He sought, tried,* or *endeavoured, to see,* syn. تَبَصَّرَ, (K,) فِى الأَمْرِ *into the affair,* or *thing.* (TA.)

لَوْحٌ *A look;* syn. نَظْرَةٌ; [or rather *a glance,* or *light* or *quick look;*] like لَمْحَةٌ. (K.) = See لُوحٌ = لَوْحٌ *Any broad,* or *wide, and thin, thing, such as a board* or *plank* or *the like, of wood* or *of bone:* (T, M, Msb, K:) pl. أَلْوَاحٌ, and pl. pl. أَلَاوِيحُ. (K.) A word of this kind has not a pl. of the measure أَفْعُلٌ, because dammeh to the و is disliked. (Sb.) — أَلْوَاحٌ i.q. لَوَائِحُ, q.v.

— The *scapula* or *shoulder-blade*, (T, Ṣ, Mṣb, Ḳ,) *when it is written upon*, or *inscribed*. (T, Mṣb, Ḳ.) — *Any wide bone:* (Ṣ, Mṣb:) or *any bone of the body, except the bones called* قَصَب *of the arms and legs.* (Mṣb.) See also مِلْوَاحٌ. — لَمْ يَبْقَ مِنْهُ إِلَّا الالواح ‡ *There remained of him nothing but the wide bones.* Said of one that is lean, or emaciated. (A.) — لَوْحُ الكَتِفِ *The smooth part of the shoulder-blade, where its projecting part* (عَيْر [so I read for غير, in the L]) *terminates, in the upper portion.* (L.) — لَوْحٌ *That* [*meaning a tablet*] *upon which one writes.* (Ṣ.) — كَتَبْنَا لَهُ فِى الأَلْوَاحِ [*We wrote for him upon the tablets*, or *tables*]. (Ḳur vii. 142.) They are said to have been two tablets; but it is allowable to call two tablets الواح. (Zj.) — اللَّوْحُ المَحْفُوظُ, mentioned in the Ḳur, [chap. lxxxv. last verse, *The Preserved*, or *Guarded, Tablet, whereon are said to be inscribed all the divine decrees;*] ‡ *the depository of the decrees*, or *willed events, ordained by God:* (TA:) or *i. q.* أُمُّ الكِتَابِ: or *a light which appears to the angels, showing to them the things which they are commanded to do, and which they obey.* (Mṣb.)

لُوحٌ (Ṣ, Ḳ) and ▾ لَوْحٌ, (Lḥ, Ḳ,) but the former is of higher authority, (Ḳ,) and the latter is mentioned by none but Lḥ, (TA,) The *air*, or *atmosphere*, (Ṣ, Ḳ,) *between heaven and earth:* (Ṣ:) the *air next to the higher part*, or *to the clouds, of the sky;* syn. سُكَاك: this is its meaning in the phrase لَا أَفْعَلُ ذٰلِكَ وَلَوْ نَزَوْتَ فِى اللُّوحِ [*I will not do that even if thou leap into the air next to the higher part*, or *to the clouds, of the sky*]. (Ṣ.)

إِبِلٌ لُوحَى *Thirsty camels.* (Ṣ, Ḳ.)

لِيَاحٌ: see لَيَاحٌ.

شَىْءٌ لِيَاحٌ, (Ṣ, Ḳ,) and ▾ لَيَاحٌ, (Ḳ,) *A white thing.* (Ṣ.) The و is changed into ى because of the kesreh before it. (Fr, Ṣ.) لَيَاحٌ is extr.; for there is no reason for the change of the و therein into ى, unless for alleviation of the sound. (L.) — Also لِيَاحٌ and ▾ لَيَاحٌ *Of a shining*, or *glistening, white hue.* (L.) — أَبْيَضُ لِيَاحٌ, and ▾ لَيَاحٌ, ‡ *Intensely white.* (Ḳ, TA.) — Also لِيَاحٌ (Ṣ, Ḳ) and ▾ لَيَاحٌ (Ḳ) The *wild bull:* (Ṣ, Ḳ:) so called because of his whiteness. (Ṣ.) — Also both words, The *daybreak*, or *dawn:* (Ḳ:) so called for the same reason. (TA.) — لَقِيتُهُ بِلِيَاحٍ *I met him at the period of the afternoon called* العَصْر, *when the sun was white.* (L.)

لَوَّاحَةٌ لِلْبَشَرِ, [Ḳur, lxxiv. 29, referring to سَقَرُ,] *Burning the* [*scarf-*] *skin so as to blacken it.* (Zj.)

لَوَائِحُ شَىْءٍ [pl. of لَائِحَةٌ] *The parts of a thing that are apparent, and that show the signs thereof.* (TA.) لَوَائِحُ and ▾ أَلْوَاحٌ The *external parts* of a thing. (A.) لَوَاحِى الشَّيْبِ *The apparent signs of hoariness*, occurs in a verse of Khufáf Ibn-Nudbeh, for لَوَائِحُ الشيب. (TA.)

أَلْوَاحٌ ▾ السِّلَاحِ — *Shining, gleaming*, or *glistening, weapons; such as the sword,* (Ṣ, Ḳ,) *and the like,* (Ḳ,) *and the spear-head;* (Ṣ;) generally meaning *swords*, because of their whiteness: (ISd:) or, as some say, *the cases*, or *receptacles, in which are the swords together with their scabbards and suspensory belts* or *strings, because made of boards.* (IB.) 'Amr Ibn-Aḥmar El-Báhilee says,

* تُمْسِى كَأَلْوَاحِ السِّلَاحِ وَتُضْـ *
* ـحِى كَالْمَهَاةِ صَبِيحَةَ القَطْرِ *

[*In the evening she is like shining weapons,* (so accord. to the Ṣ,) *or like sword-cases,* (accord. to IB,) *and in the early part of the day, after sunrise, she is like the wild cow on the morning of,* or *after, rain*]. IB says, that the poet means, in the evening she is lean, or slender, like a sword-case; but in the morning, like a wild cow, &c. (L.)

مِلْوَاحٌ: see مِلْوَحٌ.

مِلْوَاحٌ *Large in the* أَلْوَاح, (Ḳ,) meaning [the *shoulder-blades*, or] *any of the wide bones of the body:* applied to a camel and to a man: (TA:) or *having excellent and large* الواح: (Sh, AHeyth:) and الواح is said to mean the ذِرَاعَانِ [or *two radii*], the سَاقَانِ [or *two tibiæ*], and the عَضُدَانِ [or *two humeri*, or *upper bones of the arms*]. (TA.) — *Tall.* (Ḳ.) — *Lean, lank,* or *light of flesh;* or *slender*, or *lank in the belly:* (Ḳ:) applied alike to a man and a woman: also, a beast of carriage *that becomes so quickly:* (TA:) also, a woman *that quickly becomes lean*, or *emaciated:* (Ḳ:) pl. مَلَاوِيحُ. (TA.) — مِلْوَاحٌ A beast (Ṣ) *that quickly becomes thirsty;* (Ṣ, Ḳ;) as also ▾ مِلْوَحٌ (Ḳ) and مِلْيَاحٌ; (IAạr, Ḳ;) the last extr., as though the و were changed into ى because of the kesreh which is near before it, and as though they had imagined a kesreh to the ل. (ISd.) — رِيحٌ مِلْوَاحٌ [*A very thirsty wind*]. (TA, voce نَكْبَاءُ.) = [A kind of *decoy-bird*. See رَامِقٌ.]

مِلْوَاحٌ: see مِلْيَاحٌ.

مُلَوَّحٌ *Altered by fire*, or *by the sun*, or *by travel*, [*&c.*]: an arrow, before it is furnished with feathers and a head, *altered by fire;* and in like manner the iron head of an arrow or of a spear, or the like: (TA:) also ▾ مُلْتَاحٌ *altered* (Ḳ) *by the sun*, or *by travel, &c.* (TA.)

مُلْتَاحٌ: see مُلَوَّحٌ.

لوذ

1. لَاذَ بِهِ, aor. يَلُوذُ, (Ṣ, A, L, Mṣb,) inf. n. لَوْذٌ (Ṣ, L, Ḳ) and لِيَاذٌ (Ṣ, A, L, Ḳ) and لِوَاذٌ (L, Mṣb, Ḳ) and لَوَاذٌ and لُوَاذٌ, (Mṣb, Ḳ,) *He had recourse to it,* (a mountain [&c.], Mṣb,) or *him, for refuge* or *protection* or *preservation;* (Ṣ, A, L, Mṣb;) as also ▾ لاوذ به, inf. n. لِوَاذٌ; (A;) and ▾ الاذ به; (Mṣb;) *sought*, or *took, refuge in it*, or *him;* (Ṣ, L;) *and joined himself to him; and sought, desired, implored*, or *called for, aid*, or *succour, of him:* (L:) *he protected, concealed, defended,* or *fortified himself by it,* (L, Ḳ,) or *him;* (L;) as also ▾ لاوذ به, (L,) inf. n. مُلَاوَذَةٌ (L, Ḳ) and لِوَاذٌ; (L;) and ▾ الاذ. (L.) — لَاذَ بِهِ, (L,) inf. n. as above, in the commencement of the art., (Ḳ,) *It encompassed*, or *surrounded, it;* (L, Ḳ;*) as also ▾ الاذ, (L,) inf. n. إِلَاذَةٌ. (L, Ḳ.) You say, لَاذَ الطَّرِيقُ بِالدَّارِ, and ▾ الاذ, *The road encompassed*, or *surrounded, the house:* (L:) or, *reached*, or *extended, to the house:* (Mṣb:) and لَاذَتِ الدَّارُ بِالطَّرِيقِ *The house encompassed*, or *surrounded, the road.* (L.) See also 3. — لَاذَ بِالقَوْمِ and ▾ الاذ بهم, *He laboured*, or *strove, to overcome the people in any way;* expl. by the words هى المداورة من حيث ماكان. (T, L.) [Perhaps المداورة is a mistake for المُدَارَاة; see 3; the same phrases being explained in the M by دَارَاهُمْ: but there is a near resemblance between the significations of المداورة and المداراة.]

3. لاوذ القَوْمُ, (Ṣ, L,) inf. n. مُلَاوَذَةٌ and لِوَاذٌ, (Ṣ, L, Ḳ,) with which تَلَوَّذَ is syn., (Ḳ,) *The people had recourse, one to another, for refuge* or *protection* or *preservation; sought*, or *took, refuge, one in another; protected, concealed, defended,* or *fortified, themselves, one by another.* (Ṣ, L, Ḳ.*) Agreeably with this explanation, (as some say, L,) لِوَاذًا is used in the Ḳur, xxiv. 63: were it from لَاذَ, it would be لِيَاذًا. (Ṣ, L.) — See 1. — لاوذ بهم, inf. n. مُلَاوَذَةٌ, *He went round about them*, or *encompassed them.* (Mṣb.) See also 1. — لاوذه, (M, L,) inf. n. مُلَاوَذَةٌ (Ḳ) and لِوَاذٌ, (M, L, Ḳ,) *He circumvented*, or *deluded, him;* (M, L, Ḳ;*) syn. رَاوَغَهُ (M, L) inf. n. مُرَاوَغَةٌ. (Ḳ.) — لاوذهم (M, L) and ▾ لَاذَ بهم, and ▾ الاذ, (M,) *He wheedled, beguiled*, or *deluded, them;* syn. دَارَاهُمْ. (M, L.) لا لاوذ *He eluded, and shunned,* or *avoided, thee;* syn. رَاغَ عَنْكَ and حَادَ. Agreeably with this explanation, or as signifying مراوغة, some render لِوَاذًا in the Ḳur, xxiv. 63. (Ibn-Es-Seed, TA.) — لاوذه, (TḲ,) inf. n. مُلَاوَذَةٌ

(K) and لَوَاذٌ, (L, K,) *He acted contrarily to,* or *differently from,* or *adversely to, him; was,* or *became contrary to,* or *different from,* or *adverse to, him;* (L,* K,* TK;) syn. خَالَفَهُ, (TK,) inf. n. خِلَافٌ. (L, K.) Agreeably with this explanation, Zj renders لِوَاذًا in the Kur, xxiv. 63; saying that the meaning which he thus assigns to it is shown to be the true one by the words immediately following. (L.)

4: see 1: — and 3. — الاذ به غيره [*He caused another to have recourse to him* or *it for refuge* or *protection* or *preservation; to seek,* or *take, refuge in him* or *it; to protect, conceal, defend,* or *fortify, himself by him* or *it:* or *he protected, concealed, defended,* or *fortified, another by means of him* or *it*]. (A.) — الاذت النَّاقَةُ الظِّلَّ بِخُفِّهَا ‡ [*The she-camel covered,* or *concealed, the shade with her foot*]; meaning that *the time of noon-day-heat was come.* (A.)

لَوْذٌ The *side* of a mountain; and its *circuit:* pl. أَلْوَاذٌ. (S, A, L, K.) — *A side,* or *lateral part* or *tract,* of a country or region: (A:) and of a thing; (TA;) as also ↓ لَوْذَانٌ: (K:) pl. as above. (A.) — *A place of bending* of a valley: pl. as above. (L, K.) — هُوَ بِلَوْذِ كَذَا, and ↓ بِلَوْذَانِ كَذَا, *He,* or *it, is in the side of,* or *part adjacent to, such a place* or *thing.* (L.) — هُوَ لَوْذُهُ *He is near to him* or *it.* (L.)

لَوْذَانٌ: see لَوْذٌ.

لَوَذَانِيَّةٌ, (as in some copies of the K,) or لَوْذَانِيَّةٌ, (as in others and in the TA,) *Circumvention; delusion;* syn. مُرَاوَغَةٌ. (K.) See 3.

مَلَاذٌ and ↓ مَلْوَذَةٌ [the latter thus in the K and accord. to the TA; but in the TT, مُلْوَذَةٌ; and in the L, without the first vowel-sign;] *A place to which one has recourse for refuge, protection, preservation,* or *concealment; a place of refuge; a refuge;* (TA;) *a fortress; a fortified place; a castle.* (L, K.)

مَلْوَذَةٌ: see مَلَاذٌ.

خَيْرٌ مُلَاوِذٌ ‡ *Little good:* (S:) or *good that comes not save after severe toil* or *labour:* occurring in a verse of El-Katámee: you say, خَيْرُ بَنِى فُلَانٍ مُلَاوِذٌ *The good of the sons of such a one comes not save after severe toil* or *trouble to procure it.* (ISk, T, L.)

تَلْوَاذٌ: see 3.

لوز

لَوْزٌ [The *almond;* or *almonds;*] the *fruit of a certain tree;* (Msb, TA;) *well known;* (A, Msb, K;) *abundant in the countries of the Arabs;* said by some to be *a species of* مِزْج, which is *that whereof the edible part is not attained save by breaking;* by others said to

be *bruised,* or *brayed,* مِزْج; and also called قُمرُوص: it is *of two kinds, sweet and bitter:* (TA:) *the sweet is of moderate temperature, beneficial to the chest and the lungs and the bladder,* (*by reason of its soft nature,* TA,) *and the eating thereof, shelled, with sugar, augments the marrow and brain, and fattens: the bitter is hot in the third degree, opens stoppages of the nose, clears away* [*the spots in the skin called*] نَمَش, *and stills pain,* (K [but omitted in the CK] and TA,) *when it* [app. meaning *its oil*] *is drunk, and when dropped into the ear;* (TA;) *and it relaxes the bowels, and causes sleep,* (K, TA,) *when the soles of the feet are anointed with it, and when it is introduced into the nose;* (TA;) *and it is diuretic:* (K, TA:) it is an Arabic word: (Msb, TA:) a coll. gen. n.: (TA:) n. un. with ة. (S, Msb, K.) — [Hence,] اللَّوْزَتَانِ ‡ [*The amygdalæ of the fauces;* also called *the tonsils;*] *two pieces of flesh in the two sides of the fauces.* (A, TA.) — ‡ *The two sockets of the hips, where the heads of the thigh-bones are inserted.* (A, TS, TA.)

لَوَّازٌ A *seller of* لَوْز [or *almonds*]. (K.)

أَرْضٌ مَلَازَةٌ *Land containing,* (S, M,) or *abounding with,* (A, K,) *trees of the* لَوْز [or *almond*]. (S, M, A, K.)

تَمْرٌ مُلَوَّزٌ *Dates stuffed with* لَوْز [or *almonds*]; (Sgh, K;) *the stones being taken out* and لَوْز *put in their place.* (TA.)

لوش

لَاشَ an abbreviation of لَا شَىْءَ [*Nothing*]. It is generally used coupled, or connected, with a word of similar form; as in the saying الْمَاشُ خَيْرٌ مِنْ لَاشَ, which see in art. موش. (TA.)

لوص

1. لَاصَ, intrans.: see 3. — لَاصَهُ بِعَيْنِهِ: see 3. — لَاصَ عَنِ الأَمْرِ *He turned aside,* or *away, from the thing,* or *affair; he declined from it; he avoided it.* (Aboo-Turáb, K.*)

3. لاوص, (K,) inf. n. مُلَاوَصَةٌ, (M,) *He looked to the right and left as though he desired,* or *sought, a thing:* (M:) or *he looked as though he were deceiving,* or *beguiling, to seek to obtain,* or *attain, a thing;* (Lth, K;) as also ↓ لَاصَ, inf. n. لَوْصٌ. (Lth.) — لاوصهُ بِعَيْنِهِ, (M, TA,) inf. n. as above, (M, A, K,) *He looked,* (M,) or *glanced,* (A, K,) *at him, or it, from the interstice of a door,* (M, A, K,) and *the like,* (A, K,) or *of a curtain;* (M;) as also ↓ لَاصَهُ, (M,) inf. n. لَوْصٌ: (M, A, K:) or the former verb has the signification here first given. (M.) — لاوص الشَّجَرَ *He looked* (S, A, K) *to the right and left*

(A, K) *to see how he might come to the trees,* (S, K,) *to pull them up,* or *out,* (S,) or *to cut them with the axe,* and *to see how he might strike them,* (K,) or *to see how he might cut them.* (A.) — And hence, لَاوَصَنِى فُلَانٌ عَنْ كَذَا *Such a one endeavoured to turn me by deceit,* or *guile, from such a thing.* (A.) [Hence also,] مَا زِلْتُ أُلِيصُهُ ↓ عَنْهُ, أُلَاوِصُهُ عَنْ كَذَا, (M,) and (M, TA,) *I ceased not to endeavour to turn him from such a thing;* i. e. *to endeavour to induce him to leave,* or *relinquish, such a thing;* syn. أُدِيرُهُ عَنْهُ: (M, TA:) and ↓ أَلَاصَهُ عَلَى كَذَا, (S, K,) and لَاوَصَهُ عَلَيْهِ, (M, K, art. دور,) *he endeavoured to turn him to,* or *induce him to do, such a thing,* (أَدَارَهُ عَلَيْهِ,) *desiring,* or *seeking, it of him.* (S, K.) Hence the saying of 'Omar to 'Othmán, respecting the sentence declaratory of belief in the unity of God, (TA,) هِىَ الكَلِمَةُ الَّتِى أَلَاصَ ↓ عَلَيْهَا النَّبِىُّ صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ عَمَّهُ (S, TA) *It is the sentence which the Prophet* (*God bless and save him*) *endeavoured to induce and entice his uncle to utter;* (TA;) meaning Aboo-Tálib, (S, TA,) when dying. (TA.) And hence the phrase in another trad., وَإِنَّكَ تُلَاصُ ↓ عَلَى خَلْعِهِ *And verily thou wilt be urged with enticement, and solicited, to divest thyself of it.* (TA.) [Said by Mohammad to 'Othmán. See the preceding words of the trad. voce قَمَّصَ.] You say also, أَلَصْتُ ↓ أَنْ آخُذَ مِنْهُ شَيْئًا, inf. n. إِلَاصَةٌ, *I desired to take from him,* or *of it, something;* (M,* K, TA; [but in a copy of the M, in the place of أَرَدْتُ, I find أُدِرْتُ, which I regard as a mistranscription;]) as also أَنَصْتُ, inf. n. إِنَاصَةٌ. (L, TA.)

4: see 3, in five places.

رَجُلٌ مُلَاوِصٌ *A man who behaves in a loving,* or *affectionate, and blandishing,* or *coaxing, and deceitful,* or *beguiling, manner.* (A, TA.)

لوط

1. لَاطَ بِهِ, aor. يَلُوطُ, inf. n. لَوْطٌ; (Msb, TA;) and aor. يَلِيطُ, inf. n. لَيْطٌ; (TA;) *It* (a thing, Msb, or anything, TA) *clave, stuck,* or *adhered, to it.* (Msb, TA.) You say, لَاطَ الشَّىْءُ بِقَلْبِى, aor. يَلُوطُ and يَلِيطُ, (Ks, S, K,) inf. n. لَوْطٌ and لَيْطٌ, (K,) and لِيَاطٌ, (TA,) † *The thing was rendered an object of love, and made to cleave, to my heart:* (Ks,* S,* K, TA:) *it clave to my heart;* (TA;) as also ↓ التاط بقلبى. (K, TA.) And هٰذَا الأَمْرُ لَا يَلِيطُ بِصَفَرِى, (TA,) and ↓ لَا يَلْتَاطُ بِصَفَرِى, (S, TA,) † *This thing,* or *affair, does not cleave to my heart.* (S, TA.) And ↓ لَا يَلْتَاطُ بِصَفَرِى ‡ *I do not love him,* or *it.* (TA.) And

it is said in a trad., مَنْ أَحَبَّ الدُّنْيَا ٱلْتَاطَ ♦ بِثَلَاثٍ شُغْلٍ لَا يَنْقَضِى وَأَمَلٍ لَا يُدْرَكُ وَحِرْصٍ لَا يَنْقَطِعُ † [*He who loves the present world cleaves to three things; occupation that will not end, and hope that will not be attained, and inordinate desire that will not cease*]. (TA.) — لَاطَ فِى الأَمْرِ, inf. n. لَوْطٌ, (Ṣgh, Ḳ,) accord. to Lth., and if correct, like قَالَ in the sense of قَوْلٌ, (Ṣgh,) † *He was importunate in*, or *with respect to, the affair:* (Lth, Ṣgh, Ḳ:) because he who is so usually cleaves, or adheres. (TA.) — لَاطَ بِحَقِّهِ † *He went away with*, or *took away, his right*, or *due.* (TA.) — لَاطَهُ, inf. n. لَوْطٌ, *He stuck it; made it to cleave, stick*, or *adhere;* as also ♦ الاطه, inf. n. إِلَاطَةٌ; and لَيَّطَهُ. (TA.) — [See also لَاطَ in art. ليط.] — لَاطَ الحَوْضَ, (Ḳ,) or لَاطَ الحَوْضَ بِالطِّينِ, (Ṣ,) and لَاطَ بِالحَوْضِ, (Ḳ,) accord. to Lḥ, but not known to ISd on any other authority, and deemed by him extr., (TA,) inf. n. لَوْطٌ, (Ṣ,) *He plastered the watering-trough*, (Ṣ, Ḳ, TA,) *and repaired it, and made it smooth*, (TA,) *with mud*, or *clay.* (Ṣ, Ḳ, TA.) — It is said in a trad., كَانَتْ بَنُو إِسْرَائِيلَ يَشْرَبُونَ فِى التِّيهِ مَا لَاطُوا, meaning [*The children of Israel used to drink, in the desert*,] *what they collected, in the watering-troughs, from the wells.* (TA.) = لَاطَ, (Ṣ, Mṣb, Ḳ,) aor. يَلُوطُ, (Mṣb, TA,) inf. n. لِوَاطٌ, (TA,) or لُوَاطَةٌ with ة; (Mṣb;) and ♦ لاوط, (Ṣ, Ḳ,) [inf. n., app., لِوَاطٌ and لِيَاطٌ, for it is said in the TA that لِيَاطٌ is syn. with لِوَاطٌ;] and ♦ تلوّط; (Ḳ;) *He committed the act of the people of* لُوط [or *Lot*]; *he did that which is excessively foul, like as the people of* لوط *did.* (Mṣb.)

2. لَوَّطَهُ بِالطِّيبِ *He smeared him*, or *it, much with perfume.* (TA.)

3: see 1, last sentence.

4: see 1.

5: see 1, last sentence.

8. التاط: see 1, in four places. = التاطه: see 10. — التاط حَوْضَهُ *He plastered with mud, or clay, for himself, his watering-trough.* (Ḳ.)

10. استلاطوه *They made him to cleave, stick, or adhere, to themselves; they attached him to*, or *connected him with, themselves.* (Ṣ.) — استلاطه *He claimed him as a son, he not being his;* as also ♦ التاطه. (Ḳ.) — استلاط دَمَهُ *He had a right*, or *just title* or *claim, to his blood;* syn. استوجبه, (Ṣ,* TA,) and استحقّه. (TA.) — استلاطوا *They committed sins for which he who should punish them would be excusable, because they deserved punishment;* as also اِسْتَحَقُّوا, and أَوْجَبُوا, and أَعْذَرُوا. (IAar.)

لَوْطٌ A thing *cleaving, sticking*, or *adhering:* an inf. n. used as an epithet. (Ḳ.) — [Hence the saying,] إِنِّى لَأَجِدُ لَهُ فِى قَلْبِى لَوْطًا † *Verily I feel for him, in my heart, a love cleaving thereto;* as also لَيْطًا; (Ṣ, TA;) and ♦ لَوْطَةً; and ♦ لُوطَةً. (Lḥ, Kr.)

لَوْطَةٌ and لُوطَةٌ: see لَوْطٌ.

[لُوطِىٌّ *One who is addicted to the crime of the people of Lot;* as also ♦ لَوَّاطٌ: both used in this sense in the present day; but perhaps post-classical.]

لُوطِيَّةٌ [The *crime of the people of Lot*]: a subst. from لَاطَ in the last of the senses explained above: occurring in a trad. (TA.)

لِيَاطٌ [originally لِوَاطٌ] *Quick lime*, or *the like;* syn. كِلْسٌ: and *gypsum:* (Ḳ:) because watering-troughs, &c. are plastered therewith. (TA.) — And, (as being likened thereto, TA,) ‡ *Human ordure;* or *thin human ordure;* syn. سَلْحٌ. (Ḳ.)

[لَوَّاطٌ: see لُوطِىٌّ.]

هُوَ أَلْوَطُ بِقَلْبِى, (Ṣ,) and أَلْوَطُ alone, (A'Obeyd,) † *He is more*, or *most, closely cleaving to my heart;* (A'Obeyd, Ṣ;*) as also أَلْيَطُ. (Ṣ.)

[لوع

لوف

لوق

لوك

لوم

لون

لوه

لوى

لى

See Supplement.]

ليأ

4. الْيَأَتِ النَّاقَةُ *The she-camel was slow.* (Ḳ.)

لِيَأٌ *A kind of white grain, resembling the* حِمَّص [or *cicer arietinum*], (Ḳ,) *intensely white, which is eaten.* AḤn says, I know not whether it [the plant] have, or have not, قِطْنِيَّة [q. v.]. (TA.)

ليب

لَيَابٌ *A quantity of food less than what fills the mouth:* (IAar, Ḳ:) or *a spoonful, that is chewed*, or *to be chewed.* (Ḳ, and said to be on the authority of IAar.) Mentioned by IM in art. لوب, and again in the present art. (TA.)

ليت

1. لَاتَهُ, aor. يَلِيتُ, (inf. n. لَيْتٌ, Ṣ,) as also لَاتَهُ, aor. يَلُوتُ; or لَاتَهُ عَنْ وَجْهِهِ; as also ♦ أَلَاتَهُ; (and أَلَتَهُ; Ṣ, Ḳ, art. ألت;) *He withheld him*, or *restrained him, and turned him*, or *averted him, from his course, purpose*, or *object.* (Ṣ, Ḳ.) The Rájiz says,

وَلَيْلَةٍ ذَاتِ دُجًا سَرَيْتُ •
وَلَمْ يَلِتْنِى عَنْ سُرَاهَا لَيْتُ •

[*During many a dark night* (or many a rainy, or wet, night, accord. to the reading in the TA, namely ذَاتِ نَدًى) *have I journeyed;*] *and no hindrance hindered me from journeying during it:* (Ṣ:) or the meaning is — *and no averting thing averted me, &c.;* لَيْتُ being put for لَائِتٌ: or, *nothing made me to repent, and say,* لَيْتَنِى مَا سَرَيْتُهَا *Would that I had not journeyed during it!* or, no deficiency, nor any impotence, averted me, &c., accord. to the T. (TA.) — لَاتَهُ حَقَّهُ, aor. يَلِيتُ, inf. n. لَيْتٌ; and ♦ أَلَاتَهُ; but the former is the more approved; as also أَلَتَهُ and آلَتَهُ; *He diminished unto him his due*, or *right;* [or *defrauded him of part thereof.*] (TA.) It is said in the Ḳur, [xlix. 14,] لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا *He will not diminish unto you, nor defraud you of, aught* [*of the reward*] *of your works.* (Fr, Zj.) — مَا لَاتَهُ شَيْئًا; as also مَا أَلَاتَهُ (and مَا أَلَتَهُ; TA;) *He did not diminish unto him aught.* (Fr, Ṣ, Ḳ.) In مَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَىْءٍ, in the Ḳur, [lii. 21, q. v. in art. ألت,] the verb may be from أَلَتَ or from أَلَاتَ. (TA.) — بِتُّ أُلِيتُ ♦ الحَقَّ in a verse of 'Orweh Ibn-El-Ward, signifies أُصْرِفُهُ and أُحِيلُهُ [*I passed the night putting away* (*from my mind the thought of*) *death:* the poet having just before mentioned the death of certain of his camels]. (Sh, L.) — In the following saying, الحَمْدُ لِلّٰهِ الَّذِى لَا يُفَاتُ وَلَا يَلَاتُ وَلَا تَشْتَبِهُ عَلَيْهِ الأَصْوَاتُ [*Praise be to God, whom nothing will escape*, (lit., *who will not be escaped*, see Ḳur xxxiv. 50, and 1 in art. فوت,) *and —, and to whom voices will not be confused*, or *undistinguishable, one from another!*], لا يلات is from أَلَاتَ, a dial. var. of لَاتَ, aor. يَلِيتُ, in the sense of نَقَصَ, and signifies *unto whom one cannot diminish* [*aught that is his due*], *and whom prayer cannot be hindered from reaching:* so accord. to IAar: or, accord. to Khálid Ibn Jembeh, *upon whom nothing that any one saith can have any power;* (expl. by لا يأخذ فيه

قول قائل;) i. e., *who obeyeth no one.* (L.) — لَاتَ شَيْئًا, aor. يَلِيتُ, *He concealed a thing* that he knew, *and told*, or *narrated, something different from it.* (TA, art. لوت, q. v.) — لَاتَهُ, aor. يَلِيتُ, inf. n. لَيْتٌ, *He expressed to him the news*, or *information, obscurely*, or *enigmatically*, or *obscured it to him*, or *concealed it from him*: so accord. to Aṣ, and the like is said in the L: but accord. to some, the verb is لَاتَهُ, aor. يَلُوتُ, q. v., in art. لوت. (TA, art. لوت.) — وَلَاتَ حِينَ مَنَاصٍ, occurring in the Ḳur, [xxxviii. 2,] (Ṣ,) [there meaning, accord. to the general opinion, *When* (*it*, or *the time*,) *was not a time of flight*: in other cases, *and* (*it*, or *the time*,) *is*, or *was, not a time of flight*]. لات is here likened to لَيْسَ; and the name of the agent is understood. (Ṣ, Ḳ.) So says Akh, accord. to J; but this is the opinion of Sb: so in the margin of some copies of the Ṣ. (TA.) Or لات is originally لا; and the ت is added, as in ثُمَّتَ [in the CḲ, ثُمَّتْ,] (El-Muärrij, Ṣ, Ḳ,) and رُبَّتَ. (El-Muärrij, Ṣ.) — With respect to the proper meaning and etymology of لات there are four opinions. First, that it is a single word, a verb in the pret. tense: and some say, that it is originally لَاتَ in the sense of نَقَصَ, and afterwards used as a negative, like قَلَّ: so says Aboo-Dharr El-Khushanee, in his Expos. of the Book of Sb: others, that it is originally لَيِسَ; that its س is changed into ت, and then the ى into ا, because it is movent and preceded by fet-ḥah: so says Abu-r-Rabeeạ. Second, that it is two words, the negative لا, with the fem. ت, added to make the word fem., as say IHsh and Er-Raḍee, or to render the negation more intensive, as is said in the Expos. of the Ḳaṭr by the author of the latter work: and this is the general opinion. Third, that it is an independent word, not originally ليس nor لا; as related by the sheykh Aboo-Isḥáḳ Esh-Sháṭibee alone. Fourth, that it is a word and a part of a word, namely the negative لا, and ت prefixed to حين; which opinion is ascribed to A'Obeyd [as is mentioned in the Ṣ] and Ibn-El-Ṭaráweh: the former of whom argues in favour of this opinion from the fact that ت is found so prefixed in Othmán's copy of the Ḳur-án; but this is no proof, because there are found in the writing of that copy things at variance with analogy. (TA.) تَحِينَ [however] occurs, without لات, in the following verse of Aboo-Wejzeh:

* العَاطِفُونَ تَحِينَ مَا مِنْ عَاطِفٍ *
* وَالمُطْعِمُونَ زَمَانَ أَيْنَ المُطْعِمُ *

[*The persons who act affectionately in the time when there is none* (*other*) *that acts affectionately; and the feeders in the time when* (*it is said*) *Where is the feeder?*] (Ṣ.) The general opinion is favoured by the following facts: that لات is pronounced in a case of pause لَاتْ and لَاهْ: that it is written separately from حين: and that it is sometimes written لَاتِ, with kesreh to the ت, as is mentioned by Z, agreeably with the fundamental rule with respect to the concurrence of two quiescent letters [when followed by a conjunctive ا]; whereas, were it a verb in the pret. tense, there would be no reason for its being written with kesreh: it is also written لَاتُ, with ḍammeh to the ت: and both these variations occur in readings of the Ḳur-án: but لَاتَ, with fet-ḥah to the ت, is the most common. (TA.) — With respect to its government there are also four opinions. First, that it has no government: that if a noun in the nom. case follow it, it is put in that case as an inchoative of which [as is mentioned in the Ṣ] the enunciative is suppressed; and that if a noun in the acc. case follow it, it is put in that case as an objective complement of a verb suppressed; which is the opinion of Akh; the meaning of لات حين مناص being, in the former case, لَاحِينُ مَنَاصٍ كَائِنٌ لَهُمْ [*A place of flight not existing for them*; which does not imply that there was none for others; as لا here has the force of a particular, not a general, negation]; and in the latter case, the meaning being, لَا أَرَى حِينَ مَنَاصٍ [*I see not a time of flight*]. Second, that it governs in the same manner as إِنَّ; which is another opinion of Akh and the Koofees. Third, that it is a particle governing the gen. case; an opinion ascribed to Fr by Er-Raḍee and IHsh and others. Fourth, that it governs like لَيْسَ; and this is the general opinion; but IHsh restricts it by two conditions; that the two nouns which it governs must be significant of time, and that one of them must be suppressed. (TA.) [It is generally the subject, rarely the predicate, that is suppressed.] — لات [when it has grammatical government] does not occur without حين [or, as many say, some word syn. therewith, as وَقْت, &c.]. (Ṣ, Ḳ.) So says Akh, accord. to J; but this is the assertion of Sb; because the latter holds it to have the same government as ليس; whereas Akh assigns to it no government [as explained above]. (IB.) But [it is said that] حين is sometimes suppressed, (in poetry, Ṣ, [or in prose,]) though meant to be understood; as in the following saying of Mázin Ibn-Málik, [respecting 'Abd-Shems, surnamed Maḳrooạ, the son of Saạd the son of Zeyd-Menáh the son of Temeem, and respecting Heyjumáneh the daughter of El-'Ambar the son of 'Amr the son of Temeem, (Ṣ, art. قرع,) who was enamoured of Maḳrooạ,] حَنَّتْ وَلَاتَ هَنَّتْ وَأَنَّى لَكِ مَقْرُوعُ [*And she conceived a longing desire; but it was not a time for her conceiving such a desire. And how* (O Heyjumáneh) *should Maḳrooạ be thine?* See Freytag, Arab. Prov. i. 343 and ii. 525.] (Ṣ, Ḳ.) This, however, is said to be not poetry but a prose-example. (TA.) Moreover, it is observed, that لات, in this instance, has no government, and that a word signifying time is not meant to be understood after it: [so that the meaning is, *And she conceived a longing desire*, *but* it was as though *she did not conceive such a desire*:] (MF.) for when لات has government, the subject and predicate cannot both be suppressed. (AḤei, MF.)

4: see 1.

لَيْتَ a word denoting a wish [signifying *Would that —; I wish that —*;] (Ṣ, Ḳ;) generally relating to a thing that is impossible; rarely to a thing that is possible: (IHsh, Ḳ:) governing the subject in the acc. case, and the predicate in the nom. case, (Ṣ, Ḳ,) like كَأَنَّ (or [rather] إِنَّ, MF) and its coordinates, because it resembles verbs in their force as words, [being composed of at least three letters, and the last being meftooḥah,] and in their admitting most of the pronouns as affixes, and in their meanings. (Ṣ.) Ex. لَيْتَ زَيْدًا ذَاهِبٌ [*Would that Zeyd were going*;] (Ṣ;) and لَيْتَنِى فَعَلْتُ كَذَا وَكَذَا [*Would that I had done so and so.*] (TA.) You say لَيْتِى as well as لَيْتَنِى, (Ṣ, Ḳ,) like لَعَلِّى and لَعَلَّنِى, and إِنِّى and إِنَّنِى: (Ṣ:) but ليتنى is more common than ليتى; whereas لعلّى is less common than لعلّنى. (TA.) You also say يَا لَيْتَ *O, would that —*.] As to the saying of the poet,

* يَا لَيْتَ أَيَّامَ الصِّبَا رَوَاجِعَا *

meaning لَنَا رَوَاجِعُ, [*O, would that the days of youth were returning* (*to us*)!] رواجع is put in the acc. case therein as a word descriptive of state: (Ṣ:) or it is governed in the acc. case by a verb understood, as أَقْبَلَتْ, or عَادَتْ, or some other verb suitable to the meaning: so says Sb: (TA:) or ليت in the above verse may be used in the manner of وَجَدْتُ [see below], (Ṣ,) for ليت is sometimes used in the manner of وَجَدْتُ [I found], (Fr, Ṣ, Ḳ,) in government, not in meaning, (MF,) as related by the grammarians on the authority of certain of the Arabs, so that it is doubly transitive, and used in the manner of verbs: (Ṣ:) you say, لَيْتَ زَيْدًا شَاخِصًا [*Would that Zeyd were going away, &c.*]: (Ṣ, Ḳ:) this is done to give intensiveness: one says, for this purpose, لَيْتَ زَيْدًا قَائِمًا (*Would that Zeyd were standing*) putting both the subject and the predicate in the acc. case. (Mṣb.) — لَيْتَمَا: see De Sacy's Gr. Ar. ii. 63. — See also an ex. of ليت as a subst. voce سَوْف.

لِيتٌ The *side of the neck*: (Ṣ, Ḳ:) or the لِيتَانِ are the *lower parts of the two sides of the neck, upon which the earrings hang down, behind the two projections of the jaw-bones that are beneath the ear*: or the *parts of the neck beneath the*

earrings: or the *places upon which the cupping-instrument is applied*; اَلْمَحْجَمَتَانِ: pl. أَلْيَاتٌ and لِيَتٌ [but whether the latter be لِيَتٌ or لَيْتٌ is not shown]. (TA.) — أَصْغَى لِيتًا *He inclined the side of his neck.* (TA, from a trad.)

ليث

2. لَيَّثَ *He became related to the Benoo-Leyth.* (A.) [See also 5.]

3. لَايَثَهُ *He did, acted, or dealt, with him in the manner of the lion*: or *he contended with him for the glory of resembling the lion.* (Ṣ.) — *He parted*, or *separated himself, from him*; syn. زَايَلَهُ. (TA.)

5. تَلَيَّثَ and ↓ لَيَّثَ and لَيِّثَ *He* (a man, TA,) *became like the Benoo-Leyth*, or, *like a lion, in desire*; expl. by صَارَ لَيْثِىَّ الهَوَى; (Ḳ;) *and in zeal in the cause of his party*: (TA:) *he became like a lion*; as also ↓ اِسْتَلْيَثَ. (L.)

10: see 5.

لَيْثٌ *Strength*: [like لَوْثٌ]. (TA.) — اللَّيْثُ (Ṣ, Ḳ) and ↓ اللَّائِثُ (Ḳ) *The lion*: (Ṣ, Ḳ:) said to be from لَيْثٌ as signifying "strength": accord. to Kr, from لَوْثٌ, as signifying the same: ISd says, that, if so, the ى is changed from و; but that this is not a valid opinion: yet Sub and several others agree with Kr: pl. لُيُوثٌ, and, as some say, مَلْيَثَةٌ, like مَشْيَخَةٌ and مَشْيَخَةٌ: (TA:) fem. لَيْثَةٌ; pl. لَيْثَاتٌ. (Mṣb.) — لَيْثُ عِفِرِّينَ *The lion*: (AA, Ṣ:) or *an animal like the chameleon, that opposes itself to the rider*; so called in reference to عِفِرِّين, the name of a town or district. (Aṣ, Ṣ.) One says إِنَّهُ لَأَشْجَعُ مِنْ لَيْثِ عِفِرِّينَ [*Verily he is more courageous than the lion, &c.*] (Ṣ.) [See also art. عفر.] — See أَلْيَثُ. — لَيْثٌ *Eloquent*: (Ḳ:) *strong in dispute*: in the dial. of Hudheyl. (TA.) — اللَّيْثُ also *A certain kind of spider*, (Ṣ, Ḳ,) *that hunts flies by leaping*, or *springing*: (Ṣ:) *a certain kind of spider* [*surpassed*, or *equalled, by*] *no beast*, or *creeping thing, in acuteness, and circumvention, and in leaping*, or *springing, with correct aim, and in rapidity of snatching, and in dissimulation*; *that catches flies*: ('Amr Ibn-Baḥr:) or *the spider*, العَنْكَبُوت: (Lth:) or [*a reptile*] *smaller than the* عنكبوت, *that catches flies.* (TA.) = لَيْثٌ *A land's having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow.* (TA.)

لِيثٌ, signifying *A certain plant that winds about*, belongs to art. لوث, q. v. (TA.)

لَيْثَةٌ *A strong she-camel.* (Ḳ.) See لَوْثَةٌ.

لَيْثِىٌّ [*Of*, or *belonging to*, or *resembling, a lion.* (Ḳ.)

لَيَاثَةٌ: see لُيُوثَةٌ.

لُيُوثَةٌ and ↓ لَيَاثَةٌ [*Lion-like courage*]. (TA.)

لَيْثٌ and لَيْثَةٌ: see art. لوث.

أَلْيَثُ *Courageous*: pl. لِيثٌ: (IAạr, Ḳ:) as also ↓ لَيِّثٌ. (TA.) — أَلْيَثُ *Stronger, and more hardy*; or *strongest, and most hardy.* (TA, from a trad.)

اللَّائِثُ: see لَيْثٌ.

مُلْيِثٌ [accord. to the Ḳ and TA; but in the L, ↓ مَلِيثٌ;] *Strong*; *powerful*: (Ḳ:) or *very hard*; syn. شَدِيدُ العَارِضَة. (L.)

مَلِيثٌ: see مُلْيِثٌ. — ‡ *A strong* stallion; likened to a lion. (A.) — مُلَيَّثٌ *Fat, and broken*, or *trained, to obedience*; syn. سَمِينٌ مُذَلَّلٌ. (TṢ, Ḳ.) [See also art. لوث.] — مَكَانٌ مُلَيِّثٌ, as also مُلَوِّثٌ, *A place having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow.* (TA.) — رَأْسٌ مُلَيِّثٌ, as also مُلَوِّثٌ, *A head of which part of the hair is black, and part white.* (TA.)

مُلَيَّثٌ [A camel] *full* [*of flesh, and*] *abounding with* وَبَر, or *wool.* (TṢ, Ḳ.)

ليس

1. لَيْسَ a word denoting negation: (Ṣ, A, Ḳ:) it is a verb in the pret. tense, (Ṣ, A, Ḳ, Mughnee,) having no other tense, (Sb, Ṣ, M, Mṣb, Mughnee,) nor a part. n. nor an inf. n.; (Sb, M, Mṣb;*) of the measure فَعِلَ; (Mughnee;) originally لَيِسَ, from which it is contracted by the suppression of a vowel, (Sb,* Ṣ, M,* Ḳ, Mughnee,*) being found difficult of pronunciation, (Ṣ,) [i.e.,] to render it easy to pronounce, (Ḳ,) like عَلْمَ for عَلِمَ, (Sb, M,) the ى not being changed into ا (Sb, Ṣ, M) because it is imperfectly inflected, being used in the pret. form for the present, (Ṣ,) [i.e.,] because it has no future, nor part. n., nor inf. n., nor derivation, wherefore, not being perfectly inflected like its coordinates, it is made like that which is not a verb, as لَيْتَ: (Sb, M:) what shows it to be a verb, (Ṣ, Mughnee,) not a particle occupying the place of مَا, as Ibn-Es-Sarráj and some others after him have asserted, (Mughnee,) though not perfectly inflected like [other] verbs, (Ṣ,) is their saying لَسْتَ and لَسْتُمَا (Ṣ, Mughnee) and لَسْتُمْ (Ṣ) and لَيْسَا and لَيْسُوا and لَيْسَتْ [&c.], (Mughnee,) like as they say ضَرَبْتَ and ضَرَبْتُمَا and ضَرَبْتُمْ [&c.]: (Ṣ:) we have not determined its measure to be فَعَلَ, because this is not contracted; nor فَعُلَ, because there is no verb of this measure with ى for its medial radical letter, except هَيُؤَ; but لُسْتَ has been heard; so, accord. to this form, it may be like هَيُؤَ: (Mughnee:) the Benoo-Dabbeh say لُسْتَ and لُسْنَا in the sense of لَسْتُ and لَسْنَا; and some of them say لِسْتُ: (TA, art. لوس:) but Sb says, that the Arabs did not say لِسْتُ, like as they said خِفْتُ, because ليس is not perfectly inflected like [other] verbs. (M.) [There is also another opinion respecting its origin, which will be mentioned in the course of this article.] It [is generally a particular (not a universal) negative, and] denotes the negation of a thing at the present time; (M, Mughnee;) [i.e.] it denotes [thus] the negation of its predicate: (Mṣb:) and has the same government as the verb كَانَ and its coordinates; (Ṣ;) governing the subject in the nom., and the predicate in the accus.: (Ṣ, Mughnee:) as when you say, لَيْسَ زَيْدٌ قَائِمًا [*Zeyd is not a person standing*]: (Mṣb:) and by means of the context, it denotes the negation of a thing at a time not the present; as in the saying of El-Aạshà [respecting Moḥammad],

لَهُ نَافِلَاتٌ مَا يُغِبُّ نَوَالُهَا
وَلَيْسَ عَطَآءُ اليَوْمِ مَانِعَهُ غَدَا

[*He has bounties the bestowing of which is not on alternate days; and the giving of to-day will not be a preventer of it to-morrow*]; and [sometimes when it is followed by a verb, as] in the saying, لَيْسَ خَلَقَ ٱللّٰهُ مِثْلَهُ [*God has not created the like of him*, or *it.*] (Mughnee.) But it differs from its coordinates in that the prep. بِ may be prefixed to its predicate; as in the saying, لَيْسَ زَيْدٌ بِمُنْطَلِقٍ [*Zeyd is not going away*]; the بِ being a means of the verb's being trans., and also corroborative of the negation: and one may optionally not introduce it, because one may do without the corroborative, and because some verbs are trans. sometimes by means of a prep. and sometimes without a prep., as اِشْتَقْتُ إِلَيْكَ and اِشْتَقْتُكَ. (Ṣ.) It also differs from its coordinates in that its predicate may not be put before it: for you may say مُحْسِنًا كَانَ زَيْدٌ, but not مُحْسِنًا لَيْسَ زَيْدٌ: (Ṣ:) or some allow this latter; but others disallow it. (Ibn-'Akeel on the Alfeeyeh, section on كان and its coordinates.) It is also used as an exceptive particle, (Ṣ, M, Mughnee,) in the place of إِلَّا; (Ṣ, Mughnee;) in which case [also] its subject [which is understood] is in the nom. case, and its predicate in the accus.: (Ṣ:) you say, جَآءَنِى القَوْمُ لَيْسَ زَيْدًا [*The company of men came to me, except Zeyd*]; as though you said, لَيْسَ الجَائِى

زَيْدًا. (Ṣ, M: but in the latter, instead of جاءنى, we find أَتَى; and instead of الجائى, we find الآتِى.) You may also say, جَآءَنِى القَوْمُ لَيْسَكَ [*The company of men came to me, excepting thee*]; but the separate pronoun, إِيَّاكَ, is here better. (Ṣ.) When the predicate after it is connected with إِلَّا, as in the ex. here next following, Benoo-Temeem make it in the nom. case: thus they say, لَيْسَ الطِّيبُ إِلَّا المِسْكُ [*It is not perfume, except musk*; meaning, nothing is perfume except musk]: which has been resolved in several ways; some holding الطيب to be the subject of ليس: but its being peculiar to the dial. of Temeem refutes the explanations here referred to: some, again, hold ليس to be here used as a particle; and so in the saying لَيْسَ خَلَقَ اللّٰهُ مِثْلَهُ, mentioned above. (Mughnee.) Sometimes it is used in the sense of لَا التَّبْرِئَة [the لا which denies in a general manner to the uttermost, i. e., universally, or totally]; as is said in the Ḳ, except that in all the copies thereof we find وَإِنَّمَا put by mistake for وَرُبَّمَا: (TA:) [so in the saying in the Ḳur, ii. 194, لَيْسَ عَلَيْكُمْ جُنَاحٌ, which is the same as لَا جُنَاحَ عَلَيْكُمْ in verse 235 of the same chapter, meaning, *There shall be no crime*, or *sin*, *chargeable upon you*]. Sometimes, also, it is used as a connective particle, (Mughnee,) in the sense of لا so used: (TA:) as in the saying [of a poet],

* أَيْنَ المَفَرُّ وَالإِلٰهُ الغَالِبُ *
* وَالأَشْرَمُ المَغْلُوبُ لَيْسَ الغَالِبُ *

[*Where is the place of flight when God is the pursuer, and El-Ashram* (meaning Abrahah) *is the overcome, not the overcomer?*]: which has been resolved by supposing الغالب to be the subject of ليس, and the predicate to be suppressed; the latter being said by Ibn-Málik to be an annexed pronoun referring to El-Ashram; so that the meaning is لَيْسَهُ الغَالِبُ [*the overcomer is not he*]. (Mughnee.) It is said (M, Ḳ) by Fr, (M,) and also by Kh, (TA,) that the original of لَيْسَ is لَا أَيْسَ; (M, Ḳ [in the latter of which I read أَوْ أَصْلُهُ, as in several copies of the Ḳ, or rather أَوْ أَصْلُهَا, as corrected in the TA, instead of أَوْ مَعْنَاهُ, the reading in the CḲ];) and this, says Fr, is shown by the saying, جِئْ بِهِ مِنْ أَيْسَ وَلَيْسَ, i. e., [*Bring thou him*, or *it*,] *from where he*, or *it*, *is, and is not*: (M:) or اِيتِنِى مِنْ حَيْثُ أَيْسَ وَلَيْسَ, i. e., [*Come thou to me*, or probably, the right reading is اِيتِنِى بِهِ *bring thou to me him*, or *it*, (as I find in a copy of the Ḳ, in which به has been added in red ink, and in the A I find اِيتِ بِهِ,)] *from where he*, or *it*, *is, and he*, or *it*, *is not*: (Ḳ:) or the meaning is, مِنْ حَيْثُ لَا وُجْدَ [*from where there is no finding*; or *no being found*, or *no existence*; or *no power*, or *ability*]: (Ḳ, TA:) or أَيْسَ means مَوْجُودٌ [*found*, or *existing*], and لَا أَيْسَ [means] لَا مَوْجُودٌ [*not found*, or *not existing*], and is contracted [into لَيْسَ]: (Ḳ:) [but the last rendering of أيس and لا أيس seems to be taken from an explanation, not literal, of another saying; مَا يَعْرِفُ أَيْسَ مِنْ لَيْسَ *he knows not a thing existing from a thing not existing.*] Aboo-'Alee relates, that Sb said, جِئْ بِهِ مِنْ حَيْثُ وَلَيْسَا [*Bring thou him*, or *it*, *from where he*, or *it*, *is, and is not*]; meaning, وَلَيْسَ, the fet-ḥah of the س being made full in sound, on account of the pause. (M.) In the saying of a certain poet,

* قَدْ رُسَّتِ الحَاجَاتُ عِنْدَ قَيْسِ *
* إِذْ لَا يَزَالُ مُولَعًا بِلَيْسِ *

[*Wants have been forgotten as old things* (so رُسَّتْ is explained in the M, as used here, in art. رس,) *with Keys, since he ceases not to be addicted to* the use of *the word leysa*], it is made by him a noun, and declined. (M.)

ليط

1. لَاطَ بِهِ, aor. يَلِيطُ, inf. n. لَيْطٌ: see لَاطَ بِهِ in art. لوط, in three places. — مَا يَلِيطُ بِهِ النَّعِيمُ *A state of ease*, or *plenty*, or *enjoyment*, *does not suit him*. (AZ, Ḳ.) = لَاطَ القَاضِى فُلَانًا بِفُلَانٍ, (Ḳ,) aor. as above, (TA,) ‡ *The judge classed such a one, as an adjunct, with such a one; put him on a par with him*; or *made him to be as though on a par with him*; syn. أَلْحَقَهُ بِهِ. (Ḳ.) It is said in a trad., of 'Omar, كَانَ يَلِيطُ أَوْلَادَ الجَاهِلِيَّةِ بِآبَائِهِمْ ‡ *He used to class the children of people of ignorance*, [*the pagans*,] *as adjuncts, with their fathers*; syn. يُلْحِقُهُمْ. (TA.) [See also لَاطَهُ in art. لوط; and see 4.]

2: see 4.

4. أَلَاطَهُ, inf. n. إِلَاطَةٌ, *He stuck it; made it to cleave, stick*, or *adhere*; (TA;) as also † لَيَّطَهُ, inf. n. تَلْيِيطٌ. (Ḳ, TA [but only the inf. n. is mentioned.])

لَيْطٌ: see لَوْطٌ: = see also لِيطٌ.

لِيطٌ is a pl. of † لِيطَةٌ, (Ṣ, Ḳ,) as also لِيَاطٌ and أَلْيَاطٌ; (Ḳ;) [the last being a pl. of pauc.; or rather, لِيط is a coll. gen. n., of which لِيطَة is the n. un.;] and signifies The *bark*, *rind*, or *peel*, *that adheres to a tree*: or, accord. to Az, *that is beneath the upper bark, rind*, or *peel*: (TA:) or the *covering, exterior part, skin, peel, rind, bark*, or *the like*, of anything: (Ḳ:) and particularly, of a cane, or reed; (L;) or this is termed † لِيطَةٌ; (Ḳ:) or this last word signifies *a piece*, or *portion*, *of the exterior part* of a cane, or reed; (Ṣ, L;) or a *sharp piece* thereof, mentioned in a trad. as used for cutting the throats of sparrows: (TA:) also, of a spear-shaft; (L;) or this, too, is termed † لِيطَةٌ: (Ḳ:) and of a bow; i. e. the *upper and exterior part* thereof, *that is oiled and made smooth*; (TA;) or the exterior part of a bow is termed † لِيطَةٌ: (Ḳ:) and of a [beetle of the kind called] جُعَل: (TA:) and of anything that is hard and strong; and † لِيطَةٌ signifies *a piece*, or *portion*, *of the exterior part* of any such thing. (L.) — Hence, (TA,) ‡ The *skin*: (Ḳ, TA:) pl. أَلْيَاطٌ. (TA.) — ‡ The *external skin*; or *exterior of the skin*: as in the saying, رَجُلٌ لَيِّنُ اللِّيطِ ‡ *a man soft in the external skin*, or *exterior of the skin*: also meaning ‡ *soft to the feel*. (TA.) — ‡ *Colour*; (Ṣ, Ḳ, TA;) as also † لَيْطٌ (Ḳ) and † لِيَاطٌ: (TA:) and particularly of the sun; as also † لِيَاطٌ. (TA.) You say, هُوَ أَنْوَرُ مِنْ لِيطِ الشَّمْسِ ‡ *He is brighter than the colour of the sun.* (TA.) And أَتَيْتُهُ وَلِيطُ الشَّمْسِ لَمْ يُقْشَرْ ‡ *I came to him when the redness of the sun had not departed*, in the beginning of the day. (TA.) — ‡ *What appears* of the sky. (TA.) — ‡ The *natural disposition*, or *temper*. (Ḳ, TA.)

لِيطَةٌ: see لِيطٌ, in five places.

لِيَاطٌ: see لِيطٌ, in two places: = and see also art. لوط.

أَلْيَطُ: see أَلْوَطُ.

[ليع
ليف
ليق
ليل
لين
See Supplement.]

م

[*The twenty-fourth letter of the alphabet;* called مِيمٌ. *It is* one of the letters termed مَجْهُورَة, or vocal, and of those termed شَفَهِيَّة or labial: it is a letter of augmentation. ═ As a numeral, it denotes *forty.*]

[ما

See Supplement.]

مأ

R. Q. 1. مَأْمَأَتْ *She* (a ewe or she-goat or a gazelle) *uttered continuously the cry* مِئْ مِئْ, (K,) or (accord. to the Tes-heel) مَأْ مَأْ: [and this is confirmed by a verse which I have cited voce تَنْغُونَ:] (MF:) thus written in his Háshiyeh. (TA.)

مأج

1. مَؤُجَ, aor. ـُ (or مَأَجَ, aor. ـَ, M), inf. n. مُؤُوجَةٌ, *It* (water) *was,* or *became, what is termed* أُجَاج, (S, K,) i. e., *salt,* (TA,) [or *bitter,* or *salt and bitter, &c.*].

مَآءٌ مَأْجٌ, (and, as occurring in a verse of Ibn-Harmeh, مَاجٌ, without ء, IB,) *Water such as is termed* أُجَاج, (S, K,) i.e., *salt,* (TA,) [or *bitter,* or *salt and bitter, &c.*]

مأد

1. مَأَدَ, aor. ـَ, (S, L, K,) inf. n. مَأْدٌ, (S, L,) *It* (a plant, L, K, and a tree, L, and a branch, S, L) *was,* or *became, flourishing and fresh, and soft, tender, and supple:* (L:) or *it quivered, shook,* or *played loosely, and was,* or *became, succulent,* or *sappy,* (L, K,) *and flourishing and fresh, and soft, tender, and supple:* (K:) *it* (a branch or twig) *became filled with its first sap:* and مَؤُدَ, aor. ـُ, *it* (a plant) *became succulent,* or *sappy.* (L.) يَمْأَدُ مَأْدًا حَسَنًا *It* (a branch) *is* [*beautifully*] *soft, tender, and supple, and quivering.* (S, L.)

Bk. I.

4. امأد *It* (the imbibing of moisture, L, K, and the [rain or season called] رَبِيع, and the like, L) *caused* a plant [or tree or branch] *to become flourishing and fresh, and soft, tender, and supple:* (L:) or *to quiver, shake,* or *play loosely, and to become succulent,* or *sappy,* (L, K,) *and flourishing and fresh, and soft, tender, and supple.* (K).

8. امتأد خَيْرًا *He gained,* or *acquired, good,* or *prosperity.* (S, L, K.)

مَأْدٌ and ↓ يَمْؤُودٌ A [plant or tree or] branch [*flourishing and fresh, and soft, tender, and supple:* see 1: or] *quivering, shaking,* or *playing loosely, and succulent,* or *sappy, flourishing and fresh, and soft, tender, and supple:* (K:) or a plant [or tree] or branch *soft, tender, and supple;* (S, L;) and ↓ مَثِيدٌ signifies the same, (K,) applied to a branch; and so ↓ مَائِدٌ: (TA:) which last also signifies a branch *succulent,* or *sappy;* and so مَأْدٌ, (L,) and ↓ مُمْآدٌ: (TA:) and (as some say, L) مَأْدٌ signifies *soft, tender,* or *supple,* applied to anything. (L, K.) — In like manner, مَأْدٌ and ↓ يَمْؤُودٌ are applied to † a man: (K:) and مَأْدَةٌ (TA) and يَمْؤُودَةٌ and يَمْؤُودٌ to a female. (K.) You say رَجُلٌ مَأْدٌ, (L,) and يَمْؤُودٌ, (S, L,) † *A young, and soft,* or *tender, man:* and إِمْرَأَةٌ مَأْدَةٌ, (L,) and يَمْؤُودَةٌ, (S, L,) and يَمْؤُودٌ, (L,) † *a young, and soft,* or *tender woman:* (S, L:) and جَارِيَةٌ مَأْدَةٌ, (K,) and يَمْؤُودَةٌ, (TA,) † *a soft,* or *tender, damsel:* (K:) and جارية مَأْدَةُ الشَّبَابِ, and مَادَةٌ, without ء, † *a damsel having youthful softness, thinness of skin, and plumpness.* (L.) — مَأْدُ الشَّبَابِ † *The softness,* or *tenderness, of youth.* (L.) — مَكَانٌ ثَأْدٌ مَأْدٌ [*A place moist and soft*]; (S, L;) as also ↓ ثَئِدٌ مَئِدٌ. (T, art. ثأد.) ═ مَأْدٌ The *moisture that exudes from the earth, before it springs forth:* (L, K:) of the dial. of Syria. (L.)

مَئِدٌ :
مَثِيدٌ :
مَائِدٌ :
مُمْآدٌ :
يَمْؤُودٌ :
} see مَأْدٌ.

[مأر, &c.

See Supplement.]

مت

1. مَتَّ, aor. ـُ, inf. n. مَتٌّ, *He extended,* or *stretched out,* (S, K,) a rope, &c. (TA); *i.q.* مَدَّ (S, K) and مَطَّ and مَغَطَ. (TA.) — مَتَّ فِى السَّيْرِ *i.q.* مَدَّ. (TA.) — مَتَّ, aor. ـُ, inf. n. مَتٌّ, *He drew* [water], or *drew up* [a bucket], *without a pulley.* (S, K.) — مَتَّ, aor. ـُ, inf. n. مَتٌّ; (S, K;) and ↓ مَتْمَتَ, inf. n. مَتْمَتَةٌ; (K;) *He sought to bring himself near* [to another], or *to approach* [to him], or *to gain access* [to him], or *to advance himself in* [his] *favour,* (تَوَسَّلَ,) by relationship, (S, K,) or by what is termed حُرْمَة, [see مَاتَّةٌ, below,] or by other means: (TA:) or *i.q.* تَوَصَّلَ [which seems here to signify nearly or exactly the same as توسّل] by relationship, or by what is termed وَالَّة [or blandishment, &c.] (L.) — مَتَّ إِلَيْهِ بِالشَّىْءِ *He sought to bring himself near to him, &c.,* (توسّل اليه,) *by the thing.* (M.) — ↓ مَتْمَتَ *He sought to bring himself near, &c.,* [to another,] by affection, or love, or by relationship. (IAar.) — لَا تَمُتَّانِ إِلَى اللّٰهِ بِحَبْلٍ وَلَا تَمُدَّانِ إِلَيْهِ بِسَبَبٍ [*Ye two shall not approach,* or *obtain access, to God by means of any friend, nor shall ye do so by means of any relation*]. A trad. (TA.) — مَتَّهُ *i.q.* طَلَبَ إِلَيْهِ المَتَاتَ, q.v. infra. (L.)

3. مَاتَّ فُلَانًا *He reminded such a one of what are termed* مَوَاتّ [pl. of مَاتَّةٌ, q.v.]. (A.)

5. تَمَتَّى, originally تَمَتَّتَ, which has not been heard, (like تَظَنَّى for تَظَنَّنَ, TA,) i.q. تَمَطَّى. (K.) — تَمَتَّى فِى الحَبْلِ *He bore upon the rope in order to break it,* (K,) or *to stretch it out.* (TA.) See also art. متو.

R. Q. 1. متمت: see 1, in two places.

مَتَّى dial. form of مَتَى, q.v. (K.) It occurs in the following instances:

• أَلَمْ تَسْأَلِ الأَطْلَالَ مَتَّى عُهُودُهَا •

[*Didst thou not ask the remains of the dwelling, when were their times?*] AHát asked As respecting مَتَّى in this hemistich, and he answered, I know not. AHát thinks that it is for مَتَى: or that it may be for مَتًّا, inf. n. of مَتَّ; and that the meaning may be [*Didst thou not ask the remains of the dwelling,*] *whereof the times when men were present there are* (or *were*) *long past,* or *distant,* or *remote?* but he confesses that he does not know. (L.) MF remarks upon it, that it is very extraordinary. (TA.)

مَتَاتٌ signifies مَا يُمَتُّ بِهِ; (K;) i.e., *That whereby one seeks to bring himself near* [*to another*], or, *to approach* [*to him*], or, *to advance himself in* [*his*] *favour;* or *to gain access* [*to him*]. (TA.) طَلَبَ إِلَيْهِ المَتَاتَ [*He sought the means of drawing near to him,* or, *of advancing himself in his favour,* &c.: or *he sought access to him*]. (TA.) [See also ▼ مَاتَّةٌ, which signifies the same.]

مَاتَّةٌ i.q. حُرْمَةٌ and وَسِيلَةٌ: [the former signifies, *Anything that is sacred* or *inviolable;* and here, *such a bond,* or *tie,* or *the like;* or *a quality &c. to be regarded as sacred,* or *inviolable;* or *that which renders one entitled to respect and reverence:* so says IbrD: the latter, *a thing whereby one seeks to bring himself near,* or *to approach, to another,* or *to advance himself in his favour:*] (S, K:) pl. مَوَاتُّ. (S.) [See also مَتَاتٌ, which signifies the same.] — بَيْنَنَا رَحِمٌ مَاتَّةٌ, i.e. قَرِيبَةٌ, *Between us is a near relationship.* (L.)

متأ

1. مَتَأَ, aor. ـَ, *He beat* a person with a staff or stick. (S, K.) — Also, inf. n. مَتْءٌ, (TA,) *He extended,* or *stretched out,* a rope: (S, K:) a dial. form of مَتَا. [See art. متو]. (S.)

متح

1. مَتَحَ المَآءَ, aor. ـَ, (inf. n. مَتْحٌ, S,) *He drew water:* (S, Msb, K:) or *he drew up water by means of the pulley and its appertenances.* (L.) — مَتَحَ الدَّلْوَ *He drew out the bucket:* (Msb:) or *he pulled the rope of the bucket, drawing* [*the rope*] *with one hand, and taking* [*it to draw again*] *with the other hand, at the head of the well;* as also مَتَحَ بِالدَّلْوِ. (L.) = مَتَحَ بِسَلْحِهِ مَتْحَ بِهَا *Pepedit.* (S, K.) — *Alvum dejecit;* (S, K;) as also مَتَخَ بِهِ. (TA.) = مَتَحَ النَّهَارُ ‡ *The day advanced, the sun becoming high:* (S, K:) a dial. form of مَتَعَ: (S:) *became prolonged.* (TA.) — مَتَحَ, and ▼ امتح, ‡ *It* (a day, and a night,) *was long,* or *prolonged.* Said of a summer-day and of a winter-night. (As.)

4: see 1.

5. الإِبِلُ تَتَمَتَّحُ فِى سَيْرِهَا ‡ *The camels move their fore-legs alternately* (تُرَاوِحُ بِأَيْدِيهَا, A, and some copies of the K; in other copies of the K, تَتَرَوَّحُ;) *in going along,* (K,) *like as the drawer of water moves alternately his two arms.* (A.)

8. امتتح *He pulled out* a thing: (Aboo-Turáb and T, art. نتح, and K:) as also اِنْتَتَحَ. (Aboo-Turáb and T, ubi supra.)

مَتْحٌ inf. n. of 1: see مَتُوحٌ.

بِئْرٌ مَتُوحٌ ‡ *A well from which one draws water with the two hands by means of the pulley:* (S, L, K:) or, *of which the bottom, or part from which the water is drawn, is near to the mouth:* pl. مُتُحٌ. (L.) [See also جُرُورٌ.] — [You say,] سِرْنَا عُقْبَةً مَتُوحًا [in the CK عَقَبَةً] ‡ *We proceeded a long march.* (S, L, K.*) — بَيْنَنَا فَرْسَخٌ مَتْحًا, and ▼ مَاتِحٌ, and ▼ مَتَّاحٌ, ‡ *Between us is a long league.* (L.) — لَيْلٌ مَتَّاحٌ ‡ *A long night.* (S, K.) — يَوْمٌ مَتَّاحٌ إِلَى اللَّيْلِ ‡ *A day in which travelling is prolonged until the evening without intermission or alighting.* (L.) See مَاتِحٌ.

مَتَّاحٌ: see مَتُوحٌ — فَرَسٌ مَتَّاحٌ ‡ *A long horse,* (A, TA,) *that stretches himself out much* or *takes long steps,* مِدَّادٌ, (A, K,) *in going along.* (TA.)

مَاتِحٌ and ▼ مَتُوحٌ *A drawer of water;* (S;) applied to a man *who draws the water from the mouth of the well:* one who draws it from the bottom being called مَائِحٌ: pl. of مَاتِحٌ, مُتَّاحٌ. (L.) — مَاتِحٌ A camel *that draws water:* pl. مَوَاتِحُ. (L.) [See an ex. in a verse cited voce ذَمَّةٌ.] — See مَتُوحٌ.

[متر, &c.,

See Supplement.]

مث

1. مَثَّ, [aor. ـُ,] *It* (a bone) *distilled,* or *let flow, the oily matter that was in it:* (TA:) [like نَثَّ]. — مَثَّ, (S, K, aor. ـُ, inf. n. مَثٌّ, TA,) and ▼ مَثْمَثَ, (K,) or, as in some copies of the K, ▼ تَمَثْمَثَ, (TA,) *It* (a نِحْى, or butter-skin,) *exuded* [*its butter:* as also نَثَّ]. (S, K.) You do not say of it نَضَحَ. (S.) — يَمِثُّ مَثَّ الحَمِيتِ *He sweats like the butter-skin.* (TA, from a trad.) — مَثَّ, aor. ـِ, *He* (a man) *sweated by reason of fatness.* (TA.) — جَاءَ يَمِثُّ *He came in a fat state, and looking as though he were anointed.* (TA.) — مَثَّ قَيْحًا وَدَمًا, aor. ـُ; or aor. ـِ; accord. to different readings of a phrase in the story of Abrahah; [*It exuded matter and blood*]: in the former case, the verb is trans.; in the latter, intrans.; and قيحا, in the latter case, is regarded as a specificative. (Suh.) — مَثَّ شَارِبَهُ, (aor. ـُ, inf. n. مَثٌّ, ISd,) *He put some grease upon his mustaches:* (S, K:) or *he greased his mustaches so that they glistened:* (ISd:) or *he wiped his mustaches with his hands, they having been greased, and left some remains,* or *traces, of grease visible upon them:* (AZ:) IDrd thinks مَثَّ and نَثَّ to be syn. (TA.) — مَثَّ الجُرْحَ, [aor. ـُ,] *He removed the purulent matter from the wound:* (Aboo-Turáb, K:) or *he anointed the wound;* as also نَثَّ. (Aboo-Turáb.) — مَثَّ, aor. ـُ, (inf. n. مَثٌّ, TA,) *He wiped* his hand (or fingers, TA,) with a napkin, or with dry grass, (S,) or the like: (TA:) a dial. form of مَشَّ: (S:) or *he wiped* anything: (TA:) [as also نَثَّ.]

R. Q. 1. مَثْمَثَ *He saturated* a wick *with oil.* (K.) — مَثْمَثَ, *He immersed* [a thing] *in water.* (K.) = مَثْمَثَ, (inf. n. مَثْمَثَةٌ, S, and مِثْمَاثٌ, S, K,) *He mixed,* or *confounded.* (S, K.) You say مثمث أَمْرَهُمْ *He confounded their affair.* (S.) — مَثْمَثَهُ *He moved it,* or *shook it, about;* (S, K;) like مَزْمَزَهُ: (As, S:) you say أَخَذَهُ فَمَثْمَثَهُ *He took it, and moved it,* or *shook it, about, and went forwards and backwards with it.* (S.) — A poet says,

• ثُمَّ ٱسْتَمَعْتُ ذَرْعَهُ ٱسْتِمْعَانَا •
• نَكَفْتُ حَيْثُ مَثْمَثَ الثُّعْبَانَا •

i.e., I came upon his track: and [the case is, that] the viper makes its course confused: therefore the poet means, that he came upon (أَصَابَ) a confused track. (S, app. from As.) [It seems to me, that he is speaking of the track of a viper.] مِثْمَاثٌ, with kesreh, is the inf. n.; and مَثْمَاثٌ, with fet-hah, is the subst. (S, K.) [By the subst., is here meant the ideal subst., or abstract noun, (like زَلْزَالٌ and قَلْقَالٌ, as dis-

tinguished from زِلْزَال and قِلْقَال,) signifying *Mixture*, or *confusion*.] = مُثْمِثُوا بِنَا, (K,) or تَمَثْمَثُوا, (TA,) *i.q.* مثمثوا بنا سَاعَةً.

(K.)

R. Q. 2: see 1 and R. Q. 1.

نَبْتٌ مُثَاثٌ *A moist plant.* (TA.)

مُثْمَاثٌ: see R. Q. 1.

[مثل, &c.,

See Supplement.]

مج

1. مَجَّهُ مِنْ فِيهِ, and مَجَّ بِهِ, (Ṣ, Ḳ, &c.,) aor. ـُ, and some allow ـَ, but this is not well known, and, unless the medial letter of the pret. be pronounced with kesreh by those who use this form of the aor., it is to be rejected utterly, (TA,) *He cast it forth*, or *ejected it*, or *spirted it, from his mouth*; meaning beverage, or wine, شَرَاب: (Ṣ, Ḳ:) and spittle: or, accord. to some, water only: or a thing: (L:) or, properly, something fluid; لَفَظَهُ being used to signify "he cast it forth" from his mouth when the thing meant is not fluid: but used with relation to all other things that are perceived by any of the senses, figuratively: (MF:) accord. to Sh, it is used to signify the pouring forth of water, and of spittle, from the mouth, when it is ejected *to a short distance* or *far*; or, as some say, *only* when it is ejected *far*. (TA.) It is made trans. by means of بِ because syn. with رَمَى [which is trans. by the same means]. (MF.) — مَجَّتِ النَّحْلُ العَسَلَ *The bees ejected the honey from their mouths.* (TA.) — مَجَّ العِرْقُ بِالدَّمِ *The vein ejected*, or *spirted forth, blood.* (TA.) — مَجَّتِ الشَّمْسُ رِيقَهَا ‡[*The sun ejected its spittle;* meaning the filmy substance described in the explanation of لُعَابُ الشَّمْسِ]. (A.) — هٰذَا كَلَامٌ تَمُجُّهُ الأَسْمَاعُ ‡ *This is language which the ears reject.* (MF.) — قَرَأَ آيَةً فَمَجَّ بِهَا ‡ *He read a verse of the Ḳur-án, and dismissed it from his mind*]; i.e., did not reflect upon it. (MF, from a trad.) = مَجَّ and بَجَّ, (TA in this art.,) or مَجَّ and نَجَّ, (TA in art. نج,) acc. to IAạr, are syn. (TA.)

4. امجّ, (Ṣ, Ḳ,) and, by poetic licence, أَمْجَجَ, (TA,) inf. n. إِمْجَاجٌ, (Aṣ,) *He* (a horse) *ran violently*: (TA:) or *he* (a horse) *began to perform the act of running, before it* (*his run*, Aṣ) *was vehement*, or *ardent*. (قَبْلَ أَنْ يَضْطَرِمَ). (Aṣ, Ṣ, Ḳ.) — *He* (a man) *went*, or *went forth journeying*, through (فِى) countries. (Ṣ, Ḳ.) — *He went away*, or *departed*, to (إِلَى) a country or town. (TA.)

7. انمجّت نُقْطَةٌ مِنَ القَلَمِ *A drop* [of ink] *became spirted from the reed-pen.* (Ṣ, Ḳ.)

R. Q. 1. مَجْمَجَ فِى خَبَرِهِ, (inf. n. مَجْمَجَةٌ, TA,) *He was not explicit in his information.* (Ṣ, Ḳ.) [See also بَجْبَجَ.] — مَجْمَجَ الكِتَابَ *He made the writing indistinct in its letters*: (Ṣ, Ḳ:) or *he rendered the writing confused, and marred it with the pen.* (Lth.) مَجْمَجَ خَطَّهُ *He made his handwriting confused.* (A.) — مَجْمَجَ بِفُلَانٍ *He pursued an indirect course of speech with such a one, and turned him back from one state to another*: (Shujáạ Es-Sulamee, Ḳ:) as also بَجْبَجَ بِهِ. (Shujáạ.)

مَجٌّ (Ṣ, Ḳ) and ▼ مُجَاجٌ (TA) The *grain of the* مَاش: (Ḳ:) or the *grain called* مَاش; *and called by the Arabs* خُلَّر and زِنّ: (T:) or *a kind of grain resembling the lentil,* (*but more round*, TA); an arabicized word; in Persian مَاش: (Ṣ:) or, accord. to El-Jawáleeḳee, it is Arabic: accord. to AḤn, what is called مَجَّةٌ [n. un. of مَجّ, which is a coll. gen. n.,] is *a sour* or *salt*, or *salt and bitter, plant, or tree*, (حَمْضَةٌ) *resembling the* طَحْمَاء, *but more delicate, and smaller.* (TA.) = See مُجَاج.

مُجُجٌ *Drunken* men. (Ḳ.) — *Bees.* (Ḳ.)

مُجَاجٌ (Ṣ, Ḳ) and مُجَاجَةٌ (Ṣ) *Spittle*, or *saliva, that one casts forth from his mouth*: (Ṣ, Ḳ:) or the latter, [and so, app., ▼ مَجَّةٌ, see مُجَاجَةٌ,] *a portion of such; a gob of spittle.* (TA.) — مُجَاجُ فَمِ الجَارِيَةِ *Girl's saliva*, or *spittle.* (TA.) — Also مُجَاجُ النَّحْلِ, (Ḳ,) and مُجَاجُ النَّحْلِ [*The ejected spittle of the bees*], (Ṣ, Ḳ,) *honey.* (Ṣ, Ḳ.) — مُجَاجُ الجَرَادِ ‡ *The slaver of locusts.* (TA.) — مُجَاجُ الدَّبَى *The slaver of little locusts.* (L.) — مُجَاجُ المُزْنِ ‡ [*The ejected spittle of the clouds*; i.e.,] *rain.* (Ṣ, Ḳ.) — مُجَاجَة also signifies ‡ The *expressed* juice of a thing. (Ṣ.) — مُجَاجُ العِنَبِ ‡ *What flows of the expressed juice of grapes.* (TA.) = See مَجّ.

مَجَّاجٌ ‡ *A writer*: so called because his pen emits ink. (TA.)

الأُذُنُ مَجَّاجَةٌ وَلِلنَّفْسِ حَمْضَةٌ † *The ear is wont to reject* instruction, through forgetfulness, *while the mind has eager desire* to listen thereto, is said in a trad. (TA.) And in another trad., لِلأُذُنِ مَجَّةٌ ▼ وَلِلنَّفْسِ حَمْضَةٌ [meaning the same]. (TA, art. حمض.) [See also حَمْضَةٌ.]

مَاجٌّ One *whose slaver flows by reason of old age,* or *extreme age*: (Ḳ:) an old man *who ejects his spittle, and cannot retain it, by reason of age*: you say أَحْمَقُ مَاجٌّ, meaning *a stupid*, or *foolish, drivelling*, or *slavering, fellow*: (Ṣ:) and so, simply, مَاجٌّ: or *stupid*, or *foolish, and decrepit*: fem. with ة: (TA:) and pl. مَاجُّونَ (IAạr) and مُجَّاجٌ. (TA.) — Also, An *old* she-camel: (Ḳ:) or a she-camel *so old that she ejects the water from her throat*: (Ṣ:) and in like manner an *old and slavering* he-camel: fem. with ة: (TA:) and pl. مَجَجَةٌ. (IAạr.)

قَوْلٌ مَمْجُوجٌ ‡ *A saying which the ear rejects.* (TA.)

مجح

تَمَجَّحَ: see تَبَجَّحَ in art. بجح.

مجد

1. مَجَدَ, aor. ـُ, inf. n. مَجْدٌ; (L, Ḳ;) and مَجُدَ, aor. ـُ, inf. n. مَجَادَةٌ; (Ṣ, L, Ḳ;) *He* (a man, Ṣ) *was*, or *became, possessed of*, or *characterized by*, مَجْد [or *glory, honour, dignity, nobility, &c.; he was, or became, glorious, in a state of honour* or *dignity, noble, &c.*: see مَجْد below]. (Ṣ, L, Ḳ.) — See 3. — مَجَدَتِ الإِبِلُ, (AZ, IAạr, Ṣ, L, Ḳ,) aor. ـُ, (AZ, L,) inf. n. مَجْدٌ (AZ, L, Ḳ) and مُجُودٌ; (AZ, Ṣ, L, Ḳ;) and ▼ امجدت; (L, Ḳ;) *The camels fed in a land abounding with pasturage, and satiated themselves therewith*: (AZ, L:) or, *lighted upon abundant pasturage*: (IAạr, L, Ḳ:) or, *obtained of fresh herbage*, (خَلًى, Ṣ, Ḳ,) or *of herbage*, (L,) *nearly as much as satiated them*, (Ṣ, L, Ḳ,) *and their bodies made this known.* (L.) See 4. — مَجَدَتِ الغَنَمُ, inf. n. مُجُودٌ, *The sheep, or goats, ate of leguminous plants so as to blunt the sharpness of their hunger.* (A.) — [Hence, app., accord. to the A, the signification of مَجَدَ and مَجُدَ given in the commencement of this art.]

2. مجّدهُ, inf. n. تَمْجِيدٌ, *He attributed*, or *ascribed to him*, مَجْد [or *glory, honour, dignity*, or *nobility, &c.*; *he glorified him; honoured him; &c.*]; (Ṣ, L;) *he magnified him, and praised him*; as also ▼ امجدهُ. (L, Ḳ.) — مجّدهُ and ▼ امجدهُ *He* (God) *honoured his* (a man's) *deeds*, or *actions*: or *may He honour his deeds*, or *actions!* (A.) — مجّدهُ and ▼ امجدهُ *He made it* (a gift) *large*, or *abundant.* (L, Ḳ.) — See 4.

3. ماجدهُ, inf. n. مُجَادٌ, *He vied*, or *competed, with him* (عَارَضَهُ) *in* مَجْد [or *glory, honour, dignity, nobility, &c.*]. (L, Ḳ.) You say, ▼ مَاجَدْتُهُ فَمَجَدْتُهُ, (aor. of the latter ـُ, Ṣ, L,) *I vied, &c., with him in glory, &c., and overcame him therein.* (Ṣ, L, Ḳ.)

4: see 1 and 2. — نَزَلُوا بِهِمْ فَأَمْجَدُوهُمْ [*They alighted at their abode as guests, and they entertained them honourably*]. (A.) — امجد وَلَدَهُ, and لِوَلَدِهِ, *He chose* [*noble* or *generous*] *mothers* [*whereon to beget his children*; and thus *caused his children to be noble* or *generous*]. (A, TA.) — أَمْجَدَنَا فُلَانٌ قِرًى *Such a one gave us a sufficient and superabundant entertainment.* (L.) — امجدهُ سَبًّا وَذَمًّا *He reviled and dispraised him much.* (IKtt.) — امجد الإِبِلَ; (AZ, IAạr, L, K;) and ↓ مجّدها, (Ṣ, L, K,) inf. n. تَمْجِيدٌ; (Ṣ, L;) and ↓ مَجَدَهَا; (K;) *He filled the camels' bellies with fodder,* (AZ, L, K,) *and satiated them:* (AZ, L:) or *he fed the camels upon abundant pasturage:* (IAạr, L:) or *he satiated the camels:* (K:) or *he fed them upon herbage so as nearly to satiate them, in the beginning of the* [*season called*] رَبِيع: (L:) or *he half-filled their bellies with fodder:* (K:) the people of El-'Áliyeh say, ↓ مَجَدَ النَّاقَةَ, (L,) or الدَّابَّةَ, aor. ـُ, inf. n. مَجْدٌ, (Ṣ,) *he filled the belly of the she-camel,* (L,) or *of the beast of carriage,* (Ṣ,) *with fodder:* (Ṣ, L:) and the people of Nejd, ↓ مجّدها, inf. n. تَمْجِيدٌ, *he half-filled her belly with fodder:* (AO, A'Obeyd, Ṣ, L:) and امجد الدَّابَّةَ *He gave the beast of carriage much fodder.* (Aṣ, L.)

5. تمجّد *He had* مَجْد [or *glory, honour, dignity, nobility, &c.,*] *attributed,* or *ascribed, to him.* (L.)

6. تماجد *He mentioned his* [i.e. his own] مَجْد [or *glory, honour, dignity, nobility, &c., made a show of glory, &c.*]; (K;) or *the goodness of his actions, and the glory, &c., of his ancestors.* (TA.) — تماجد القَوْمُ فِيمَا بَيْنَهُمْ *The people vied among themselves,* or *competed, for,* or *in,* مَجْد [or *glory, honour, dignity, nobility, &c.*], *each mentioning his own* مجد. (Ṣ,* L, K.*)

10. استمجد [*He desired,* or *sought,* مَجْد, or *glory, honour, dignity, nobility, &c.;*] *he gave largely from a desire of* مَجْد. (Ṣ, L.) — It is said in a proverb, فِى كُلِّ شَجَرٍ نَارٌ وَٱسْتَمْجَدَ ٱلْمَرْخُ وَٱلْعَفَارُ ‡ *In all trees is fire; but the markh and 'afár yield much fire:* (Ṣ, L, K:*) as though they had taken as much fire as sufficed them, (Ṣ, L,) and were therefore fit substances for striking fire: (L:) or because they yield fire quickly; wherefore they are likened to him who gives largely from a desire of مَجْد. (Ṣ, L.) See مَرْخٌ, and عَفَارٌ.

مَجْدٌ *Glory; honour; dignity; nobility;* syn. عِزّ (Mṣb) and شَرَفٌ [q.v.] (L, Mṣb) and كَرَمٌ: (Ṣ, L, K:) or *ample glory, honour, dignity,* or *nobility:* (L:) or the *acquisition of glory, honour, dignity,* or *nobility;* syn. نَيْلُ شَرَفٍ: (M, L, K:) or the *acquisition of what suffices thereof and of lordship:* (L:) [and hence, *acquired glory, honour, dignity,* or *nobility:*] or only *glory, honour, dignity,* or *nobility, transmitted by one's ancestors:* (M, L, K:) ISk says, that مَجْد and شَرَف are [transmitted] by one's ancestors; but حَسَب [q.v.] and كَرَم may belong to a man without ancestors who possessed these qualities: (Ṣ, L:) or, specially, *nobleness,* or *generosity, of ancestors:* (M, L, K:) or *personal glory,* or *nobility with goodness of actions:* and *nobleness,* or *generosity, of actions:* (L:) or *generosity; liberality;* syn. كَرَمٌ (Ṣ, L, K) and سَخَآءٌ: (L:) or *manly virtue* or *moral goodness;* syn. مُرُوْءَةٌ. (L.) [Accord. to the A, مَجْد thus used, and consequently each of the words in this art. derived from it, is tropical: but if so, it is a حَقِيقَة عُرْفِيَّة, or word so much used in a particular tropical sense as to be, in this sense, conventionally regarded as proper.]

مَجِيدٌ (from مَجُدَ, L) and ↓ مَاجِدٌ (from مَجَدَ, L) A man (Ṣ) *possessing,* or *characterized by,* مَجْد [or *glory, honour, dignity, nobility, &c.; glorious, in a state of honour* or *dignity, noble, &c.*]: (Ṣ, L, K:) *glorious, in a state of honour* or *dignity, noble, abounding in good, and beneficent;* but the former has a more intensive sense: or the latter, *characterized by gloriousness* or *nobleness of actions:* (K:) or, *by personal glory* or *nobility with goodness of actions;* and the former has a more intensive sense: or both, *generous and munificent:* (L:) and the latter, *good in disposition, and liberal, bountiful, munificent,* or *generous:* (ISh, L, K:) pl., either of the former or of the latter, أَمْجَادٌ. (L.) — المَجِيدُ as an epithet of God signifies *The Glorious,* or *Great,* or *Great in dignity, who gives liberally,* or *bountifully:* or *the Bountiful and beneficent:* (L, TA:) and ↓ المَاجِدُ is applied in the same manner: (L:) or the former, *He who is glorified for his deeds.* (T, L.) — مَجِيدٌ is also applied in the Kur as an epithet to the throne (عَرْش) of God; and to the Kur-án; (L.) and signifies *exalted; sublime;* (IAạr, L, K;) *noble;* (Zj, L, K;) when thus applied: (IAạr, Zj, L, K:) but in ch. lxxxv., v. 15, for ذُو العَرْشِ المَجِيدُ, some read ذو العَرْشِ المَجِيدِ, making المجيد an epithet of ذو; and in the same ch., v. 21, for هُوَ قُرْآنٌ مَجِيدٌ, some read هُوَ قُرْآنُ مَجِيدٍ, making مجيد an epithet of God. (L.) المَجِيدُ alone also occurs in a trad. as meaning the Kur-án. (L.)

مَاجِدٌ: see مَجِيدٌ. — Also, applied to a camel: see مَجَدَتِ الإِبِلُ: pl. مُجَّدٌ and مُجُدٌ and مَوَاجِدُ. (L.) — مَاجِدٌ *Much; abundant;* syn. كَثِيرٌ. (K, TA.) [In the CK, كَثِيرٌ.] — المُجْدُ [ليسَتْ بِمَاجِدَةٍ لِلطَّعَامِ وَلَا لِلشَّرَابِ *She does not eat or drink much.* Said by Aboo-Habbeh, describing a woman. (L.)

أَمْجَدُ [*More,* or *most, glorious, honourable, noble, &c.*]: pl. أَمَاجِدُ. (A.)

هُوَ أَهْلُ التَّمَاجِيدِ *He is a fit,* or *deserving, object of praises for* مَجْد [or *glory, honour, dignity, nobility, &c.*]. (A, TA.)

مجر

1: see بجر; and as an imitative sequent see art. دعر.

3. ماجرهُ, inf. n. مُمَاجَرَةٌ and مِجَارٌ, ‡ *He practised usury with him;* syn. رَابَاهُ. (K.) See also 4.

4. امجر فِى البَيْعِ, (Ṣ, Mṣb, K,) inf. n. إِمْجَارٌ, *He practised what is termed* مَجْرٌ *in selling; he sold a thing for what was in the belly of a certain she-camel* (Ṣ, Mṣb) or *other beast:* (Mṣb:) or *he practised what is termed* مُحَاقَلَة: see مَجْرٌ, below: (Mṣb:) or *i.q.* مَاجَرَ, inf. n. مُمَاجَرَةٌ, ‡ [*he practised usury:* see 3.] (TA.)

مَجْرٌ *What is in the belly of a pregnant animal,* (IAạr, Mgh,) or *of a she-camel,* (Mṣb, K,) and *of a ewe* or *a she-goat,* (K,) *when her pregnancy has become manifest:* (TA:) or (Mṣb; in the K, and) the *sale of a thing for what is in the belly of a certain she-camel:* (Ṣ, Mṣb:) or the *sale of a camel,* or *other thing, for what is in the belly of a she-camel:* (AZ, Mgh,* TA:) or the *purchase of what is in the bellies of she-camels* and *of ewes* or *she-goats:* and the *purchase of a camel for what is in the belly of a she-camel:* and ↓ مَجَرٌ [signifies the same, but] is a word of weak authority, or a barbarism; (K:) and the latter appears to be the case, for it is rejected by Az and IAth: (TA:) or (Mṣb; in the K, and) *i.q.* مُحَاقَلَة [or the *sale of corn in the ear for wheat-grain*]: (IAạr, Mṣb, K:) and مُزَابَنَة [or the *sale of dates on the tree for dates by measure*]: and † *a game of hazard;* syn. قِمَارٌ: and † *usury;* syn. رِبًى: (IAạr, K:) مَجْرٌ, it is a subst. from أَمْجَرَ فِى البَيْعِ. (Mṣb.) (Ṣ,) or بَيْعُ المَجْرِ, (TA,) is forbidden in a trad. (Ṣ, TA.) Perhaps بَيْعُ المَجْرِ may be termed مجر in this trad. tropically. (TA.) = *A great army* (see a verse cited in art. دهر).

مَجَرٌ: see مَجْرٌ.

مجس

2. مجّسهُ, (Ṣ, A, &c.,) inf. n. تَمْجِيسٌ, (A, K,) *He made him a* مَجُوسِىّ [or *Magian*]: (Ṣ, A, Mṣb, K:) *he taught him the religion of the* مَجُوس. (TA.)

5. تمجّس *He became a* مَجُوسِىّ [or *Magian*]; (Ṣ, A, K;) *he became of the religion of the* مَجُوس. (Mṣb.)

المَجُوسُ [*The Magians*]; *a certain nation:* it is a Persian word: (Mṣb:) مَجُوسٌ [here written in two copies of the Ṣ and in the CḲ with tenween, but afterwards shown in the Ṣ to be imperfectly decl., and expressly said to be so in the Mṣb, art. هود,] is pl. of مَجُوسِىٌّ: (Ṣ, Ḳ:) [or rather the former is a coll. gen. n., and the latter is the n. un.:] the latter is a rel. n. from المَجُوسِيَّةُ, q.v., (Ṣ,) and is an epithet applied to a man: (Ḳ:) المَجُوسُ has the article ال only because it is used as a pl., (Aboo-'Alee, Ṣ, M, L,) for المَجُوسِيُّونَ; (ISd, L;) for otherwise مجوس could not receive the art., being of itself determinate; and it is also of the fem. gender; wherefore, with respect to inflection, it is like the قَبِيلَة, not the حَىّ; and the same is the case with respect to يَهُود; (Aboo-'Alee, Ṣ;) [i.e.,] each of these two words is imperfectly decl. because they mean thereby the قبيلة [so called, so that it is a fem. proper name]. (Mṣb, art. هود.) مَجُوسُ was a certain man with small ears, who instituted a religion (Ḳ) for the مَجُوس, (TA,) and invited [them] to it: (Ḳ:) so says Az: he was not Zarádusht [or Zoroaster] the Persian, as some say, because he [Zarádusht] was after Abraham, whereas the religion of the مجوس is [more] ancient; but Zarádusht revived it, and published it, and added to it: (MF:) the name is arabicized, from مِنْج گُوش, or مِيخ گُوش, or ميج كوش, (as differently written in different copies of the Ḳ, the first being the reading in the TA, and the last being that in the CḲ), the latter of which words signifies "the ear," [in Persian, but written with گ,] and the former meaning "short." (TA.)

المَجُوسِيَّةُ *The religion of the* مجوس [or *Magians*]. (Ṣ, Ḳ.) Mohammad said that the قَدَرِيَّة were the مَجُوس of his people, because the latter believed in two principles, light and darkness, and ascribed good to light and evil to darkness, and in like manner the قدريّة ascribed good to God, and evil to man and the devil. (TA.)

[مجع, &c.,

See Supplement.]

مح

1. مَحَّ, (Ṣ, Ḳ,) aor. يَمُحُّ and يَمَحُّ [the latter contr. to analogy] (Ḳ) and يَمِحُّ, (L,) inf. n. مَحٌّ and مَحَحٌ and مُحُوحٌ; (Ḳ;) and ↑ أَمَحَّ; (Ṣ;) *It* (a garment) *became old and worn-out.* (Ṣ, Ḳ.) — *It* (a dwelling) *had its vestiges obliterated.* (L.) — *It* (a writing) *became obliterated.* (L.) — مَحَّ الكَذَّابُ, aor. يَمَحُّ, inf. n. مَحَاحَةٌ, [*The liar pleased, or contented, with his words, but did,* or *performed, nothing:* or *lied, from whatsoever place he came*]. (L.)

4: see 1.

مَحٌّ (Ṣ, Ḳ) and ↑ مَاحٌّ (TA) An *old and worn-out* garment. (Ṣ, Ḳ.)

مُحٌّ The *purest, best,* or *choicest, part of anything.* (Ḳ.) — The *yolk* of an egg; (Ṣ, Ḳ;) as also ↑ مُحَّةٌ: (ISh, Ḳ:) or the *entire contents* of an egg; (Ḳ;) the *yolk and the white.* (ISh.)

مُحَّةٌ: see مُحٌّ.

مَحَّاحٌ *One who pleases or contents thee with his words, but who does,* or *performs, nothing:* (T, Ṣ, Ḳ:) *an habitual liar:* (Ṣ, Ḳ:) *one who will not tell thee truly whence he comes; who lies to thee even respecting the place whence he comes.* (L.)

مَاحٌّ: see مَحٌّ.

محت

1. مَحُتَ, aor. ـُ, *It* (a day) *was violently hot:* (Ṣ:) or *was hot.* (Ḳ.) — لَأَمْحَتَنَّكَ *I will assuredly fill thee with anger.* (Ḳ.)

مَحْتٌ *Strong; vehement; violent;* or *intense;* syn. شَدِيدٌ; (Ṣ, Ḳ;) as an epithet applied to anything. (Ṣ.) — يَوْمٌ مَحْتٌ *A day violently hot;* like حَمْتٌ: (Ṣ:) or *a hot day.* (Ḳ.) لَيْلَةٌ مَحْتَةٌ [*A night vehemently hot:* or *a hot night*]. (TA.) — مَحْتٌ *Intelligent:* or *acute in mind;* (Ḳ;) or *of full strength of heart, and acute in mind:* (TA:) pl. مُحُوتٌ and مُحَتَاءُ; (Ḳ;) the latter as though formed from the imaginary sing. مَحِيتٌ. (TA.) — مَحْتٌ *Pure; free from admixture; genuine.* (Ḳ.) — عَرَبِىٌّ مَحْتٌ بَحْتٌ *A pure,* or *genuine, Arab.* (TA.) [See also بَحْتٌ.]

محث

1. مَحَثَ شَيْئًا i.q. حَثَمَهُ. (L.)

مَحْثٌ *One who mixes with people, and eats and converses with them.* (MF, from the Námoos of [the Mulla 'Alee] El-Ḳáree: [but SM expresses some doubt of its correctness, or whether it be correctly مِحْثٌ].

محر

مَحَارَةٌ: see art. حور, to which it belongs accord. to Aṣ and others: Lth mentions it in art. محر. (TA.)

محص

1. مَحْصٌ [an inf. n. of which the verb is app. مَحَصَ, aor. ـَ,) A thing's *becoming,* or *being, clear, pure,* or *free from admixture.* (TA.) See also 5, throughout. — مَحَّصَهُ: see 2, in three places. — مَحَصَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. مَحْصٌ, (TA,) *He* (an antelope) *ran:* (Ṣ, Ḳ:) or *ran vehemently:* (TA:) or *vigorously:* (AA, TA:) or *was quick,* or *swift, in his running;* as also ↑ امتحص فى عَدْوِهِ. (TA.) And hence, (TA,) مَحَصَ السَّيْرَ, [app. for فِى السَّيْرِ,] said of a man, *He exerted himself,* or *was vigorous, in journeying.* (Ḳ, TA.)

2. مَحَّصَهُ, inf. n. تَمْحِيصٌ, *He rendered it clear, pure, free from every admixture* or *imperfection* or *the like;* as also ↑ مَحَصَهُ, aor. ـَ, inf. n. مَحْصٌ. (Az, A, TA.) You say, مَحَّصَ الذَّهَبَ, (A, TA,) or ↑ مَحَصَهُ, (Ṣ, Ḳ,) *He cleared,* or *purified, the gold from what was mixed with it,* (Ṣ, A, Ḳ,) i.e. *from the earth,* or *dust, and dirt,* (TA,) بِالنَّارِ *by fire.* (Ṣ, A, Ḳ.) — [Hence,] ‡ *He* (God) *purged,* or *purified it;* namely a man's heart: and *him;* namely a man repenting. (A.) It is said in the Ḳur, [iii. 135,] وَلِيُمَحِّصَ ٱللّٰهُ ٱلَّذِينَ آمَنُوا ‡ *And that God may purify those who believe:* (TA:) or *purge away the sins of those who believe:* (Fr, TA:) or these words have another meaning, which see below. (TA.) It is also said in a trad., mentioning a sedition, or conflict and faction, or the like, يُمَحَّصُ النَّاسُ فِيهَا كَمَا يُمَحَّصُ ذَهَبُ المَعْدِنِ, i.e. ‡ *Men shall be cleared therein, one from another, like as the gold from the mine is cleared from the earth,* or *dust.* (TA.) تَمْحِيصُ الذُّنُوبِ signifies ‡ *The purging of sins.* (TA.) And you say, مَحِّصْ عَنَّا ذُنُوبَنَا, meaning ‡ *Remove thou,* or *put thou away, from us our sins.* (TA.) [But this phrase may be rendered somewhat differently; as will be seen below.] And مَحَصَ ↑ ٱللّٰهُ مَا بِكَ, and مَحَّصَهُ; i.e. ‡ *May God remove,* or *put away, what is in thee.* (TA.) — [Hence, also,] † *He tried, proved,* or *tested, him:* (Ṣ, IAth, Ḳ:) and accord. to Ibn-'Arafeh, the verb has this meaning in the phrase quoted above from the Ḳur: [but he adds,] because the trial of the Muslims diminishes their sins: for (TA) تَمْحِيصٌ also signifies The *diminishing* [a thing]. (Ibn-'Arafeh, Ḳ.) You say, مَحَّصَ ٱللّٰهُ عَنْكَ ذُنُوبَكَ *May God diminish thy sins.* (TA.) — And the *clearing,* or *cleansing,* flesh *from sinews,* (Ḳ, TA,) for the purpose of twisting them into a bow-string. (TA.)

4: see 5, throughout.

5. تَمَحَّصَ [*It became clear, pure, free from every admixture* or *imperfection* or *the like;* as also ↑ انمحص; and ↑ إِمَّحَصَ; and ↑ أَمْحَصَ; and ↑ مَحَصَ, q.v.] — [Hence,] تَمَحَّصَتْ ذُنُوبُهُ ‡ [*His sins became purged away*]. (A, TA.)

And تمحّصت الظُّلْمَةُ ‡ *The darkness became cleared away,* or *removed.* (A, TA.) And أَمْحَصَتْ ↑ الشَّمْسُ, and ↑ انمحصت, (Ḳ,) and ↑ إِمَّحَصَتْ, (TA,) † *The sun appeared, and became clear, after an eclipse.* (Ḳ, TA.) And أَمْحَصَ ↑ الرَّجُلُ, (inf. n. إِمْحَاصٌ, TA) † *The man recovered from his disease.* (Ibn-'Abbád, Ḳ.*)

7. انمحص and إِمَّحَصَ : see **5**, in two places.

8 : see **1**.

مُمَحَّصٌ One *whose sins are put away from him:* mentioned by Kr.: but he says, I know not how this is; for that which is مُمَحَّص is the sin [itself]. (TA.)

محض

1. مَحَضَهُ, (Ṣ, A, Ḳ,) aor. َ, (Ḳ,) inf. n. مَحْضٌ, (TḲ,) *He gave him to drink* [*milk such as is termed*] مَحْض; (Ṣ, A, Ḳ;) as also ↑ امحضهُ. (Ṣ, Ḳ.) — *He made it* (namely milk) *to be such as is termed* مَحْض; (A;) and ↑ امحضهُ signifies [*the same;* or] *he made it* (milk, or anything, Ṣ) *to be pure, sheer, free from admixture, unmingled, unmixed,* or *clear.* (Ṣ, Mṣb.) — [And hence,] مَحَضْتُ الوُدَّ, aor. and inf. n. as above, ‡ *I made love,* or *affection, true,* or *sincere;* as also ↑ أَمْحَضْتُهُ. (Mṣb.) And مَحَضَهُ الوُدَّ, (Ṣ, A, Ḳ,) and النُّصْحَ, (A,) and مَحَضَ لَهُ النُّصْحَ, (TA,) ‡ *He made love* or *affection, and good advice, to be pure,* or *sincere, to him;* [i.e. *he was pure,* or *sincere, to him in love,* or *affection, and in good advice;*] as also ↑ امحضهُ الوُدَّ; (Ṣ, A, Ḳ;) or, accord. to IDrd, this latter only; (A;) but this latter was unknown to Aṣ; (IB;) and ↑ امحضهُ النصح; (A;) and ↑ امحض له النصح. (TA.) And ↑ أَمْحَضَهُ الحَدِيثَ ‡ *He was true,* or *veracious, to him in the narration,* or *in discourse.* (IḲṭṭ, Ḳ.) And ↑ مَحَّضَنِى فُلَانٌ الحَقَّ † [*Such a one declared,* or *told clearly, to me the truth*]. (A, TA, voce صَبَّحَ.) = مَحِضَ, (Ṣgh, Ḳ,) aor. َ, inf. n. مَحَضٌ, (TḲ,) *He drank* [*milk such as is termed*] محض; (Ṣgh, Ḳ;) as also ↑ امتحض. (Ṣ, Ḳ.) See also **10**. = مَحُضَ, aor. ُ, inf. n. مُحُوضَةٌ, † *He became pure in his* حَسَب [or *grounds of pretension to respect*]. (Ṣ, Ḳ.) And مَحُضَ فِى نَسَبِهِ, inf. n. as above, † *He was pure,* or *unmixed, in his race, lineage,* or *parentage.* (Mṣb.)

2 : see above.

4. امحضهُ : see مَحَضَهُ, throughout. — امحض الدَّابَّةَ ‡ *He fed the beast of carriage with* مَحْض, meaning قَتّ [*a kind of trefoil,* or *clover*]. (IḲṭṭ.)

8 : see مَحِضَ.

10. استمحض [*He asked for,* or *demanded,* or *desired, milk such as is termed* مَحْض]. (A.) — [In a copy of the A, it has also assigned to it the signification given above to مَحِضَ and امتحض; but in this instance I think it a mistranscription for امتحض.]

مَحْضٌ *Milk that is pure, sheer, free from admixture, unmingled, unmixed,* or *clear;* (Lth, Ṣ, A, Ḳ;) *without froth;* (Lth, A;) or *not mixed with water:* (Ṣ, Mṣb;) *whether sweet* or *sour;* no other milk being so called: (Ṣ:) but it occurs repeatedly in trads. as meaning *milk absolutely:* (TA:) pl. مِحَاضٌ. (Ḳ.) It is said in a trad. بَارِكْ لَهُمْ فِى مَحْضِهَا وَمَخْضِهَا *Do Thou bless them in their* [the beasts'] *pure milk and churned milk.* (TA.) And in another, فَاعْمِدُوا إِلَى شَاةٍ مُمْتَلِئَةٍ شَحْمًا وَمَحْضًا [*And betake yourselves to a ewe,* or *she-goat,*] *fat, and abounding with milk.* (TA.) [See also an ex. voce زُبْدٌ: and another voce صَرِيحٌ.] — † Anything (Az, TA) *pure, sheer, free from admixture, unmingled, unmixed, genuine,* or *clear;* (Mṣb, TA;) *that is not mixed with any other thing.* (Az, Mṣb, TA.) You say, فِضَّةٌ مَحْضٌ, (Ḳ,) and مَحْضَةٌ, (A, Ḳ,) and ↑ مَمْحُوضَةٌ, (Ḳ,) ‡ *Pure, unmixed, unalloyed, silver:* (A,* Ḳ:) so says Sb: but you say, هٰذِهِ الفِضَّةُ مَحْضًا ‡ [*This is silver in a pure state*]; putting the last word in the accus. case, used as an inf. n. (TA.) And عَرَبِىٌّ مَحْضٌ ‡ *An Arabian of pure,* or *unmixed, race,* or *lineage,* or *parentage:* (Ṣ, A, Mṣb:*) [*a genuine Arabian:*] and the epithet is the same as fem. [and dual] and pl., (Ṣ, Mṣb,) accord. to the more approved usage; (Mṣb;) [for it is originally an inf. n.;] but you may, if you please, use the fem. and dual and pl. forms, as in the instances of [the synonymous epithets] قُلْبٌ and بَحْتٌ: (Ṣ:) and هُوَ مَمْحُوضُ ↑ النَّسَبِ ‡ *he is pure,* or *unmixed, in race,* or *lineage,* or *parentage:* (Ḳ, TA:) and مَمْحُوضُ ↑ الضَّرِيبَةِ ‡ *rendered pure in nature,* or *disposition;* (Az, O;) *freed from faults* or *vices:* (Az:) and مَحْضُ الحَسَبِ ‡ *pure in grounds of pretension to respect:* (TA:) and مَمْحُوضُ ↑ الحَسَبِ ‡ *rendered pure therein:* (O, Ḳ:) the pl. of مَحْض thus used is مِحَاضٌ [a pl. of mult.] and أَمْحَاضٌ [a pl. of pauc.]. (TA.) You say also, أُحِبُّكَ حُبًّا مَحْضًا ‡ [*I love thee with a pure, sincere,* or *true, love*]. (A.) And مَحْضُ الإِيمَانِ occurs in a trad. as meaning ‡ *Pure faith* or *belief.* (TA.) — Also, i.q. قَتٌّ [*A kind of trefoil,* or *clover*]. (IḲṭṭ.)

مَحِضٌ A man *who loves* [*milk such as is termed*] مَحْض; like as one says, شَحِمٌ لَحِمٌ, meaning one "who loves fat and flesh meat:" (O:) or one *who eagerly desires* مَحْض; as also ↑ مَاحِضٌ: (Ḳ:) each is a relative epithet: (TA:) or ↑ the latter signifies *a possessor of* مَحْض; (Ṣ, Ḳ;) similar to لَابِنٌ and تَامِرٌ: (Ṣ:) and the former, *a drinker of* مَحْض. (TA voce ثَفِلٌ, q.v.)

مَاحِضٌ : see مَحِضٌ, in two places.

أُمْحُوضَةٌ ‡ *True,* or *sincere, advice.* (Ḳ, TA.)

مَمْحُوضٌ : see مَحْضٌ, in four places.

[محط, &c.,

See Supplement.]

مخ

2. مخّخ العَظْمَ, (Ḳ,) and ↑ تمخّخهُ and ↑ امتخّهُ (Ṣ, Ḳ) and ↑ مَخْمَخَهُ, (Ḳ,) *He extracted the marrow from the bone.* (Ṣ, Ḳ.)

4. أَمَخَّ *It* (a bone) *was,* or *became, marrowy; had,* or *contained, marrow in it.* (Ṣ, Ḳ.) — *It* (a camel, Ṣ, L, and a sheep or goat, L, Ḳ) *became fat:* (Ṣ, L, Ḳ:) or *became in the first stage of fatness;* or *in the last stage when becoming lean.* (L.) — امخّ ‡ *It* (a branch, or twig,) *became sappy, and succulent.* (L, Ḳ.) — ‡ *It* (standing corn, Ḳ, or its grain, L) *became supplied with the farinaceous substance.* (L, Ḳ.)

5 :
8 : } see **1**.
R.Q. 1:

مَخٌّ i.q. لِينٌ *Softness, &c.:* or لَيِّنٌ *soft, &c.* (So in different copies of the Ḳ.)

مُخٌّ The *marrow* (نِقْىٌ, in the CḲ نَقِىٌّ,) *of a bone;* (Ḳ;) *that which is in a bone;* (Ṣ;) the *substance which is extracted from a bone;* (IDrd;) the *greasy* or *oily substance which is in a bone:* (Mṣb:) pl. مِخَخَةٌ (Ṣ, Ḳ) and مِخَاخٌ. (Ḳ.) — [*Any kind of pulp.*] — ↑ مُخَّةٌ is a more special term than مُخٌّ, (Ṣ,) signifying *A portion,* or *piece, of marrow.* (L.) — شَرٌّ مَا يُجِيئُكَ إِلَى مُخَّةِ عُرْقُوبٍ [*It is an evil thing that compelleth thee to have recourse to the marrow of a hock*]. A proverb. (Ṣ.) [See art. عرقب.] — مُخٌّ also signifies (sometimes, Ṣ,) † The *brain.* (Ṣ, Ḳ.) — Also, The *bulb* (lit. fat, شَحْمَة,) of the eye. (A, Ḳ.) Mostly used in this sense in poetry. (TA.) — Also, ‡ *Good, profit,* or *advantage.* Ex. لَا أَرَى لِأَمْرِكَ مُخًّا *I see no good,* or *profit,* or *advantage,* [*pertaining*] *to thy affair.* (A.) —

Also, ‡ The *purest, choicest, best,* or *most excellent, part of anything:* (Ṣ, A, L, Ḳ:) and ▼ مُخَّةٌ (A, L) and ▼ مُخَاخَةٌ. (TA.) Ex. هٰؤُلَآءِ مُخُّ القَوْمِ, and ▼ مُخْتَمِرٌ, ‡ *These are the best of the people.* (A.) And الدُّعَآءُ مُخُّ العِبَادَةِ ‡ *Supplication is the purest,* or *best, part of religious worship,* or *devotion.* (L, from a trad.) And هٰذَا مِنْ مُخِّ قَلْبِى, and ▼ مُخَّتِهِ, ‡ *This* [*proceeds*] *from the purest,* or *best,* [*affections*] *of my heart.* (L.)

مُخَّةٌ: see مُخٌّ.

مَخِيخٌ A bone *containing marrow.* (Ḳ.) — مَخِيخَةٌ A ewe, (L, Ḳ,) and a she-camel, (L,) *having marrow in her bones.* (L, Ḳ.) — Also, the latter, ‡ An *excellent* she-camel: (TA:) pl. مَخَائِخُ. (Ḳ.)

مُخَاخَةٌ *What one sucks from a bone;* (L;) *what comes forth from a bone into the mouth of him who sucks it.* (Ḳ.) — See مُخٌّ.

مُمِخٌّ act. part. n. of أَمَخَّ. — بَيْنَ المُمِخَّةِ وَالعَجْفَآءِ [*Between the fat she-camel* or *ewe, and the lean*]. A proverb. (Ṣ, A, L.) Said of a thing which is of a middling sort. (A.) — لِسَانٌ مُمِخٌّ *A sharp,* or *ready, tongue, powerful to speak:* and *a tongue that intercedes well.* (A.) أَمْرٌ مُمِخٌّ (A, L, Ḳ) and ▼ مُمَخْمِخٌ, (A,) *A thing,* or *an affair, in which is excellence, and good:* (A:) or, *that benefits;* syn. طَائِلٌ: (L:) but accord. to the Ḳ, *long;* syn. طَوِيلٌ. (TA.)

مُمَخْمِخٌ: see مُمِخٌّ.

مخج

1. مَخَجَ الدَّلْوَ, (aor. ـُ, Ḳ, inf. n. مَخْجٌ, TA) *He drew the bucket, and dashed it in the water, in order that it might fill:* (Lḥ, Ṣ, Ḳ:) or مَخَجَ الدَّلْوَ وَغَيْرَهَا, and ▼ تَمَخَّجَهَا, and مَخَجَ بِهَا, and ▼ تَمَاخَجَهَا, and تَمَخَّجَ بِهَا, and تَمَاخَجَ بِهَا, *he agitated,* or *moved about, the bucket, &c.* (TA.) — مَخَجَ البِئْرَ *He agitated the water of the well violently:* and *he plied the well with the large bucket.* (TA.) — [Hence,] مَخَجَ, (aor. ـُ, inf. n. مَخْجٌ, TA) *Inivit* feminam. (Aṣ, Ṣ, Ḳ.)

5: see 1. — تَمَخَّجَ المَآءَ *He agitated the water; put it in motion,* or *into a state of commotion.* (A'Obeyd, Ḳ.)

6: see 1.

مخر

1. مَخَرَتِ السَّفِينَةُ, (Ṣ, A, Ḳ,) or مخرت السفينة المَآءَ, (TA,) aor. ـَ (Ṣ, Ḳ) and ـُ, (Ṣ, TA,) inf. n. مَخْرٌ and مُخُورٌ, (Ṣ, Ḳ,) *The ship clave the water with its stem, and ran:* (AHeyth:) *or clave the water with a noise:* (A:) or *ran, cleaving the water with a noise:* (Ṣ:) or *ran:* or *faced the wind in her course:* (Ḳ:) or *advanced and retired.* (TA.) And مَخَرَ السَّابِحُ *The swimmer clave the water with his arms* (Ḳ, TA) *in swimming.* (TA.) The primary signification of مَخْرٌ is *the act of cleaving:* and it also signifies the *making a noise* or *sound.* (TA.)

5. تَمَخَّرَ الرِّيحَ *He* (a horse) *faced the wind,* (Ḳ,) or *turned his nose towards the wind,* (TA,) *for the sake of greater ease to himself;* as also ▼ امتخرها, and ▼ استمخرها. (Ḳ.) It is mostly said of the camel: you say, تَمَخَّرَتِ الإِبِلُ الرِّيحَ *The camels faced the wind, and snuffed it.* (TA.) And, met., of a man; as in the following ex.: خَرَجْتُ أَتَمَخَّرُ الرِّيحَ, app. meaning, ‡ *I went forth to snuff the wind.* (TA.) You also say, إِسْتَمْخَرْتُ ▼ الرِّيحَ † *I directed my nose towards the wind.* (Ṣ, A.) And it is said in a trad., إِذَا أَرَادَ أَحَدُكُمُ البَوْلَ فَلْيَتَمَخَّرِ الرِّيحَ (Ṣ, Ḳ) † *When any one of you desires to make water, let him see whence the wind blows,* and not face it, that it may not drive back the urine against him, (Ṣ, TA,) and cause it to sprinkle *him;* but let him turn his back to the wind. (TA.) And again, (Ḳ,) in a trad. of Surákah, as related by ISh, on the same subject, (TA,) ▼ إِسْتَمْخِرُوا الرِّيحَ, i.e., *Turn ye your backs to the wind,* (Ḳ,) in making water; (TA;) as though, (كَأَنَّهُ: so in the copies of the Ḳ; but in the Nh of IAth, لِأَنَّهُ, for, TA) when one turns his back to it, he (as it were, TA) cleaves it with his back, so that it passes on his right and left: for though تَمَخُّرٌ sometimes means the act of facing the wind, yet in this trad. it means the turning the back: (Ḳ:) but this is not properly its meaning; for the meaning is, the looking to see whence the wind blows: then the man is to turn his back. (TA.) You say also تَمَخَّرَتِ الإِبِلُ الكَلَأَ *The camels turned themselves towards the pasture.* (L.)

8: } see 5, throughout.
10: }

مَاخِرَةٌ sing. of مَوَاخِرُ, (TA,) which occurs in the Ḳur, xvi. 14, (Ṣ,) and xxxv. 13, (TA,) meaning, Ships *cleaving the water with their stems:* (Ḳ,* TA:) or *thrusting the water with their stems:* (Aḥmad Ibn-Yaḥya:) or *the sound of the running whereof,* (Fr, Ḳ,) *by means of the winds,* (Fr,) *is heard:* (Fr, Ḳ:) or *running:* (Ṣ:) or *advancing and retiring by means of one wind.* (Ḳ.)

مَاخُورٌ ‡ The *shop of a vintner:* so called by the people of El-'Irák: (L, voce حَانُوتٌ:) *a place of assembly of vintners:* (TA:) *a place of assembly of vicious* or *immoral persons:* (Ṣ, TA:) *a place of assembly,* (A,) or *a house,* (Ḳ,) *which gives reason for suspicion,* or *evil opinion.* (A, Ḳ.) And ‡ *He who superintends* or *manages such a house, and leads* [*others*] *to it.* (Ḳ.) An arabicized word, from [the Persian] مَيْخُور, or مَىْ خُور, or مَيْخُوار, (as in different copies of the Ḳ,) meaning "a wine-drinker": so that as a name of the place, it is tropical: (TA:) or Arabic, from مَخَرَتِ السَّفِينَةُ, (Ḳ,) meaning "the ship advanced and retired"; (TA;) because of men's frequenting it, going to and fro: (Ḳ:) in which case also it is tropical. (TA.) Pl مَوَاخِيرُ (A, Ḳ) and مَوَاخِرُ. (Ḳ.) The former pl. occurs in a trad. (TA.)

مخض

1. مَخَضَ اللَّبَنَ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـُ, (Ṣ, A, Mṣb, Ḳ,) and ـِ, and ـَ, (Ṣ, Mṣb, Ḳ,) inf. n. مَخْضٌ, (Mṣb,) *He churned,* or *beat and agitated, the milk,* (Mgh,) in the مِمْخَضَة: (A, Mgh:) and (A) *he took the butter of the milk:* (A, Ḳ:) or *he extracted, or fetched out, the butter of the milk, by putting water in it, and agitating it:* (Mṣb:) or مَخْضٌ signifies one's *agitating the* مِمْخَض *wherein is the milk of which the butter has been taken.* (Lth.) — [Hence,] مَخْضٌ relates also to many things. (TA.) Thus, you say, (TA) مَخَضَ الشَّىْءَ, (Ḳ, TA,) inf. n. as above, (TA,) † *He shook,* or *agitated, the thing vehemently.* (Ḳ, TA.) It is said in a trad., مُرَّ عَلَيْهِ بِجَنَازَةٍ تُمْخَضُ مَخْضًا; (L;) or تُمْخَضُ مَخْضَ الزِّقِّ; (O;) † [*A bier with a corpse was conveyed past him*] *being shaken,* or *agitated, quickly;* (L, TA;) or *being shaken,* or *agitated, vehemently* [*like as the milk-skin is shaken, &c.*] (O, TA.) You say also مَخَضَ الدَّلْوَ, (Ḳ,) or بِالدَّلْوِ, (Fr, Ṣ, O, L,) which latter is the correct phrase, (TA,) or مَخَضَ المَآءَ بِالدَّلْوِ, (A,) and مَخَضَ البِئْرَ بِالدَّلْوِ, (TA,) ‡ *He dashed the bucket in the water of the well, to fill it:* (Fr., Ṣ, O, L, Ḳ:) or *he drew much water with the bucket:* (A:) and the last, *he drew much with the bucket from the well, and agitated it.* (TA.) — And [hence,] مَخَضَ رَأْيَهُ (A, Mṣb) ‡ *He turned over,* or *revolved, his idea,* or *opinion,* [*in his mind,*] *and considered what would be its results,* (Mṣb,) until the right course appeared to him. (A, Mṣb.) — And مَخَضَ اللّٰهُ السِّنِينَ حَتَّى كَانَ ذٰلِكَ زُبْدَتَهَا ‡ [*God caused the years to revolve until that was their issue,* or *result*]. (A, TA.) — And مَخَضَ said of a camel, ‡ *He brayed* (هَدَرَ) *in his* شِقْشِقَة [i.e. *faucial bag,* or *bursa faucium*]. (Ḳ, TA.) = مَخِضَتْ, (ISh, IAar Ṣ, Mṣb, Ḳ,) aor. ـَ; (Ṣ, Ḳ;) or مَخَضَتْ; (so in a copy of the A and in a copy of the Mgh) or both; (JḲ, Ḳ;)

aor. of the latter, as of the former, ـَ; (Ḳ;) and مَخِضَتْ; (ISh, L, Ḳ;) but this last is disallowed by IAạr; (TA;) and the generality of Ḳeys and Temeem and Asad say مِخِضَتْ, with kesr to the م, [for مَخِضَتْ,] and in like manner they do in the case of every [incipient] letter before a guttural letter in words of the measures فَعِلْتُ and فَعِيلٌ; (Nuseyr, TA;) inf. n. مَخَاضٌ (ISh, Ṣ, A, Mgh, Mṣb, Ḳ) and مِخَاضٌ (Mṣb, Ḳ) and مَخْضٌ; (A;) said of a she-camel, (ISh, Ṣ,) or of a woman, (IAạr,) or absolutely, (A, Mgh,) or also absolutely, (Mṣb, TA,*) of a woman, and of a she-camel, and of other beasts, (TA,) ‡ *She was taken with the pains of parturition,* (ISh, Ṣ, A, Mgh, Mṣb, Ḳ,) *being near to bringing forth;* (Mṣb;) as also ↓ مَخَّضَتْ, inf. n. تَمْخِيضٌ; (Ḳ;) and ↓ تَمَخَّضَتْ; (ISh, and so in some copies of the Ḳ;) each of these last two is correct; (TA;) and ↓ امتخضت. (ISh.) And مَخِضَتْ said of a woman, ‡ *Her child moved about in her belly, previously to the birth:* (Ibráheem El-Ḥarbee:) and in like manner, تَمَخَّضَتْ ↓ بِوَلَدِهَا, (Ṣ,* TA,) said of a she-camel, ‡ *her young one became agitated in her belly at the time of bringing forth:* (TA:) and ↓ تمخّضت [alone], said of a ewe, or she-goat, † *she conceived,* or *became pregnant.* (Aṣ, Ḳ.) — [Hence,] مَخَضَ السَّحَابُ بِمَائِهِ, and ↓ تمخّض, (TA,) and تَمَخَّضَتْ ↓ السَّمَآءُ, (A, TA,) ‡ [*The cloud,* or *clouds,* and] *the sky,* or *heaven, prepared,* or *became ready, to rain.* (A, TA.) And تَمَخَّضَتْ ↓ اللَّيْلَةُ عَنْ صَبَاحِ سَوْءٍ, (A,) or يَوْمِ سَوْءٍ, (TA,) ‡ *The night had an evil morning.* (TA,) And تمخّض ↓ الدَّهْرُ بِالْفِتْنَةِ ‡ *Time,* or *fortune, brought trial, civil war, sedition,* or *the like:* (Ḳ, TA:) as though from المَخَاضُ. (Ḳ.) 'Amr Ibn-Ḥassán, one of the Benu-l-Ḥárith-Ibn-Hemmám-Ibn-Murrah, says, (Seer, Ṣ,) but the saying is also ascribed to Sahm Ibn-Khálid Ibn-'Abd-Allah Esh-Sheybánee, and to Khálid Ibn-Ḥikk Esh-Sheybánee, (TA,)

• تَمَخَّضَتِ ↓ المَنُونُ لَهُ بِيَوْمٍ
• أَنَى وَلِكُلِّ حَامِلَةٍ تَمَامُ

meaning [*Time,* or *fortune,*] *was pregnant with a day for him, of which the time of birth had come:* [*for for every one that is pregnant there is a term of completion.*] (Ṣ.)

2: see مَخِضَتْ.

4. امخض اللَّبَنُ *The milk attained to the proper time for* [*its being churned,* or] *having its butter taken,* or *extracted.* (Ṣ, A, Mṣb.) In the O and Ḳ, it is made to signify the same as امتخض: but it seems that Ṣgh has inadvertently omitted, after it, the words حَانَ لَهُ أَنْ يُمْخَضَ, and that the author of the Ḳ has copied him without referring to other lexicons. (TA.) — Also امخض, (Ḳ,) said of a man, (TA,) ‡ *He had his she-camels taken with the pains of parturition;* (Ḳ, TA;) *and his she-camel, in like manner.* (TA.)

5. تمخّض *It* (milk) *was,* or *became, agitated in the* مِمْخَضَة; (Ṣ, A,* TA;) as also ↓ امتخض. (Ṣ, O, Ḳ.) [See also 4.] — *It* (milk) *had its butter taken.* (Ḳ.) — ‡ *It* (a child, or young one,) *moved about in the belly of its mother;* as also ↓ the latter verb. (Ṣ, TA.) — See also مَخِضَتْ and what follows it, to the end of the paragraph.

8: see 5, in two places: — and see مَخِضَتْ.

10. استمخض اللَّبَنُ *The milk was slow in becoming thick and fit for churning, and its butter would hardly, if at all, come forth:* such is the best of milk, because its butter is in it. (A.) — Also, *The milk was slow in acquiring flavour after it had been collected in the skin.* (TA.)

مَخِيضٌ: see مَخْضٌ.

مَخَاضٌ + The *pains of parturition;* (Ṣ, Mṣb;) as also ↓ مِخَاضٌ. (Mṣb.) ═ Applied to she-camels, ‡ *Pregnant:* (AZ, Aṣ, Ṣ, ISd, A, Mṣb, Ḳ, &c.:) used in this sense as an epithet of good omen, whence they augur that their young ones will become agitated in their bellies at the time of parturition: (ISd:) *having their young in their bellies:* (M, TA:) or *such as are called* عِشَار, *that have been ten months pregnant:* (Th, Ḳ:) but ISd says, I have not found this explanation of مخاض on any authority beside that of Th: (TA:) [see also عُشَرَآءُ:] it has no proper sing: (Ṣ:) a single one is termed خَلِفَةٌ, (AZ, Aṣ, Ṣ, A, &c.,) which is extr. (Ḳ, TA) with respect to rule: (TA:) or مَخَاضٌ signifies, or it signifies also, (accord. to different copies of the Ḳ,) she-camels *in the state in which they are from the time when the stallion is sent among them* (ISd, Ḳ) *until he brays* (حَتَّى يَهْدِرَ), or, accord. to another relation, *until they are left* (حَتَّى تُغْدَرَ), i.e., (ISd,) *until he ceases* (حَتَّى يَنْقَطِعَ, in the copies of the Ḳ, erroneously, حتى تنقطع, TA) *from covering:* (ISd, Ḳ:) a pl. (Ḳ) having no sing. (ISd, Ḳ.) — Hence, (Ṣ,) ابْنُ مَخَاضٍ ‡ *A young male camel, which,* (Aṣ, Ṣ, Mgh, Mṣb, Ḳ,) *having completed a year* (Aṣ, Ṣ, Mgh) *from the day of its birth,* (Aṣ,) *has entered upon the second year:* (Aṣ, Ṣ, Mgh, Mṣb, Ḳ:) because his mother, (Ṣ, IAth, Mgh, Ḳ,) from whom he has been separated, (Ṣ,) has become adjoined to the مَخَاض, (Ṣ, IAth, Mgh, Ḳ,) or *pregnant camels,* (IAth, Ḳ,) whether she have conceived or not; (Ṣ, IAth,* Ḳ;*) for they used to make the stallion-camels to cover the females a year after these had brought forth, (IAth, Ḳ,*) in order that their young ones might become strong, so that they conceived in the second year: (IAth:) or because *its* mother has been covered, and has conceived, and become adjoined to the مَخَاض, i.e., to the pregnant camels; and this appellation it bears *until it has completed the second year;* but when it has entered upon the third, it is called ابْنُ لَبُونٍ: (Mṣb:) or *a young male camel when his mother has conceived:* (Ḳ:) or *whose mother has become pregnant:* or *when the she-camels among whom is his mother have become pregnant, though she have not become so:* (IAth, Ḳ:) the female is called بِنْتُ مَخَاضٍ; (IAth, Mṣb, Ḳ;) or ابْنَةُ مَخَاضٍ: (Ṣ:) the pl., (Ṣ, Mṣb, Ḳ,) of both the male and female appellations, (Mṣb,) is بَنَاتُ مَخَاضٍ, (Ṣ, Mṣb, Ḳ,) *only;* like بَنَاتُ لَبُونٍ and بَنَاتُ آوَى. (Ṣ.) Sometimes one adds to it the article ال, (Mṣb, Ḳ,) saying, ابْنُ المَخَاضِ: (Mṣb:) [for] ابن مخاض is indeterminate; and when you desire to make it determinate, you affix the article ال, as above; but this only makes it determinate as a generic appellation. (Ṣ.)

مِخَاضٌ: see مَخَاضٌ.

مَخُوضٌ: see مَاخِضٌ, in two places.

مَخِيضٌ and ↓ مَمْخُوضٌ (Ṣ, Mṣb, Ḳ) and ↓ مَخْضٌ (TA, voce مَخْضٌ, q.v.) [*Churned milk:*] or *milk which has been churned* (الَّذِى قَدْ مُخِضَ), *and of which the butter has been taken:* (Ṣ:) or *milk of which the butter has been taken:* (Ḳ:) or *milk of which the butter has been extracted,* or *fetched out, by putting water in it, and agitating it.* (Mṣb.)

مَاخِضٌ, applied to a she-camel, (ISh, IAạr, Ṣ, Ḳ,) and to a woman, and a ewe or she-goat, (IAạr, Mṣb, Ḳ,) and any pregnant animal, (Ṣ, A,* Mṣb,) ‡ *Taken with the pains of parturition,* (ISh, IAạr, Ṣ, A, Mṣb,) *being near to bringing forth;* (IAạr, Mṣb, Ḳ;) as also ↓ مَخُوضٌ: (ISh:) and, applied to a ewe or she-goat, *having conceived;* as also ↓ the latter epithet; (Aṣ, Ḳ;) pl. of the former, مُخَّضٌ (Ṣ, Mṣb, Ḳ) and مَوَاخِضُ. (A, Ḳ.) — The Arabs say, in one of their imprecations, صَبَّ ٱللّٰهُ عَلَيْكَ أُمَّ حُبَيْنٍ مَاخِضًا, meaning † [*May God pour upon thee*] *the night.* (Ibn-Buzurj.)

إِمْخَاضٌ *Fresh milk* (حَلِيب), (Ḳ,) or *churned milk* (لَبَنٌ مَخِيضٌ), (Lth,) *as long as it remains in the* مِمْخَضَة: (Lth, Ḳ:) or, as some say, *milk collected in the place of pasturage until it amounts to the quantity of a camel-load:* pl. أَمَاخِيضُ. (Lth.) You say إِمْخَاضٌ مِنْ لَبَنٍ and إِحْلَابٌ مِنْ لَبَنٍ: (Lth:) or the former is of ewes or she-

goats, or of cows; and the latter, of camels. (TA, in art. حلب, q.v.) — See also مِمْخَضٌ.

مِمْخَضٌ *A skin;* syn. سِقَآءٌ; (Ḳ;) as also ↓ إِمْخَاضٌ, which is mentioned by Sb, and thus explained by Seer: (TA:) or *a skin* (سقاء) *in which is* مَخِيض [or *churned milk,* &c.]: (TA:) or the *receptacle in which the milk whereof the butter has been taken is agitated:* (Lth:) and ↓ مِمْخَضَةٌ [and app. the former also] the *vessel,* (Mgh,) or *receptacle,* (Mṣb,) [generally *a skin,*] *in which milk is churned* or *beaten and agitated;* (Mgh, Ḳ;*) or *in which the butter of the milk is extracted,* or *fetched out by putting water in it, and agitating it;* (Mṣb;) [i.e. *a churn;*] *i.q.* إِنْبِيجٌ. (Ṣ.)

مِمْخَضَةٌ: see what next precedes.

مِمْخَاضٌ † A she-camel *having a quick flow of milk.* (JK.)

مَخِيضٌ: see مَمْخُوضٌ.

مُسْتَمْخِضٌ Milk *slow in becoming thick and fit for churning:* (Ḳ:) or *that hardly, if at all, becomes so; and when it has become so, is churned;* and this is the best of the milk of ewes or goats, because its butter is destroyed (استهلك) in it. (TA.) [But see 10.]

مخط

1. مَخْطٌ, [an inf. n., of which the verb is app. مَخَطَ,] the act of *flowing;* and of *going, coming,* or *passing, out,* or *forth:* this is the primary signification; and hence مُخَاطٌ, q.v. (TA) — [Hence also,] مَخَطَ السَّهْمُ, (Ṣ, Ḳ,) aor. ـُ and ـِ, inf. n. مُخُوطٌ, (Ḳ,) ‡ *The arrow transpierced,* (Ṣ, Ḳ,) *and went forth on the other side.* (Ṣ.) — [And] مَخَطَ بِهِ الجَمَلُ † *The camel went quickly with him.* (Sgh, Ḳ.) — [And] مَخَطَ فِى الأَرْضِ, inf. n. مَخْطٌ, † *He went away quickly in the land.* (TA.) = مَخَطَ الصَّبِىَّ, inf. n. مَخْطٌ, *He wiped the nose of the child;* and in like manner you say of a lamb or kid: (L:) and ↓ مَخَّطَهُ, (Mṣb,) inf. n. تَمْخِيطٌ, (Z, Ḳ,) *he removed the mucus from out of his nose:* (Mṣb:) and *he* (the pastor) *wiped off from its* (a lamb's or kid's) *nose what was upon it* [*at the time of the birth*]. (Z, Ḳ.) And مَخَطَ المُخَاطَ مِنْ أَنْفِهِ *He cast the mucus* (Ṣ, Ḳ) *from his nose.* (Ṣ.) — [And hence,] مَخَطَ السَّيْفَ ‡ *He drew the sword* (Ḳ, TA) *from its scabbard;* (TA;) as also ↓ امتخطه: (Ṣ, Ḳ:) and sometimes they said, (Ṣ,) ↓ امتخط مَا فِى يَدِهِ ‡ *he pulled out what was in his hand;* (Ṣ, Ḳ;) *he seized, took away quickly by force,* or *snatched away, what was in his hand:* (Ṣ, L, Ḳ:) and امتخط ↓ رُمْحَهُ مِنْ مَرْكَزِهِ ‡ *he pulled out his spear from its place in which it was stuck.* (TA.) — [And] مَخَطَهُ, (Ṣ, Ḳ,*) aor. ـُ, inf. n. مَخْطٌ, (Ṣ,) † *He drew it; pulled it.* (Ṣ, Ḳ.*) You say, مَخَطَ فِى القَوْسِ † [*He drew the bow;* or *drew,* or *pulled, its string with the arrow*]. (Ṣ.)

2: see 1.

4. امخط السَّهْمَ, (Ṣ, Ḳ,) inf. n. إِمْخَاطٌ, (TA,) ‡ *He made the arrow to transpierce,* (Ṣ, A, Ḳ,) *and to go forth on the other side.* (A.)

5: see 8.

8. امتخط *He blew his nose; ejected the mucus from his nose;* (Ṣ, Mṣb, Ḳ;) as also ↓ تمخّط: (Ṣ, Ḳ:) or the latter signifies *he had the mucus removed from out of his nose.* (Mṣb.) — See also 1, in three places.

مُخَاطٌ *Mucus; snivel; what flows from the nose,* (Ṣ, Ḳ, TA,) *like* لُعَاب *from the mouth:* (TA:) pl. أَمْخِطَةٌ only. (TA.) — مُخَاطُ الشَّيْطَانِ, (Ḳ,) also called مُخَاطُ الشَّمْسِ, and لُعَابُ الشَّمْسِ, and رِيقُ الشَّمْسِ, all these appellations having been heard from the Arabs, (TA,) ‡ [*The fine filmy cobwebs called gossamer, which are occasionally seen in very hot and calm weather, when the sun is high, floating in the air, in stringy* or *flaky forms;*] *what appears in the sun's rays to him who looks into the air in the time of vehement midday-heat:* (Ḳ, TA:) مخاط الشيطان is explained by Z and IB as meaning *what comes forth from the mouth of the spider.* (TA in art. خيط.)

مُخَاطَةٌ (AO, Ḳ) and ↓ مُخَّيْطٌ, (Ḳ,) called by the latter name by some of the people of El-Yemen, (Sgh, TA,) and by the people of Egypt [in the present day], (TA,) [and ↓ مُخَّيْطَا, (Golius, on the authority of Ibn-El-Beyṭár, but if it end with a short ا, i.e. without ء, it should be written مُخَّيْطَى,)] [*The cordia myxa,* or *smooth-leaved cordia;* also called *sebestena,* and *sebesten,* and *Assyrian plum;*] *a kind of tree,* (Ḳ, TA,) *producing a viscous fruit,* [whence its name, like the Greek μύξα, which signifies both mucus and this kind of plum,] *which is eaten;* (TA;) *called in Persian* سِپِسْتَان [or سَپِسْتَان]; (Ḳ, TA;) i.q. أَطْبَآءُ الكَلْبَةِ [*bitch's dugs*], [*its fruit*] *being likened thereto.* (TA.) (See De Sacy's "Abd-allatif," pp. 68–72.]

مُخَّيْطٌ and مُخَّيْطَا: see what next precedes.

سَهْمٌ مَاخِطٌ ‡ *An arrow transpiercing, and going forth on the other side.* (TA.)

أَمْخَطُ مِنْ سَهْمٍ ‡ [*More transpiercing than an arrow*]: a proverb. (JK.)

[مخن, &c.,

See Supplement.]

مد

1. مَدَّهُ, (Ṣ, L, Ḳ,) aor. ـُ, (L,) inf. n. مَدٌّ; and ↓ مدّدهُ; and مَدَّ بِهِ; [or this has an intensive or a frequentative signification;] and ↓ تمدّدهُ; (L, Ḳ;) and ↓ مادّهُ, or مادّهُ, (as in different copies of the Ḳ, TA,) inf. n. مُمَادَّةٌ and مِدَادٌ; (Ḳ;) *He drew it* (namely a rope, &c., A); *pulled it: strained it: extended it by drawing* or *pulling; stretched it.* (L, Ḳ, El-Baṣáïr.) You say also مَدَّ القَوْسَ [*He drew the bow*]; (Ṣ, Mṣb, Ḳ, in art. نزع;) and مَدَّ مِنَ البِئْرِ [*He drew water from the well*]. (Ṣ, Ḳ, art. متح.) [Hence, app., مَدَّ بِأَرْفَادِى: see رِفْدٌ.] — قَائِلُ كَلِمَةِ الزُّورِ وَالَّذِى يَمُدُّ بِحَبْلِهَا فِى الإِثْمِ سَوَآءٌ [*The utterer of falsehood and he who transmits it are in respect of the sin alike*]: a trad. of 'Alee; in which the utterer of the falsehood is likened to him who fills the bucket in the lower part of the well, and the relater thereof to him who draws the rope at the top. (L.) — مَدَّ *He extended,* or *stretched forth,* his hand or arm, foot or leg, &c. (The Lexicons passim.) — ↓ تَمَدَّدْنَاهُ بَيْنَنَا *We drew, pulled, strained,* or *stretched, it between us,* or *together.* (L.) [But in a copy of the M, it is تَمَادَدْنَاهُ.] — مَدَّ الحَرْفَ, aor. ـُ, inf. n. مَدٌّ, *He lengthened the letter.* (L.) — مَدَّ صَوْتَهُ ‡ *He prolonged,* or *strained, his voice* [as the Arab does in chanting]: (L:) and ↓ تَمَدَّدَ فِى الصَّوْتِ عِنْدَ الوَعِيدِ † [*He strained the voice in threatening*]. (Ḳ, art. نهر.) — مَدَّ, inf. n. مَدٌّ, ‡ *It* (his sight) *was,* or *became, stretched, and raised, towards a thing.* (Ḳ.) — مَدَّ بَصَرَهُ إِلَى شَىْءٍ, aor. ـُ, [inf. n. مَدٌّ,] ‡ *He stretched, and raised, his sight towards a thing.* (A,* L.) — مَدَدْتُ عَيْنِى إِلَى كَذَا ‡ *I looked at such a thing desirously.* (IḲṭṭ, El-Baṣáïr.) — مَدَّهُ, aor. ـُ, (Lḥ, L,) inf. n. مَدٌّ, (Lḥ, L, Ḳ,) *He expanded it, or stretched it out:* (L, Ḳ:) *he extended it, elongated it,* or *lengthened it.* (L.) — مَدَّ اللّٰهُ الأَرْضَ *God expanded,* or *stretched out, and made plain,* or *level, the earth.* (Lḥ, L.) — مَدَّ اللّٰهُ الظِّلَّ ‡ *God extended,* or *stretched forth, the shade.* (A.) See 8. — مَدَّ اللّٰهُ فِى عُمْرِهِ ‡ *God made his life long;* (Ṣ, A,* L;) as also ↓ امدّ. (IḲṭṭ.) — مَدَّ اللّٰهُ فِى عُمْرِكَ ‡ *May God make thy life long!* (L.) — مُدَّ فِى عُمْرِهِ ‡ *He had his life lengthened.* (L.) — ↓ أَمَدَّ الأَجَلَ, inf. n. إِمْدَادٌ, ‡ *He deferred,* or *postponed, the term,* or *period of duration.* (Ḳ.) — ↓ امدّ لَهُ فِى الأَجَلِ ‡ *He deferred,* or *postponed, to him the term,* or *his term.* (TA.) — مَدَّهُ, aor. ـُ, (L,) inf. n.

مَدَّ; and ▾ امدّه, inf. n. إِمْدَادٌ; (L, Ḳ;) but the latter is little used; (L;) ‡ *He made him to continue; to go on long; left him,* or *let him alone, long,* or *for a while; granted him a delay,* or *respite.* (L, Ḳ.*) Ex. مَدَّهُ فِى غَيِّهِ, (Ṣ, L,) and ▾ امدّه, (L,) ‡ *He made him to continue, &c., in his error.* (Ṣ, L.) And in like manner, مَدَّ ٱللّٰهُ لَهُ فِى العَذَابِ ‡ *God made him to continue,* or *go on long, in a state of punishment.* (L.) See also 3. — مَدَّ فِى السَّيْرِ ‡ *He made much advance in journeying.* (L.) — مَدَّهُ, inf. n. مَدْدٌ and مِدَادٌ, *He made it much in quantity; increased it.* (L, TA.) — مَدَّ, (Ṣ, L, Mṣb,) aor. ـُ, [contr. to analogy,] (L,) inf. n. مَدٌّ; (Ṣ, L, Ḳ;) *It* (water, L, and a river, Ṣ, L, and a sea, or great river, L) *flowed:* (Ṣ, L, Ḳ:) *it* (water, L, and a sea, or great river, L, Mṣb) *increased;* as also ▾ امدّ; both of which verbs are also used transitively: (Mṣb:) or *became much in quantity, copious,* or *abundant, in the days of the torrents;* as also ▾ امتدّ: (L:) *contr. of* جَزَرَ [it ebbed]. (Lth, Ṣ, M, Ḳ in art. جزر.) — وَادِى كَذَا يَمُدُّ فِى نَهْرِ كَذَا *Such a valley flows into and increases such a river.* (A, L.) — مَدَّهُ, (Lḥ, Ṣ, L, Mṣb,) aor. ـُ, (Lḥ, L,) inf. n. مَدٌّ; (Lḥ, L, Mṣb;) and ▾ امدّه; (L, Mṣb;) *It* (a thing) *entered into it,* (i.e., a like thing,) *and increased it,* or *made it copious* or *abundant:* (Lḥ, L:) *it* (a river, Ṣ, L, or sea, or great river, L, Mṣb) *flowed into it,* (i.e., another river, or sea, or great river,) *and increased it, replenished it,* or *made it copious* or *abundant:* (Ṣ,* L, Mṣb:*) *it* (a well) *fed it,* i.e., another well: (L:) [see an ex. in a verse cited in art. غرو, conj. 3]: both these verbs are also used intransitively. (Mṣb.) — [مَدَّتِ السُّوقُ] † *The market was full of people and of goods for sale.* See the part. n.] — مَدَّ القَوْمَ, [aor. ـُ, inf. n. مَدٌّ,] *He became an auxiliary to the people:* (Ḳ:) and مَدَدْنَاهُمْ *We became auxiliaries to them:* somewhat differing from ▾ أَمْدَدْنَاهُمْ, which signifies *We aided them,* or *succoured them, by others than ourselves:* (AZ, Ṣ, L, Ḳ:) you say, أَمْدَدْتُهُ ▾ بِمَدَدٍ *I aided him, and strengthened him,* [or *increased his numbers and strength,*] *with an army:* (Ṣ,* Mṣb:) and أَمَدَّ ▾ الأَمِيرُ جُنْدَهُ بِالخَيْلِ وَالرِّجَالِ *The commander aided,* or *succoured, his army with cavalry and infantry,* or *with horses and men:* and امدّهم ▾ بِمَالٍ كَثِيرٍ *He aided them with,* or, as some say, *gave them, much wealth:* (L:) and [it is said in the Ḳur, lii. 22,] وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ (Ṣ, L) *And We will increase their provision time after time with fruit:* (Beyḍ, Jel:) or with relation to evil, you say مَدَدْتُهُ; and with relation to good, ▾ أَمْدَدْتُهُ: (Ḳ:) so says Yoo: (L:) this is generally the case; and the following are examples: أَمْدَدْنَاهُمْ بِفَاكِهَةٍ [explained above]: and نَمُدُّ لَهُ مِنَ العَذَابِ (El-Baṣáïr) [Ḳur, xix. 82,] *We will prolong and increase to them punishment:* (Beyḍ:) but Z relates, that Akh said the reverse, like وَعَدَ and أَوْعَدَ: the usage of the Arabs, however, does not accord with either of these assertions. (MF.) — مَدَّ *It* (anything) *became full, and rose.* (Sh, L.) — مَدَّ السِّرَاجَ, (aor. ـُ, A, [inf. n. مَدٌّ,]) *He put oil* (or *the like,* Ḳ) *into the lamp.* (A, L, Ḳ.) — مَدَّ الدَّوَاةَ, (aor. ـُ, inf. n. مَدٌّ, Mṣb,) and ▾ امدّها, *He put ink into the receptacle thereof;* (Ṣ,* Mṣb;) *he increased its water, and its ink.* (L.) — In like manner, مَدَّ القَلَمَ, and ▾ امدّه, *He supplied the reed-pen with ink.* (L.) — مَدَّهُ مَدَّةً مِنَ الدَّوَاةِ, aor. ـُ; and ▾ أَمَدَّهُ مَدَّةً is also allowable; (L;) or simply مَدَّهُ (A) and ▾ أَمَدَّهُ; (Ṣ, A, Ḳ;) *He gave him a dip of ink from the receptacle thereof with a reed-pen.* (Ṣ, TA.) — مَدَّ, inf. n. مَدٌّ, *He dipped* the reed-pen *in the receptacle of ink a single time for writing.* (Mṣb.) See also 10. — مَدَّ الأَرْضَ, (aor. ـُ, A, inf. n. مَدٌّ, L,) *He manured the land with dung:* (A, Ḳ:) or *he added to the land manure composed of dung and ashes,* or *of earth* or *dust and dung,* or *of strong earth;* or simply *earth;* or *sand; to render it more productive.* (L.) — مَدَّ الإِبِلَ, (AZ, Ṣ, A, L, Ḳ,) aor. ـُ, inf. n. مَدٌّ; (AZ, L;) and ▾ امدّها; (Ṣ, A, L;) *He gave* مَدِيد (or *water upon which had been sprinkled,* or *with which had been mixed, some flour,* or *the like, &c.*) *to the camels to drink:* (AZ, Ṣ, A, L, Ḳ:) or *he put some barley coarsely ground, and then moistened, into the camel's mouths:* (AZ, L:) or مَدَّهُ بِمَدِيدٍ, aor. ـُ, inf. n. مَدٌّ, signifies, as some say, *he fed him with fodder.* (M.)

2. see 1, first sentence.

3. مَادَدْتُهُ, inf. n. مُمَادَّةٌ and مِدَادٌ, *I pulled him, he pulling me:* (Lḥ, L:) *I contended with him in drawing* or *pulling, in straining,* or *in stretching;* syn. جَاذَبْتُهُ. (L.) — مَادَّهُ الثَّوْبَ [*He pulled, strained,* or *stretched, the garment,* or *piece of cloth with him*]. (A.) — مَادَّهُ *He prolonged to him a time.* (L, from a trad.) — مَادَّ فِى المُدَّةِ ‡ *He prolonged, protracted,* or *lengthened, the space of time.* (IAth, from a trad.) — مَادَّهُ, (L,) inf. n. مُمَادَّةٌ (L, Ḳ) and مِدَادٌ, (L,) ‡ *He protracted, delayed,* or *deferred, with him; put him off.* (L, Ḳ.*) See also 1.

4. See 1 throughout. — امدّ فيه *He* (God) *made it* (the means of subsistence) *ample: made it* (wealth or the like) *abundant: increased it,* namely, a sea or river. (IḲṭṭ.) — امدّه *He made it* (anything) *to become full, and to rise.* (Sh, L.) See also 1. — امدّ, inf. n. إِمْدَادٌ, *He aided,* or *succoured:* and *he gave.* (Ḳ.) See مَدَّ القَوْمَ. — امدّ فِى مِشْيَتِهِ *He* (a man) *walked with an elegant, and a proud, and self-conceited, gait, with an affected incline of his body from side to side.* (TA.) See also 5. — امدّ (inf. n. إِمْدَادٌ, L, &c.) *It* (a wound) *produced* مِدَّة, or *thick purulent matter.* (Ṣ, L, Mṣb, Ḳ.) — امدّ (inf. n. إِمْدَادٌ, Ḳ) *It* (the plant called عَرْفَج, Ṣ, L, Ḳ, and the صِلِّيَان, and the طَرِيفَة, TA) *became succulent, the sap running in it:* (Ṣ, L, Ḳ:) and *it,* (the twig, or wood, of any of the three plants above mentioned,) *being rained upon became soft,* or *supple.* (L.)

5. تمدّد: see 8. — *It* (leather, A) or a skin for water, &c., and anything that may be extended by drawing or pulling, (L,) *stretched.* (A,* L.) — See also 1. — تمدّد *He* (a man) *stretched himself: he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms:* syn. تَمَطَّى. (Ṣ, L.) [Both these verbs are commonly used in the present day in the former sense.] See also 4.

6. تَمَادَّا الثَّوْبَ [*They two pulled, strained,* or *stretched, the garment,* or *piece of cloth, together*]. (A.)

8. امتدّ, (Ṣ, L, Ḳ,) and ▾ تمدّد, [or this has an intensive or frequentative signification,] (L, Ḳ.) *It* (a rope, &c., A) *became drawn,* or *pulled: it became strained: it became extended by drawing* or *pulling; it extended itself; it stretched.* (L, Ḳ, El-Baṣáïr.) See also 5. — امتدّ *It became expanded,* or *stretched out.* (Mṣb.) — *It became elongated,* or *extended,* or *long.* (Mṣb.) — [*It* (a time) *became protracted.*] — امتدّ بِهِمُ السَّيْرُ ‡ *The journey became long to them.* (A,* L.) — امتدّ ‡ *It* (a man's life) *became long.* (A.) — ‡ *It* (the shade) *became extended,* or *stretched forth.* (A.) — *It* (a disease) *spread.* (A.) See 1. — امتدّ; (A, L;) and ▾ مَدَّ, (L, Ḳ,) inf. n. مَدٌّ; (Ṣ, L, Ḳ;) ‡ *It* (the day, Ṣ, A, L, Ḳ, and the period of morning called الضُّحَى, L,) *became high; it became advanced, the sun being high:* (Ṣ, L, Ḳ:) and the former, ‡ *it* (the day) shone forth. (L.) — امتدّ; and ▾ مَدَّ, inf. n. مَدٌّ; (TA;) *said of the* shade, ‡ *It extended*]. (A.) — امتدّ إِلَى الإِجَابَةِ إِلَيْهِ [app. † *He strained himself to give his consent to it.*] (Ḳ, voce إِنْبَاعٌ, q.v. in art. بوع.)

10. استمدّ مِنَ الدَّوَاةِ; (A, L, Mṣb, Ḳ;) and ▾ مَدَّ مِنْهَا, inf. n. مَدٌّ; (L, Mṣb, Ḳ;) *He took ink from the receptacle thereof with the reed-pen, for writing:* (Mṣb:) or *he took a dip from the receptacle of ink with the reed-pen.* (L.) See also 1. — استمدّ النَّفَسَ [*He drew breath.*] (M,

TA, art. نفس.) — استمدّ *He asked, sought,* or *desired* مَدَد [or *aid,* or *succour, in war, &c.*]. (Ṣ, L, Ḳ.) — استمدّهُ *He asked, sought,* or *desired, of him* (a commander, A) مَدَد [or *aid,* or *succour, in war, &c.*] (A,* L.)

R. Q. 1. مَدْمَدَ *He fled.* (T, L, Ḳ.)

مَدٌّ inf. n. of 1, q.v. — [As a subst.] قَدْرُ مَدِّ البَصَرِ ‡ A piece of land (Ṣ, L) [occupying] *the space of the extent of vision; i.q.* مَدَاهُ. (Ṣ, L, Ḳ.) It is said in the Ḳ, art. مدى, that one should not say مدّ البصر, but only مَدَاهُ; this was originally said by El-Hareeree: but some urge against it the expression in a trad., مَدّ صَوْتِ المُؤَذِّنِ: (MF:) the trad. is, إِنَّ المُؤَذِّنَ يُغْفَرُ لَهُ مَدَّ صَوْتِهِ, or, according to another reading, مَدَى صوته; i.e., ‡ *Verily the muëdhdhin shall be forgiven to the extent of the prolonging of his voice;* meaning, *largely.* (L, TA.) — أَتَيْتُهُ مَدَّ النَّهَارِ, and مَدَّ الضُّحَى, (A,) and فِى مَدَّةِ, (L,) ‡ *I came to him at the time when the day, and the morning, was high;* or *was advanced, the sun being high.* (A, L,) مَدّ is here an inf. n. put adverbially. (L.) — هٰذَا مَدُّ النَّهَارِ الأَكْبَرُ ‡ *This is the highest time of day.* (A.) — سُبْحَانَ ٱللّٰهِ مِدَادَ ♦ كَلِمَاتِهِ, (A, L, Ḳ,) and مَدَدَهَا ♦, (L,) and مِدَادَ السَّمٰوَاتِ, (L, Ḳ,) and مَدَدَهَا, (L,) ‡ *I extol,* or *celebrate,* or *declare, the absolute purity,* or *perfection,* or *glory, of God, much as his words are numerous,* (L,) and, *as the heavens are many,* or *large:* (L, Ḳ:*) مداد ♦ and مدد ♦ are here inf. ns. of مَادَّهُ, q.v.: (L:) or the first of these phrases is from مداد the pl. of مُدّ, a certain measure. (Ḳ.) — مَدٌّ, app. an inf. n. used as a subst., *A flow of water; a torrent:* pl. مُدُودٌ. (Mṣb.)

مُدٌّ *A certain measure with which corn is measured; equal to a pint* (رِطْل) *and one third,* (Ṣ, L, Mṣb, Ḳ,) *of the standard of Baghdád,* (Mṣb,) *with the people of El-Hijáz,* (Ṣ, L, Mṣb,) *and accord. to Esh-Sháfi'ee;* (L;) i.e., the *quarter of a* صَاع; the صاع being five pints and one third: (Mṣb:) such was the مدّ of the Prophet; (L, TA;) and the صاع above defined was that of the Prophet: (Mṣb, art. صوع:) or *two pints,* (Ṣ, L, Mṣb, Ḳ,) *with the people of El-'Irák,* (Ṣ, L, Mṣb,) *and accord. to Aboo-Haneefeh,* (L,) who held the صاع to be eight pints: (Mṣb, art. صوع:) or the *quantity* (*of corn,* L) *that fills the two hands of a man* (*of moderate size,* Ḳ) *when he extends his arms and hands;* (L, Ḳ;) and therefore called مُدّ: (Ḳ:) pl. [of pauc.] أَمْدَادٌ and [of mult.] مِدَادٌ (L, Mṣb, Ḳ) and مِدَدَةٌ (L, Ḳ) and مِدَدٌ. (L.) — مِدَادٌ, pl. of مُدّ, or inf. n. of مَدّ, see مَدّ.

مَدَدٌ (Ṣ, Ḳ, &c.) — أَمْرُهُمْ مَدَدٌ *Their affair, or case, is conformable to the just mean;* like أَمَمٌ and زَمَمٌ. (TA in art. زم). — *Aid,* or *succour, given to one's people in war, &c., such as an auxiliary force, and corn;* (T, L;) *an accession to an army, &c.;* (Mgh;) *a military force forming an accession to warriors in the cause of God:* (L:) pl. أَمْدَادٌ only: (Sb, L:) in like manner, مَادَّةٌ ♦ signifies *anything wherewith one aids a people in war, &c.* (L.) — [A *mystic aid* imparted by a وَلِىّ.] — See مَدّ.

مَدَّةٌ *A single act of drawing* or *pulling; of straining; of stretching; &c.* (Ṣ, L.) — See مُدَّةٌ.

مُدَّةٌ ‡ The *utmost,* or *extreme, extent, term, limit, reach,* or *point, of time,* and *of place.* (L, Ḳ.) Ex. لِهٰذِهِ الأُمَّةِ مُدَّةٌ ‡ *To this nation, or people, is* [*appointed*] *an extreme term of endurance,* or *continuance.* (L.) — مُدَّةٌ ‡ *A long space of time;* or *any space of time;* syn. بُرْهَةٌ: (Ṣ, L, Ḳ:) *a portion of time, whether little* or *much:* (IAth, Mṣb:) pl. مُدَدٌ. (A.) — مَدَّةٌ *A dip of ink;* the *quantity of ink that is taken upon the reed-pen.* (Ṣ, A,* Ḳ.) The vulgar say مُدَّةٌ ♦ and مِدَّةٌ. (TA.)

مِدَّةٌ *Thick purulent matter,* (A, Mṣb,) *i. q.* قَيْحٌ, (Ṣ, L, Mṣb, Ḳ,) *that collects in a wound:* (Ṣ, L:) the thin is called صَدِيدٌ. (A, Mṣb.) — See مَدَّةٌ.

مُدَدِىٌّ *An auxiliary soldier.* (L.)

مِدَادٌ *Anything that is added in a thing, because of its utility:* this is the original signification accord. to old lexicologists. (MF.) — *Ink;* syn. نِقْسٌ (Ṣ, L, Ḳ) and حِبْرٌ; (MF;) *that with which one writes:* (L, Mṣb:) so called because it aids the writer: (IAmb, L:) this is the common acceptation of the word. (MF.) — مِدَادٌ (or مِدَادُ السِّرَاجِ, A) *Oil* (or *the like,* Ḳ) *that is put into a lamp.* (A, L, Ḳ.) — مِدَادٌ (or مِدَادُ الأَرْضِ, A) *Dung:* (A, Ḳ:) or *manure composed of dung and ashes,* or *of earth* or *dust and dung,* or *of strong earth; and* simply *earth* or *dust; and sand.* (L.) — مِدَادٌ *A row* of trees; not of palm-trees. (IAar, in TA, voce أُسْكُوبٌ, q. v.) — *A mode, manner, fashion, and form.* (L, Ḳ.) Ex. بَنَوْا بُيُوتَهُمْ عَلَى مِدَادٍ وَاحِدٍ *They built their houses after one mode, &c.* (L.) — مِدَادُ قَيْسٍ *A certain game* (T, Ḳ) *of the Arabs,* (Ḳ,) or *of children.* (T.) — يَنْبَعِثُ فِى الحَوْضِ مِيزَابَانِ مِدَادُهُمَا أَنْهَارُ الجَنَّةِ [*Two pipes,* or *spouts, whereof the sources* (*lit. the source*) *of the supply are the rivers of paradise, pour into the pond* which is without its precincts]; i. e., the rivers of paradise flow into those pipes, or spouts, and increase their flow, or make it copious, or abundant. (L, Ḳ.*) — مِدَادٌ sing. of أَمِدَّةٌ, (L,) which signifies The *large needles* (مَسَالّ, M, L, TT; in the CḲ and a MS copy of the Ḳ, مِسَاكّ; in the TA, مَسَاكّ) [*which are inserted*] *in the two sides of a piece of cloth when its manufacture is commenced.* (M, L, TT, Ḳ.) — Also, the pl., The *threads which compose the warp of a web.* (Ḳ.)

مَدِيدٌ *Drawn,* or *pulled: strained: stretched: lengthened: i. q.* مَمْدُودٌ ♦. (L, Ḳ.) — ‡ *Tall; long:* (L, Ḳ:) fem. with ة: (L:) and pl. مُدُدٌ, (L, Ḳ,) which preserves its original form [instead of becoming مُدّ] because it does not resemble a verb. (Sb, L.) — مَدِيدُ القَامَةِ, (Ṣ, L,) and الجِسْمِ (L,) ‡ A man *tall of stature,* (Ṣ, L,) and, *of body.* (L.) — قَدٌّ مَدِيدٌ ‡ *A tall stature.* (A.) — فِى عَمَدٍ مُمَدَّدَةٍ ♦, in the Ḳur, [civ., last verse,] is explained by Th as signifying ‡ *Upon tall pillars.* (L.) — أَقَمْتُ مُدَّةً مَدِيدَةً ‡ *I remained, stayed, abode,* or *dwelt, a long space of time.* (A.) — المَدِيدُ *The second metre* (بَحْر) *in prosody:* (L, Ḳ:) so called because of the extension of its أَسْبَاب and أَوْتَاد. (L.) — مَدِيدٌ *Water upon which is sprinkled,* (Ṣ, Ḳ,) or *with which is mixed,* (L,) *some flour* (AZ, Ṣ, A, L, Ḳ) or *the like,* (Ṣ,) or *meal of parched barley* or *wheat,* (A, L,) or *barley* (L, Ḳ,) *coarsely ground,* (L,) or *sesame,* (AZ, L, Ḳ,) or *seeds,* (AZ, L,) *and which is given to a camel to drink:* (AZ, Ṣ, A, L, Ḳ:) or *barley coarsely ground, and then moistened, and put into the mouth of a camel:* (AZ, L:) or *i. q.* خَبِيطٌ: (IḲṭṭ:) and, (Ḳ,) or as some say, (L,) *fodder.* (L, Ḳ.)

إِمِدَّانٌ: see مِدَّانٌ.

سُوقٌ مَادَّةٌ † *A market full of people and of goods for sale.* (TA, art. حكر.) — مَادَّةُ شَىْءٍ *The accession,* or *that which is added, whatever it be, to a thing.* — You say, دَعْ فِى الضَّرْعِ مَادَّةَ اللَّبَنِ *Leave thou in the udder the accession, to the quantity of milk, which has collected and become added to that previously left therein.* (L.) See also عينة, last sentence. — You also say, الأَعْرَابُ مَادَّةُ الإِسْلَامِ (A, L) ‡ *The Arabs of the desert are the means of aiding the Muslims, and increasing their armies, and strengthening them by the contribution of their wealth as alms:* a phrase occurring in a trad. (L.) See also مَدَدٌ. — مَادَّةُ بَحْرٍ [*The supply of a sea* or *great river*]. (Az, in L, art. بحر.) — مَادَّةٌ *Continuous increase;* syn. زِيَادَةٌ مُتَّصِلَةٌ: (Ṣ, A, L, Ḳ:) *that whereby a thing is extended:* the ة is added to give intensiveness to the signification. (M, L.) — [Also, in the conventional language of philosophy, *Substance*

having extent, or extended; matter; the *material,* or *materials, of which a thing having form consists,* or *is composed:* considered as that of which a thing having form consists, it is termed also طِينَةٌ: considered as capable of assuming or receiving form, it is especially termed هَيُولَى: as that from which composition commences, عُنْصُرٌ: and as that to which resolution reduces a thing, أُسْطُقُسٌّ, or اُسْطُقُسٌّ, as it is generally written and pronounced: the pl. is مَوَادُّ. — The *radical substance* of a word, the *radical letters, collectively,* of a word.]

أَمَدُّ [*More* or *most tall, high, long,* &c.] — هُوَ مِنْ أَمَدِّ النَّاسِ قَامَةً ‡ *He is of the tallest of men in stature.* (A) — نَعَمْ وَأَشَدُّهُ وَأَمَدُّهُ *Yes: even the utmost thereof, and the most that could be thereof.* Said in reply to the question "Hast thou done it?" (A.) — أَمَدُّ صَوْتًا *Higher* or *louder,* or *highest* or *loudest, of voice.* (Mgh, art. لقى.)

أُمْدُودٌ *Custom; habit.* (Ḳ.)

إِمِدَّانٌ (of the measure إِفْعِلَّانٌ, [originally إِمْدِدَانٌ,] Ṣ, L) and ▾ مِدَّانٌ (L, Ḳ) *Salt water:* (L, Ḳ:) or *very salt* water: (Ṣ, L:) or the *water of salt earth.* (L.) — Also, the former, *Water exuding from the earth:* (L, Ḳ:) sometimes written, (Ḳ,) or as some say, (L,) إِمَّدَانٌ. (L, Ḳ.)

مَمْدُودٌ: see مَدِيدٌ. — ‡ *Much* wealth. (A.)

مَمَدُّ حَبْلٍ *The place of a rope at which it is drawn,* or *pulled, strained,* or *stretched.* (A.)

مُمَدَّدٌ A tent of skin (طِرَافٌ) *extended,* or *stretched, with the ropes called* أَطْنَاب. It is with teshdeed to denote intensiveness. (Ṣ, L.) — See مَدِيدٌ.

مدح

1. مَدَحَهُ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. مَدْحٌ (Ṣ, Ḳ) and مِدْحَةٌ, (Ḳ,) as some say, but correctly this latter is a simple subst.; (TA;) and ▾ امتدحه; (Ṣ, Ḳ;) and ▾ مدّحه, (Ḳ,) inf. n. تَمْدِيحٌ; (TA;) [but this, and that next preceding it, have an intensive signification, as is shown by the explanation of their pass. part. ns., which see below;] and ▾ تمدّحه; (Ḳ:) [which seems to imply some degree of effort in the agent;] *He praised, eulogized,* or *commended, him; spoke well of him; mentioned him with approbation:* (Ṣ, Ḳ:) or *he described him as characterized by goodliness, beauty,* or *elegance;* *opposite of* ذَمَّهُ: and *he enumerated his generous qualities* or *actions; opposite of* هَجَاهُ: (MF:) or *he praised him for his goodly qualities, whether natural* or *depending upon his own will;* and hence it is of more common application than حَمِدَهُ: accord. to El-Khaṭeeb El-Tebreezee, it is from the phrase تَمَدَّحَتِ الأَرْضُ "the land became ample, or spacious;" whence it would seem to signify *he amplified his phrase:* accord. to Kh, مَدَحَهُ relates to an absent person; and مَدَهَهُ, to one who is present: and accord. to Es-Saraḳusṭee, مَدْهٌ is descriptive of the state, or condition, and external appearance or form; and of nothing beside. (Mṣb.)

2: see 1.

3. مادحه *He praised, eulogized,* or *commended, him reciprocally.* (A.)

5. تمدّح *He affected* (تَكَلَّفَ) *to be praised, eulogized,* or *commended; endeavoured,* or *constrained himself, to gain praise, eulogy,* or *commendation.* (Ṣ, Ḳ.) هُوَ يَتَمَدَّحُ إِلَى النَّاسِ *He seeks to gain the praise, eulogy,* or *commendation, of people.* (A.) — *He praised, eulogized,* or *commended, himself.* (TA.) — *He gloried: he boasted of abundance which he did not possess.* (Ḳ.) — العَرَبُ تَتَمَدَّحُ بِالسَّخَاءِ [*The Arabs glory in liberality, bounty, munificence,* or *generosity*]. (A.) — See 1. — تَمَدَّحَتِ الخَاصِرَةُ, (Ṣ, Ḳ,) and ▾ امتدحت, and ▾ إِمَّدَحَت [originally إِنْمَدَحَت], (Ḳ,) *The hypochondre,* or *flank, became distended, expanded,* or *dilated,* (Ṣ, Ḳ,) *by reason of satiety;* like تندّحت: occurring in this sense in a verse of Er-Rá'ee, as some relate it; as others relate it, it is تبدّحت. (Ṣ.) — امدحّ ▾ بَطْنُهُ *His belly became wide,* or *distended;* a dial. form of اندحّ. (Ṣ.) This, says F, is a mistake; but it is no mistake; and he has perverted the words of J, which are confirmed by Ṣgh and the author of the L and many others. (MF.) — Also تمدّحت الأَرْضُ, and ▾ امتدحت, and ▾ امّدحت (Ḳ) and ▾ انمدحت, (TA,) *The land became ample,* or *spacious.* (Ḳ.) The first and second are formed by substitution of م for ن, from تندّحت and انتدحت. (L.)

6. تمادحوا *They praised, eulogized,* or *commended, one another.* (A.) التَّمَادُحُ التَّذَابُحُ *Praising one another is slaughtering one another.* (Ṣ, art. ذبح, A.)

7, 8, and 9. See 5 and 1.

مِدْحَةٌ and ▾ مَدِيحٌ and ▾ أُمْدُوحَةٌ (Ṣ, Ḳ,) *Praise; eulogy; commendation:* (Ṣ:) *that with which one is praised, eulogized,* or *commended;* (Ḳ;) meaning *poetry,* or *verse, with which one is praised, eulogized,* or *commended:* (TA:) pl. of the first, مِدَحٌ; (A;) of the second, مَدَائِحُ; and of the third, أَمَادِيحُ. (Ḳ, A.)

مَدِيحٌ: see مِدْحَةٌ.

مَدَّاحٌ [*One who praises,* &c., *much,* or *often; a habitual praiser,* &c.] (TA in art. حثو; &c. See an ex. voce حَثَا.)

مَادِحٌ *Praising, eulogizing,* or *commending;* or *a praiser, eulogizer,* or *commender:* pl. مُدَّحٌ. (TA.)

مَمَادِحُ *Praiseworthy, commendable,* or *good, qualities* or *dispositions, &c.; contr of* مَقَابِحُ. (L, art. قبح.)

أُمْدُوحَةٌ: see مِدْحَةٌ.

مُمَدَّحٌ A man *much,* or *greatly praised;* (Ṣ, Ḳ;) as also ▾ مُمْتَدَحٌ: (TA:) *praised by every tongue.* (A.)

مُمْتَدَحٌ: see مُمَدَّحٌ.

مدر

1. مَدَرَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Ṣ, Mṣb,) inf. n. مَدْرٌ, (Mṣb, TA,) *He plastered it* (a place) *with* [مَدَر, or] *clay,* or *loam,* or *mud;* as also ▾ مدّره, (M, Ḳ,) inf. n. تَمْدِيرٌ. (TA.) *He repaired it* (namely a watering-trough or tank) *with* مَدَر; (Ṣ, Mṣb;) i. e., *clay,* or *loam,* or *mud:* (Mṣb:) *he closed the interstices of its stones with* مَدَر: (Ṣ, Ḳ:) *he plastered its surface with clay,* or *loam,* or *mud, in which was no sand, in order that it might not cleave open,* or *in order that its water might not issue forth.* (TA.)

2: see 1. — مدّر, (A, Ḳ,) inf. n. تَمْدِيرٌ, (Ḳ,) ‡ *Alvum dejecit:* because he who does so makes use of مَدَر [for purification]; and the excrement is metonymically termed clay: (A:) *cacavit:* (Ḳ:) *mostly* said of the hyena. (TA.)

4. أَمْدِرُونَا مِنْ مَمْدَرَتِكُمْ [*Give ye to us some* مَدَر *from your place whence ye take* مَدَر]. (A.)

8. امتدر المَدَرَ *He took what is called* مَدَر. (Ḳ.)

مَدَرٌ [a coll. gen. n.] *Pieces, or bits,* [or *lumps,* or *clods,*] *of dry,* or *tough, clay,* (M, A, Ḳ,) *such as is cohesive:* (TA:) or [simply] *pieces of clay:* (Az, Mṣb:) or *compact* or *cohesive earth:* (Mṣb:) or *tough* or *cohesive clay in which is no sand:* (M, Mṣb, Ḳ:) n. un. with ة. (Ṣ, M, Mṣb, Ḳ.) In the expression الحِجَارَةُ وَالمِدَارَةُ ▾ [*Stones and pieces of dry* or *tough clay,* &c.], the latter word is used after the manner of an imitative sequent, and is not used alone, as a broken pl.: (M:) or it is an imitative sequent. (Ḳ.) — ‡ *Cities* [or *towns* or *villages*]: or *a region, district,* or *tract, of cities* or *towns* or *villages, and of cultivated land;* (K, TA;) because its buildings are [generally] of مَدَر: (TA:) and its n. un., ▾ مَدَرَةٌ, ‡ *a city* or *town* or

village; syn. بَلْدَةٌ, (Ḳ,) or قَرْيَةٌ; (Ṣ, Mṣb, Ḳ;) because *its* buildings are generally of مَدَر: (Mṣb:) or *a town* or *village built of clay* or *mud and unburnt bricks:* and also *a large city.* (L.) You say, أَهْلُ المَدَرِ وَالوَبَرِ ‡ [*The people of the towns* or *villages, and of the tents*]. (Ṣ.) And مَا رَأَيْتُ فِى الوَبَرِ وَالمَدَرِ مِثْلَهُ ‡ *I have not seen in the desert and the towns* or *villages the like of him.* (A.) And it is related in a trad., that the Prophet said to 'Ámir Ibn-Et-Ṭufeyl, Become thou a muslim, and he replied, عَلَى أَنَّ لِى الوَبَرَ وَلَكَ المَدَرَ ‡ [*On the condition that to me shall pertain the desert, and to thee the towns* or *villages*]. (A.) You say also, فُلَانٌ سَيِّدُ مَدَرَتِهِ, ‡ *Such a one is the chief of his town* or *village.* (Mṣb.) And بَنُو مَدْرَآءَ ♦ ‡ *The people of the cities* or *towns* or *villages and cultivated land.* (Ḳ.)

مَدَرَةٌ:
بَنُو مَدْرَآءَ: } see مَدَرٌ.

مَدِيرٌ and مَمْدُورٌ ♦ A place *plastered with* [مَدَر, or] *clay,* or *loam,* or *mud.* (TA.)

مَدَارَةٌ: see مَدَرٌ.

مَادِرٌ [One *who plasters with* مَدَر:] one *who plasters his watering-trough* or *tank with his ordure, in order that no one beside himself may water at it:* pl. مَدَرَةٌ. (A.)

ضِبْعَانٌ أَمْدَرُ: see ضَبُعٌ.

مِمْدَرٌ *An instrument with which one plasters with* [مَدَر, or] *clay,* or *loam,* or *mud.* (TA, art. سبح.)

مَمْدَرَةٌ (Ṣ, Ḳ) and مِمْدَرَةٌ, (Ḳ,) which latter is extr. [with respect to form], (TA,) or مَمْدُرَةٌ, like مَقْبُرَةٌ, (A,) *A place in which is* [مَدَر, or] *clay,* or *loam,* or *mud, unmixed with sand,* (Ḳ,) *prepared for closing the interstices of the stones of watering-troughs* or *tanks;* (TA;) *a place from which* مَدَر *is taken for that purpose.* (Ṣ.) See 4.

مَمْدُورٌ: see مَدِيرٌ.

[مدش, &c.

See Supplement.]

مذ

مُذْ and مُذُ: see art. منذ.

مذح

1. مَذِحَ, (Ṣ,) aor. ـَ, (L,) inf. n. مَذَحٌ, (Ṣ, Ḳ,) *His* (a man's, Ṣ) *thighs rubbed each other:* (Ṣ, L, Ḳ:) *when he walked,* (Ṣ,) *by reason of his fatness:* (Námoos:) or *his thighs rubbed each other, and twisted, so that they became excoriated;* as also فَخِذَاهُ ♦ مَذَّحَتْ: (L:) or *the parts between the inner sides of the roots of his thighs* (مَا بَيْنَ الرُّفْغَيْنِ) *and his buttocks became inflamed:* (Ḳ, TA:) [for اِحْتِرَاق, in the CḲ, I read اِحْتِرَاق, as in other copies of the Ḳ, and in the TA: see also وَذِحَ.] — مَذِحَ is said to signify *It* (a thing) *rubbed against another thing, and became much cracked,* or *chapped, thereby.* ISd thinks that it relates especially to an animal. (L.) — Also, مَذِحَ *He had his testicle much chapped by its rubbing against something.* (Ḳ.) — مَذِحَتِ الضَّأْنُ, inf. n. مَذَحٌ, *The sheep sweated in the inner sides of the roots of the thighs,* or *the parts called* أَرْفَاغ: (L:) or, *in their thighs.* (TA.)

2: see 1.

5. تَمَذَّحَتْ خَاصِرَتَاهُ *His two hypochrondres,* or *flanks, became inflated,* or *swollen, by reason of his having satiated himself with drink.* (Ḳ.) [See also تَمَدَّحَ and تَنَدَّحَ.]

أَمْذَحُ A man *whose thighs rub each other when he walks.* (Ṣ.) [See 1.]

مذر

1. مَذِرَتِ البَيْضَةُ, (Ṣ, A, Ḳ,) aor. ـَ, (A, Ḳ,) inf. n. مَذَرٌ, (TA,) *The egg became corrupt,* or *rotten.* (Ṣ, A, Ḳ.) And مَذِرَتِ الجَوْزَةُ *The nut became bad,* or *corrupt;* as also تَمَذَّرَتْ ♦. (Ḳ.) — مَذِرَتْ مَعِدَتُهُ *His stomach became in a corrupt state:* (Ṣ:) and مَذِرَتْ نَفْسُهُ, (Ṣ, Ḳ,) and مَعِدَتُهُ, (Ḳ,) *his soul* [or *stomach*] *became heavy; or it heaved,* or *became agitated by a tendency to vomit;* syn. خَبُثَتْ; (Ṣ, Ḳ;) as also تَمَذَّرَتْ ♦. (Ṣ, A, Ḳ.) You say, رَأَيْتُ بَيْضَةً مَذِرَةً فَمَذِرَتْ لِذٰلِكَ نَفْسِى ‡ *I saw a rotten egg, and my soul* [or *stomach*] *heaved,* or *became agitated by a tendency to vomit, thereat;* syn. خَبُثَتْ. (Ṣ.)

4. امذرت البَيْضَةَ *She* (a hen) *caused the egg to become corrupt,* or *rotten.* (Ṣ, A.)

5. see 1, in two places.

شَذَرَ مَذَرَ and شِذَرَ مِذَرَ: see art. شذر. The latter word is an imitative sequent to the former. (TA.)

بَيْضَةٌ مَذِرَةٌ *A corrupt,* or *rotten, egg.* (A, Ḳ.) — إِمْرَأَةٌ مَذِرَةٌ *A dirty,* or *filthy, woman,* (Ḳ, TA,) *whose odour is like that of a rotten egg.* (TA.)

[مذع, &c.

See Supplement.]

مر

1. مَرَّ, (Ṣ, M, A, Mgh, Mṣb, Ḳ,) aor. ـُ, (Ṣ, M,) inf. n. مَرٌّ [and مَمَرٌّ] and مُرُورٌ, (Ṣ, M, Mṣb, Ḳ,) *He,* or *it, passed; passed by,* or *beyond; went; went on; proceeded; passed,* or *went, along,* or *through,* or *over; went away; passed away;* syn. جَازَ; (M, Ḳ;) and ذَهَبَ; (Ṣ, M, Mṣb, Ḳ;) and مَضَى; (A, Mgh;) as also اِسْتَمَرَّ ♦. (Ṣ, A, Mgh, Ḳ.) You say, مَرَّ الرَّجُلُ, (TḲ,) and الدَّهْرُ, (Mṣb,) and الأَمْرُ; and اِسْتَمَرَّ ♦; (A, Mgh;) *The man,* (TḲ,) and *time,* (Mṣb,) and *the affair,* (A, Mgh,) *passed;* &c. (A, Mgh, Mṣb, TḲ.) The saying in the Ḳur, [vii. 189,] حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ signifies *i. q.* اِسْتَمَرَّتْ ♦ بِهِ, (A, Ḳ,) which is another reading, (Bḍ,) i.e., [*She bore a light burden in her womb, and*] *went with it, and moved from place to place, and rose and sat,* not being oppressed by its weight: (A:) [or *went on with it in the same course* or *manner:*] or *went and came with it,* by reason of its lightness: (Jel:) or *rose and sat with it,* (Zj, Bḍ,) not being oppressed by its weight: (Zj:) so accord. to both the readings mentioned above: (Bḍ:) by the burden being meant the impregnating fluid. (Bḍ, Jel, TA.) — [It is also said of water, meaning *It ran,* or *flowed.* And one says, مَرَّتِ الرِّيحُ *The wind passed along,* or *blew.*] — مَرَّ بِهِ, (Ṣ, M, A, Mṣb, Ḳ,) and مَرَّ عَلَيْهِ, (Ṣ, A, Mṣb,) but the former is more common than the latter, (Mughnee, voce بِ,) for which the Benoo-Yarbooạ say, مِرّ عليه, with kesr, (TA,) and مِرِهِ, [respecting which see what follows the explanation,] (M, Ḳ,) aor. ـُ, (Ṣ,) inf. n. مَرٌّ and مُرُورٌ (Ṣ, A, Mṣb) and مَمَرٌّ; (A, Mṣb;) and اِمْتَرَّ عَلَيْهِ; (M, Ḳ;) and اِمْتَرَّ ♦ بِهِ, (M, Ḳ;) *He passed,* or *went, by him,* or *it;* syn. اِجْتَازَ, (Ṣ, Mṣb,) or جَاوَزَهُ وَذَهَبَ, جَازَ عَلَيْهِ, (M, Ḳ,) or مَرَّ. (A.) مَرَّ may be a verb trans. by means of a particle and without a particle: or in مَرَّهُ the particle may be suppressed: Jereer says,

* تَمُرُّونَ الدِّيَارَ وَلَمْ تَعُوجُوا *
* كَلَامُكُمُ عَلَىَّ إِذًا حَرَامُ *

[*Ye pass by the dwellings without turning aside and alighting: the speaking to you is therefore forbidden to me*]: but it is said that the true reading is مَرَرْتُمْ بِالدِّيَارِ [*Ye have passed by the dwellings*]: which shows that he feared to make the verb trans. without a particle: IAạr says, that مَرَّ زَيْدًا signifies the same as مَرَّ بِهِ [*He passed by Zeyd*], without being elliptical, but as being properly trans.; but IJ, allowing this, says that it is not a phrase commonly obtaining. (M, TA.) — [مَرَّ عَلَيْهِ also signifies *He,* or *it, passed,* or *went, along,* or *over,* or *across, it.* You say, مَرَّ عَلَى الجِسْرِ *He passed,* or *went,*

along, or over the bridge, or dyke.] And مَرَّ السِّكِّينُ عَلَى حَلْقِ الشَّاةِ *The knife passed across the throat of the sheep, or goat.* (Mṣb.) — [Also, *It* (a period of time) *passed over him, or it:* and *it* (a calamity) *came upon him:* see an ex. of the latter signification below, voce مَرَّةٌ.] — مَرَّ بِهِ, as syn. with ↓أَمَرَّهُ, trans. of مَرَّ: see 4. ═ مَرَّ, aor. ـُ and ـِ: see 4. — مَرَّهُ, as trans. of مَرَّ, of which the aor. is ـَ: see 2. — مُرَّ *His bile, or gall, became roused.* (A.) You say مُرِرْتُ [*I suffered an attack of bile*], from المِرَّةُ, (T,) or مُرِرْتُ بِهِ, (Lḥ, M, Ḳ,) aor. أُمَرُّ, inf. n. مَرٌّ and مَرَّةٌ, (Lḥ, T, M, Ḳ,) the latter of which [in the CḲ written مَرَّةٌ, but in the T, M, &c. مِرَّةٌ, and expressly said in the TA to be with kesr,] is also a simple subst., (T,) or, as Lḥ says in one place, مَرٌّ is the inf. n. and مِرَّةٌ is a simple subst., (M, TA,) *Bile, or gall, overcame me* [*by reason of it;* app. referring to food]. (Ḳ.)

2. مَرَّرَهُ, (inf. n. تَمْرِيرٌ, TA,) *He, or it, made it bitter;* (Ṣ, Ḳ;) as also ↓أَمَرَّهُ: (IAạr, Ṣ:) or ↓مَرَّهُ, aor. ـَ, has this signification, and the first verb has an intensive signification [*he, or it, made it very bitter*]. (Mṣb.)

3. مَارَّهُ, (inf. n. مُمَارَّةٌ and مِرَارٌ, TA,) *He passed, passed by* or *beyond, went, went away,* or *passed away,* (مَرَّ,) *with him.* (Ḳ.) ═ See also 4, in five places.

4. أَمَرَّهُ, (inf. n. إِمْرَارٌ, TA,) *He made him,* or *it, to pass, pass by* or *beyond, go, go away,* or *pass away;* (A, Mṣb, TA;) as also ↓مَرَّ بِهِ. (Mṣb.) — [Hence,] أَمَرَّ الشِّعْرَ [† *He recited the poetry,* especially, *with fluency*]. (Ḳ, art. ذبر.) — أَمَرَّهُ بِهِ (in some copies of the Ḳ, أَمْتَرَّ بِهِ, but the former is the right reading, TA) [and عَلَيْهِ] *He made him, or it, to pass, or go, by him,* or *it.* (Ḳ.) — أَمَرَّهُ عَلَى الجِسْرِ *He made him to pass, or go, along, or over, the bridge, or dyke.* (Lḥ, Ḳ.) أَمَرَّ عَلَيْهِ يَدَهُ [*He passed his hand over him, or it*]. And أَمَرَّ عليه القَلَمَ [*He passed the pen over it, or across it*]. (A.) أَمْرَرْتُ السِّكِّينَ عَلَى حَلْقِ الشَّاةِ *I passed the knife across the throat of the sheep, or goat.* (Mṣb.) It is said in a trad., respecting the sound that is heard by the angels when a revelation is sent down, كَإِمْرَارِ الحَدِيدِ عَلَى الطَّسْتِ, meaning, *Like the dragging,* or *drawing,* (in a trans. sense,) *of the iron over the copper basin:* and in another trad., صَوْتَ إِمْرَارِ السِّلْسِلَةِ [*the sound of the dragging, or drawing, of the chain*]: or, accord. to the more common relation, صَوْتَ مِرَارِ السِّلْسِلَةِ عَلَى الصَّفَا, meaning, *the sound of the dragging,* (in an intrans. sense) *and continuous running, of the chain upon the* [*smooth*] *rocks:* (IAth, TA:) for ↓مَارٌّ, inf. n. مِرَارٌ, signifies *it* (a thing) *dragged,* or *became drawn along.* (Ḳ, TA.) ═ أَمَرَّهُ *He twisted it tightly;* namely, a rope, (Ṣ, A, Mṣb,) and a thread. (Mṣb.) — [Hence,] الدَّهْرُ ذُو نَقْضٍ وَإِمْرَارٍ ‡ [*Time,* or *fortune,* as it were, *untwists and twists tightly*]. (A, TA.) [See art. نقض.] — Hence also, أَمَرَّهُ ‡ *He struggled,* or *strove, with him,* (Ṣ, A,) *and twisted about him,* (Ṣ,) or *twisted his neck,* (A,) *to throw him down;* (Ṣ, A;) as also ↓مَارَّهُ: (Ṣ:) or this latter signifies *he twisted himself about him, and turned him round, to throw him down:* (Ḳ:) [for يُدِيرُهُ, in the Ḳ, we find in the L يُرِيدُهُ, which latter is preferred by ṢM; but I prefer the former; for it also signifies] *he turned him round,* (namely, a camel,) *in order to throw him down:* (M:) or ↓مَارَّهُ signifies *he struggled,* or *strove, with him, and twisted his neck,* (A,) *to throw him down,* (AHeyth, T, A,) (AHeyth, T, A,) *the latter desiring to do the same;* and the inf. n. is مُمَارَّةٌ and مِرَارٌ: (AHeyth, T:) and ↓إِمْرَأَتُهُ تُمَارُّهُ *his wife opposes him, and twists herself about him:* (A, TA:) and ↓مِرَارُ الحَرْبِ is explained by Aṣ as signifying *the striving to obtain the victory in war.* (M.) ═ أَمَرَّ, (inf. n. إِمْرَارٌ, A,) *It was,* or *became, bitter;* (Ks, Th, Ṣ, M, A, Mṣb, Ḳ;) as also ↓مَرَّ, (Th, Ṣ, M, A, Mṣb, Ḳ,) but this was not known by Ks, and Th says that the former is the more common, (M,) aor. ـَ (Ṣ, M, Mṣb, Ḳ) and ـِ, (Th, M, Ḳ,) [whence it seems that the sec. pers. of the pret. is both مَرِرْتَ and مَرَرْتَ,] inf. n. مَرَارَةٌ, (Ṣ, M, A, Ḳ,) or this is a simple subst.; (Mṣb;) and ↓اِسْتَمَرَّ. (A, Ṣgh, TA.) You say, قَدْ أَمَرَّ هٰذَا الطَّعَامُ فِي فَمِي *This food has become bitter in my mouth:* and in like manner you say of anything that becomes bitter. (TA.) You say also, أَمَرَّ عَلَيْهِ العَيْشُ, and ↓مَرَّ عَلَيْهِ, ‡ [*Life became bitter to him*]. (A.) And Th cites,

* تُمِرُّ عَلَيْنَا الأَرْضُ مِنْ أَنْ نَرَى بِهَا *
* أَنِيسًا وَيَحْلَوْلِى لَنَا البَلَدُ القَفْرُ *

[‡ *The land is displeasing to us from our seeing in it man, and the desolate country is pleasing to us*]: the poet makes تُمِرُّ trans. by means of على, because it implies the meaning of تَضِيقُ [which is made trans. by means of the same particle]. (M, TA.) You say also, أُمِرُّ وَأُحْلُو, and أَمَرُّ وَأَحْلُو, meaning ‡ *I am bitter at one time, and I am sweet at one time.* (IAạr, M.) [See also 1 in art. حلو.] — But مَا أَمَرَّ وَمَا أَحْلَى signifies ‡ *He said not,* (IAạr, Ṣ, M,) and *he did not,* (IAạr, M,) *a bitter thing, and he said not,* (IAạr, Ṣ, M,) and *he did not,* (IAạr, M,) *a sweet thing.* (IAạr, Ṣ, M.) You say, شَتَمَنِى فُلَانٌ فَمَا أَمْرَرْتُ وَلَا أَحْلَيْتُ ‡ *Such a one reviled me, and I did not say a bitter thing, nor did I say a sweet thing.* (Lḥ, T.) And فُلَانٌ مَا يُمِرُّ وَمَا يُحْلِى ‡ *Such a one does not injure nor does he profit.* (M, Ḳ.*) — أَمَرَّهُ as syn. with مَرَّرَهُ: see 2.

6. تَمَارَّا *They two struggled,* or *strove, each with the other, and each twisted the other's neck, to throw him down.* (A, TA.)

8. اِمْتَرَّ بِهِ, and عَلَيْهِ: see مَرَّ بِهِ.

10. اِسْتَمَرَّ: see 1, first signification, in three places. — Also, *It* (a thing, M) *went on in one* [*uniform*] *course* or *manner:* (M, Ḳ:) *it* (an affair, A, or anything, Mgh) *had a continuous course,* or *manner of being, &c.;* (A, Mgh;) *it continued in the same state:* (Mgh:) *it* (a thing) *continued,* or *obtained:* (Mṣb:) *it* (said of blood) *continued in a regular, uniform,* or *constant, course.* (Mgh.) [And it is often said of a man.] ═ [It also seems to signify *It* (a rope) *became tightly twisted.* — And hence, † *He,* or *it, became strong,* or *firm, like a rope tightly twisted:* as in the following phrases.] اِسْتَمَرَّ بِالشَّىْءِ † *He became strong to bear the thing.* (M, Ḳ. [See an ex. in a verse cited voce أَصْمَعُ.]) اِسْتَمَرَّ مَرِيرُهُ ‡ *He became firm;* as also اِسْتَمَرَّتْ مَرِيرَتُهُ: (A:) or *his resolution,* or *determination, became firm,* or *strong:* (Ṣ:) or *he became strong, after being weak:* and اِسْتَمَرَّتْ مَرِيرَتُهُ *his resistance* (شَكِيمَة) *became firm.* (TA.) You say also, اِسْتَمَرَّتْ مَرِيرَتُهُ عَلَيْهِ ‡ *He became firm against him, or it:* and *his resistance* (شَكِيمَة) *against him, or it, became strong:* (Ḳ, TA:) and *he became accustomed,* or *habituated,* [or *inured,*] *to him, or it:* a tropical signification, from the twisting of a rope. (TA.) — [And hence, app.,] اِسْتَمَرَّ also signifies † *His case,* or *state of affairs, became right, after having been bad* or *corrupt:* (ISh, T, TA:) *he repented, and became good, righteous,* or *virtuous.* (A [but not given as tropical].) ═ As syn. with أَمَرَّ and مَرَّ, said of food, &c.: see 4.

R. Q. 1. مَرْمَرَ, [inf. n. مَرْمَرَةٌ, *He murmured; grumbled;* as also ↓تَمَرْمَرَ: so in the present day; and probably the primary signification:] *he was angry.* (IAạr, Ḳ.) ═ *He made* water *to pass, or go, upon the surface of the ground.* (Ḳ.)

R. Q. 2. تَمَرْمَرَ: see 1. ═ *It* (the body of a woman, TA) *shook;* (Ṣ, Ḳ;) *quivered; quaked:* (Ḳ:) or *became in a state of commotion:* (Ṣgh:) or *became smooth like* [*the kind of marble called*] مَرْمَر. (IḲṭṭ.) *It* (sand) *moved from side to side,* or *to and fro.* (A, Ḳ.)

مُرٌّ: see مَرَّةٌ.

مُرٌّ *Bitter;* (Ṣ, A, Mṣb, Ḳ;) contr. of حُلْوٌ; (Ḳ;) as also ▼ مَرِيرٌ and ▼ مُمِرٌّ: (A:) fem. مُرَّةٌ: (Mṣb, TA:) pl. masc. أَمْرَارٌ, (T, Ṣ, M,) and pl. fem. مَرَائِرُ, contr. to rule, (Mṣb,) because مُرَّةٌ means خَبِيثَةُ الطَّعْمِ [*bad-tasted;* and the pl. of خَبِيثَة is خَبَائِثُ]. (Mṣb, voce حُرٌّ.) You say هٰذِهِ بَقْلَةٌ مُرَّةٌ [*A bitter leguminous plant*]: and البَقْلَةُ مِنْ أَمْرَارِ البُقُولِ [*This leguminous plant is one of the bitter leguminous plants*]. (T.) And شَجَرَةٌ مُرَّةٌ [*A bitter tree*]: pl. شَجَرٌ مَرَائِرُ: the only instance of the kind except حَرَائِرُ as pl. of حُرَّةٌ. (Suh, in Mṣb, art. حر.) — [Hence the saying,] رَعْىُ بَنِى فُلَانٍ المُرَّتَانِ, (so in two copies of the Ṣ,) or ▼ المُرَّيَانِ, (as in the Ḳ,) *The pasturage of the sons of such a one is the* [*bitter tree called*] أَلَآء *and the* [*bitter plant called*] شِيح. (Ṣ, Ḳ.) [For another application of المُرَّتَانِ, see أَمَرُّ.] — Hence also, (TA,) المُرُّ [*Myrrh;*] *a certain medicine,* (Ḳ,) *like* الصَّبِر [or *aloes*], (TA,) *useful for cough,* (Ḳ,) *when sucked* (إِسْتِحْلَابًا) *in the mouth,* (TA,) *and for the sting of the scorpion,* (Ḳ,) *when applied as a plaster,* (TA,) *and for worms of the intestines,* (Ḳ,) *when taken into the mouth in a dry state,* or *licked up from the palm of the hand:* (TA:) also said to be the *same as* الصَّبِر; (TA:) pl. أَمْرَارٌ. (Ḳ.) — عَيْشٌ مُرٌّ ‡[*A bitter life*]: like as one says [of the contr.], حُلْوٌ. (TA.) — مَرَّتْ عَلَيْهِ أَمْرَارٌ ‡ *Afflictions* or *calamities* [came upon him]. (TA.) — نَفْسٌ مُرٌّ ‡ *A loathing mind,* or *stomach;* syn. خَبِيثَةٌ كَارِهَةٌ. (TA.) — أَبُو مُرَّةَ *A surname of Iblees,* (Ṣ, Ḳ,) said to be from a daughter of his named مُرَّة [*Bitter*]. (TA.)

مَرَّةٌ *A time; one time;* [in the sense of the French *fois;*] syn. تَارَةٌ: (Mṣb:) *one action; a single action* or *act;* (M, Ḳ;) as also ▼ مَرٌّ: (M, Ḳ: [but see what follows:]) [*a bout; an instance; a case;* and *a single temporary affection* or *attack; a fit;* as, for instance, of hunger, thirst, disease, and the like:] pl. مَرَّاتٌ (A, Mṣb) and مِرَارٌ (Ṣ, M, A, Mṣb, Ḳ) and مِرَرٌ and ▼ مَرٌّ [or rather this is a coll. gen. n. of which مَرَّةٌ is the n. un.] and مُرُورٌ; (M, Ḳ;) the last on the authority of Aboo-'Alee, and occurring in the following verse of Aboo-Dhu-eyb:

* تَنَكَّرْتَ بَعْدِى أَمْ أَصَابَكَ حَادِثٌ *
* مِنَ الدَّهْرِ أَمْ مَرَّتْ عَلَيْكَ مُرُورُ *

[*Hast thou become altered since I saw thee,* or *hath an accident of fortune befallen thee,* or *have vicissitudes come upon thee?*] but Es-Sukkaree holds that مرور is an inf. n.; and IJ says, I do not think this improbable, and that the verb is made fem. because the inf. n. implies muchness and genus. (M.) You say فَعَلْتُهُ مَرَّةً [*I did it once*], (A, Mṣb,) and مَرَّاتٍ and مِرَارًا [*several times*]. (A.) [And بِالْمَرَّةِ *At once.*] And لَقِيَهُ ذَاتَ مَرَّةٍ [*He met him once*]: only used adverbially: (M, Ḳ:) so says Sb. (M.) And لَقِيَهُ ذَاتَ المِرَارِ *He met him many times:* (M, Ḳ:) [or this has a different signification; for] you say فُلَانٌ يَصْنَعُ ذٰلِكَ الأَمْرَ ذَاتَ المِرَارِ meaning *Such a one does that thing sometimes,* and sometimes he leaves it undone. (ISk, Ṣ.) Also, مَرَّةً أَوْ مَرَّتَيْنِ, i.e., جِئْتُهُ مَرًّا أَوْ مَرَّيْنِ [*I came to him once* or *twice*]. (M, Ḳ.)

مُرَّةٌ: see مُرٌّ.

مِرَّةٌ a subst. from مَرَّ, and مَرَّ بِهِ and عَلَيْهِ, and أَمَرَّهُ عَلَى الجِسْرِ, [The *act of passing, passing by* or *beyond, going, going away, passing away,* &c.] El-Aạshà says,

* أَلَا قُلْ لِتَيَّا قَبْلَ مِرَّتِهَا آسْلَمِى *

[*Now say to this damsel,* or *this little female,* (see تَا,) *before her passing, Be thou safe*]. (M.) = *A firm,* or *strong, twisting.* (TA.) — Hence, (TA,) ‡ *Strength:* (ISk, Ṣ, A, Ḳ:) *strength of make:* (Ḳ:) pl. مِرَرٌ (ISk, Ḳ) and أَمْرَارٌ. (Ḳ.) In the Ḳur, [liii. 6,] ذُو مِرَّةٍ is applied to † [*The angel*] *Jibreel* [or *Gabriel*]: (Fr, Ḳ,* TA:) whom God hath created endowed with great strength. (TA.) You say also رَجُلٌ ذُو مِرَّةٍ ‡ *A strong man.* (A.) And it is said in a trad., لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلَا لِذِى مِرَّةٍ سَوِيٍّ ‡ *The giving of alms to one who possesses competence,* or *riches, is not allowable, nor to him who has strength and is sound in limbs.* (TA.) — [Hence also,] ‡ *Intellect:* (Ḳ:) or *strength of intellect:* (Ṣ:) and *sound judgment:* and *firmness;* syn. إِحْكَامٌ, (Ḳ,) and مَتَانَةٌ. (TḲ.) You say إِنَّهُ لَذُو مِرَّةٍ ‡ *Verily he is possessed of intellect and sound judgment and firmness.* (TA.) — Also, *A strand,* or *single twist, of a rope;* and so ▼ مَرِيرَةٌ: (L,* TA:) pl. مِرَرٌ. (TA.) = المِرَّةُ [*The gall, bile,* or *choler;*] *one of the humours of the body;* (M, Mṣb, Ḳ;) *which are four;* (Ṣ, TA;) *what is in the* مَرَارَة: (Ṣ:) or [rather] المِرَّتَانِ denotes *two of the four humours of the body;* [namely, *the yellow bile* (الصَّفْرَآء) *and the black bile* (السَّوْدَآء);] *the other two humours being the blood* (الدَّم) *and the phlegm* (البَلْغَم): (TA, art. مزج:) pl. مِرَارٌ. (Mṣb.)

مُرَارٌ [a coll. gen. n.] *A kind of tree;* (Mṣb;) *a kind of bitter tree;* (Ṣ, A, Ḳ;) or *a kind of sour tree;* (TA;) *of the best and largest of herbs;* (Ḳ;) *when camels eat of it, their lips become contracted,* (Ṣ, Mṣb, Ḳ,) *and their teeth appear:* (Ḳ:) n. un. with ة. (Ṣ.)

مَرِيرٌ *A rope that is slender* (Ṣ, Ḳ) *and long and strongly twisted:* pl. مَرَائِرُ: (ISk, Ṣ:) or *that is twisted of more than one strand;* as also ▼ with ة: pl. of both as above: (TA:) or ▼ مَرِيرَةٌ signifies *a strongly twisted rope:* or *a long and slender rope:* (Ḳ:) and *a strand,* or *single twist, of a rope;* as also ▼ مِرَّةٌ. (Ḳ,* TA.) [See an ex. voce سَحِلَ.] See also مُمَرٌّ. — [Hence,] رَجُلٌ مَرِيرٌ † *A strong man.* (Ṣ.) — [Hence also,] مَرِيرٌ and ▼ مَرِيرَةٌ † *Resolution,* or *determination:* (Ṣ, Ḳ;) and ▼ the latter, *strength* (عِزَّة) *of mind.* (Ḳ.) See also 10. = See also مُرٌّ.

مَرَارَةٌ (a subst., Mṣb) *Bitterness.* (Ṣ, Mṣb.) — Hence, مَرَارَةُ النَّفْسِ ‡ *A loathing* (خُبْثٌ وَكَرَاهَةٌ) *of the mind* or *stomach.* (TA.) = [*The gall-bladder;*] *that in which is the* مِرَّة; (Ṣ;) *a certain thing adhering to the liver,* (Ḳ,) *and serving to render the food wholesome,* or *quickly digestible;* (TA;) *pertaining to every animal except the camel* (A, Mṣb, Ḳ) *and the ostrich* (Ḳ) and some few others, as is well known:] pl. مَرَائِرُ. (Mṣb.) [The camel is really destitute of a gall-bladder, as are several other animals; but] one says of the camel لَا مَرَارَةَ لَهُ meaning ‡ *He has no daring.* (Ṣ, O voce طِحَالٌ, q. v.)

مَرِيرَةٌ: see مَرِيرٌ.

مُرِّىٌّ *A certain kind of seasoning,* or *condiment, eaten with food to render it pleasant* or *savoury;* (Ṣ, Mṣb, Ḳ;) *like* كَامَخ; (Ḳ;) or *also called* كَامِخ; (Mṣb;) pronounced by the vulgar without teshdeed. (Ṣ.)

مُرَّانٌ *A certain kind of tall tree* [or *plant of the cane-kind*]; (Ḳ;) *a certain kind of tree* [or *cane*] *of which spears are made:* (Ṣ:) and *spears made of canes;* (Ḳ;) *made of this kind of tree* [or *cane*]: (TA:) but the word belongs to art. مرن, (Ṣ, L,) being of the measure فُعَّالٌ. (L.)

مَرْمَرٌ [*Marble:* or *alabaster:* in the present day, more commonly the latter:] *i. q.* رُخَامٌ: (Ṣ, A, Mgh, Ḳ:) i. e., *a kind of soft white stone:* (Mgh:) or *a hard kind of* رخام: (TA:) or *a kind of* رخام, *but harder and clearer* [*than what is commonly so called*]. (Mṣb.) = See also مُرْمَارٌ.

مُرْمَارٌ and ▼ مُرْمُورٌ [in the L, TA written مَرْمُور, which is app. a mistake, as صَعْفُوق is said to be the only Arabic word of good authority that is of this measure, and the fem. is expressly said in the Ḳ to be with damm,] and ▼ مُرَامِرٌ (M, Ḳ) A body (M) *soft,* (Ḳ,) *and that quivers,* or *quakes,* [*by reason of its fleshiness,*] (M, Ḳ,)

hen the person stands up, or rises: (M:) or [simply] *soft.* (TA.) And مَرْمَارَةٌ and ↑ مُرْمُورَةٌ, (S, M, K,) with damm, (K,) [in two copies of the S written مُرْمُورَةٌ,] applied to a damsel, or girl, (S, K,) or to a woman, (M,) *Soft,* (S, K,) *and quivering,* or *quaking, in her flesh,* (S, M, K,) *when she stands up,* or *rises.* (M.)

مُرْمُورٌ and مُرْمُورَةٌ : } see مَرْمَارٌ.
مُرَامِرٌ :

أَمَرُّ [*More,* or *most, tightly twisted*]. — [Hence,] فُلَانٌ أَمَرُّ عَقْدًا مِنْ فُلَانٍ † *Such a one is firmer, and more faithful to his compact, than such a one.* (S.) = *More,* or *most, bitter:* fem. مُرَّى: of which the dual is مُرَّيَانِ. (TA.) You say, هٰذَا أَمَرُّ مِنْ ذَا [*This is more bitter than that*]. (S.) And خُذِ الحُلْوَى وَأَعْطِهِ المُرَّى [*Take thou the sweeter,* or *sweetest, and give to him the bitterer,* or *bitterest*]. (S in art. حلو.) And it is said in a prov., (A,) by a certain Arab woman, (S,) صُغْرَاهَا مُرَّاهَا ‡ [*The youngest of them is the most bitter of them*]. (S, A.) See Freytag's Arab. Prov., i. 720; where another reading is given, شُرَّاهَا for مُرَّاهَا.] — الأَمَرَّانِ ‡ *Poverty and decrepitude:* (S, K:) or *decrepitude and disease.* (A.) — Also, ‡ *Aloes* (الصَّبِرُ) *and* الثُّفَّاءُ, (A, K,) i. e., *mustard:* (TA:) so in a trad. (A, TA.) — You say also, لَقِيتُ مِنْهُ الأَمَرِّينَ, (T, S, M, K,) with the pl. ن, (T, S,) and with kesr to the ر, (K,) and الأَمَرَّيْنِ, (IAar, M, A, K,) dual of أَمَرّ, (M,) with fet-h to the ر, (K,) and المُرَّيَيْنِ, dual of مُرَّى, (M,) or ↑ المُرَّتَيْنِ, (as in copies of the K,) ‡ *I experienced from him,* or *it, calamities:* (S, A:) or *evil, and a grievous,* or *distressing, thing.* (M, K.)

مَمَرٌّ *A place of* مُرُور [i. e. *passing; passing by;* &c.; or *a place of passage:* see 1]. (S.) You say قَعَدْتُ عَلَى مَمَرِّهِ [*I sat at his place of passing*]. (A.) — It is also an inf. n.: see مَرٌّ. (S.)

مُمَرٌّ A rope, (S, Msb,) and thread, (Msb,) *tightly twisted:* (S, Msb:) a rope *well twisted:* (TA:) and anything *twisted.* (M, TA.) See also مَرِيرٌ. — [Hence,] ‡ A man, and a horse, *strongly,* or *firmly, made.* (A,* TA.)

مُمِرٌّ : see مُمَرٌّ.

مَمْرُورٌ *Overcome by bile;* (S;) a man *whose bile is roused.* (A.)

بَعِيدُ المُسْتَمَرِّ, with fet-h to the second ر, *Strong in altercation, not weary of labouring* or *striving.* (S, K.) A'Obeyd cites the following verse:

وَجَدْتَنِي أَلْوَى بَعِيدَ المُسْتَمَرّ
أَحْمِلُ مَا حُمِّلْتُ مِنْ خَيْرٍ وَشَرّ

[*Thou findest me very contentious, strong in altercation, not weary of labouring or striving, bearing what is imposed on me of good and evil*]. (S, T, A.) IB says, that this rejez is commonly ascribed to 'Amr Ibn-'Ás, but it is said to be quoted by him from Artáh Ibn-Suheiyeh: Sgh says, that it is ascribed to El-'Ajjáj, but is not his; and to En-Nejáshee El-Hárithee; and Aboo-Mohammad El-Aarábee says, that it is by Musáwir Ibn-Hind. (TA.)

مُسْتَمِرٌّ act. part. n. of 10, q. v. — عَادَةٌ مُسْتَمِرَّةٌ *A custom constantly obtaining; unvarying.* (A, Mgh.) — سِحْرٌ مُسْتَمِرٌّ [in the Kur, liv. 2,] *Enchantment going on:* or *having one continuous course:* or *continuing in the same manner:* or *continuing in a regular, uniform,* or *constant, course:* (Mgh:) or *passing away, and vain,* or *ineffectual:* or †*strong:* (K:) or *bitter.* (TA.) — فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ [in the Kur, liv. 19,] *In a day of ill fortune that was lasting,* or *continual:* (Zj, K:) or *of which the evil,* (K:) or *ill luck,* (TA,) *was continual;* (K, TA:) or *effective,* (K,* TA,) *with respect to that which it was ordered and constrained to accomplish:* (K:) or † *potent in its evil fortune:* or *bitter:* or *in a Wednesday that did not come round again in the month:* (K:) or *in the last Wednesday of the month of Safar.* (TA.)

مرأ

1. مَرُؤَ الطَّعَامُ, aor. ُ, inf. n. مَرَاءَةٌ, epithet مَرِىْءٌ; and مَرِئَ, (S, K,) and مَرَأَ, aor. َ; (K;) and ↑ اِسْتَمْرَأَ; (TA;) *The food was,* or *became, wholesome,* or *approved in its result:* (Z:) or *easy to swallow, and wholesome,* or *approved in its result:* (K:) or *easy to swallow, not attended by trouble:* or *quick in digesting.* (Z.) It is said in the Keshsháf, on ch. iv., v. 3, of the Kur, that هَنِىْءٌ and مَرِىْءٌ are two epithets from هَنَأَ الطَّعَامُ and مَرَأَ, "the food was easy to swallow; not attended by trouble:" or the former epithet signifies "pleasant, or productive of enjoyment, to the eater;" and the latter, "wholesome, or approved in its result:" or the former, food or drink that is "not succeeded by harm, even after its digestion;" and the latter, that which is "quick in digesting." (TA.) In conjunction with هَنَأَنِى, one says مَرَأَنِى (هَنَأَنِى الطَّعَامُ وَمَرَأَنِى), (Fr, S, K,) aor. ُ, inf. n. مَرْءٌ; (Akh, S;) and in conjunction with هَنِئَنِى, مَرِئَنِى; (TA [also mentioned in the S, on the authority of Akh];) and alone, (i.e. not in conjunction with هنأنى or هنئنى,) ↑ أَمْرَأَنِى, (Fr, S, K,) inf. n. إِمْرَاءٌ, (AZ,) [*It* (food) *was wholesome to me,* &c. (see above):] *it was light to my stomach, and descended thence well.* (TA.) But مَرَأَنِى also occurs in this sense without هَنَأَنِى. (TA.) — مَرِئَ الطَّعَامَ, and ↑ اِسْتَمْرَأَهُ, [*He found the food wholesome,* &c.] (S.) (See above.) — اِسْتَمْرَأَ ↑ الطَّعَامَ, signifies عَدَّهُ مَرِيْئًا. (MA.) — مَرَأَ, aor. َ, *He fed;* or *ate food.* (K.) Ex. مَا لَكَ لَا تَمْرَأُ *What aileth thee, that thou dost not eat?* (TA.) — مَرُؤَتِ الأَرْضُ, inf. n. مَرَاءَةٌ, *The land was,* or *became salubrious, in its air.* (K.) — مَرُؤَ, aor. ُ, (AZ, S, K,) inf. n. مُرُوءَةٌ, (K,) epithet مَرِىْءٌ, (S, K,) *He was,* or *became, possessed of* مُرُوءَة; (AZ, S, K;) sometimes written and pronounced مُرُوَّة; (S;) i.e., *manliness;* (S, K;) *manly perfection;* (TA;) *consisting in abstinence from things unlawful,* or *in chastity of manners, and the having some art* or *trade;* (El-Ahnaf;) or *in abstaining from doing secretly what one would be ashamed to do openly;* (TA;) or *in the habit of doing what is approved, and shunning what is held base;* (El-Khafájee;) or *in preserving the soul from filthy actions, and what disgraces in the estimation of men;* or *in good manners, and guarding the tongue, and shunning impudence;* (TA;) or *in a quality of the mind by preserving which a man is made to persevere in good manners and habits:* (Msb:) [in a word, *virtue;* or rather *manly virtue* or *moral goodness.*] = مَرَأَ *Inivit* feminam. (K.) — مَرِئَ *He became like a woman, in external appearance,* or *in talk.* (K.)

4. هٰذَا يُمْرِئُ الطَّعَامَ [*This makes the food wholesome,* &c.] (AZ.) (See مَرُؤَ.)

5. تَمَرَّأَ *He affected,* or *endeavoured to acquire,* (تَكَلَّفَ,) *manliness,* مُرُوءَة: (AZ, S, K:) accord. to some, *he became possessed of that quality.* (TA.) — تَمَرَّأَ بِهِمْ *He sought to acquire the character of manliness* (مُرُوءَة) *by disparaging them and vituperating them.* (ISk, S, K.) — لَا يَتَمَرَّأْ أَحَدُكُمْ بِالدُّنْيَا (a trad.) [app., *Let not any one of you delight himself in the present world*]: but accord. to one relation, it is لَا يَتَمَرَّى, from الرُّؤْيَةُ: [see art. رأى.] (TA.) [See also تَهَنَّأَ.]

10: see 1.

مَرْءٌ and ↑ مُرْءٌ (S, K) and ↑ مِرْءٌ (K) *A man,* or *human being;* syn. إِنْسَانٌ: (K:) or *a man as opposed to a child* or *a woman;* syn. رَجُلٌ. (S, K.) You say مَرْءٌ in the nom., مَرْءًا in the acc., and مَرْءٍ in the gen., (S,) agreeably with analogy. (TA.) And some say مُرْءٌ in the nom., مَرْءًا in the acc., and مِرْءٍ in the gen.; doubly declining the word. (TA, and some copies of

the Ṣ.) And ♦ مَرْءٌ is said to be of the dial. of Hudheyl. It is said that no pl. is formed from مرء; but مَرْؤُونَ occurs as its pl. in the following words of a trad.; أَحْسِنُوا أَمْلَاءَكُمْ أَيُّهَا المَرْؤُونَ [*Amend your manners, O ye men!*]; and in the saying of Ru-beh, أَيْنَ يُرِيدُ المرؤون [*Whither do the men desire to go?*]. (TA.) It forms a dual; مَرْآنِ: they say هُمَا مَرْآنِ صَالِحَانِ [*They are two just men*] (Ṣ) in the dial. of Hudheyl. (TA.) It also forms a dim., مُرَىْءٌ, fem. مُرَيْئَةٌ. (Ṣ.) — The fem. of مَرْءٌ is مَرْأَةٌ, *A woman:* [and *a wife:*] also written and pronounced مَرَةٌ. (Ṣ, Ḳ.) — مرء is also written with the conjunctive ا: you say آمْرُؤٌ in the nom., آمْرَأً in the acc., and آمْرُؤٍ in the gen.: also, آمْرُؤٌ in the nom., آمْرَأً in the acc., and آمْرِئٍ in the gen.: also, آمْرُؤٌ in the nom., آمْرَأً in the acc., and آمْرِئٍ in the gen.; doubly declining the word. (Ṣ, Ḳ, TA.) [The last three forms are the most common in classical works: but in ordinary parlance, in the present day, the word is generally pronounced with fet-ḥ to the ر in each case. The final ء is also often written without the ا or و or ى.] Ks and Fr say, that the word is doubly declined, as to the ر and ء, because the final ء is often omitted. (T, TA.) [When the disjunctive ا is substituted for the conjunctive, i.e., when the word is immediately preceded by a quiescence, its vowel is kesr: thus you say إِمْرُؤٌ, إِمْرَأً, &c.; and thus also in the fem. The name of the famous poet اِمْرُؤُ القَيْسِ is commonly pronounced Imra-el-Ḳeys and Imr-el-Ḳeys.] — The fem. is آمْرَأَةٌ, *A woman:* [and *a wife:*] but with ال you say المَرْأَةُ: الاِمْرَأَةُ [which is authorized by the Ḳ] is also said to be established by usage; but most of the expositors of the Fṣ reject this; and those who allow it to be correct judge it of weak authority: IO mentions also آمْرَاةٌ, with soft ا after the ر. (TA.) — آمْرُؤٌ is also used in a fem. sense; (Ṣ;) though this is extr.: ex. إِنَّهَا لَآمْرُؤُ صِدْقٍ [*Verily she is an excellent woman:* see صِدْقٌ]. (TA.) And آمْرَأَةٌ is used, in a trad., as signifying *a perfect woman:* لَقَدْ تَزَوَّجْتَ آمْرَأَةً *Indeed thou hast married a perfect woman:* like as you say فُلَانٌ رَجُلٌ, meaning "Such a one is a perfect man." (TA.) — Also, آمْرُؤٌ or آمْرَأً, (Ṣ,) or مَرْءٌ, (Ḳ,) signifies *A wolf:* (Ṣ, Ḳ:) or, as Z and others assert, it is tropical in this sense. Yoo says, that the poet means, by آمْرُؤٌ, in the following verse, a wolf:

* وَأَنْتَ آمْرُؤٌ تَعْدُو عَلَى كُلِّ غِرَّةٍ *
* فَتُخْطِئُ فِيهَا مَرَّةً وَتُصِيبُ *

[*And thou art a wolf that assaultest on every occasion of carelessness; and sometimes thou missest therein, and (sometimes) thou attainest thine object*]. (TA.) — The rel. n. of آمْرُؤٌ is مَرَئِىٌّ (as in one copy of the Ṣ) or مَرْئِىٌّ (as in another copy) and أَمْرِىٌّ. (Ṣ, and El-Ashmoonee and others.) [For the last, Golius, from a copy of the Ṣ, gives اِمْرَئِىٌّ: and in one copy of the Ṣ, I find it written أَمْرَئِىٌّ: but I have not met with any confirmation of either of these two forms.] مَرَئِىٌّ seems to be formed from مَرْءٌ; but is extr.; the analogous form being مَرْئِىٌّ. (TA.)

مَرَأٌ *A giving of food on the occasion of building a house,* or *marrying.* (TA.)

مَرِىءٌ [The *æsophagus,* or *gullet* of a slaughtered camel, or sheep or goat, (Ṣ,) and of a man, (Zj, in his Khalḳ el-Insán,) the *canal through which the food and drink pass;* (Ṣ, Ḳ;) the *head of the stomach;* (Ḳ;) *contiguous,* (Ṣ,) or *adherent* (Ḳ) *to the* حُلْقُوم [or *windpipe*]; (Ṣ, Ḳ;) *through which the food and drink pass, and by which they enter:* (TA:) pl. [of pauc.] أَمْرِئَةٌ (Ḳ) and [of mult.] مُرُؤٌ. (Ṣ, Ḳ.) It is also written مَرِىٌّ. (TA.) — يَأْتِينَا فِي مِثْلِ مَرِىْءِ النَّعَامِ [*It comes to us as it were through the gullet of the ostrich*]: a proverbial expression, from a trad., alluding to paucity of food; the ostrich being particularized because of the slenderness of its neck, whence is inferred the narrowness of its gullet. (TA.) — *Wholesome, &c.* (See مَرُؤَ.) — هَنِيْئًا مَرِيْئًا: see art. هنأ and see 1 in the present art. — غَيْثٌ مَرِىْءٌ [*A rain productive of good result*]. (TA.) — كَلَأٌ مَرِىْءٌ *Wholesome herbage.* (Ḳ.) — أَرْضٌ مَرِيْئَةٌ *A land salubrious in its air.* (Ḳ.) — مَرِىْءٌ *Manly, &c.* (See مَرُؤَ.)

مَرَآءَةٌ: see مَرُؤَ.

مُرُوءَةٌ and مُرُوَّةٌ: see مَرُؤَ.

آمْرُؤٌ and آمْرَأَةٌ &c: see مَرْءٌ.

مُمْرِئٌ act. part. n. of 4, *Wholesome* food. (Ṣ.) [See 4, and مَرِىْءٌ.]

مرت

1. مَرُتَ, aor. ـُ, inf. n. مُرُوتَةٌ, *It* (a tract, or land,) *was,* or *became, what is termed* مَرْتٌ. [See مُرُوتَةٌ.] — مَرَتَ, aor. ـُ, *He rendered smooth.* (A, Ḳ.) — مَرَتَ الإِبِلَ, aor. ـُ, *He removed the camels from their place.* (Ḳ.) — مَرَتَ, [aor. ـُ?] inf. n. مَرْتٌ, *He broke* [a thing]. (TA.) — مرت الخُبْزَ فِي المَاءِ i.q. مَرَدَ: (Yaạkoob:) or it is written مرث. (TA.)

مَرْتٌ *A waterless desert in which is no herbage:* (Ṣ, Ḳ:) or *a land in which no herbage grows:* or, *in which there is neither little* [*herbage*] *nor much:* (TA:) or *a land of which the soil does not become dry, and of which the pasture-grounds,* or *fields, do not produce herbage:* (Ḳ:) or *land in which is no herbage, even if it be rained upon:* (TA:) as also ♦ مَرُوتٌ; and أَرْضٌ مَمْرُوتَةٌ: pl. of مَرْتٌ, أَمْرَاتٌ and مُرُوتٌ. (Ḳ.) — أَرْضٌ مَرْتٌ, (TA,) and مَكَانٌ مَرْتٌ, (Ṣ, TA,) *A land, and a place, that is desert, without water and without herbage.* (TA.) You say أرض مَرُوتٌ and ♦ أَرْضٌ مَرْتٌ: but land that has been rained upon in the winter is not termed مرت, because the rain gives hope of its producing herbage. (TA.) — مَرْتٌ, (Ḳ,) or مَرْتُ الحَاجِبِ, (Ṣ,) A man *having no hair upon his eyebrows.* (Ṣ, Ḳ.) — مَرْتُ الجَسَدِ *Having no hair upon his body.* (TA.)

مَرُوتٌ: see مَرْتٌ.

مُرُوتَةٌ (a subst. Ḳ.) [The *condition of a land, or tract, such as is termed* مَرْتٌ]: (Ṣ, Ḳ:) [or, accord. to Ibn-Maạroof, as stated by Golius, it is an inf. n.: if so, its verb is مَرُتَ].

خِرِّيتٌ مِرِّيتٌ: see art. خرت.

مَارُوتُ [*A certain fallen angel,*] *the companion of* هَارُوتُ: (TA:) a foreign word; or from المُرُوتَةُ; (Ḳ;) or from المَرْتُ as signifying الكَسْرُ. (TA.)

مَرْمَرِيتٌ *A calamity; a misfortune.* (Ḳ.) Some say, that it is formed from مَرْمَرِيسٌ, by the substitution of ت for س.

مرث

1. مَرَثَ, (aor. ـُ, inf. n. مَرْثٌ, Ṣ,) *He steeped* dates *in water, and mashed them* (Ṣ, Ḳ) with the hand; (Ṣ;) syn. مَرَسَ: (Ṣ, Ḳ;) sometimes مَرَدَ is also used in this sense. (Ṣ.) — مَرَثَ, (aor. ـُ, inf. n. مَرْثٌ, TA,) *He made* a thing *soft,* (Ḳ,) *so that it became of such a subsistence that it might be supped, and then supped it.* (TA.) — مَرَثَ, (aor. ـُ, and ـِ, inf. n. مَرْثٌ, TA,) *He steeped, soaked,* or *macerated,* a thing in water: (Ḳ:) *he soaked* bread in water; as also مَرَدَ. (Sh, Aṣ.) مَرَثَ *He steeped* medicine &c. in water *until it became altered.* (A.) — مَرَثَ, [aor. ـُ,] *He* (a child, Ṣ,) *mumbled,* or *bit softly,* his finger: (Ṣ, Ḳ:) *he* (a child) *bit with his gums: he* (a child) *bit and sucked* a necklace, or string of beads, such as is called سِخَابٌ. (TA.) — مَرَثَ, aor. ـُ, and ـِ, (inf. n. مَرْثٌ, TA,) *He* [a child] *sucked* the kind of shells called cowries. (Ḳ.) — *He sucked.* (IAạr.) — *He* (a child) *sucked* his mother's breast. (IAạr.) — مَرِثَ, aor. ـَ, (inf. n. مَرَثٌ, (IAạr,) *He was mild and forbearing,* or *clement; and patient in bearing altercation.* (Ḳ, TA.) = مَرَثَ, [aor. ـُ,] *He beat,* or *struck,* or *smote,* a man: (Ḳ:) or, accord. to A'Obeyd, مَرَثَ بِهِ

الأَرْضَ, and ↑ مَرَّثَ, *he threw him,* or *flung him, upon the ground:* or, accord. to Fr, the verb is مَرَنَ. (TA.) = مَرَثَ السَّخْلَةَ, aor. ـُ, (L,) and ↑ مَرَّثَهَا, *He imparted to the lamb,* or *kid, a foul smell, of sweat,* or *grease,* or *the like, so that its mother would not take to it:* (Ḳ:) *he rendered it foul and greasy with his hand, so that its mother would not suckle it:* (Ibn-Jo'eyl El-Kelbee:) *he befouled it by stroking it with hands defiled by the smell of flesh-meat* or *fish, so that its mother would not take to it.* (El-Mufaḍḍal Eḍ-Ḍabbee.) — Also, مَرَثَ *He defiled* water, *by putting into it his hands foul with flesh-meat,* or *grease,* or *the like.* (TA, from a trad.)

2. مَرَّثَ, inf. n. تَمْرِيثٌ, *He crumbled,* or *broke into small pieces, with his fingers.* (Ḳ.) = See 1 in two places.

مَرِثٌ: see مِمْرَثٌ.

مَرْثَةٌ *A single such,* by a child, of its mother's breast. (IAạr.)

مِمْرَثٌ *Patient in bearing altercation:* (Ṣ, Ḳ:) *mild and forbearing,* or *clement:* as also ↑ مَرِثٌ: (IAạr, Ḳ:) pl. of the former, مَمَارِثُ. (Ṣ.)

أَرْضٌ مَمْرُوثَةٌ *A land watered by a weak rain,* (Ḳ,) *and so rendered soft, and dissolved.* (TA.)

مرج

1. مَرَجَ, aor. ـُ, inf. n. مَرْجٌ, *He* (a beast of carriage) *fed in a pasture.* (Mṣb.) — مَرَجَ, (aor. ـُ, Ṣ,) inf. n. مَرْجٌ, *He sent* a beast of carriage *to pasture:* (Ṣ, Ḳ:) or *left* it [app. *to pasture wheresoever it would*]: (Ḳt:) *he pastured* it; (TA;) and so ↑ أَمْرَجَ: (Ḳt, Ḳ:) or the latter signifies *he left it to go wheresoever it would* [app. *to pasture*]. (TA.) = مَرَجَ, inf. n. مَرْجٌ, ‡ *He mixed* [a thing with another thing, or two things together]. (Ḳ.) — مَرَجَ البَحْرَيْنِ, [Ḳur., xxv., 55; and lv., 19,] ‡ *He hath mixed the two seas,* (Zj, Ḳ,) so that they meet together, the sweet and the salt, yet so that the salt does not overpass its bounds and mix itself with the sweet: (Zj:) or *He hath sent them forth* so that they afterwards meet together: but this is only said by the people of Tihámeh: (Fr:) or, as also ↑ أَمْرَجَ, (this latter form is used by some, Akh, Ṣ, and is the form used by the grammarians, TA,) *He hath let them flow freely,* yet so that one does not become mixed with the other: (Ṣ, Ḳ:) *He hath made them flow.* (IAạr, with reference to the former verb.) — مَرَجَ, aor. ـُ, † *He marred,* or *spoiled, his affair.* (TA.) — مَرِجَ, aor. ـَ, inf. n. مَرَجٌ, ‡ *It* (e. g. a deposit, Ṣ, and a covenant, and religion, TA) *became corrupt; impaired; spoiled; marred;* or *disordered.* (Ṣ, Ḳ.) — مَرِجَ, aor. ـَ, inf. n. مَرَجٌ; (Ṣ, Ḳ;) and مَرْجٌ; but the former is the more approved; (TA;) *It* (a ring, on the finger, Ṣ, and an arrow, TA) *became unsteady;* (Ṣ, Ḳ,) like جَرِجَ. (Ṣ.) — مَرِجَ, aor. ـَ, inf. n. مَرَجٌ, ‡ *It* (religion, and an affair, Ṣ, and a covenant, TA) *became in a confused and disturbed state,* (Ṣ, Ḳ, TA,) *so that one found it difficult to extricate himself from perplexity therein.* (TA.) *It* (a covenant), *was in a confused state, and little observed.* (TA.) — مَرِجَ النَّاسُ *The people became confused.* (TA.)

4: see 1, in two places. — امرجت *She* (a camel) *ejected her embryo,* (Ṣ, Ḳ,) or *the seed of the stallion,* (M,) *in a state consisting of,* (Ḳ,) or *after its becoming,* (Ṣ, M,) *what is termed* غِرْس [or *matter resembling mucus*] *and blood.* (Ṣ, M, Ḳ.) — امرج ‡ *He violated* a covenant, (Ḳ,) and religion. (TA.)

مَرْجٌ *A pasture, pasturage, pasture-land,* or *meadow; a place in which beasts pasture;* (Ṣ, Ḳ, Mṣb, TA;) *an ample tract of land abounding with herbage, into which beasts are sent to pasture:* (T:) also *a wide, open tract of land:* (TA:) pl. مُرُوجٌ. (Mṣb.)

هَرْجٌ وَمَرْجٌ; the latter being written thus, with the ر quiescent, only to assimilate it to the former; (Ṣ, Ḳ;) and signifying ‡ *Confusion, and disturbance,* in an affair or the like: (Ṣ, Ḳ:) or *intricate disorder, discord, trouble,* or *the like.* (L.)

مَرَجٌ A camel, and camels, (or a beast, or beasts, TA,) *pasturing without a pastor.* (Ḳ.)

مَرْجَانٌ, a coll. gen. n.; n. un. with ة; (L;) *Small pearls:* (AHeyth, T, Ṣ, Ḳ:) or *the like thereof:* or *large pearls:* (El-Wáḥidee:) or *coral,* بُسَّذ, which is *a red gem:* or *red beads;* which is the meaning assigned to the word by Ibn-Mes'ood, and is agreeable with the common acceptation thereof; or, accord. to Eṭ-Ṭarasoosee (or, as in the TA, Eṭ-Ṭurṭooshee, and so correctly accord. to MF) *certain red roots that grow up in the sea, like the fingers of the hand:* [vulgarly pronounced مُرْجَان:] the ن is said to be an augmentative letter, because there is no Arabic word of the measure فَعْلَال, except such as are reduplicative, like خَلْخَال: but Az says, I know not whether it be a triliteral-radical word or a quadriliteral: (Mṣb:) IḲṭṭ asserts it to be of the measure فَعْلَان. (TA.) — Also *A leguminous plant that grows in the season called* الرَّبِيع, (Ḳ,) *rising to the height of a cubit, with red twigs, and broad round leaves, very dense, juicy, satisfying thirst, and having the property of making the milk of animals that feed upon it to become abundant:* (TA:) n. un. with ة. (Ḳ.)

أَمْرٌ مَرِيجٌ, (Ṣ, Ḳ,) and ↑ مَارِجٌ, (TA,) ‡ *A confused affair,* or *case:* (Zj., Ṣ, Ḳ:) or *error:* so the former signifies in the Ḳur, l., 5. (TA.)

سُرَاجٌ مُرَاجٌ: see سِرَاجٌ.

مَارِجٌ ‡ *Mixture,* syn. خِلْطٌ: (L:) [as though one of the few inf. ns. of the measure فَاعِلٌ, like قَائِمٌ: but it is said in the L to be a subst., like كَاهِلٌ and غَارِبٌ, and evidently signifies *a mixture,* or *that which is mixed;* syn. خِلْطٌ]. — مَارِجٌ مِنْ نَارٍ, as occurring in the Ḳur., [lv., 14,] ‡ *A mixture* (خِلْطٌ, L) *of fire:* (A'Obeyd:) or *flame mixed with the black substance of fire:* or *flame of fire:* (TA:) or *fire without smoke,* (Ṣ, Ḳ,) whereof was created El-Jánn, (Ṣ,) i. e., Iblees, the father of the Jinn, or Genii, (Bḍ, Jel,) or the Jinn collectively: (Bḍ:) or *fire* دون الحجاب, [app. meaning *below the veil,* or *that which conceals the lowest heaven, and the angels, from the jinn,* or *genii,* who when they attempt to overhear the conversation of the angels, are smitten by the angels pursuing them with thunderbolts,] *of which the thunderbolts consists.* (Fr.) — See مَرِيجٌ.

مِمْرَاجٌ: see مُمْرِجٌ. — Also, A man *who mars,* or *spoils, his affairs,* (Ḳ, TA,) *and does not execute them soundly.* (TA.)

مُمْرِجٌ A she-camel *ejecting her embryo,* or *the seed of the stallion, in a state consisting of,* or *after its becoming, what is termed* غِرْس [or *matter resembling mucus*] *and blood.* (TA.) A camel that usually does so is termed ↑ مِمْرَاجٌ. (Ḳ.)

مرح

1. مَرِحَتِ القِرْبَةُ, aor. ـَ, inf. n. مَرَحَانٌ, *The water-skin leaked,* or *let out its water through the punctures made in sewing it.* (L.) — مَرِحَ السَّحَابُ *The clouds poured forth rain.* (L.) — مَرِحَ, (L,) inf. n. مَرَحَانٌ, (L, Ḳ,) *He,* or *it, became weak.* (L, Ḳ.) You say مَرِحَتْ عَيْنُهُ *His eye became weak.* (L.) Also, مَرِحَتْ عَيْنُهُ, inf. n. مَرَحَانٌ, *His eye flowed much;* (L, Ḳ;) *and became in a corrupt,* or *vitiated,* or *disordered, state;* (Ṣ, L, Ḳ;) *and became inflamed,* syn. هَاجَتْ: (Ṣ, L:) or *poured forth tears:* (L:) or *shed many tears.* (Sh.) — مَرِحَ, aor. ـَ, inf. n. مَرَحٌ, † *He exulted;* or *rejoiced overmuch,* or *above measure;* or *he exulted greatly,* or *excessively; and was exceedingly brisk, lively,* or *sprightly:* (L:) or *he exulted;* or *exulted greatly;* or *excessively; and behaved insolently and unthankfully,* or *ungratefully;* syn. أَشِرَ and بَطِرَ: or *he was very joyful* or *glad;* (Ṣ, Mṣb;) *and very brisk, lively,* or *sprightly:* (Ṣ:) or *he was joyful,* or *glad:* (Mṣb:) or it signifies also, *he became joyful,* or *glad,* (Ḳ,) *and light,* (TA,) and the inf. n. in this sense is مَرَحَانٌ: (Ḳ, TA:) *and he was brisk,*

lively, or *sprightly*. (K.) — مَرِحَ, aor. ـَ, (inf. n. مَرَحٌ, L,) † *He was proud and self-conceited*: and *he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side*. (L, K.) So in the Kur, xvii., 39; and xxxi., 17. (L.) [See also a verse cited voce صَاعَ.]

2. مَرَّحَ القِرْبَةَ, (inf. n. تَمْرِيحٌ, L,) ‡ *He filled the water-skin with water in order that the punctures of the stitches might close up; i. q.* سَرَّبَهَا. (S.) — Also, ‡ *He rendered the water-skin sweet, when it was new, with* إِذْخِر or *with* شِيح. The rendering it sweet with loam or clay is termed تَشْرِيب. (IAar.) — مَرَّحَ المَزَادَةَ ‡ *He filled the* مزادة *with water, when it was new, in order that the punctures in it, made in sewing, might close up*. (T, K.) — مَرَّحَ الجِلْدَ † *He anointed the skin with oil*. (K.)

4. امرحهُ *He made him to exult*, or *rejoice above measure; and to be exceedingly brisk, lively*, or *sprightly*: or *made him to exult*; or *to exult greatly*, or *excessively; and to behave insolently and unthankfully*, or *ungratefully*: (L:) or *he made him to be very joyful* or *glad; and to be very brisk, lively*, or *sprightly*: (S:) [*&c.*: see 1]. — امرحهُ *It* (pasture) *made him* (a horse) *brisk, lively*, or *sprightly*. (S, L, K.*)

مَرْحٌ, a subst., The *leaking* of a water-skin, or its *letting out its water through the punctures made in sewing it*. (L.) You say ذَهَبَ مَرْحُ المَزَادَةِ *The leaking of the* مزادة *has ceased*, when the punctures made in sewing it become closed up. (L, A, K.)

مَرِحٌ and ▼ مِرِّيحٌ (S, L, K) *Exulting*, or *rejoicing overmuch*, or *above measure; and exceedingly brisk, lively*, or *sprightly*: or *exulting*; or *greatly*, or *excessively, exulting; and behaving insolently, and unthankfully*, or *ungratefully*: (L, K:*) or *very joyful* or *glad; and very brisk, lively*, or *sprightly*: (S:) [*&c.*: see 1:] pl. (of the former, L) مَرْحَى and مَرَاحَى, and (of the latter, which has no broken pl.,) مِرِّيحُونَ. (L, K.)

مَرْحَى A word that is said to one when he hits the mark in shooting or casting; (S, K;) expressing admiration; (S;) as also مَرْحَيًا: (K:) [in the CK مَرَحَيًا, which is wrong]) like as بَرْحَى is said to one who misses the mark. (S.)

مَزَادَةٌ مَرِحَةٌ *A* مزادة *that leaks*, or *does not retain its water*. (AHan.) [See مَرِحَتِ القِرْبَةُ.]

مِرَاحٌ, subst. from مَرِحَ, (S, L, K,) *Exultation*, or *joy, above measure; and exceeding briskness, liveliness*, or *sprightliness*: or *exultation*; or *great*, or *excessive, exultation; and insolent and unthankful*, or *ungrateful behaviour*: (L, K:*) or *great joy* or *gladness; and great briskness, liveliness*, or *sprightliness*: (S:) [*&c.*: see 1].

مَرُوحٌ and ▼ مِمْرَاحٌ (S, K) and ▼ مِمْرَحٌ. (K.) *A brisk, lively*, or *sprightly*, horse, (S, L, K,*) and she-camel. (L.) — مَرُوحٌ *Wine*; so called because of its briskness in the vessel. (ISd, L.) عُقَارٌ مَرُوحٌ *Wine that affects the head, and makes the drinker very joyful and brisk*. (S.) — قَوْسٌ مَرُوحٌ ‡ *A bow at the beauty of which the beholders rejoice exceedingly* (K) *when they turn it about and examine it*: (TA:) or, *as though it rejoiced exceedingly*, or *greatly, at the beautiful manner of its shooting the arrow*. (S, K.) — طَرُوحٌ مَرُوحٌ تُعْجِلُ الظَّبْىَ أَنْ يَرُوحَ [*A bow that sends the arrow far, that makes those who behold and examine it to rejoice exceedingly, that makes the antelope hasten to go*]. A saying of the Arabs. (L.)

مِرِّيحٌ: see مَرِحٌ.

مِمْرَحٌ: see مَرُوحٌ.

عَيْنٌ مِمْرَاحٌ ‡ *An eye that sheds copious tears*: (S, K:) *an eye that is quick to weep*. (TA.) See مَرُوحٌ.

تِمْرَاحَةٌ *Very brisk* or *lively* or *sprightly*; or *exceedingly so*. (IAth, L, from a trad.)

مرخ

1. مَرَخَ جَسَدَهُ, (S, K,) aor. ـَ, (K,) inf. n. مَرْخٌ; (S;) and ▼ مَرَّخَهُ, (S, K,) inf. n. تَمْرِيخٌ; (S;) *He anointed his body* (K) with oil (S, K) &c. (K.) And مَرَخَ إِدَاوَتَهُ *He smeared with clay his* إِدَاوَة [or *small vessel of skin, for water*,] *in order that its odour might become good*. (IAar, TA in art. ذرح.)

2: see 1.

4: امرخ *He made* dough, or paste, *thin*, (S, K,) *by putting much water to it*. (S.)

5. تمرّخ بِالدُّهْنِ *He anointed himself with oil*. (L.)

مَرْخٌ [a coll. gen. n.] *A certain kind of tree that quickly emits fire*: (S, K:) *it is of the kind called* عِضَاه, *and spreads, and grows high, so that people rest in its shade: it has neither leaves nor thorns, its branches being bare and slender twigs; and it grows in* [*small water-courses such as are termed*] شِعَاب, *and in hard grounds: of it are made the wooden instruments for producing fire which are called* زِنَاد: the n. un. is with ة (AHn, L) *its shade is thin*: (L:) *there is no tree that surpasses the* مرخ *in yeilding fire: sometimes these trees are clustered and tangled together, and the wind blowing, and striking one part of them against another, they emit fire, and burn the valley*: Aboo-Ziyád:) [the *cynanchum viminale*. (Spreng. Hist. rei. herb., p. 252: as mentioned by Freytag.)] It is said in a proverb, فِى كُلِّ شَجَرٍ نَارٌ وَٱسْتَمْجَدَ المَرْخُ وَالعَفَارُ [*In all trees is fire; but the markh and 'afár yield much fire*]: (S:) accord. to AHn, the meaning is, endeavour to strike fire with gentleness; for that will be sufficient if the زِنَاد be مَرْخ. (L.) See also عَفَارٌ, and استمجد. The عفار is the زَنْد, which is the upper [piece of the two which compose the زِنَاد]; and the مَرْخ is the lower. (S, L.) [See also another proverb at the end of art. دفل.] — أَرْخِ يَدَيْكَ وَٱسْتَرْخِ إِنَّ الزِّنَادَ مِنْ مَرْخٍ [*Relax thy hands, and relax thyself, for the wooden instrument for striking fire is of markh*]. A saying used with reference to a generous man who requires not to be importuned. (IAar, TA.)

مَرِخٌ (K) and ▼ مِرِّيخٌ (L) A man *who anoints himself much*, (L, K,) and *perfumes himself much*. (TA.)

مَرُوخٌ *Oil, &c., with which the body is anointed*. (K.)

مِرِّيخٌ: see مَرِخٌ. = *A long arrow, having four feathers*, (S, K,) *with which one shoots to the utmost distance*: (S:) or *an arrow which they make for lightness, and which they mostly shoot to the utmost distance* [*to measure the ground*] *for the purpose of making horses run when they contend in a race*. (Aboo-Ziyád.) — المِرِّيخُ, (S K,) and مِرِّيخ, without ال, which, however, is understood, (IAar,) [*The planet Mars*]; *one of the stars called* الخُنَّس, (S, K,) in the fifth heaven, (S,) also called بَهْرَام.

مرد

1. مَرَدَ, (aor. ـُ, inf. n. مَرْدٌ, S, L,) *He steeped* bread, (S, L, K,) or corn, (Msb,) *in water, and mashed it with his hand, so as to soften it*: (S, L, Msb, K:) or *he soaked* bread *in water*; (M, L;) and so مَرَثَ, and مَرَذَ, with the dotted ذ; or *he softened* bread *in water, and crumbled it with his fingers*. (As, L.) — مَرَدَهُ *He rubbed it* (a thing) in water. (TA.) — مَرَدَهُ, inf. n. مَرْدٌ, *He crumbled it* [namely bread &c.], or *broke it into small pieces, with his fingers*; syn. ثَرَدَهُ. (TA [but only the inf. n. is there mentioned.]) — مَرَدَهُ, aor. ـُ, inf. n. مَرْدٌ, *He made it* (a thing) *soft*. (L.) — مَرَدَهُ and ▼ مرّدهُ *He made it* (a thing) *soft and smooth; he polished it*. (L.) See also 2. — مَرَدَ, (inf. n. مَرْدٌ, S, L,) *He* (a child, S, L) *mumbled* (مَرَسَ) the breast (S,* L,*

Ḳ) of his mother: (Ṣ, L:) or *sucked it.* (IḲṭṭ.) — مَرِدَ, aor. ـَ, *He continued to eat* مَرِيد, i. e., *dates soaked in milk until rendered soft.* (Ḳ.) — مَرِدَ ‡ *It* (a branch) *was,* or *became, destitute of leaves.* (IAạr, L.) — مَرِدَتِ الأَرْضُ, inf. n. مَرَدٌ, ‡ *The land was,* or *became, destitute of herbage, excepting a small quantity.* (TA.) — مَرِدَ *He* (a horse) *was,* or *became, without hair upon the fetlock.* (IKṭṭ.) — مَرِدَ, aor. ـَ, (L, Mṣb, Ḳ,) inf. n. مَرَدٌ (Ṣ, L, Mṣb, Ḳ) and مُرُودَةٌ; (L, Ḳ;) and ▾ تَمَرَّدَ; (Ṣ, A, L, Ḳ;) *He* (a youth, or young man,) *was as yet beardless:* (Mṣb:) or *had no hair upon his cheeks:* (IAạr, L:) or *remained to a late period without his beard having grown,* (L, Ḳ,) or *without the hair of his face having grown forth.* (Ṣ, L, Mṣb) = مَرَدَ aor. ـُ, (A, L, Mṣb, Ḳ,) inf. n. مُرُودٌ (A, L, Ḳ) and مُرْدٌ; (IAạr, L;) and مَرُدَ, aor. ـُ, (Ṣ, L, Mṣb, Ḳ,) inf. n. مَرَادَةٌ (Ṣ, L, Ḳ) and مُرُودَةٌ; (TA, and some copies of the Ḳ;) and ▾ تَمَرَّدَ; (A, L;) *He exalted himself,* or *was insolent and audacious, in pride and in acts of rebellion* or *disobedience;* (IAạr, L;) *he was bold,* or *audacious;* (M, L, Ḳ;) *and immoderate, inordinate,* or *exorbitant;* or *excessively, immoderately,* or *inordinately, proud,* or *corrupt,* or *unbelieving,* or *disobedient* or *rebellious;* or *exalted himself and was inordinate in infidelity;* or *was extravagant in acts of disobedience and in wrongdoing;* or *was refractory,* or *averse from obedience:* (Ṣ, M, A, L, Mṣb, Ḳ:) or *he went to such an extreme as thereby to pass from out of the general state* [or *category*] *of that species* [*to which he belonged*]. (M, L, Ḳ.) — So in the phrase مرد عَلَى الأَمْرِ *He was bold* or *audacious, and immoderate, &c., in the affair:* (M, L:) and in like manner, على الشَّرِّ, *in evil,* or *mischief:* ▾ تمرّد عَلَيْنَا *He acted immoderately, inordinately,* or *exorbitantly, &c., towards us,* or *against us.* (L.) — Some explain مَرَدَ as syn. with خَبُثَ [signifying *He was bad, evil, wicked, malignant, noxious, corrupt, &c.*]. (MF.) — ▾ تَمَرَّدَ مَارِدٌ وَعَزَّ الأَبْلَقُ ‡ [*Márid hath resisted the attempt to take it, and El-Ablak hath proved strong*]: a proverb: (Ṣ:) originally said by Ez-Zebbà, the Queen of the Arabs, with reference to two fortresses which she had failed to take. (TA.) = مَرَدَ, (L,) inf. n. مَرْدٌ, (L, Ḳ,) *He* (a sailor) *pushed,* or *propelled,* a ship or boat, *with a* مُرْدِيّ. (L, Ḳ.) — *He drove vehemently.* (L, Ḳ.) = مَرَدَ عَلَى شَىْءٍ, [aor. ـُ,] (Ḳ,) inf. n. مُرُودٌ; (Ṣ, L;) and ▾ تمرّد; (L.) ‡ *He became accustomed, habituated,* or *inured, to a thing.* (Ṣ, L, Ḳ.) — مَرَدُوا عَلَى النِّفَاقِ [Ḳur., ix., 102,] ‡ *They have become accustomed, habituated,* or *inured, to hypocrisy:* (Fr., A, L:) or *they have exalted themselves,* or *become insolent and audacious, in hypocrisy:* (IAạr:) accord. to Er-Rághib, it is from شَجَرَةٌ مَرْدَآءُ "a tree without leaves;" meaning, † *they have become destitute of good.* (TA.) — مَرَدَ عَلَى الكَلَامِ ‡ *He became accustomed,* or *habituated, to what was said, so that he cared not for it.* (L.)

2. مرّده, inf. n. تَمْرِيدٌ, ‡ *He stripped it* (a branch) *of its leaves.* (Ṣ, A, L.) — ‡ *He stripped it* (a branch) *of its peel;* as also مَرَدَهُ. (TA.) See 1. — مرّده, (A, L,) inf. n. تَمْرِيدٌ, (Ṣ, L, Ḳ,) *He made it* (a building) *smooth* (Ṣ, A, L, Ḳ) *and even* (L, Ḳ) *and tall* or *long;* (A;) *and plastered it with mud.* (L.)

5: see 1 in five places.

مَرْدٌ [Coll. gen. n.] *Bread crumbled,* or *broken into small pieces, with the fingers, and then moistened with broth;* syn. ثَرِيدٌ. (T, L.) — *What is fresh and juicy of the fruit of the* أَرَاك: (T, Ṣ, L, Ḳ:) what is ripe thereof is called كَبَاثٌ: (T, L:) or [in the CḲ, and] *what is ripe thereof:* (L, Ḳ:) what has become black being called كَبَاثٌ: (TA in art. برم:) or *certain red and large things pertaining thereto:* n. un. with ة. (AḤn, L.)

مَرَدَى: see مَرَطَى.

مُرْدِيٌّ *a pole with which a ship, or boat, is pushed,* or *propelled:* (L, Ḳ:) or *an oar;* syn. مِجْذَافٌ. (IḲṭṭ.)

مَرَادٌ (Ṣ, L, Ḳ) and ▾ مُرَّادٌ (Ḳ) The *neck:* (Ṣ, L, Ḳ:) pl. [of the latter] مَرَارِيدُ. (Ḳ.)

مُرُودٌ: see مَارِدٌ.

مَرِيدٌ *Bread steeped in water, and mashed with the hand:* or *soaked in water.* (L.) — *Dates soaked in milk until they become soft:* (Ṣ, L, Ḳ:) or *dates thrown into milk to become soft, and then mashed with the hand:* (Aṣ, L:) or *moistened, and rubbed and pressed with the fingers till soft, in water* or *in milk;* as also مَرِيسٌ. (Mṣb, art. مرس.) — *Water with milk.* (Ḳ.) — Anything *rubbed and pressed with the hand until it becomes flaccid.* (Aṣ, L.) = See مَارِدٌ.

مُرَّادٌ: see مَرَادٌ.

مِرِّيدٌ: see مَارِدٌ.

مَارِدٌ [from مَرَدَ] and ▾ مَرِيدٌ [from مَرُدَ] (Ṣ, M, A, L, Mṣb, Ḳ) and ▾ مُتَمَرِّدٌ (A, Ḳ) [*One who exalts himself,* or *is insolent and audacious, in pride and in acts of rebellion* or *disobedience; an insolent and audacious rebel* or *unbeliever;* see 1;] *bold* or *audacious;* (M, L, Ḳ;) *and immoderate, inordinate,* or *exorbitant;* or *excessively, immoderately,* or *inordinately, proud,* or *corrupt,* or *unbelieving,* or *disobedient* or *rebellious; &c.;* see 1; (Ṣ, M, A, L, Mṣb, Ḳ;) *and strong:* (L:) these epithets are applied to evil beings of mankind and of the jinn, (L,) and to any animal: (M, L:) the first is said to be applied to an evil jinnee of the most powerful class: (Mir-át ez-Zemán, &c.) pl. (of the first, M, L,) مَرَدَةٌ (M, L, Ḳ) and مُرَّادٌ; (A;) and (of the second, M, L) مُرَدَآءُ. (M, L, Ḳ.) ▾ مِرِّيدٌ signifies the same in an intensive degree. (Ṣ, L, Ḳ.) — مَارِدٌ *Lofty, high:* (L, Ḳ:) applied to a building. (TA.) — مَارِدٌ and ▾ مُرُودٌ One *who often goes and comes, by reason of his briskness, liveliness,* or *sprightliness.* (L.)

أَمْرَدُ — شَجَرَةٌ مَرْدَآءُ ‡ *A tree having no leaves upon it:* (Ks, A, L, Ḳ:) or, *of which the leaves have altogether gone:* (AḤn, L:) and in like manner, غُصْنٌ أَمْرَدُ ‡ *a branch having no leaves upon it:* (Ks, Ṣ, L:) or the latter expression is not used. (T, L.) — رَمْلَةٌ مَرْدَآءُ ‡ A sand *that is plain* (L) *and produces no plants:* (Ṣ, A, L, Ḳ:) pl. مَرَادٍ, as though it were a subst. (M, L.) — أَرْضٌ مَرْدَآءُ ‡ *An expanse of sands in which nothing grows:* pl. مَرَادِى [or مَرَادِىُّ]. (Aṣ, T, L.) — أَمْرَدُ A youth, or young man, *as yet beardless:* (Mṣb:) or *having no hair upon his cheeks:* (IAạr, L:) or *who has remained to a late period without the hair of his face having grown forth:* (Ṣ, Mṣb:) or *whose mustache has grown forth, but not his beard,* (L, Ḳ,) *he having attained the usual age at which the beard grows:* (L:) pl. مُرْدٌ: (L:) dim. أُمَيْرِدٌ. (A.) You do not apply the epithet مَرْدَآءُ to a girl [in the sense above explained]. (Ṣ, L.) It is said in a trad., أَهْلُ الجَنَّةِ جُرْدٌ مُرْدٌ [*The people of paradise are without hair upon their bodies, and beardless*]. (L.) — مَرْدَآءُ A woman *having no hair upon her pubes.* (M, L, Ḳ.) [In some copies of the Ḳ, for لَا إِسْبَ لَهَا, we find لا است لها: and the like is found in copies of the A.] — أَمْرَدُ A horse *having no hair upon the fetlock.* (Ṣ, L.)

مُمَرَّدٌ A building *made smooth, and tall* or *long:* (A:) or *made smooth:* (L:) or *made tall* or *long.* (A'Obeyd, L, Ḳ.)

جَبَلٌ مُتَمَرِّدٌ ‡ [*A mountain that opposes obstacles to one's ascent*]: pl. جِبَالٌ مُتَمَرِّدَاتٌ. (A.) — See مَارِدٌ.

مُرْدَاسَنْجٌ: see مُرْتَكٌ in art. رتك.

مردقش

مَرْدَقُوشٌ [*Marjoram; sweet marjoram;* so called in the present day;] *i.q.* مَرْزَنْجُوشٌ [q.v.]: (Ṣ, Ḳ:) an arabicized word, (AHeyth, Ḳ,) [thought to be so by J,] from [the Persian]

مَرْدَكُوش, (Ḳ) meaning "having a dead ear," (TA,) or "having a soft ear," [which is given in the Ḳ as one of the significations of the arabicized word,] (AHeyth, TA,) because what is flaccid is as though it were dead: (TA:) or [so accord. to the Ṣ, TA; but accord. to the Ḳ, and] *saffron:* (Ṣ, Ḳ:) and *a certain perfume which a woman puts upon her comb, inclining to redness and blackness.* (Ḳ.) The vulgar [generally] say بَرْدَقُوش. (TA.)

[مرز

See Supplement.]

مرزجش

مَرْزَنْجُوش, (Ṣ, and so in the Ḳ in art. مردقش &c., in some copies of the Ḳ in the present art.,) or مَرْزَجُوش, (so in some copies of the Ḳ in the present art.,) or both, the latter being of the measure فَعْلَلُول, like عَضْرَفُوط, (TA,) [*Marjoram; sweet marjoram;* called by the former name in the present day;] *i.q.* مَرْدَقُوش: (Ṣ, Ḳ:) an arabicized word, from [the Persian] مرزنگوش [lit. "mouse-ear": but see مَرْدَقُوش]: in [genuine] Arabic, سَمْسَق: beneficial for dysury, and colic, and the sting of the scorpion, and pains arising from cold, and melancholy, and inflation, or flatulence, and the disease called لَقْوَة [which distorts one side of the face], and flow of saliva from the mouth, and it is strongly diuretic, and dries up humours of the stomach and bowels. (Ḳ.)

مرس

1. مَرَسَهُ, (Ṣ, M, A, Mṣb, Ḳ,) فِى المَآءِ, (Ṣ, M, A, Ḳ,) aor. ـُ, (M, A, Mṣb, Ḳ,) inf. n. مَرْسٌ, (M, Mgh, Mṣb,) *He macerated, steeped,* or *soaked, it,* (namely, a quantity of dates, Ṣ, Ḳ, or other things, Ṣ, or medicine, M, A, and bread, M,) *in water,* (Ṣ, M, Ḳ,) *and mashed it with the hand:* (Ṣ, Ḳ:) so says ISk: (TA:) *he rubbed and pressed it,* (namely, a quantity of dates,) *with the hand, in water, so that it became mashed:* (Mṣb:) *he moistened it,* (namely, bread, or the like,) *in water, and rubbed and pressed it with the fingers until it became soft.* (Mgh.) مَرْسٌ also signifies the *rubbing and pressing with the hand:* and *mixing;* or *moistening with water* or *the like.* (TA.) — مَرَسَ إِصْبَعَهُ, aor. ـُ, (Ṣ, Ḳ,) inf. n. مَرْسٌ, (TA,) *He* (a child) *mumbled,* or *bit softly, his finger;* i.q. مَرَثَهَا, (Ṣ, Ḳ,) of which it is a dial. form; or it is an instance of mispronunciation. (Ṣ.) See also مَرَدَ. — مَرَسَ يَدَهُ بِالمِنْدِيلِ † *He wiped his hand with the napkin.* (ISk, Ṣ, Ḳ.) See also 5. — مَرِسَ: see 3. — مَرِسَ الحَبْلُ, (Ṣ, M,) aor. ـَ, (Ṣ,) inf. n. مَرَسٌ; (Ṣ, M;) or مَرَسَ, aor. ـُ, (Ḳ,) inf. n. مَرْسٌ; (TA;) *The rope fell on one of the two sides of the sheave of the pulley:* (Ṣ, Ḳ:) or *fell between the sheave of the pulley and the bent piece of iron which is on each side thereof and in which is the pin whereon the sheave turns.* (M.) And مَرِسَتِ البَكَرَةُ, aor. ـَ, inf. n. مَرَسٌ, *The sheave of the pulley had its rope sticking fast between it and the* قَعْو [or *cheek*]. (Ṣ, Ḳ.)

3. مارس, (M, TA,) inf. n. مُمَارَسَةٌ and مِرَاسٌ, (Ṣ, M,) *He laboured, exerted himself, strove, struggled, contended,* or *conflicted, to prevail, overcome, gain the mastery,* or *effect an object,* syn. of the inf. n. مُعَالَجَةٌ: (Ṣ:) or *he did so vehemently;* as also ↑ مَرِسَ, [aor. ـَ,] inf. n. مَرَسٌ: (M, TA:) [and مَرَاسَةٌ is also, perhaps, an inf. n. of the latter verb, though by rule its verb should be مَرُسَ.] You say, فَحْلٌ ذُو مِرَاسٍ *A stallion possessing strength:* (Ḳ:) or *possessing strength,* or *vehemence, of labour* or *exertion;* (TA;) and فُلَانٌ ذُو مِرَاسٍ, and ↑ مَرِسٌ, *Such a one is a possessor of hardiness and strength,* (A,) and رَجُلٌ بَيِّنُ المَرَسِ, (Ṣ, TA,) and المَرَاسَةِ, (Ḳ,* TA,) *A man bearing evidence of strength:* (Ḳ,* TA:) or *of strength,* or *vehemence, of labour* or *exertion.* (Ṣ.) — مارسهُ, (Ḳ,) inf. n. as above, (TA,) *He laboured, exerted himself, strove, struggled, contended,* or *conflicted, with him,* or *it, to prevail, overcome,* or *gain the mastery* or *possession,* or *to effect an object: he laboured,* or *worked, at it,* or *upon it:* syn. عَالَجَهُ, and زَاوَلَهُ. (Ḳ.) You say, مارس قِرْنَهُ *He strove, contended,* or *conflicted, with his adversary;* syn. عَالَجَهُ. (A.) And مارس عَمَلًا *He exercised,* or *practised, diligently,* or *plied, a work,* or *an occupation; he laboured.* (L, voce عَالَجَ.) And مارس الأُمُورَ [*He laboured, exerted himself,* or *exercised himself diligently, in the management,* or *transaction, of affairs*]. (A.) And مارس ظَهْرًا [*He plied, worked,* or *put to labour, a camel for riding,* or *carriage*]. (L, art. علج.) — مارس, inf. n. مُمَارَسَةٌ, also signifies *He played,* or *sported, with another,* or *others;* as, for instance, *with women;* used in this sense in a trad. (TA.) See also 5, in two places.

4. امرس الحَبْلَ, (inf. n. إِمْرَاسٌ, TA,) *He restored the rope to the place* [or *groove of the sheave*] *in which it ran.* (Ṣ, M, Ḳ.) — Also, *He removed the rope from the place in which it ran;* (TA;) *he made the rope to stick fast between the sheave of the pulley and the* قَعْو [or *cheek*]. (Ṣ, Ḳ, TA.) Thus it bears two contr. significations, on the authority of Yaḳoob. (Ṣ.)

5. تمرّس *It was,* or *became, strongly twisted and adhering.* (M.) See مَرَسَةٌ. — تمرّس بِهِ *He kept to it constantly,* or *assiduously; he accustomed himself to it;* syn. ضَرِيَهُ [app. for ضَرِىَ بِهِ]. (M.) — *He rubbed,* or *scratched, himself against it;* ((Ṣ, A, Ḳ;) as, for instance, a camel against the trunk of a palm-tree, (A,) or any tree, on account of the mange or an itching; (TA;) as also ↑ امترس بِهِ. (Ṣ, Ḳ.) You say also, البَقَرَةُ تَمَرَّسُ بِالشَّجَرِ *The cow rubs her horns against the trees to sharpen them.* (A. [In my copy of the A, I find here تَمْرُسُ; but this is evidently a mistake of the copyist for تَمَرَّسُ, or its original form تَتَمَرَّسُ.]) — [Hence, app., † *He made use of him.*] You say, لَا يَتَمَرَّسُ بِهِ أَحَدٌ لِأَنَّهُ صُلْبٌ لَا يُسْتَغَلُّ مِنْهُ شَىْءٌ † [*No one makes any use of him; for he is hard: nothing,* meaning *no profit,* or *advantage, is reaped,* or *obtained from him*]. (L.) [See also مُتَمَرِّسٌ.] — ‡ *He* (a camel) *ate of it* (a tree) *time after time.* (A, TA.) It is said in a trad. respecting the signs of the resurrection يَتَمَرَّسُ الرَّجُلُ بِدِينِهِ كَمَا يَتَمَرَّسُ البَعِيرُ بِالشَّجَرَةِ (A, TA*) meaning, ‡ *The man will play,* or *sport, with his religion,* [*like as the camel eats time after time of the tree;* or, accord. to another explanation, *like as the camel rubs,* or *scratches, himself against the tree:*] or the meaning is, *will strive and contend in dissensions* or *seditions.* (TA.) — ‡ *He set himself against him to do evil,* or *mischief.* (A, TA.) — ‡ *I.q.* مَارَسَهُ; whence the saying, فُلَانٌ تَمَرَّسَ بِالنَّوَائِبِ وَالخُصُومَاتِ [app. meaning, ‡ *Such a one strove against calamities and contentions, to gain the mastery*]. (A.) — ‡ *He besmeared himself with it;* namely, with perfume. (A, TA.) — † *He wiped himself with it.* (TA.) — See also what next follows.

6. تمارسوا [*They laboured, strove, struggled, contended* or *conflicted, one with another, to prevail, overcome, gain the mastery,* or *effect an object:*] *they contended together, smiting one another,* syn. تَضَارَبُوا, (A, Ḳ,) فِى الحَرْبِ *in war:* (A:) and [in like manner] you say also, ↑ تمرّسوا فِى الحرب, (Ḳ in art. دعك,) or, of two men, تمرّسا فى الحرب. (Ṣ in that art.) — تَمَارَسَا الشَّرَّ بَيْنَهُمَا [*They two laboured,* or *strove, each with the other, to do evil,* or *mischief*]. (Ṣ, art. كوح.)

8. امترس بِهِ: see 5. — امترستِ الأَلْسُنُ فِى الخُصُومَاتِ ‡ *The tongues persisted in wranglings,* or *contentions,* (Ṣ, M,) *and assailed one another.* (M, A.) — امترست بِهِ, occurring in a poem of Aboo-Dhu-eyb, is said of wild asses that had drawn near to the hunter as one that would rub himself against a thing: (Ṣ, TA:) or, accord. to Es-Sukkaree, of a wild she-ass, and meaning, *She began to strive with him to circumvent him and gain the mastery* (جعلت تكاره وتُعَالِجُهُ [as written in the TA; but I doubt not that تكاره is a mistranscription for تُكَايِدُهُ, which is much like تعالجه in signification; and therefore I have thus rendered it]): or the meaning is, *she had his arrow sticking fast in her.* (TA.)

مَرَسٌ : see مَرَسَةٌ, and 3.

مَرِسٌ A *strong* man: (TA:) or a man (Ṣ) *strong*, or *vehement, in labour* or *exertion:* (Ṣ, M:) and *strong, experienced in affairs, and who has laboured*, or *exerted himself, in the management*, or *transaction, thereof:* pl. أَمْرَاسٌ. (TA.) You say also, إِنَّهُ لَمَرِسٌ حَذِرٌ, meaning, *Verily he is strong in the waging of wars.* (TA.) ═ هُمْ عَلَى مَرِسٍ وَاحِدٍ *They are alike in dispositions.* (Ṣ, TA.)

مَرَسَةٌ, (Ṣ, Ḳ,) or † مَرَسٌ, (A,) or both, the latter being sometimes used as a sing., (M,) *A rope:* (Ṣ, M, Ḳ:) so called because of the strong twisting and adhering (تَمَرُّس) of its strands, one upon another: (TA:) pl. [or rather coll. gen. n.] of the former, مَرَسٌ; (Ṣ, M, Ḳ;) and pl. pl., (M, Ḳ,) [i.e.] pl. of مَرَسٌ, (Ṣ, A,*) أَمْرَاسٌ. (Ṣ, M, A*, Ḳ.) — Also, the former, *A dog's rope:* pl. as above. (M.)

مَرْسِينٌ The *myrtle-tree;* (شَجَرَةُ الآسِ;) also called رَيْحَانُ القُبُورِ: of the dial. of Egypt: but perhaps the ن is a radical letter. (TA.)

بَكْرَةٌ مَرُوسٌ *A sheave of a pulley that is wont to have its rope stick fast between it and the* قَعْو [or *cheek*]. (Ṣ,* M,* Ḳ,* TA.)

مَرِيسٌ Dates *macerated*, or *steeped*, or *soaked, and mashed with the hand,* (A,* Ḳ,) or *moistened, and rubbed and pressed with the fingers till soft,* (Mgh,) *in water* or *in milk.* (A, O, Mgh.) In the copies of the Ḳ, the words فِى المَآءِ are omitted; and immediately after their place follows أَوِ اللَّبَنِ [as though meaning, "or it signifies *milk*]." (TA.) Also, *i.q.* ثَرِيدٌ, q.v. (Ḳ.)

مَرِيسِيَّةٌ [in the modern Egyptian dial. مَرِيسِى] The *south wind, that comes from the direction of* مَرِيس, *which,* says AḤn, *is the lowest part of the country of the Nubians, next to the district of* أُسْوَان. (M.)

فَحْلٌ مِرَاسٌ *A strong stallion:* (Ḳ:) or *a stallion strong*, or *vehement in labour* or *exertion.* (M, Ṣgh.) — لَيْلَةٌ مُرَاسَةٌ ‡ *A night's journey in which is no remissness* or *languor;* (M;) i.e., (M,) *a hard and fatiguing and long night's journey.* (IAạr, M, Ḳ.)

مَارَسْتَانٌ *A hospital for the sick:* an arabicized word [from the Persian]: (Yaạkoob, Ṣ, Ḳ:) originally بِيمَارِسْتَان: (Yaạkoob, TA.)

أَمْرَسُ [an imitative sequent and corroborative of أَخْرَسُ, as is shown in the M, art. مرس, see أَخْرَسُ.]

مُتَمَرَّسٌ [originally *A place where one rubs* or *scratches himself against a thing.* Hence, app., the saying,] — مَا بِفُلَانٍ مُتَمَرَّسٌ ‡ [*Nothing can be done with*, or *got from, such a one*]: said of him from whom the enemy can obtain no advantage: (A:) or of him who is hardy and strong, so that he who strives with him cannot withstand him, because he has striven against calamities and contentions: (TA:) and of the avaricious man, from whom he who is in want cannot obtain anything. (A, TA.)

مرض

1. مَرِضَ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, inf. n. مَرَضٌ and مَرْضٌ, (Mṣb, Ḳ,) which latter is a dial. form rarely used, (Mṣb,) *He* (a man, Ṣ, or an animal [of any kind], Mṣb) *was*, or *became*, [*diseased, disordered, distempered, sick*, or *ill;* i.e.] *in the state termed* مَرَض (Ṣ, Mṣb, Ḳ) denoting that change of the constitution or temperament which is described in the explanation of this term below; (Ḳ;) as also † امرض, expl. by صَارَ ذَا مَرَضٍ. (Ḳ, TA; but not in the CḲ.) — [Hence, مَرِضَتِ العَيْنُ ‡ *The eye became languid;* or *languishing;* or *weak:* (see مَرِيض:) or, as Golius says, on the authority of Ibn-Maạroof, *was weak from much*, and *too much, looking.*] — And مَرِضَتِ اللَّيْلَةُ ‡ *The night became dark.* (Th, O.) — [The verb probably has several other tropical significations agreeable with explanations of مَرَض and مَرِيض which will be found below.]

2. مرّضهُ, (Ṣ, Mgh, Mṣb,) inf. n. تَمْرِيضٌ, (Ṣ, Mṣb, Ḳ,) *He took care of him in his sickness;* (Sb, Ṣ, Mgh;) and *treated him medically, to remove his disease;* the measure فَعَّلَ in this instance having a privative quality, though its quality is in most instances confirmative: (Sb:) or *he took good care of him*, namely a sick person: (Ḳ:) or *he undertook*, or *managed*, or *superintended, the medical treatment of him.* (Mṣb.) ═ مرّض فِى الأَمْرِ, (IDrd, A,) [and مرّضهُ, (O, Ḳ voce ضَبَّأَ,)] inf. n. as above, (Ṣ, Ḳ,) ‡ *He fell short of doing what he ought to have done*, or *was remiss, in*, or *with respect to, the affair:* (Ṣ, A:) or *he did not exert himself to the full*, or *to the utmost*, or *beyond what is usual, in it:* (IDrd:) or *he did it weakly*, or *feebly*, (Ḳ,* TA,) *not firmly* or *soundly:* (TA:) as also † مارض فيه. (TA.) [See also 5.] And مرّض فُلَانٌ فِى حَاجَتِى ‡ *Such a one was deficient in activity in accomplishing my want.* (TA.) And مرّض فِى كَلَامِهِ ‡ *He was weak in his speech.* (IDrd.) — [حَكَاهُ بِصِيغَةِ التَّمْرِيضِ, probably a post-classical phrase, signifies † *He mentioned it*, or *related it, in a manner implying that it was doubtful*, or *was a mere assertion;* as when the word قِيلَ is used.]

3. مَارَضْتُ رَأْيِى فِيكَ ‡ *I deceived myself*, or *endeavoured to deceive myself, respecting thee.* (A, TA.) — مارض فِى الأَمْرِ: see 2.

4. امرض: see 1. — *He had a bane*, or *murrain*, (Yaạkoob, Ṣ,) or *a disease*, or *distemper*, (A, TA,) *in his beasts*, (Yaạkoob, S, A,) or *camels.* (TA.) ═ امرضهُ *He* (God, Ṣ, Mṣb) *rendered him* مَرِيض [or *diseased*, &c.]. (Sb, Ṣ,* Mṣb, Ḳ.) You say also, أَكَلَ مَا لَمْ يُوَافِقْهُ فَأَمْرَضَهُ (A, TA) [*He ate what did not agree with him, and*] *it caused him to fall into* المَرَض [or *disease*, &c.]. (TA.) — [Hence,] إِمْرَاضُ الأَجْفَانِ (Ṣ, voce إِسْجَادٌ) ‡ *The lowering of the eyelids* [*in a languid*, or *languishing, manner:* see مَرِيض]. (TḲ, voce إِسْجَادٌ.) — امرضهُ also signifies *He found him to be* مَرِيض [or *diseased*, &c.]. (Ḳ.) ═ Also امرض † *He was near to being right in opinion*, (Ṣ, L, Ḳ,*) *though not altogether right.* (L.) In the Ḳ, this signification is wrongly assigned to امرضهُ. (TA.) A poet says, (Ṣ,) namely El-Uḳeyshir El-Asadee, praising 'Abd-el-Melik Ibn-Marwán, (TA.)

* وَلٰكِنْ تَحْتَ ذَاكَ الشَّيْبِ حَزْمٌ *
* إِذَا مَا ظَنَّ أَمْرَضَ أَوْ أَصَابَا *

[*But beneath that hoariness is good judgment: when he forms an opinion, he is nearly right, or he is right*]. (Ṣ, TA.) — Also, امرضهُ فُلَانٌ ‡ *Such a one was near to attaining the object of his* [another's] *want.* (A, TA.)

5. تمرّض ‡ *He was weak*, or *feeble*, in his affair. (A,* Ḳ, TA.) [It seems to be indicated in the A that † تمارض also has this signification; like as مارض in nearly the same sense is syn. with مرّض, q.v.: or perhaps تمارض signifies ‡ *he feigned*, or *made a false show of, weakness*, or *feebleness*, in his affair: it is said, in the A, to be used tropically as well as properly.]

6. تمارض *He feigned*, or *made a false show of*, مَرَض [or *disease*, &c.] *in himself.* (Ṣ, A.*) — See also 5.

مَرْضٌ: see 1: and see what here next follows, in six places.

مَرَضٌ (IDrd, Ṣ, O, Mṣb, Ḳ) and † مَرْضٌ: (Mṣb, Ḳ:) see 1: *i.q.* سُقْمٌ [*Disease, disorder, distemper, sickness, illness*, or *malady*]; (IDrd, Ṣ;) which is the *contr. of* صِحَّةٌ; and affects man and the camel [&c.]: (IDrd:) or *a certain state foreign to the constitution* or *temperament, injurious to the intellect;* whence it is known that pains and tumours are accidents arising therefrom: or, as IF says, *that whereby a man passes beyond the limit of health* or *soundness* or *perfection* or *rectitude, whether it be disease* (عِلَّة),

or † *hypocrisy*, or † *a falling short of doing what he ought to do in an affair*: (Mṣb:) or *a dark and disordered state of the constitution* or *temperament, after a clear and right state thereof*: (O, Ḳ:) or ▼ مُرْضٌ is † [*a disease*] *of the heart*: (Ḳ:) Aboo-Is-ḥák says, مَرَضٌ and سُقْمٌ are said to be in the body and † in religion, like as صِحَّةٌ is said to be in the body and in religion; and ▼ مُرْضٌ is in the heart, applying to † *everything whereby a man quits a state of soundness* or *perfection* or *rectitude in religion*: (TA:) and Aṣ says, I recited to Aboo-'Amr Ibn-El-'Alà [the words of the Ḳur, ii. 9, &c.,] فِى قُلُوبِهِمْ مَرَضٌ and he said to me ▼ "مُرْضٌ, O boy": (AḤát, IDrd, Mṣb:) and مَرَضٌ, or this and ▼ مُرْضٌ also, signifies † *doubt*: and † *hypocrisy*: (Ḳ:) and † *weakness of belief*: (TA:) and the former, (TA,) or ▼ both, (Ḳ,) † *languor*, or *languidness*, or *weakness*: (Ḳ:) and † *darkness* (IAạr, Ḳ) in the heart: (IAạr:) and † *defectiveness*; *deficiency*; or *imperfection*; (IAạr, Ḳ;) which last is said by IAạr to be the primary signification: (TA:) or مَرَضٌ in the body is *a languor*, or *languidness*, or *weakness*, *of the limbs*, or *members*: and in the eye, † *weakness of sight*: and in the heart, † *a flagging*, or *remissness*, *in respect of the truth*: (Ibn-'Arafeh:) or it properly signifies *an accidental affection of the body, which puts it out of the right state proper to it, and necessarily occasions interruption*, or *infirmity, in its actions*: and tropically, ‡ *affections of the mind, which interrupt*, or *mar, its integrity*; such as ‡ *ignorance*; and ‡ *evil belief*; and ‡ *envy*; and ‡ *malevolence*, or *malice*; and ‡ *love of acts of disobedience*; for these prevent from the attaining of excellences, or lead to the cessation of true eternal life: (Bḍ, ii. 9:) it is a gen. n.: (IDrd:) and the n. un. is ▼ مَرَضَةٌ: (A, TA:) it is one of the inf. ns. which have pls., like شُغْلٌ and عَقْلٌ; the pls. of these three being أَمْرَاضٌ and أَشْغَالٌ and عُقُولٌ. (Sb.) فِى قُلُوبِهِمْ مَرَضٌ, in the Ḳur, [ii. 9, &c.,] means † *In their hearts is doubt*: (AO:) or † *doubt and hypocrisy*. (TA.) And الَّذِى فِى قَلْبِهِ مَرَضٌ, in the same, [xxxiii. 32,] † *In whose heart is darkness*: or † *flagging*, or *remissness*, *in respect of what is commanded and what is forbidden*: or † *love of adultery* or *fornication*: (TA:) or *hypocrisy*. (A.)

مُرْضٌ: see مَرَضٌ.

مَرَضَةٌ [*A single disease*, &c.]: see مَرَضٌ, near the end of the paragraph.

مُرَاضٌ *A disease* [or *blight* or *the like*] *which affects fruits, and destroys them*. (Ḳ.)

مَرِيضٌ [*Diseased*; *disordered*; *distempered*; *sick*; or *ill*;] *in the state termed* مَرَضٌ (Mṣb, Ḳ) denoting that change of the constitution or temperament which is described in the explanation of the latter word above; (Ḳ;) as also ▼ مَرِضٌ (Ḳ,) and ▼ مَارِضٌ, (IB, Mṣb, Ḳ,) the first [and second] being from the verb of which the inf. n. is مَرَضٌ, and the third from that of which the inf. n. is مُرْضٌ, (Mṣb,) and ▼ مَمْرُوضٌ, and ▼ مُتَمَرِّضٌ: (TA:) or, applied to a body, it signifies *deficient in strength*: (IAạr:) pl. مِرَاضٌ (A, Ḳ, TA:) and مَرْضَى (IDrd, Mṣb, Ḳ) and مَرَاضَى (IDrd, Ḳ) and مَرْضَاةٌ; (TA;) or مِرَاضٌ may be pl. of مَارِضٌ (TA) [or of مَرِضٌ]. Accord. to Lḥ, you say, عُدْ فُلَانًا فَإِنَّهُ مَرِيضٌ [*Visit thou such a one, for he is sick*]: and لَا تَأْكُلْ هٰذَا الطَّعَامَ فَإِنَّكَ مَارِضٌ ▼ إِنْ أَكَلْتَهُ meaning تَمْرَضُ [i.e. *Eat not thou this food, for thou wilt be sick if thou eat it*]. (TA.) [مَرِيضٌ has also several tropical significations.] You say also, عَيْنٌ مَرِيضَةٌ ‡ *An eye in which is languor*, or *languidness*, or *weakness*: (Ṣ, TA:) pl. أَعْيُنٌ مِرَاضٌ, and مَرْضَى. (A, TA.) And إِمْرَأَةٌ مَرِيضَةُ الأَلْحَاظِ and مريضةُ النَّظَرِ † *A woman weak in sight*. (IDrd.) And قَلْبٌ مَرِيضٌ † *A heart deficient in religion*. (IAạr.) And شَمْسٌ مَرِيضَةٌ ‡ *A sun having a feeble light*; (A, Ḳ;*) *not clear*, (Ṣ, TA,) *and not beautiful*. (TA.) And أَرْضٌ مَرِيضَةٌ ‡ *A land in which are frequent seditions*, or *factions*, or *conflicts*, or *dissensions*, (A, TA,) *and wars*, (A,) *and slaughters*: (TA:) or † *in a weak condition*: (Ḳ:) or *straitened with its inhabitants*: or † *in which the wind is still, and the heat intense*: or *that causes disease*; meaning † *corrupt in its air*. (TA.) And رِيحٌ مَرِيضَةٌ (A, Ḳ) ‡ *A weak wind*: (Ḳ:) or ‡ *a still wind*: or ‡ *a wind intensely hot, and blowing feebly*. (TA.) And لَيْلَةٌ مَرِيضَةٌ ‡ *A night in which no star shines*; (A;) *in which the sky is clouded, so that there is no light*. (TA.) And رَأْىٌ مَرِيضٌ (A, TA) ‡ *An opinion deviating from what is right*. (TA.)

مَارِضٌ: see مَرِيضٌ, in two places.

مُمْرِضٌ A man *having diseased camels*: so in the following trad.: لَا يُورِدُ مُمْرِضٌ عَلَى مُصِحٍّ [*One having diseased camels shall not bring them to water immediately after one whose camels are in a healthy state*]: the prohibition being not because of the transition of disease by contagion; but because sometimes disease may befall the healthy beasts, and it may come into the mind of the owner that that is from contagion. (TA.) [See also مُصِحٌّ.]

مِمْرَاضٌ A man *frequently diseased* or *sick*. (Ṣ, Ḳ.)

مَمْرُوضٌ: see مَرِيضٌ.

مُتَمَرِّضٌ: see مَرِيضٌ. — Also, ‡ A man *weak*, or *feeble*, in his affair. (TA.)

مرط

1. مَرَطَ, aor. ـُ, (Ḳ,) inf. n. مَرَطٌ, (Ṣ, Mgh,) *He* (a man, Ṣ) *had little*, *scanty*, or *thin*, *hair upon the sides of his face*, or *of his cheeks*; (Ṣ;) or *upon his body*, and *eyebrow*, and *eye*, *in consequence of a weakness of this last, and of frequent shedding of tears*: (Ḳ, TA:) or *most of his hair fell off*. (Mgh.) [See also مرت and مرد]. — مَرَطَ, aor. ـُ, (Ṣ,) inf. n. مَرْطٌ, (Ḳ,) *He plucked out* hair (Ṣ, Ḳ,) as also ▼ مَرَّطَ, (Ḳ,) inf. n. تَمْرِيطٌ, (TA,) and feathers, and wool, from the body. (TA.)

2: see 1: — and 8. — مَرَّطَ الثَّوْبَ, inf. n. تَمْرِيطٌ, *He shortened the sleeves of the garment, and made it into a* مِرْطٌ. (Ḳ.)

3. مَارَطَهُ, (Ḳ,) inf. n. مُمَارَطَةٌ and مِرَاطٌ, (TA,) *He plucked out his hair, and scratched him with his nails*. (Ḳ.)

4. أَمْرَطَ الشَّعَرُ *The hair attained to the time at which it should be plucked out*; *it was time for it to be plucked out*. (Ṣ, Ḳ.) — امرطت النَّخْلَةُ † *The palm-tree dropped*, or *let fall*, *its ripe dates* (Jm, Ḳ) *in a juicy*, or *sappy*, *state*. (Jm.) — امرطت النَّاقَةُ وَلَدَهَا *The she-camel cast her fœtus in an imperfect state, with no hair upon it*. (IDrd.)

5. تَمَرَّطَ الشَّعَرُ, (Ṣ, Ḳ,) quasi-pass. of مَرَّطَهُ, (TA,) *The hair fell off by degrees*; *became scattered*; (Ṣ,* Ḳ;) as also ▼ إِمَّرَطَ, of the measure إِفْتَعَلَ, [originally إِمْتَرَطَ,] (Ḳ,) or, [rather,] as in the TṢ, of the measure إِنْفَعَلَ, [originally إِنْمَرَطَ,] quasi-pass. of مَرَطَهُ. (TA.) [In like manner] you say also, تمرّطت أَوْبَارُ الإِبِلِ *The fur of the camels became scattered*. (TA.) And إِمَّرَطَتْ ▼ قُذَذُ السَّهْمِ *The feathers of the arrow fell off*. (TA, from a trad.) And تمرّط الذِّئْبُ *The hair of the wolf fell off until little thereof remained upon him*. (TA.) [See also مَرِطَ.]

7. إِمَّرَطَ [said in the TṢ to be of the measure انفعل]: see 5, in two places.

8. امترطهُ *He seized it*, *took it hastily*, or *snatched it unawares*, (Ḳ, TA,) from his hand: (TA:) or *he collected it together*, (Ḳ, TA,) namely, a thing that he had found; as also ▼ مرّطهُ. (TA.) — إِمَّرَطَ [said in the Ḳ to be of the measure افتعل]: see 5, in two places.

مِرْطٌ *A* [*garment of the kind called*] كِسَآء, *of wool*, or *of* خَزّ [q.v.], (Ṣ, Mgh, Mṣb, Ḳ, TA,) or *of linen*, (TA,) and ‡ *of hair-cloth*, being

tropically applied to one of this last description in a trad. of 'Áisheh, (MF,) *used as an* إِزَار, [i.e. *a waist-wrapper*,] (Ṣ, Mgh, Mṣb,) *in former times,* (Ṣ,) *and sometimes a woman throws it over her head,* (Mgh,) *and wraps herself in it:* (Mgh, Mṣb:) or *a green* [perhaps meaning *gray* as is often the case] *garment:* or *any garment that is not sewed:* (TA:) [see 2:] pl. مُرُوطٌ. (Ṣ, Mgh, Mṣb, Ḳ.)

مُرُطٌ: see أَمْرَطُ, in two places.

مُرْطَاوَانِ: see مُرَيْطَآءُ.

مِرَاطٌ: } see أَمْرَطُ.
مَرِيطٌ: }

مُرَاطَةٌ *What falls, of hair, when it is plucked out;* (Ṣ, Ḳ;*) or *when it is combed:* (Ḳ,* TA:) or *what is plucked out from the arm-pit.* (Lḥ.)

مُرَيْطَى The *uvula.* (Hr, Ḳ.) — See also the next paragraph, in two places.

مُرَيْطَآءُ; so accord. to Aṣ (Ṣ, TA) and AO; accord. to El-Aḥmar, † مُرَيْطَى; but Aṣ disputed this with him, and overcame him; (TA;) [dim. of مَرْطَآءُ, fem. of أَمْرَطُ;] only used in the dim. form; (TA;) or it has the form of the dim. of مَرْطَآءُ: (Mgh:) The *part between the navel and the pubes:* (Aṣ, Ṣ, Mgh, Ḳ:) or *between the breast and the pubes:* (Lth, Ḳ:) or *a thin skin between the navel and the pubes,* (IDrd, Ḳ,*) *on the right and left, where the hair is plucked out, extending to the groins;* (IDrd;) as also † مُرَيْطَى: (TA:) or *a thin skin in the belly:* (Mgh:) or [the dual] مُرَيْطَاوَانِ signifies the *two sides of the pubes of a man, which have no hair upon them:* (Mgh, TA;*) or the sing., (accord. to the Ḳ,) or the dual, (accord. to the TA,) *two veins* (Ḳ, TA) *in the soft parts of the belly,* (TA,) *upon which he who cries out vehemently bears:* (Ḳ, TA:) and (the dual, accord. to the TA) the *bare part of the lower lip, over which is the* سَبَلَة (Ḳ, TA) *next the nose:* (TA:) and (the dual again, accord. to the TA) the *parts on either side of the tuft of hair between the lower lip and the chin;* as also † مُرْطَاوَانِ, with kesr. (Ḳ.) — The *arm-pit.* (Ḳ.) = *A thing with which one ties, binds,* or *makes fast.* (Hr, TA.)

مَارِطٌ: see أَمْرَطُ, in two places.

أَمْرَطُ A man *having little,* or *scanty,* or *thin, hair upon the sides of his face,* or *of his cheeks;* (Ṣ;) or *upon his body,* and *eyebrow,* and *eye, in consequence of a weakness of this last, and of frequent shedding of tears;* (Ḳ, TA;) [in the CḲ, the word شعر is omitted in this explanation;]) or *upon his body and breast;* when all the hair has gone, he is said to be أَمْلَطُ: (TA:) pl. مُرْطٌ and مُرَطَةٌ; (Ḳ;) the former regular; the latter, extr., and thought by ISd to be a quasi-pl. n. (TA.) [The fem.] مَرْطَآءُ signifies A woman *having no hair upon her pubes and what is next to it.* (IDrd.) You say also هِىَ مَرْطَآءُ الحَاجِبَيْنِ *She has little,* or *scanty,* or *thin, hair in the eyebrows:* the mention of the eyebrows being indispensable. (TA.) And حَاجِبٌ أَمْرَطُ *An eyebrow of which most of the hair has fallen off.* (Mgh.) See also أَطْرَطُ. — A wolf *of which some of the hair has fallen off;* (Az, TA;) or *whose hair has been plucked out.* (Ḳ) — And hence, as being likened thereto, (Az, TA,) ‡ A *thief,* or *robber;* (Aṣ, AA, T, Ṣ, Ḳ;) as also عَمْرُوطٌ. (Aṣ, T.) — An arrow *of which the feathers have fallen off:* (Ṣ:) or an arrow *having no feathers;* (Ḳ;) as also † مَرِيطٌ and † مِرَاطٌ (Ḳ) and † مَارِطٌ (L, TA) and † مُرُطٌ, (Ṣ, Ḳ,) as in the phrase مُرُطُ القِذَاذِ, in a verse [cited voce مُصَنَّعٌ, wrongly asserted to be] of Lebeed, though we may read مُرْطٌ, which is pl. of أَمْرَطُ, as this may be correctly applied as an epithet to the sing. because of the pl. which follows it: (Ṣ:) the pl. of † مارط is مُرُوطٌ and مَوَارِطُ; (L, TA;) and the pl. of † مُرُطٌ is أَمْرَاطٌ [a pl. of pauc.] (Ḳ, TA) and مِرَاطٌ. (Ṣ, Ḳ.) — شَجَرَةٌ مَرْطَآءُ † *A tree having no leaves upon it.* (TA.)

نَخْلَةٌ مُمْرِطٌ *A palm-tree dropping,* or *letting fall, its ripe dates* (Jm, Ḳ) *in a juicy,* or *sappy, state.* (Jm.) And † مِمْرَاطٌ One *that usually does so.* (Jm, Ḳ.) = نَاقَةٌ مُمْرِطٌ *A she-camel casting her fœtus in an imperfect state, with no hair upon it.* (Jm.) And † مِمْرَاطٌ One *that usually does so.* (Jm.) [See مُمْرِجٌ.]

مِمْرَاطٌ: see مُمْرِطٌ, in two places.

[مرع, &c.,

See Supplement.]

مز

1\. مَزَّ, [sec. pers. مَزُزْتَ aor. ـُ,] inf. n. مَزَازَةٌ, *It had,* or *acquired, a taste between sweet and sour.* (TA; but only the inf. n. of the verb in this sense is there mentioned.) AZ also mentions, as heard from the Kilábees, the saying, قَدْ مَزَّ شَرَابُكُمْ أَقْبَحَ المَزَازَةِ, and المُزُوزَةِ, as meaning, [*Your beverage,* or *wine,*] *hath become very sour.* (TA.) = مَزَّهُ, (Ṣ, A, Ḳ,) aor. ـُ, (Ṣ,) inf. n. مَزٌّ, (Ṣ, TA,) [and accord. to one copy of the Ṣ, مَزَازَةٌ, but this I regard as a mistake of a copyist,] *He sucked it; i.q.* مَصَّهُ. (Ṣ, A, Ḳ.)

5: [*He sipped:*] see 10 in art. دبر.

R. Q. 1. مَزْمَزَهُ, (Ṣ, Ḳ,) inf. n. مَزْمَزَةٌ, (Ṣ,) *He put him, or it, in motion,* or *into a state of commotion;* or *shook him,* or *it;* (Ṣ, Ḳ;) *and moved him,* or *it, forwards and backwards:* (Ṣ, TA:) or *he put him,* or *it, in violent motion,* or *into a state of violent commotion;* or *shook him,* or *it, violently:* (Mgh, art. تر; and TA:) as, for instance, a drunken man, in order that he might recover from his intoxication. (Ṣ,* TA.) See also تَرْتَرَهُ.

R. Q. 2. تَمَزْمَزَ *He ate,* and *drank, what had a taste between sweet and sour.* (TA.) = *He,* or *it, was,* or *became, put in motion,* or *in a state of commotion,* or *shaken,* (Ḳ, TA,) *and moved forwards and backwards:* or *in violent motion,* or *into a state of violent commotion,* or *shaken violently.* (TA.) — تَمَزْمَزَ لِلْقِيَامِ *He raised himself,* (Ḳ,) or *put himself in motion,* (TA,) *to stand.* (Ḳ, TA.)

مَزٌّ: see its fem. مَزَّةٌ.

مُزٌّ, applied to beverage, or wine, (Ṣ, Ḳ,) and to a pomegranate, (Lth, Ṣ, Ḳ,) *Having a taste between sweet and sour:* (Lth, Ṣ, Ḳ:) fem. with ة. (A.) AZ mentions its signifying *Very sour* beverage or wine; as heard from the Kilábees. (TA.) You say also خَمْرَةٌ مُزَّةٌ, meaning, *Wine,* or *a wine in which is a taste between sweet and sour;* said to be from mixing unripe and ripe dates [in making it]: (TA:) or *wine in which is a sour taste,* (Ṣ, Ḳ,) *and in which is no goodness.* (Ṣ.) See also مَزَّة.

قَهْوَةٌ مَزَّةٌ *Wine having a pleasant, delicious,* or *sweet, taste:* (Ṣ, Ḳ,* TA:) so called because it bites, or burns, the tongue; (Ṣ, TA;) as also † مُزٌّ, (Ḳ, TA,) which, however, is [not an epithet but] a subst.: (TA:) or the former signifies لَذِيذَةُ المَقْطَعِ [app. meaning *having a pleasant sharpness,* or *acidity*]: (so in the L, TA:) J says, that one should not say † مُزَّة, but this form is said to occur in one relation of a verse of El-Aạshà. (TA.) See also مُزٌّ. = Also مَزَّةٌ *A single suck* or *sucking.* (Ṣ, A, Ḳ.) It is said in a trad. لَا تُحَرِّمُ المَزَّةُ وَلَا المَزَّتَانِ [*The sucking once will not render* marriage *unlawful, nor will the two suckings*], meaning, in drawing milk from the breast. (Ṣ.) [See a similiar saying voce عَيْفَة.]

مُزَّةٌ: see مَزَّةٌ.

مزج

1\. مَزَجَ, (Ṣ, Ḳ,) aor. ـُ, (L Mṣb,) [not ـِ, as in the lexicons of Golius and Freytag,] inf. n. مَزْجٌ, (Ḳ, &c.,) *He mixed, mingled, incorporated,* or *blended,* (Ṣ, Ḳ,) a thing with (بِ) water; (Mṣb;) or beverage, or wine, (شَرَاب,) with

something else. (Ṣ.) — مَزَجَ ‡ *He exasperated, or irritated.* (Ḳ.) مَزَجْتُهُ عَلَى صَاحِبِهِ *I enraged him, and exasperated him, or irritated him, against his companion.* (A.)

2. مزّج, inf. n. تَمْزِيجٌ, *He gave.* (Ḳ.) Ex. مزّج السَّائِلَ *He gave the beggar something.* (ISh.) = مزّج, inf. n. تَمْزِيجٌ, *It* (an ear of corn, Ḳ, and a grape, TA,) *became changed in colour from green to yellow.* (T, Ḳ.)

3. مازجهُ, inf. n. مُمَازَجَةٌ, *It mixed, mingled, commingled, intermixed, intermingled, or became incorporated or blended, with it;* as some does with water. (TA.) = مازجهُ, ‡ *He contended with him, or disputed with him, for glory, or honour, or glorious or honourable qualities, and the like.* (Ḳ.)

6. تمازجا and ▼ امتزجا *They two mixed, or mingled, or became mixed or mingled, each with the other.* (TA.)

8. امتزج *It was, or became, mixed* with (بِ) another thing. (TA.) See 6.

شَرَابٌ مَزْجٌ i.q. ▼ مَمْزُوجٌ, *Mixed wine, or beverage.* (TA.) — See مِزْجٌ.

مِزَاجُ شَىْءٍ, and ▼ مِزَاجَةُ, *What is mixed, or mingled, with a thing; its admixture.* (TA.) مِزَاجُ ▼ الشَّرَابِ — *What is mixed with wine, or a beverage.* (Ṣ, Ḳ.) مِزَاجُ ▼ الخَمْرِ كَافُورٌ [see Ḳur, lxxvi., 5,] *The odour,* not the taste, *of the wine is* [like] *camphor.* (TA.) — مِزَاجُ ▼ البَدَنِ [*The constitution, or temperament, of the body;*] *the aggregate natural constituents* (طَبَائِعُ) *with which the body is composed;* (Ṣ, Ḳ;) i.e. *the four humours of the body;* namely, *black bile* [السَّوْدَآءُ], *yellow bile* [الصَّفْرَآءُ], (المِرَّتَانِ), *phlegm* (البَلْغَمُ), *and blood* (الدَّمُ). (TA.) Pl. أَمْزِجَةٌ. (Mṣb.) You say, هُوَ صَحِيحُ ▼ المِزَاجِ, and فَاسِدُهُ, *He is of sound, and of unsound, constitution,* or *temperament:* meaning the humours of the body. And أَمْزِجَةُ النِّسَآءِ مُخْتَلِفَةٌ *The constitutions, or temperaments, of women are discordant, or various.* (A.) — مِزْجٌ (Aṣ, Ḳ, &c.) and ▼ مَزْجٌ, (Az, Ṣ, &c.,) or the latter is erroneous, or a word of weak authority, (Ḳ,) *Honey:* (Ṣ, Ḳ:) or *honey in the comb;* syn. شُهْدٌ: (T:) so called because every sweet beverage is mixed with it. (AḤn.) — Also, *Water with which wine is mixed.* (TA.) — مِزْجٌ The *bitter almond;* as also ▼ مُزَيْجٌ: — see لَوْزٌ (Ḳ:) but IDrd doubts of its correctness; and it is said to be correctly مُنْجٌ [which is Persian]. (TA.)

مِزَاجٌ: see مِزْجٌ.

مُوزَجٌ *A boot,* (Ḳ,) worn by women: (A:) an arabicized word, (Ṣ, Ḳ,) from the Persian مُوزَهْ: (Ṣ:) pl. مَوَازِجَةٌ (because it is a foreign word, Ṣ) and مَوَازِجُ. (Ṣ, Ḳ.)

مَزِيجٌ: see مِزْجٌ.

رَجُلٌ مَزَّاجٌ, and ▼ مُمَزَّجٌ, *A man who continues not of one disposition, or temper, but varies in disposition, or temper:* or *a liar, who confounds,* or *confuses, things.* (IAạr.)

مَمْزُوجٌ: see مَزْجٌ.

مُمَزَّجٌ: see مِزَاجٌ.

طَبْعُ عُطَارِدَ مُتَمَزِّجٌ [*The nature of* the planet *Mercury is various*]. (A.)

مزح

1. مَزَحَ, aor. ـَ, inf. n. مَزْحٌ, (Ṣ, Ḳ,) and quasi-inf. n. مُزَاحٌ and مُزَاحَةٌ, (Ḳ,) [the latter like its syn. دُعَابَةٌ,] but Fei says that this last is مُزَاحَةٌ, (TA,) [and he mentions it as an inf. n.,] *He jested* or *joked;* (Ṣ, Mṣb, Ḳ;) *contr. of* جَدَّ [which signifies "he was serious, or in earnest"]: (M:) or *he talked* or *behaved in a free and easy manner, with the view of blandishing and conciliating, without annoying;* so that it excludes the meaning of mocking or ridiculing or deriding. (MF.)

3. مازحهُ, inf. n. مِزَاحٌ (Ṣ, Ḳ) and مُمَازَحَةٌ, (Ḳ,) *He jested, or joked, with him.* (Ṣ, Ḳ.)

6. تَمَازَحَا *They two jested,* or *joked, one with the other.* (Ṣ, Ḳ.)

مَزْحَةٌ *A jest,* or *joke; a single act of jesting,* or *joking.* (Mṣb.)

مُزَاحٌ and مُزَاحَةٌ, substs., *A jesting,* or *joking.* (Ṣ, Ḳ.) [See 1.]

رَجُلٌ مَزَّاحٌ *A man who is a great jester,* or *joker.* (A.)

مزد

1. مَزَدَ, &c.: see art. مصد.

مزر

مِزْرٌ *A certain kind of beverage,* (Ṣ, Mgh,) or نَبِيذ, (A, Ḳ,) *made of* ذُرَة [*a kind of millet*]: (A, Mgh, Ḳ:) [it is now called in Egypt and Nubia بُوزَه and بُوظَه; see De Sacy's "Abd-allatif," pp. 324 and 572; and my "Modern Egyptians," vol. i. ch. iii.:] and *of barley:* (Mgh, Ḳ:) or *of wheat:* (Mgh:) and *of* [*other*] *grains:* (TA:) A'Obeyd mentions that the Ibn-'Omar explains the various kinds of نَبِيذ thus: بِتْعٌ is نبيذ of honey: and جِعَةٌ is نبيذ of barley: and مِزْرٌ, of ذُرَة: and سَكَرٌ, of dried dates: and خَمْرٌ, of grapes: and سُكُرْكَةٌ is the *wine of the Abyssinians;* Aboo-Moosà El-Ash'aree says that it is of ذُرَة, and it is also called سُقُرْقِعٌ, app. arabicized from سُكُرْكَة, which is Abyssinian: (Ṣ:) مِزْرٌ and سُكُرْكَةٌ are the same. — See Supplement.

[مزع, &c.,

See Supplement.]

مس

1. مَسَّهُ, (A, Mgh,) first pers. مَسِسْتُهُ, (Ṣ, M, Mṣb, Ḳ,) for which they sometimes say مِسْتُهُ, rejecting the first س, (Sb,* Ṣ, M,* Ḳ,) and transferring the kesreh thereof to the م, (Sb,* Ṣ, M,*) contr. to general rule, (Sb, M,) and some do not transfer the kesreh, but leave the م with its fet-hah, [saying مَسْتُهُ,] like ظَلْتُ and ظِلْتُ for ظَلِلْتُ, an irregular contraction, (Ṣ,) aor. يَمَسُّهُ, (Ṣ, Mṣb, Ḳ,) [and يَمْسَسْهُ when mejzoom, accord. to rule,] inf. n. مَسٌّ (Ṣ, M, A, Mṣb, Ḳ) and مَسِيسٌ, (Ṣ,* M, A, Ḳ,) or the latter is a simple subst., (Mṣb,) and مِسِّيسَى; (Ṣ,* Ḳ;) and [مَسَّهُ,] first pers. مَسَسْتُهُ; aor. يَمُسُّهُ, (AO, Ṣ, M, Mṣb, Ḳ,) inf. n. مَسٌّ; (Mṣb;) the former of which two verbs is the more chaste; (Ṣ, TA;) *He touched it,* or *felt it,* [generally the former,] syn. لَمَسَهُ, (M, A, Ḳ,) *with his hand:* (TA: as from the Ḳ [but wanting in a MS copy of the Ḳ and in the CḲ:]) or *he put his hand to it without the intervention of anything:* (Mṣb:) or مَسٌّ is like لَمْسٌ; excepting that the latter is [sometimes] used to signify the seeking for [or feeling for] a thing, even though it be not found; whereas the former is [only] said of that [*action*] *with which is perception by the sense of* لمس: (Er-Rághib, TA:) [see also لَمَسَهُ:] and [in like manner you say,] مَاسَّ الشَّىْءُ الشَّىْءَ, inf. n. مُمَاسَّةٌ and مِسَاسٌ, (M, A,*) meaning, *the thing met* [or *touched*] *the thing with its substance.* (M.) — [Hence,] مَسَّهَا, (M, A, Mṣb,) first pers. مَسِسْتُهَا, aor. يَمَسُّهَا, (Mṣb,) inf. n. مَسٌّ and مَسِيسٌ, (Mgh, Mṣb,) ‡ *Inivit eam;* scil. mulierem; (M, A, Mṣb;) as also ▼ مَاسَّهَا, (M, A, Mṣb,) inf. n. مُمَاسَّةٌ (Ṣ, Mṣb) and مِسَاسٌ: (Mṣb:) the former is used in this sense in several places in the Ḳur, and is said by some to be preferable to the latter: (TA:) and تَمَاسٌّ is also used metonymically for [the *coming together, in the sense of*] مُبَاضَعَة, as well as مُمَاسَّةٌ. (Ṣ.) — مَسَّ المَآءُ الجَسَدَ, inf. n. مَسٌّ, ‡ *The water wetted the body.* (Mṣb.) — مَسَّ also signifies ‡ *He,* or *it, struck,* or *smote;* because striking, or smiting, like touching, is with the hand. (TA.) You say, مَسَّهُ

بِالسَّوْطِ ‡ *He struck him with the whip*]. (A.) — And it is said of anything annoying or hurtful that befals a man. Thus in the Ḳur, [ii. 74, and iii. 23,] لَنْ تَمَسَّنَا النَّارُ ‡ [*The fire* of hell *will not smite us*; or here it may be rendered *touch us*]. And [ii. 210,] مَسَّتْهُمُ البَأْسَآءُ ‡ [*Distress, or misfortune, smote,* or *afflicted,* or *befell, them*]. And in other instances; all which are similar to the saying in the same, ذُوقُوا مَسَّ سَقَرَ. (TA.) [See مَسٌّ below.] You say also, مَسَّهُ المَرَضُ ‡ [*Sickness smote him,* or *befell him*]: and مَسَّهُ العَذَابُ ‡ [*Punishment befell him*]: and مَسَّهُ الكِبَرُ ‡ [*Old age came upon him*]. (A.) And مَسَّتْهُ الجِنُّ ‡ [lit. *The jinn,* or *genii touched him;* meaning, *affected him with madness,* or *insanity*]: (TA:) [whence,] مُسَّ, [in the TA, مُسَّ بِهِ, app. meaning, from what immediately precedes, مُسَّ بِالجُنُونِ, inf. n. مَسٌّ,] *He was,* or *became,* [*touched with madness,* or *insanity:* or] *mad,* or *insane:* (Ḳ:) as though the jinn had touched him. (TA.) And مَسَّهُ بِعَذَابٍ ‡ *He punished him.* (TA, from a trad.) — [Hence, app.,] مَسَّتْ إِلَيْهِ الحَاجَةُ, (Ṣ, Ḳ,) inf. n. [مَسٌّ and] مَسِيسٌ, (TA,) † [which seems *to* signify either *The want of him,* or *it, was difficult of accomplishment,* or *distressing;* or *the want was difficult of accomplishment,* or *distressing, to him*]. (Ṣ, Ḳ. [In both these lexicons, the meaning is left to be inferred only from the fact that this phrase immediately follows the explanation of حَاجَةٌ مَاسَّةٌ, *q. v.*]) — [مَسٌّ is also said of what is good, as well as of what is evil; as in the following instance:] مَسَّتْهُ مَوَاسُّ الخَيْرِ وَالشَّرِّ ‡ [*The haps of good fortune, and of evil,*] *happened to him,* or *betided him.* (TA.) — [As touching implies proximity,] مَسَّتْ بِكَ رَحِمُ فُلَانٍ signifies ‡ *The relationship of such a one is near to you.* (Ṣ, Ḳ,* TA.) — And as مَسَّ originally signifies "he touched or felt with the hand," it is used metaphorically as meaning ‡ *He took* a thing; as, for instance, (in a trad.,) water from a مِيضَأَة. (TA.) = مَسَّ is made doubly trans. by means of the prep. بِ prefixed to the second objective complement. (Mṣb.) See 4, in two places.

3: see 1, in two places: and see لَا مَسَاسِ.

4. أَمَسَّهُ الشَّىْءَ *He made him,* or *caused him, to touch the thing:* (Ṣ,* IJ, M, A:*) *he enabled him to touch it.* (Mgh.) — أَمَسَّ الجَسَدَ مَآءً, and مَسَّ ♦ الجَسَدَ بِمَآءٍ, ‡ *He wetted the body with water;* or *caused water to wet the body.* (Mṣb.) And أَمَسَّ وَجْهَهُ الطِّيبَ ‡ *He smeared his face with the perfume.* (Mgh.) And أَمَسَّتْهُ عَارِضَيْهَا, and مَسَّتْهُ ♦ بِعَارِضَيْهَا, ‡ *She smeared the sides of her cheeks with it;* namely, perfume. (Mgh.) — أَمَسَّهُ شَكْوَى ‡ *He made a complaint to him.* (M, TA.)

6. تماسّا *They* (two bodies) *touched each other; were,* or *became, in contact.* (M, A,* Ḳ.*) — Hence, (Ḳ,) ‡ *They two came together in the way of* مُبَاضَعَة: (Ṣ, Mṣb,* Ḳ:*) in this sense the verb is used in the Ḳur, lviii. 4 and 5. (Ṣ, TA.) See also مَسًّا.

مَسٌّ: see 1. — It is used to denote [the first sensible effect of] anything annoying or hurtful that befalls a man. (TA.) Thus in the Ḳur, [liv. 48,] (TA,) ذُوقُوا مَسَّ سَقَرَ ‡ *Taste ye the first effect upon you of the fire of hell:* (Ḳ, TA:) or *the stroke thereof:* (Jel:) or *the heat and pain thereof.* (Bḍ.) In like manner you say, (Ḳ,) وَجَدَ مَسَّ الحُمَّى (M, Ḳ) ‡ *He felt the commencement,* or *first touch,* [or *access,*] *of fever, before its taking him forcibly, and becoming apparent.* (M, L.) And لَمْ يَجِدْ مَسًّا مِنَ النَّصَبِ ‡ *He did not feel the first sensation of fatigue.* (TA, from a trad.) [And hence,] بِهِ مَسٌّ مِنَ الجُنُونِ ‡ [*In him is a touch,* or *stroke, of madness,* or *insanity,* or *diabolical possession*]: (Ṣ, TA:) and مَسٌّ, alone, signifies *madness,* or *insanity, or diabolical possession:* (M, A,* Mgh, Ḳ:) as in the Ḳur, ii. 276: (TA:) and you say بِهِ مَسٌّ *in him is madness,* &c.: (A,* Mgh:) for they assert that the devil touches one and his intellect in consequence becomes confused. (Mgh.) — You say also, هُوَ حَسَنُ المَسِّ فِى مَالِهِ ‡ *He has the impress of a good state,* or *condition, in his camels,* or *sheep,* or *goats:* and رَأَيْتُ لَهُ مَسًّا فِى مَالِهِ ‡ *I saw him to have an impress of a good state,* or *condition, in his camels,* &c.: like as you say إِصْبَعًا. (A, TA.)

لَا مَسَاسِ, (Ṣ, M, Ḳ,) like قَطَامِ, (Ṣ, Ḳ,) indecl., with kesr for its termination, because altered from the inf. n. مَسٌّ, (Ṣ,) signifies [properly *There shall be no touching:* or] *touch not thou:* (Ḳ:) or *touch not thou me:* (M:) and some read thus in the Ḳur, [xx. 97:] (M, Ḳ:) it is a saying of the Arabs: (Ṣ:) and sometimes one says مَسَاسِ [alone], in the sense of an imperative, [affirmatively,] like دَرَاكِ and نَزَالِ: (Ḳ:) but لَا مِسَاسَ ♦, in the Ḳur, [ubi supra,] (Ṣ, M, Ḳ,) accord. to the reading of others, (M,) signifies *There shall be no mutual touching:* (M:) or *I will not touch nor will I be touched.* (Ṣ, Ḳ.)

لَا مِسَاسَ: see لَا مَسَاسِ.

مَسُوسٌ ‡ Water *that is reached by the hands;* or *taken with the extended hands:* (M, Ḳ,* TA:) in the Ḳ, نَالَتْهُ is put by mistake for تَنَاوَلَتْهُ [which is the reading in the M]: (TA:) accord. to which explanation, it has the signification of a pass. part. n.: (M:) or, [in the Ḳ and,] ‡ *wholesome* water, (A, TA,) *that removes thirst,* or *the heat of thirst, as soon as it touches it:* (M, A,* Ḳ,* TA:) accord. to which explanation, it has the signification of an act. part. n.: (M:) and † anything *that cures thirst,* or *the heat of thirst:* (IAạr, Ḳ:) or, [in the Ḳ, and,] † water *between sweet and salt:* (Ṣ, Ḳ:) or, [in the Ḳ and,] † *sweet and clear* water: (Aṣ, Ḳ:) and † *salt,* or *bitter and thick and undrinkable,* water, *that burns everything by its saltness.* (M.) You say also رِيقَةٌ مَسُوسٌ ‡ *Some saliva that takes away thirst.* (IAạr, M.) And كَلَأٌ مَسُوسٌ † *Herbage that has a fattening and beneficial effect upon the animals that pasture on it.* (AḤn, M.) — Also, *i.q.* فَادِزَهْر [The *bezoar-stone*]: (Ḳ:) or تِرْيَاق [*an antidote against poison*]: (M:) or both these words by which it is explained mean the same thing. (TA.)

مَسَّاسَةٌ: see مَاسَّةٌ.

حَاجَةٌ مَاسَّةٌ † *A want difficult of accomplishment;* or *pressing;* syn. مُهِمَّةٌ. (Ṣ, Ḳ.) — رَحِمٌ مَاسَّةٌ ‡ *Near relationship;* (Ṣ, M, A,* Ḳ;) as also مَسَّاسَةٌ ♦. (TA.) — [Also, as a subst., sing. of مَوَاسُّ, of which an ex. has been given above, (see 1,) signifying *Haps* of good fortune, and of evil.]

مَمْسُوسٌ A man *in whom is a touch,* or *stroke,* (مَسٌّ,) *of madness, insanity,* or *diabolical possession:* (Ṣ, TA:) or *mad, insane,* or *possessed by a devil.* (AA, M, A, Mgh, Ḳ.)

مسأ

1. مَسَأَ الطَّرِيقَ *He went along the middle of the road;* (Ḳ;) or *the hard and elevated part* (مَتْن) *of the road.* (TA.) — مَسَأَ *He was slow,* or *tardy.* (Ḳ.) — مَسَأَ حَقَّهُ *He delayed giving him his due.* (Ḳ, TA.) — مَسَأَ القِدْرَ *He stilled,* or *allayed, the boiling of the pot.* (Ḳ.) — مَسَأَهُ بِالقَوْلِ *He soothed,* or *softened, him by words.* (Ḳ.) — مَسَأَ *He beguiled,* or *deceived.* (Ḳ.) — مَسَأَ عَلَى شَىْءٍ, (Ḳ,) inf. n. مَسْءٌ, (TA,) *He became accustomed,* or *inured to a thing.* (Ḳ.) = مَسَأَ بَيْنَهُمْ, and امسأ ♦, *He excited discord between them.* (Ḳ, TA.) — مَسَأَ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. مَسْءٌ (Ṣ, Ḳ) and مُسُوْءٌ, (Ḳ,) *He was hard,* or *impudent, and rude; not caring for what one said, or did to him.* (AZ, Ṣ, Ḳ.)

4: see 1.

5. تمسّأ *It* (a garment) *rent,* or *became ragged and worn out.* (IB, Ḳ.)

مَسْءٌ The *middle* of a road. (K.) [See 1, and see مَسْحٌ.]

مَاسِئٌ *Hard, or impudent, and rude; not caring for what one says or does to him.* (AZ, S.) Perhaps مَاسٍ is from this: (see art. مسى:) or perhaps it is formed by transposition from مَائِسٌ: see art. ميس. (AM.)

مسح

1. مَسَحَ شَيْئًا, aor. ـَ, inf. n. مَسْحٌ; and † مَسَّحَهُ, inf. n. تَمْسِيحٌ; *He wiped a thing* that was wet or dirty, *with his hand,* or *passed his hand over it to remove the wet or dirt that was upon it:* (L:) مَسْحٌ and تَمْسِيحٌ and † تَمَسُّحٌ signifying the *passing the hand over a thing that is flowing* [*with water* or *the like*], or *dirtied, soiled,* or *polluted, to remove the fluid* or *dirt,* or *soil* or *pollution;* (L, K;) as when one wipes his head with his hand to remove water; and his forehead, to remove sweat. (L.) [It often signifies *He stroked a thing* with his hand; as, for instance, the Black Stone of the Kaabeh; see below.] — مَسَحَ رَأْسَهُ مِنَ المَآءِ; and جَبِينَهُ مِنَ الرَّشْحِ; *He wiped his head with his hand to remove the water* that was upon it; and *his forehead to remove the sweat.* (L.) — مَسَحَ بِرَأْسِهِ (S) *He wiped with his hand,* or *passed his hand closely over, his head,* or *a part thereof, without making any water to flow upon it:* so in the Kur, v. 8; where it is said, فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ: here أَرْجُلَكُمْ is in the acc. case as an adjunct to ايديكم; [i.e., as a third objective complement to the verb اغسلوا; *not as an adjunct* to رؤوسكم;] but some read أَرْجُلِكُمْ, putting it in the gen. case because of its proximity to رؤوسكم; (Jel;) [in like manner as خرب is put in the gen. case in the phrase هٰذَا جُحْرُ ضَبٍّ خَرِبٍ, an ex. given by many of the grammarians, showing that this is allowable in prose,] notwithstanding that it is said, by Aboo-Is-hák the grammarian, that the putting a noun in the gen. case because of its proximity to a preceding noun in that case is not allowable except in poetry, when necessity requires it: (L:) the head, which is wiped, is mentioned between the arms and the feet, which are washed, to show the order which is to be observed in the purification. (Jel.) But مَسَحَ signifies both *he wiped with the hand,* and also *he washed:* so says IAth: (L:) and AZ and IKt say the like: (Msb:) you say مَسَحْتُ يَدَىَّ بِالْمَآءِ, meaning *I washed my hands with water.* (AZ, Msb.) — مَسَحَ شَيْئًا بِالمَآءِ *He wiped a thing with his hand wetted with water; passed his hand, wetted with water, over a thing.* (Msb.) — مَسَحَ البَيْتَ *He compassed the House* [*of God,* i.e. *the Kaabeh:* because he who does so passes his hand over the corner in which is the Black Stone]. (L.) — مَسَحَ ٱللّٰهُ عَنْكَ مَا بِكَ *May God remove that which is in thee!* (L;) or, *wash and cleanse thee from thy sins!* (TA, art. مصح.) A prayer for a sick person. (L, from a trad.) — مَسَحَهُ *He anointed him* or *it with oil.* (A.) — مَسَحَ بِالكَرَمِ, inf. n. مَسْحٌ, ‡ *He was characterized by somewhat, or by some sign or mark, of nobility.* (L.) [See مَسْحَةٌ.] — مَسَحَ, inf. n. مَسْحٌ, *He combed and dressed hair;* syn. مَشَطَ. (K.) — مَسْحُ اللِّحَى [*The stroking of the beards*] was a sign of reconciliation. (S, O, in art. عق: see عَقَّ بِالسَّهْمِ.) — مَسَحَهُ, or مَسَّحَهُ, بِالمَعْرُوفِ مِنَ القَوْلِ, i.e. بِالمَعْرُوفِ, (L,) inf. n. مَسْحٌ; (L, K;) and † مَسَّحَهُ, (L,) inf. n. تَمْسِيحٌ; (L, K;) *He spoke to him good words, deceiving,* or *beguiling, him therein,* (L, K,) *and giving him nothing.* (L.) — فُلَانٌ يَمْسَحُ رَأْسَ زَيْدٍ ‡ *Such a one beguiles,* or *deceives, Zeyd.* (A.) [See also 3.] — مَسَحَ, inf. n. مَسْحٌ and تَمْسَاحٌ *He lied; uttered what was false.* (K.) — مَسَحَ فِى الأَرْضِ, inf. n. مُسُوحٌ, *He set forth journeying through the land,* or *earth:* (A'Obeyd, K:*) as also مَصَحَ. (TA.) — مَسَحَهُمْ ‡ *He passed lightly by them,* or *brushed by them, without remaining by them.* (L.) — مَسِحَ, [aor. ـَ,] inf. n. مَسَحٌ, *The inner sides of his* (a man's, S) *thighs rubbed together,* (S, L, K,) *so as to become sore and chapped:* (L:) or *he had the inner side of his knee inflamed by the roughness of his garment.* (L, K.) — مَسَحَ الإِبِلَ, inf. n. مَسْحٌ ‡ *He made the camels to journey all the day long:* and *he made the backs of the camels to be wounded by the saddles, and emaciated them;* as also † مَسَّحَهَا, inf. n. تَمْسِيحٌ: (K:) and in the latter sense you say مَسَحَ النَّاقَةَ, and † مَسَّحَهَا. (TA.) — مَسَحَتِ الإِبِلُ يَوْمَهَا ‡ *The camels journeyed all the day.* (S.) مَسَحَتِ الإِبِلُ الأَرْضَ يَوْمَهَا دَأْبًا ‡ *The camels journeyed all the day laboriously.* (TA.) = مَسَحَ, (S,) inf. n. مَسْحٌ (K) and مِسَاحَةٌ, (S, K,) or the latter is a simple subst., (Msb,) ‡ *He measured land.* (S, K.) = مَسَحَ, inf. n. مَسْحٌ, ‡ *He cut,* or *severed:* and *he struck,* or *smote:* (K:) *he severed* the neck, and the arm. (TA.) مَسَحَ عُنُقَهُ and بِعُنُقِهِ, aor. ـَ, inf. n. مَسْحٌ, *He smote his neck:* or, as some say, *severed it,* or *cut it through.* Agreeably with both these significations مَسْحًا is rendered in the Kur, xxxviii. 32: some say that what is here meant is the wiping with the hand wetted with water: accord. to IAth, Solomon is here said to have smitten the necks and hock-tendons of the horses. (L.) [See art. طفق.] مَسَحَهُ بِالسَّيْفِ *He smote him with the sword:* (L:) and *he cut him with the sword:* (S, L:) or مَسَحَهُ signifies *he struck him gently* with a staff, or stick, and with a sword. (TA in art. دهن.) — See 8. — Also مَسَحَهُمْ *He slew them.* (L.) = مَسَحَهُ, (inf. n. مَسْحٌ, K,) *He* (God) *created him blessed,* (AHeyth, K,) *and goodly:* (AHeyth:) — and, contr., *created him accursed,* (AHeyth, K,) *and foul,* or *ugly.* (AHeyth.) = مَسَحَ, (S,) inf. n. مَسْحٌ, (K,) ‡ *Inivit feminam.* (S, K.)

2: see 1, in four places.

3. مَاسَحَهُ ‡ *He took him by the hand; applied the palm of his hand to the palm of the other's hand.* (TA.) — ‡ *He made a compact,* or *covenant, with him.* (TA.) — مَاسَحَا ‡ *They used blandishing, soothing,* or *wheedling, words, one to the other, deceiving thereby;* (K;) *their hearts not being sincere.* (TA.) You say غَضِبَ فَمَاسَحْتُهُ حَتَّى لَانَ ‡ *He was angry, and I coaxed,* or *wheedled, him until he became gentle,* or *mild.* (TA.) [See also 1.]

5. تَمَسَّحَ بِالمَآءِ *He washed himself with water.* (A, Z.) — تَمَسَّحَ ‡ *He performed the ablution called* الوُضُوء. (IAth.) — تَمَسَّحَ بِالأَرْضِ (S, L) ‡ *He performed the action termed* التَّيَمُّم: or *he made his forehead to touch the ground in prostration, without anything intervening.* (L.) — فُلَانٌ يُتَمَسَّحُ بِثَوْبِهِ ‡ *Such a one has his garment passed over men's persons as a means of their advancing themselves in the favour of God:* (L:) [i.e., he is a holy man, from the touch of whose garment a blessing is derived: see St. Matthew's Gospel, ix., 20 and 21]. فُلَانٌ يُتَمَسَّحُ بِهِ ‡ *Such a one is a person by means of whom one looks for a blessing* (يُتَبَرَّكُ بِهِ,) *by reason of his excellence,* (K,) *and his devotion;* (TA;) *as though one advanced himself in the favour of God by approaching him.* (L.) [See also an ex. voce رُكْنٌ.] — فُلَانٌ يَتَمَسَّحُ ‡ *Such a one has nothing with him,* or *in his possession; as though he wiped his arms with his hands:* (K:) [for it is a custom of the Arabs to do thus as an indication of having nothing.] — تَمَسَّحَ *He wiped himself,* مِنْ شَىْءٍ *to remove a thing,* and بِشَىْءٍ, *with a thing.* (L.) [See also 1.]

6. تَمَاسَحَا ‡ *They acted in a friendly* or *sincere manner, one to the other;* syn. تَصَادَقَا: or *they made a contract,* or *bargain, one with the other, and each struck the palm of the other's hand with the palm of his own hand* [*to confirm it*], (K,) *and swore to the other.* (TA.) — تَمَاسَحُوا ‡ *They took one another by the hand.* (TA.)

8. امْتَسَحَ *He drew* a sword (K) from its scabbard; as also † مَسَحَ. (TA.)

مِسْحٌ i.q. بَلَاسٌ; (Ṣ, Ḳ;) i.e., *A garment of thick,* or *coarse, hair-cloth:* so in the T: and *a piece of such stuff as is spread in a house* or *tent:* (TA:) *a* بلاس *such as is worn by monks:* (Mgh:) *a* كِسَآء *of hair-cloth:* (L:) *an old and worn-out garment:* (Kull:) pl. أَمْسَاحٌ and مُسُوحٌ; (Ṣ;) the former a pl. of pauc., and the latter a pl. of mult. (L.) — مِسْحٌ The *main part, and middle, of a road;* syn. جَادَّةٌ: (Ḳ:) pl. أَمْسَاحٌ (TA) and مُسُوحٌ. (Ḳ.)

مَسَحٌ, a subst., *Paucity of flesh in the posteriors and thighs;* or *smallness of the buttocks, and their sticking together;* or *paucity of flesh in the thighs;* syn. رَسَحٌ. (L.)

عَلَى فُلَانٍ مَسْحَةٌ مِنْ جَمَالٍ, (Ṣ, Ḳ,) or ↑مُسْحَةٌ, (L,) ‡ *Upon such a one there appears somewhat of beauty;* (L, Ḳ;) or, *some sign,* or *mark,* or *trait, of beauty:* (L:) and مسحة كَرَمٍ, *some sign,* or *mark, trait,* or *indication, of nobility;* and the like: a mode of expression said, by Sh, to be used only in praise; so that you do not say عَلَيْهِ مسحة قُبْحٍ: (L:) but you say also بِهِ مسحة مِنْ هُزَالٍ *in him is somewhat,* or *some sign,* or *mark, of leanness;* (L, Ḳ;) which is a phrase of the Arabs mentioned by Az. (L.) — مَسْحَةٌ in the cheek of a horse: see صِفَاحٌ.

مُسْحَةٌ: see مَسْحَةٌ.

مَسِيحٌ *Anointed: wiped over with some such thing as oil.* (Ḳ.) — *A king.* (El-'Eynee.) — المَسِيحُ [*The Messiah, the Christ, the Anointed,*] *Jesus,* on whom be peace! (Ṣ, Mṣb, Ḳ,) [correctly] an arabicized word, [from the Hebrew,] originally مَشِيحَا, with ش: (T, Mṣb:) but the learned differ as to this word, whether it be Arabic or arabicized: F relates, in the Ḳ, his having mentioned, in his Expos. of the Meshárik el-Anwár, fifty opinions respecting the derivation of it; and in another work he has made the number fifty-six. (TA.) — Also, (Ḳ,) or المَسِيحُ الكَذَّابُ, (Ṣ,) or ↑المِسِّيحُ, (Ḳ,) [*The Messiah,* or *Christ, surnamed the Great Liar; the False Christ; Antichrist;* also called] *Ed-Dejjál,* الدَّجَّالُ: (Ṣ, Ḳ:) it is not allowable, however, to apply to him the appellation المَسِيحُ without restriction; wherefore one says المَسِيحُ الكَذَّابُ [or الدَّجَّالُ]; (TA;) [unless in a case like the following, in which] a poet says

* إِذَا المَسِيحُ يَقْتُلُ المَسِيحَ *

[*When the* true *Messiah shall slay the* false *Messiah*]. (Mṣb.) [Many opinions respecting the derivation of the appellation thus applied are also mentioned by various authors.] — مَسِيحٌ *Sweat:* (T, Ṣ, Ḳ:) so called because it is wiped off (يُمْسَحُ) when it pours forth. (T.) — مَسِيحٌ ‡ A dirhem [or silver coin] *of which the impression is obliterated;* syn. أَطْلَسُ; (Ṣ, Mṣb, Ḳ;) *having no impression.* (Mṣb.) — مَسِيحٌ (Ṣ, Ḳ) and ↑مَسِيحَةٌ (TA) *A piece of silver.* (Aṣ, Ṣ, Ḳ.) — مَسِيحٌ ‡ i.q. مَمْسُوحُ الوَجْهِ, (Ḳ,) i.e., A man *having one side of his face plain, without eye or eyebrow:* said to apply in this sense to Ed-Dejjál, among others. (IF, L.) — *One-eyed.* (Az.) [See also أَمْسَحُ.] — مَسِيحٌ *A rough napkin,* or *kerchief, with which one wipes himself:* (L, Ḳ:) so called because the face is wiped with it, or because it retains the dirt. (TA.) [A dusting-cloth, or dish-clout, or the like, is now called ↑مِمْسَحَة.] — مَسِيحٌ *Beautiful in the face.* (TA.) — مَسِيحٌ *One who journeys* or *goes about much for the sake of devotion,* or *as a devotee;* as also ↑مِسِّيحٌ, (Ḳ,) and ↑أَمْسَحُ, (TA,) the fem. of which is مَسْحَآءُ. (Ḳ, TA.) See مَسَّاحٌ. = مَسِيحٌ ‡ *Multum coiens;* as also ↑مَاسِحٌ. (Ḳ.) — مَسِيحٌ *Erring greatly.* (TA.) — مَسِيحٌ *A great liar; one who lies much;* as also ↑مَاسِحٌ and ↑مِمْسَحٌ (Ḳ) and ↑تِمْسَحٌ (Lḥ, Ḳ) and ↑أَمْسَحُ, (TA,) the fem. of which last is مَسْحَآءُ. (Ḳ, TA.) See مَاسِحٌ. = مَسِيحٌ *Very veracious;* syn. صِدِّيقٌ: (Ḳ, L, TA: in the CḲ صَدِيقٌ:) a meaning unknown to many of the lexicologists, and probably obsolete in their time. (L.) = مَسِيحٌ *Created blessed, and goodly;* (L;) *created* (مَمْسُوحٌ) *with blessing, or prosperity:* (Ḳ:) — and, contr., *created accursed, and foul,* or *ugly;* (L;) *created with unfortunateness.* (Ḳ.)

مِسَاحَةٌ ‡ *Mensuration of land.* (Mṣb.) [See also 1.] — See also تَكْسِيرٌ.

مَسِيحَةٌ i.q. ذُؤَابَةٌ, [*a portion,* or *lock, of hair hanging down loosely from the middle of the head to the back;* or the *hair of the fore part of the head;* the *hair over the forehead;* or the *part whence that hair grows;* or *a plait of hair hanging down;* &c.]: (Ṣ, L, Ḳ:) or *hair that is left without its being dressed with oil* or *anything else:* or that *part of a man's head that is between the ear and the eyebrow, rising to the part below that where the sutures of the scull unite:* or that *part of the side of the hair upon which a man puts his hand, next to his ear:* or the *hair of each side of the head:* pl. مَسَائِحُ: or مسائح signifies the *place which a man wipes with his hand:* or, accord. to Aṣ, the *hair:* or, accord. to Sh, the *hair which one wipes with his hand, upon his cheek and his head.* (L.) — See مَسِيحٌ. = مَسِيحَةٌ *A bow:* (Ṣ, Ḳ:) or *an excellent bow:* (L.) pl. مَسَائِحُ. (Ṣ, Ḳ.)

مَسَّاحٌ ‡ *A measurer of land;* (TA;) as also ↑مَاسِحٌ. (L.)

مِسِّيحٌ and المِسِّيحُ: see مَسِيحٌ.

بِهِ مَاسِحٌ *He* (a camel) *has a fretting of the edge of the callosity upon his breast, produced by his elbow, without making it bleed:* if he make it bleed, you say بِهِ حَازٌّ: (Ṣ, L:) and *he has a chafing of his arm-pit produced by his elbow, but not violent, by reason of the disease called* ضَاغِطٌ. (L.) — See مَسِيحٌ. — مَاسِحٌ and ↑مَسِيحٌ *A great slayer; one who slays much,* or *many.* (Az, L.)

مَاسِحَةٌ *A woman who combs and dresses hair;* syn. مَاشِطَةٌ. (Ṣ.)

أَمْسَحُ A *flat* place, *with small pebbles, and without plants,* or *herbage.* (Ṣ.) — مَسْحَآءُ *A plain tract of land, with small pebbles,* (Ṣ, Ḳ,) *and without plants, or herbage:* (Ṣ:) [ex.] مَرَرْتُ بِخَرِيقٍ مِنَ الأَرْضِ بَيْنَ مَسْحَاوَيْنِ [*I passed by a depressed tract of land containing herbage between two plain tracts containing small pebbles and without herbage*]: (Fr, Ṣ:) or *a piece of flat ground, bare, abounding with pebbles, containing no trees nor herbage, rugged, somewhat hard, like a flat place in which camels &c. are confined,* or *in which dates are dried, not what is termed* قُفّ, *nor what is termed* سَهْلَة: (ISh:) pl. مَسَاحٍ and مَسَاحِي [i.e. مَسَاحَى or مَسَاحِيُّ]; pl. forms proper to substs.; as it is an epithet in which the quality of a subst. predominates. (L.) — Also مَسْحَآءُ *Red land.* (Ḳ.) — مَسْحَآءُ A woman *having little flesh in her posteriors and thighs;* or *foul, ugly,* or *unseemly;* syn. رَسْحَآءُ. (Ṣ.) [In the Ḳ., الأَرْضُ الرَّسْحَآءُ, given as an explanation of المَسْحَآءُ, is an evident mistake for المَرْأَةُ الرَّسْحَآءُ, as observed by Freytag.] — أَمْسَحُ, or أَمْسَحُ القَدَمِ, A man *having a flat sole to his foot, without any hollow:* (L:) fem. مَسْحَآءُ: (L, Ḳ:) and ↑مَسِيحٌ, or مَسِيحُ ↑القَدَمَيْنِ, signifies the same: and also *having smooth and soft feet, without fissures or chaps, so that they repel water when it falls upon them.* (L.) — Also مَسْحَآءُ, (Ḳ,) or مسحآء الثَّدْيِ, (L,) A woman *whose breast has no bulk.* (L, Ḳ.) — Also, مَسْحَآءُ A *one-eyed* woman: [see also مَسِيحٌ:] and *such as is termed* بَخْقَآءُ, *whose eye is not* مَلُوزَةٌ: so in [most of] the copies of the Ḳ., but in some, بِلَوْرَةٌ: (TA:) [the meaning seems to be *whose eye has no crystalline humour*]. — أَمْسَحُ A man *having little flesh in his posteriors and thighs;* or *having small buttocks sticking together;* syn. أَرْسَحُ: fem. مَسْحَآءُ: pl. مُسْحٌ. (L.) — أَمْسَحُ A man (Ṣ) *having the inner sides of his thighs rubbing together* (Ṣ, L, Ḳ)

so as to become sore and chapped: (L:) or *having the inner side of his knee inflamed by the roughness of his garment:* (L, K:) fem. مَسْحَآءُ, and pl. مُسْحٌ. (L.) — غَارَةٌ مَسْحَآءُ ‡ *A hostile attack, or incursion, by a troop of horse, in which the attacking party passes lightly by the party attacked,* or *brushes by them, without remaining by them.* (L, from a trad.) — See مَسِيحٌ.

أَمْسَحُ [app. used as a subst., and therefore with, or without, tenween,] *A flat tract of land:* pl. أَمَاسِحُ. (TA.) — *A smooth desert;* or *smooth waterless desert.* (Lth.)

أُمْسُوحٌ *Any long piece of wood in a ship:* (K:) pl. أَمَاسِيحُ. (TA.)

مَسَحٌ and مَمْسَحَةٌ: see مَسِيحٌ.

مَمْسُوحُ الأَلْيَتَيْنِ *Having the buttocks cleaving to the bone, and small.* (L.) — مَمْسُوحٌ A eunuch *whose testicles have been extirpated.* (TA.) — عَضُدٌ مَمْسُوحَةٌ *An arm, from the shoulder to the elbow, having little flesh.* (TA.) — مَمْسُوحٌ A thing *foul,* or *ugly, and unfortunate, and changed from its proper form,* or *make.* (TA.) [See art. مسخ.]

تِمْسَحٌ *A dissembler; a deceiver;* (K;) *one who blandishes, soothes,* or *wheedles, one with his words, and deceives him.* (TA.) — تِمْسَحٌ An *audacious,* or *insolent, and wicked,* or *corrupt,* man: (L, K:) or *a great liar, who, if asked, will not tell thee truly whence he comes; who lies to thee even as to the place whence he comes.* (L.) [See also مَسِيحٌ.] — See تِمْسَاحٌ.

تِمْسَاحٌ, (S, Msb, K,) and ▼ تِمْسَحٌ, (Msb, K,) the latter app. a contraction of the former, (Msb,) [The *crocodile*]; *a well-known aquatic animal,* (S,) *a creature like the tortoise, of great size, found in the Nile of Egypt and in the river Mihrán,* (K,) *which is the river of Es-Sind;* (TA;) or [*rather*] *resembling the* وَرَل, *about five cubits long, and less; that seizes men and oxen, and dives into the water with them and devours them:* pl. of the former تَمَاسِيحُ, and of the latter تَمَاسِحُ. (Msb.)

مسخ

1. مَسَخَهُ, (S, K,) aor. ـَ, (K,) inf. n. مَسْخٌ, (S,) *He transformed him,* or *metamorphosed him,* (S, Msb, K,) *into a worse,* or *more foul,* or *more ugly, shape.* (S, K.) Ex. مَسَخَهُ ٱللّٰهُ قِرْدًا *God transformed him into an ape.* (S, K.) [See Kur, xxxvi. 67.] — مَسَخَ شِعْرًا ‡ *He took and transformed poetry;* accord. to the most common usage, *by the substitution of what is synonymous with the original, wholly* or *partly;* but sometimes *by altering the meanings.* (M, F.) See 1 (last sentence) in art. سلخ. — مَسَخَ الكَاتِبُ ‡ *The writer corrupted what he wrote by changing the diacritical points and altering the meaning.* (Msb.) — مَسَخَ النَّاقَةَ, (L, K,) aor. ـَ, inf. n. مَسْخٌ, (L,) ‡ *He rendered the she-camel lean, and wounded her back, by fatigue and use:* (A'Obeyd, L, K:) as also مَسَّخَ. (L.) — مَسُخَ, [aor. ـُ,] inf. n. مَسَاخَةٌ † *It* (flesh-meat, and fruit,) *was,* or *became, tasteless,* or *insipid: it* (food) *had no salt nor colour nor taste:* and, sometimes, *it was between sweet and bitter.* (L.) — مَسَخَ طَعْمَهُ † *It caused its taste to depart; took away its taste.* (S.)

4. امسخ *It* (a humour) *became dissolved.* (L, K.)

7. إِمْسَخَتِ العَضُدُ, [or إِنْمَسَخَتِ, the original form,] *The arm, between the shoulder and the elbow, became lean.* (L.) إِنْمِسَاخُ حَمَاةِ الفَرَسِ *Lankness of the muscle of the thigh* (سَاق) *called* [*the* حماة *of the horse* (S, K) is disliked. (S.) [In some copies of the S, this is omitted.]

مَسْخٌ and ▼ مَسِيخٌ, (L, K,) [the former originally an inf. n., and therefore used as sing. and dual and pl. without alteration, though مُسُوخٌ is used as a pl. by late writers, (see De Sacy's Chrest. Ar., ii. 273,)] the latter of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (L,) *Transformed,* or *metamorphosed, into a worse,* or *more foul,* or *more ugly, shape.* (L, K.) Ex. الجَانُّ مَسْخُ الجِنِّ *The Jánn,* which are slender serpents, *are the transformed of the Jinn,* or *Genii;* like as certain persons of the Children of Israel were transformed into apes. [See Kur, ii. 61.] (L, from a trad.) — Also, the ▼latter, *Deformed; rendered ugly in make,* or *form.* (K.) Hence, some say, the appellation of المَسِيخُ ▼ الدَّجَّالُ [more commonly المَسِيحُ الدَّجَّالُ, q.v.]. (TA.) — Also, the same, ‡ A man *having no beauty.* (S, K.) — And † *Weak and stupid:* (K:) also an epithet applied to a man. (TA.) — And † Flesh-meat, (S, L, K,) and fruit, (L, K,) *that has no taste; tasteless; insipid:* (S, L, K:) or, applied to food, *that has no salt nor colour nor taste:* and sometimes, *that is between sweet and bitter.* (L.) El-Ash'ar Er-Rakabán, of the tribe of Asad, a Jáhilee, says, addressing a man named Ridwán, (L,)

مَسِيخٌ مَلِيخٌ كَلَحْمِ الحُوَارِ ❋ فَلَا أَنْتَ حُلْوٌ وَلَا أَنْتَ مُرّ

[*Tasteless, insipid, like the flesh of a new-born camel, thou art not sweet nor art thou bitter*]. (S, L.)

مُسْخٌ *Leanness of the arm, between the shoulder and the elbow.* (L.)

مَسِيخٌ: see مَسْخٌ.

مَاسِخِىٌّ *A bow-maker.* (S, L, K.) AHn says, that مَاسِخَةُ, a man of the tribe of Azd, of Es-Saráh, is asserted to have been a bow-maker: and Ibn-El-Kelbee says, that he was the first of the Arabs who made bows; that the people of Es-Saráh who made bows and arrows were numerous, because of the abundance of trees in their district, and hence every bow-maker in after times received the above appellation. (L.) — مَاسِخِيَّةٌ (L, K) and مَاسِخِيَّاتٌ (S, L) *Bows:* so called in relation to the above-mentioned bow-maker, Másikhah of the tribe of Azd: (S, L, K:) Másikhah was his surname, and his name was Nubeysheh the son of El-Hárith, one of the sons of Nasr the son of Azd. (TA.)

هُوَ أَمْسَخُ مِنْ لَحْمِ الحُوَارِ [*He,* or *it, is more tasteless,* or *insipid, than the flesh of the new-born camel*]: i.e., *he,* or *it, has no taste.* A proverb. (S.)

مَمْسُوخٌ A horse, *having little flesh in the rump,* or *buttocks:* and مَمْسُوخَةُ العَجُزِ A woman *having little flesh in her posteriors:* (K:) but the more approved pronunciation is with ح. (TA.)

مسد

1. مَسَدَ, aor. ـُ, (S, M, L,) inf. n. مَسْدٌ, (S, M, L, K,) *He twisted* a rope: (M, L, K:) or *he twisted* it *well.* (ISk, S, L.) — مَسَدَ, aor. ـُ, (M, L) inf. n. مَسْدٌ, (S, M, L, K,) *He pursued a journey laboriously,* or *with energy;* or *he held on,* or *continued, the journey;* syn. أَدْأَبَ السَّيْرَ, (S, M, L, K,) *by night:* (S, M, L:) or *he journeyed on continually, whether by night* or *by day:* (M, L:) because the so journeying renders an animal lean, or lank. (Lth, L.) — مَسَدَ, aor. ـُ, [inf. n. مَسْدٌ,] ‡ *It* (leguminous herbage, A, or continued travel, Lth) *rendered* an animal *lean, lank, light of flesh, slender,* or *lank in the belly.* (Lth, A, L.) El-'Abdee says, describing a she-camel, and likening her to a wild bull,

يَمْسُدُهُ القَفْرُ وَلَيْلٌ سَدِى

The bare and waterless desert renders him lean, &c., and dewy night. (L.) — مَسِدَ, inf. n. مَسَدٌ, ‡ *It* (the belly) *was,* or *became, soft, of small dimensions, even, and without any ugliness.* (M, L.) — The following expression of Ru-beh,

يَمْسُدُ أَعْلَى لَحْمِهِ وَيَأْرِمُهُ

means ‡ *It* (the milk of camels) *strengthens the*

upper parts of his flesh, (referring to a pastor, not to an ass, as J says, IB, L,) *and renders it, firm.* (L.) — حَسَنَةُ المَسْدِ, applied to a damsel, ‡ *i.q.* مَمْسُودَةٌ, q.v. (Ṣ, L.)

مَسَدٌ The *fibres that grow at the roots of the branches of the palm-tree;* syn. لِيفٌ: (Ṣ, A, L:) you say حَبْلٌ مِنْ مَسَدٍ *a rope,* or *halter, of those fibres:* (Ṣ, A:) also, مَسَدٌ alone signifies *a rope of those fibres:* (Ṣ, M, L, Ḳ:) or, *of those of the* [*kind of palm-tree called*] مُقْل: (Zj, L, Ḳ:) or, *of the leaves of the palm-tree:* or, *of the soft hair of the camel:* (Ṣ, M, L: [see an ex. voce زَاهِقٌ:]) or, *of other hair:* or, *of wool:* or, *of hides:* (M, L:) or, *of camels' hides:* (Ṣ, L:) or, *of plants:* or, *of the bark of a tree:* (L:) or, *of any thing:* (M, L, Ḳ:) or *a plaited rope, firmly twisted,* (M, L, Ḳ,) of any of the materials above mentioned: (M, L:) applied to a rope, it is for مَمْسُودٌ; and is thus similar to نَفَضٌ, meaning مَا نُفِضَ: (L:) pl. أَمْسَادٌ and مِسَادٌ. (M, L, Ḳ.) حَبْلٌ مِنْ مَسَدٍ in the Ḳur, cxi., last verse, is said to mean *A chain* seventy cubits in length, whereby the woman upon whose neck it is to be put shall be led into hell, (Zj, T, M, L,) *firmly twisted of iron;* as though it were *a rope of iron strongly twisted.* (L.) — مَسَدٌ مُغَارٌ ‡ *A back compact like a rope strongly twisted.* (M, L.) — مَسَدٌ *An iron axis of a pulley.* (M, L, Ḳ.)

مِسَادٌ, a dial. form of مِسَابٌ; (Ṣ, L, Ḳ;) i.e., *A skin for clarified butter:* and *one for honey:* (Ṣ, M, L:) *a black skin for wine &c.* (AA, L.)

سَاقٌ مَسْدَآءُ ‡ *An even, and a goodly,* or *beautiful, shank.* (M, L.)

مَمْسُودٌ ‡ A man *of well-turned, compact, and slender, make;* syn. مَجْدُولُ الخَلْقِ; (Ṣ, L, Ḳ;) i.e., *light of flesh;* or *tall and slender;* or *of goodly stature;* syn. مَمْشُوقٌ; as though twisted; (TA:) a belly *soft, of small dimensions, even, and having in it no ugliness.* (M, L.) مَمْسُودَةٌ, applied to a damsel; (Ṣ, Ḳ;) the same as the masc. applied to a man; (L, Ḳ;) *slender;* or *light of flesh;* or *tall and slender;* or *of goodly stature:* (L, M:) and, applied to a woman, *compact in make; of well-knit frame.* (L.)

[مسر, &c.,

See Supplement.]

مش

1. مَشَّ, (Ṣ, A,) aor. ـُ, (Ṣ,) inf. n. مَشٌّ, (Ṣ, A, Ḳ,) *He wiped* his hand with a thing, (Ṣ, A, Ḳ), or with a rough thing, (Aṣ, Ṣ,) and with a napkin, (A,) to cleanse it, (Ṣ, A, Ḳ,) and to remove its greasiness. (Aṣ, Ṣ, A, Ḳ.) [See an ex. in a verse cited voce مُضَهَّبٌ.] You say also, مَشَّ أُذُنَهُ, and بِأُذُنِهِ, *He wiped his ear.* (TA.) And أُمْشُشْ مُخَاطَكَ *Wipe thou away the mucus of thy nose.* (TA.) — ‡ *He wiped* an arrow, and a bow-string, *with his garment, to make it soft.* (A, TA.*) = مَشَّ, (Lth, A, Mgh,) [aor. and] inf. n. as above, (Ḳ,) *He sucked,* (Lth, A, Mgh,) a bone, (A,) or the heads, or extremites, of bones, (Mgh, Ḳ,) [i. e.] what are termed مُشَاش, they being chewed; (Lth;) as also ▼ مَشْمَشَهُ, (Lth, A, Ḳ,) and ▼ امتشّه, and ▼ تَمَشَّشَهُ, of which last the inf. n. is مَشْمَشَةٌ: (TA:) and ▼ تمشّش العَظْمَ (TA) *he ate the* مُشَاش [q. v.] *of the bone:* or *he sucked the whole of it;* or *extracted its marrow;* syn. تَمَكَّكَهُ: (Ṣ, TA:) and ▼ مشّشه, (TḲ,) inf. n. تَمْشِيشٌ, (Ḳ,) *he extracted its marrow;* (Ḳ,* TA;) as also ▼ امتشّه. (TA.) — مَشَّ النَّاقَةَ, (Ṣ,) inf. n. as above, (Ḳ,) † *He milked the she-camel leaving some of the milk in the udder:* (Ṣ, Ḳ:*) and مَشٌّ also signifies † the *milking to the uttermost;* and so ▼ اِمْتِشَاشٌ: (TA:) you say, ▼ امتشّ مَا فِى الضَّرْعِ † *he took,* (Ḳ,) i. e. *milked,* (TA,) *all that was in the udder.* (Ḳ, TA, from Ibn-'Abbád.) — هُوَ يَمُشُّ مَالَ فُلَانٍ, (A, TA,) inf. n. as above, (Ḳ,) ‡ *He takes the property of such a one, thing after thing;* (A, Ḳ, TA;) as also يَمُشُّ مِنْ مَالِهِ: (TA:) or the latter, (accord. to one copy of the Ṣ,) or ▼ يَمْتَشُّ من ماله (accord. to other copies of the Ṣ, and the TA,) *he obtains of his property.* (Ṣ, TA.)

2: see 1.

4. امشّ, (Ḳ,) inf. n. إِمْشَاشٌ, (TA,) *It* (a bone) *had in it what might be sucked,* or *extracted;* i. e., (TA,) *had in it marrow.* (Ḳ, TA.)

5: see 1, in two places.

8. امتشّ: see 1, in five places. — Also, ‡ *He performed the purification termed* إِسْتِنْجَآء (IAạr, A, Ḳ) *with a piece of stone* or *a lump of dry clay* or *loam.* (IAạr, Ḳ.)

R. Q. 1. مَشْمَشَ: see 1.

مُشَاشٌ The *heads of bones,* (Ṣ, Mgh, Ḳ,) *that are soft,* (Ṣ,) *that may be chewed,* (Ṣ, Ḳ,) or *that are sucked:* (Mgh:) or *soft bones:* (A:) or the *heads of bones such as the knees and elbows and shoulder-bones:* (A'Obeyd:) or the *bone within a horn:* (Mgh:) sing. [or rather n. un.] with ة: (Ṣ, Ḳ,) which is also said to signify the *prominent part of the shoulder-bone.* (TA.) رَجُلٌ هَشُّ المُشَاشِ رِخْوُ المَغْمَزِ ‡ [lit. *A man soft,* or *fragile, in the heads of the bones, flabby where he is felt* or *pressed,*] denotes dispraise. (TA.) — ‡ The *soul,* or *spirit;* syn. نَفْسٌ. (Ṣ, Ḳ.) You say فُلَانٌ طَيِّبُ المُشَاشِ ‡ *Such a one is generous in soul,* or *spirit.* (Ṣ, A.*) نَبِشُ المُشَاشِ, applied by Aboo-Dhu-eyb to a horse, means ‡ *Light,* or *quick, in spirit,* or *in the bones,* or *in the legs.* (Ṣ, TA.) — ‡ *Natural disposition.* (Ḳ, TA.) You say, فُلَانٌ لَيِّنُ المُشَاشِ ‡ *Such a one is good in natural disposition; one who abstains from coveting.* (TA.) — ‡ *Origin.* (Ḳ, Ibn-'Abbád.) So in the saying انه لكريم المُشَاشِ ‡ *Verily he is of generous origin:* (Ibn-'Abbád, TA:) or this means ‡ *verily he is a lord,* or *chief.* (A, TA.) [And similar to this is the saying] هُوَ فِى ▼ مُشَاشَةِ قَوْمِهِ ‡ *He is among the best of his people.* (A,* TA.) — † *Light, sharp,* or *quick, and who does much service in journeying and at home:* (Ḳ:) or † *light in spirit:* or † *one who is a light burden* (خَفِيفُ المَؤُونَةِ) *to him who consorts with him:* or † *sharp* or *quick in motions:* and, as some say, خَفِيفُ المُشَاشِ means † *one who does much service in journeying and at home:* so accord. to Ibn-'Abbád. (TA.)

مَشُوشٌ *A napkin,* (Ṣ, A,) or *rough napkin,* (TA,) or *thing with which to wipe the hand.* (Ṣ, Ḳ.) See 1, first signification.

مُشَاشَةٌ: see مُشَاشٌ, in two places.

مِشْمِشٌ, (Ṣ, Ḳ,) in the dial. of El-Baṣrah, (TA,) and ▼ مُشْمُشٌ, (AO, Ṣ, Ḳ,) in the dial. of El-Koofeh, (TA,) [The *apricot;*] *a certain thing that is eaten;* (Ṣ;) *a well-known fruit;* (Ḳ;) *called in Persian* زَرْدْ آلُو [or زَرْدَ آلو]; (TA.) *than which few things are found more productive of cold,* or *coolness, to the stomach, and befouling, and weakening:* (Ḳ:) some, (Ḳ,) namely, the people of Syria, (TA,) apply this appellation to the إِجَّاص [which with others signifies the *plum;* but with them, the *pear*]: (Ḳ:) so says Lth: and some of the people of Syria pronounce it [مُشْمُشٌ,] with ḍamm. (TA.)

مشت

مُشْتٌ [The *fist;* the *hand clinched:* a Persian word arabicized]. (Mgh, in art. نشر.) [See an ex. voce تَوٌّ, where it has a redundant ن affixed to it.]

مشج

1. مَشَجَ, aor. ـُ, inf. n. مَشْجٌ, *He mixed,* or *confused,* syn. خَلَطَ, (Ḳ,) one thing with (ب) another. (TḲ.) — مَشَجَ بَيْنَهُمَا *He made a confusion,* or *disturbance,* (خَلَّطَ,) *between them two.* (Ṣ.)

مَشِجٌ and مَشَجٌ and مِشْجٌ: see مَشِيجٌ.

مَشِيجٌ (Ṣ, Ḳ) and ▼ مَشَجٌ (Ḳ) and like كَتِفٍ in its two dial. forms, (فى لغتيه,) Ḳ accord. to the

TA,) i. e., ↑ مَشَجٌ and ↑ مِشْجٌ, or like كَتِفٌ in a dial. of little authority, (فى لُغَيَّة, CK and a MS. copy of the K.) [See مَشُوجَاءُ, in art. شج.] A thing *mixed*, or *confused*: (S, K:) or *any two things mixed together*: or *any two colours mixed together*: or *what is a mixture of red and white*: (TA:) pl. (of all the above forms, TA) أَمْشَاجٌ. (S, K.) — نُطْفَةٌ أَمْشَاجٌ, occurring in the Kur, lxxvi. 2, [*A drop consisting of*] *mixtures*; meaning the sperma genitale, because it is a mixture of various kinds: (ISk:) or [*a drop consisting of*] *mixtures of sperma genitale and blood*: (Zj:) or [*a drop consisting of*] *the sperma genitale of the man mixed with that of the woman and with her blood*. (S, K.) — Also أَمْشَاجٌ *What collect together in the navel*. (K.)

[مشر

See Supplement.]

مشط

1. مَشَطَ الشَّعَرَ, aor. ـُ and ـِ, (M, Msb,) inf. n. مَشْطٌ, (M, Msb, K,) *He combed the hair; loosed and separated it with the comb*; or *combed and dressed it*; syn. رَجَّلَهُ, (M, K,*) or سَرَّحَهُ: (Msb:) and ↑ مشّطهُ signifies *he did so much*. (Msb.) You say also مَشَطَتِ المَاشِطَةُ المَرْأَةَ, aor. ـُ, inf. n. as above, [*The* ماشطة *combed*, or *combed and dressed, the woman's hair*.] (S, TA.) — Hence, (TA,) دَائِمُ المَشْطِ is applied to ‡ *A blandisher*, or *coaxer*. (K, TA.) = مَشْطٌ also signifies The act of *mixing*. (Fr, K.) You say, مَشَطَ بَيْنَ المَآءِ وَاللَّبَنِ [*He mixed together the water and the milk*]. (TA.)

2: see 1.

8. امتشط *He combed*, or *combed and dressed, his hair*: (Msb, K:*) [and in like manner,] you say of a woman, امتشطت. (S, TA.)

مُشْطَةٌ: see what next follows.

مُشْطٌ (S, Msb, K,) and ↑ مِشْطٌ, (Msb, K,) but the latter disapproved by IDrd, (TA,) and ↑ مُشُطٌ, (K,) and accord. to some with each of the three vowels to the ش, but this requires consideration [in other cases than those here following], (MF,) and ↑ مُشْطٌ (Ks, K) and ↑ مَشْطٌ (AHeyth, K) and ↑ مَشْطٌ (K) and ↑ مِمْشَطٌ, (IB, K,) of all which the first is the most chaste, (TA,) *A comb*: pl. أَمْشَاطٌ (S, Msb, K,) and مِشَاطٌ. (IB, K.) — مُشْطٌ مِنَ الحَدِيدِ *A curry comb* (مِحَسَّةٌ): so called by a poet because it has teeth like the مشط. (TA, art. نمس.) — Also مُشْطٌ ‡ [*An upright loom*;] *a loom with which one weaves, set upright*: (K, TA:) pl. أَمْشَاطٌ. (TA.) You say ضَرَبَ النَّاسِجُ بِمُشْطِهِ and أَمْشَاطِهِ ‡ [app. meaning *The weaver wove with his upright loom* and *his upright looms*]. (TA.) — ‡ [*The metatarsal bones*;] the سُلَامَيَات *of the upper part of the foot*; (S, K;) i. e. the *slender bones spread upon the foot, exclusive of the toes*; [also called, more particularly, or perhaps only called, مُشْطُ القَدَمِ or مُشْطُ الرِّجْلِ:] pl. أَمْشَاطٌ. (TA.) You say, انْكَسَرَ مُشْطُ قَدَمِهِ ‡ [*His metatarsal bones broke*]. (TA.) And قَامُوا عَلَى أَمْشَاطِ أَرْجُلِهِمْ ‡ [*They stood upon their metatarsal bones*]. (TA.) — مُشْطُ الكَتِفِ † *The wide bone of the scapula*: (S:) or *a wide bone thereof*: (K:) or *the wide flesh thereof*: (T, TA:) — مُشْطٌ also signifies † *A certain mark made with a hot iron upon camels*, (K,) *in the form of a comb*, (Sb, TA,) *upon the body, and the neck, and the thigh*. (Aboo-'Alee, TA.)

مِشْطٌ: }
مَشْطٌ: } see مُشْطٌ.
مُشُطٌ: }
مُشْطٌ: }

مِشْطَةٌ *A mode, or manner, of combing*, or *of combing and dressing the hair*. (S,* TA.)

لِمَّةٌ مَشِيطٌ *A lock of hair descending below the lobe of the ear combed*, or *combed and dressed*; i. q. ↑ مَمْشُوطَةٌ. (S, TA.)

مُشَاطَةٌ *What falls, of hair, on the occasion of combing*, or *combing and dressing it*. (S,* Msb, K.*)

مِشَاطَةٌ The *art*, or *occupation, of the* مَاشِطَة. (K.)

مَشَّاطٌ *A comb-maker*. (TA.) — See also مَاشِطَةٌ, in two places.

مَاشِطَةٌ [*A female comber*, or *comber and dresser, of the hair*;] (S;) a female *who combs the hair*, or *combs and dresses it, well*; (K;) and [in like manner] ↑ مَشَّاطَةٌ a girl *who performs well the art of combing*, or *combing and dressing, the hair*. (TA.) And one of the post-classical writers has used in his poetry the epithet ↑ مَشَّاطٌ [applied in like manner to a man or boy]. (TA.

أَمْشَطُ: see مَمْشُوطٌ.

مِمْشَطٌ: see مُشْطٌ.

مَمْشُوطٌ: fem. with ة: see مَشِيطٌ. — بَعِيرٌ مَمْشُوطٌ † *A camel marked with the mark termed* مُشْطٌ; (K;) as also ↑ أَمْشَطُ. (TA.)

[مشظ, &c.,

See Supplement.]

مص

1. مَصَّهُ, (A, Msb,) first pers. مَصِصْتُ, (S, M, Msb, K,) aor. يَمَصُّ; (S, Msb, K;) and first pers. مَصَصْتُ, aor. يَمُصُّ; (Msb, K;) but the former is the more chaste; (T, Msb, TA;) inf. n. مَصٌّ; (S, M, Msb;) [*He sucked it*; or *sucked it in*; or *sipped it*, i. e.] *he drank it* (namely water, A, or a thing, S, M,) *with a minute draught*, (شُرْبًا رَقِيقًا: so in a copy of the A, and in the CK,) or *with a gentle draught*: (شُرْبًا رَفِيقًا: so in some copies of the K, and in the TA:) or *he took it* (namely a small quantity of a fluid) *by drawing in the breath*: and whether شرب may be used to denote this, as it is in the K, requires consideration: (MF:) or *i. q.* رَشَفَهُ: (S, K, art. رشف:) or *i. q.* تَرَشَّفَهُ: (M:) رَشْفٌ signifies the "taking" water "with the lips;" and is more than مَصٌّ: (Msb, art. رشف:) and ↑ امتصّهُ signifies the same; (S, M, A, Msb, K;) and so ↑ تَمَصَّصَهُ: (M, A:) or the last signifies *he did so leisurely*. (S, K.) You say, امتصّ ↑ الرُّمَّانَ, i. e. مَصَّهُ [*He sucked the pomegranate*]; and so of other things. (TA.) And مَصَّ الجَارِيَةَ *He sucked the damsel's saliva from her mouth*. (IAar, in L, art. مصد.) And مَصَّ مِنَ الدُّنْيَا ‡ *He obtained a little of worldly goods*. (TA.)

4. امصّهُ [*He made him to suck*: or *he gave him to suck*]. (S, A, K.) You say أَمْصَصْتُهُ المَآءَ (A) or الشَّىْءَ (S) [*I made him to suck*, or *I gave him to suck, the water*, or *the thing*]. — ‡ *He said to him* يَا مَصَّانُ, q. v. (S,* A, TA.) You say, هُوَ يُمِصُّهُ وَيَبْظُرُهُ. (K, art. بظر, which see in the present work.)

5: see 1, in which two explanations of it are given.

8: see 1, in two places.

R. Q. 1. مَصْمَصَ, (S, A,) or مَصْمَصَ فَاهُ, (M, TA,) inf. n. مَصْمَصَةٌ, (S, M, K,) [*He rinsed his mouth with water; he agitated water in his mouth*; syn. مَضْمَضَ: (M:) or *he did so with the extremity of his tongue*, (S, M, K,) or *with the fore parts of his mouth*; (A;) whereas the latter signifies he did so with his mouth altogether; (S, M, A;) the difference between مَصْمَصَةٌ and مَضْمَضَةٌ being similar to that between قَبْصَةٌ and قَبْضَةٌ: (S, M:) the former is mentioned in a trad. as being done after drinking milk; but not after eating dates. (S.) You say also, مَصْمَصَ الإِنَآءَ *He washed the vessel*; (ISk, S, M;) as also مَضْمَضَهُ: (ISk, Yaakoob, M:) or *he washed out*, or *rinsed, the vessel; he put water into the vessel, and shook it, to wash it*; (As, TA;) *he poured water into the vessel, and then shook it*,

without washing it with his hand, and then poured it out. (Aboo-Sa'eed, TA.) And مَصْمَصَ الثَّوْبَ *He washed* [or *rinsed*] *the garment*, or *piece of cloth.* (M, TA.)

مُصَّةٌ: see what next follows.

مُصَاصٌ *What is sucked* from, or of, a thing; (M, TA;) as also ↓ مُصَاصَةٌ. (M, A, TA.) You say, طَابَتْ مُصَاصَتُهُ فِى فَمِى *What was sucked from it*, or *of it, was good*, or *sweet*, or *pleasant, in my mouth.* (A.) — [And hence,] The *pure*, or *choice, part* of anything; (Ṣ, Ḳ;) as also ↓ مُصَامِصٌ: (Ḳ:) and (Ṣ) the *purest*, or *choicest*, (Ṣ, M,) of a thing; as also ↓ مُصَاصَةٌ and ↓ مُصَامِصٌ. (M.) And ↓ مُصَّةُ المَالِ signifies the same as مُصَاصَتُهُ, (Ḳ, TA,) i.e. *The pure*, or *choice part of property*, or *of the property.* (TA.) You say, فُلَانٌ مُصَاصُ قَوْمِهِ, (Ṣ, M,) and ↓ مُصَاصَتُهُمْ, (M,) *Such a one is the purest in race*, or *lineage, of his people:* and in like manner you say of two, and of more, and of a female. (Ṣ, M.) And هُوَ مِنْ مُصَاصِ قَوْمِهِ [*He is of the purest*, or *choicest, of his people*]. (A.) — Also, *Pure*, or *choice*, applied to حَسَب [or grounds of pretension to respect, &c.]; as also ↓ مُصَامِصٌ. (A.) You say also, إِنَّهُ لَمُصَامِصٌ فِى قَوْمِهِ *Verily he is distinguished*, or *characterized, by pure grounds of respect among his people.* (Ḳ,* TA.) — Also, The *origin, source*, or *place of origination*, of a thing. (M, TA.) You say, هُوَ كَرِيمُ المُصَاصِ *He is generous*, or *noble, in respect of origin.* (TA.) Accord. to Lth, مُصَاصُ القَوْمِ signifies *The original source of the people:* and *the most excellent of their middle class.* (TA.)

مَصُوصٌ *A certain kind of food*, (Ṣ, Ḳ,) *of flesh-meat, cooked, and steeped in vinegar;* (Ḳ;) or, as some say, *steeped in vinegar, and then cooked:* (TA:) or *of the flesh of birds* particularly: (Ḳ:) pronounced by the vulgar with damm to the م: (Ṣ:) but what is said in the Nh implies that it is with damm; for it is there said, "and it may be with fet-h to the م." (TA.)

مُصَاصَةٌ: see مُصَاصٌ, in four places.

مُمْصُوصَةٌ: see مَصُوصَةٌ.

مَصَّاصٌ: see what next follows.

مَصَّانٌ *A cupper;* because he sucks; (M, TA;) and so ↓ مَصَّاصٌ: (Ḳ, voce حَجَّامٌ, which is its syn.:) fem. of the former with ة. (M.) — A man *who sucks his ewes* or *she-goats;* by reason of his meanness, or ungenerousness: (A'Obeyd, Ṣ, Ḳ:) i. e. *who sucks from their udders with his mouth;* lest the sound of the milking should be heard; as also, ↓ مَاصٌّ; (TA;) and so مَلْحَانٌ and مَكَّانٌ. (A'Obeyd, TA.) [But in the TA it is written مَصَّانٌ, without tenween; and so in two copies of the Ṣ.] — يَا مَصَّانُ, [said to a man,] and يَا مَصَّانَةُ, to a female, denote vituperation, meaning ‡ *O sucker* (مَاصّ Ṣ, Ḳ) *of such a thing*, (Ṣ, TA,) i.e. (TA) *of the* بَظْر [q.v.], (Ḳ, TA,) *of thy mother:* (Ṣ, Ḳ, TA:) or the meaning is *O sucker* (رَاضِع) *of the ewes* or *she-goats:* (Ḳ:) ISk says, (TA,) you should not say ↓ يَا مَاصَّانُ: (Ṣ, TA:) but Ibn-'Abbád says, (TA,) one says وَيْلِى عَلَى مَاصَّانِ بْنِ مَاصَّانٍ, and ↓ مَاصَّانَةَ بْنِ مَاصَّانَةَ, (Ḳ, TA,) meaning [*Alas for me, on account of*] *the mean*, or *ungenerous, the son of the mean*, or *ungenerous!* (TA.)

مُصَّانٌ, with damm, The *sugar-cane;* [because it is sucked,] (IKh, IB.)

مُصَامِصٌ: see مُصَاصٌ, in four places.

مَاصٌّ, act. part. n. of 1: see مَصَّانٌ, in two places.

مَاصَّانٌ and مَاصَّانَةٌ: see مَصَّانٌ.

وَظِيفٌ مَمْصُوصٌ ‡ *A slender pastern;* (Ḳ, TA;) as though it were sucked. (TA.) And مَمْصُوصَةٌ (M, A) and مَصُوصَةٌ (AZ, ISk, Ḳ) ‡ A woman *emaciated* (AZ, ISk, M, A, Ḳ) *by reason of a disease infecting her;* (AZ, ISk, M;) as though she were sucked. (M, TA.)

مصت

1. مَصَتَ, ([aor. ـُ,] inf. n. مَصْتٌ TA,) *Inivit puellam:* [Ḳ:) dial. form of مَصَدَ. (TA.) — مَصَتَ النَّاقَةَ *He laid hold upon the womb of the camel, and put in his hand, and extracted the water* [i.e. *the semen injected into it*]. (M, Ḳ.) [See also مَسَطَ.] — مَصَتَ المِعَى *He squeezed out what was in the intestine*, or *gut, with his fingers.* (TA.) — مَصَتَ *It* (herbage) *purged* cattle; or *relaxed* them *in the bowels.* (Marg. note in a copy of the Ṣ.) — مَصَتَ *He squeezed* an ulcer, *so as to express the matter.* (Marg. note in a copy of the Ṣ) — مَصَتَ *He sucked* saliva. (Marg. note in a copy of the Ṣ.)

مصح

1. مَصَحَ, aor. ـَ, inf. n. مُصُوحٌ (and مَصْحٌ, TA), *He*, or *it*, (a thing, Ṣ,) *went away; passed away; departed.* (Ṣ, Ḳ.) — *It finished; came to an end; ceased.* (Ṣ, Ḳ.) — *It* (a garment) *became old and worn-out.* (Ṣ, Ḳ.) — *It* (a plant) *became faded in its blossoms.* (Ṣ, Ḳ.) — Also, inf. n. مُصُوحٌ, *It* (a blossom) *faded;* or *lost its colour.* (AḤn.) — مَصَحَ, (inf. n. مُصُوحٌ, TA,) *It* (the shade) *became short.* (Ṣ, Ḳ.) — مَصَحَ, inf. n. مُصُوحٌ, *It* (an udder) *ceased to have milk.* (TA.) — *It* (the milk of a camel) *ceased; passed away.* (Ṣ, Ḳ.) — مَصِحَ, aor. ـَ, *It* (shade) *became deficient and thin.* So accord. to the Ḳ; but in other lexicons, the verb, with reference to shade, is مَصَحَ. (TA.) — مَصَحَ, inf. n. مُصُوحٌ, *It* (a writing) *became obliterated*, or *nearly so.* (TA.) — *It* (a dwelling) *became obliterated;* or *its vestiges became effaced.* (TA.) — مَصَحَ بِهِ, (Ṣ, Ḳ,) and ↓ أَمْصَحَهُ, (IB,) *He took away, carried off*, or *went away with, it;* or *caused it to go, go away*, or *pass away.* (Ṣ, IB, Ḳ.) — مَصَحَ فِى الأَرْضِ, inf. n. مَصْحٌ, *He set forth journeying through the land*, or *earth:* as also مَسَحَ. (ISd.)

4: see 1.

أَمْصَحُ *Deficient and thin* shade. (Ḳ.)

مصخ

1. مَصَخَ, aor. ـَ, (L,) inf. n. مَصْخٌ; and ↓ امتصخ and ↓ تمصّخ; (L, Ḳ;) *He pulled away* a thing (L, Ḳ) from the inside of another thing, (L,) *and took* it: (Ḳ:) and مَصَخَ and ↓ امتصخ *he pulled away* an أُمْصُوخَة of the kind of plant called ثُمَام, or of that called نَصِىّ, (Ṣ, L,) from within another امصوخة thereof, (L,) *and took* it: (Ṣ, L:) and ↓ تمصّخ he pulled out the white pith called امصوخة of the بَرْدِىّ. (AḤn, L.) = مَصَخَ, inf. n. مَصْخٌ, a dial form of مَسَخَ, q.v. (L, Ḳ.*)

4. امصخ *It* (a plant of the kind called ثُمَام) *put forth its* أَمَاصِيخ [pl. of أُمْصُوخَة, q. v.] (Ḳ.)

5: see 1 in two places.

7. اِمَّصَخَ, inf. n. اِمِّصَاخٌ, *It* (a child) *became disunited from its mother;* (Ḳ;) i. e., *from the belly of its mother.* (L, TA.)

8. امتصخ, *It* (a thing) *became disunited* from (عَنْ) another thing. (TA.) — See 1 in two places.

مَصُوخَةٌ A ewe or she-goat *whose udder is flaccid at the base;* (T, Ḳ;) as though it were disunited (امتصخت, i. e. انفصلت,) from the belly. (T, L.)

مُصَّاخٌ *A certain plant having coats* (قُشُور) *like the onion;* (Ḳ;) of which Az says, I have seen, in the desert, *a plant* called مُصَّاخٌ and ثُدَّاء

having coats (قشور), *one above another; whenever one peels off one* أُمْصُوخَة (or *coat*) *there appears another; and its coats* (قشور) *are an excellent fuel:* the people of Haráh (هراة) call it دليزاد. (L.)

أُمْصُوخَةٌ *A sheath* or *coat,* of a plant, *enveloping,* or *surrounding, another sheath* or *coat, and the latter another, and so on:* (T, L:) *a* خُوصَة *of the kind of plant called* ثُمَام, (Ṣ, Ḳ,) and *of that called* نَصِىّ; (Ṣ;) *what is plucked from the* نَصِىّ, *like a rod;* (AḤn;) [i.e., *a sheath of the* ثمام *or the* نصىّ;] there is a species of the ثمام having no leaves properly so called, its leaves being sheaths (أَنَابِيب) set one into another, each sheath (أُنْبُوبَة) of which is called امصوخة, and when it is pulled away it comes forth from the inside of another, as though it were a stopper taken out from a vessel in which collyrium (كُحْل) is kept: (Lth:) pl. أُمْصُوخ and أَمَاصِيخ: (Ṣ, Ḳ:) the former is a lexicological pl., [or rather a coll. gen. n., of which امصوخة is the n. un.,] and the latter is the proper pl. (TA.) — Also, The *white pith of the* بَرْدِىّ. (AḤn.)

مصد

1. مَصَدَهَا, aor. ـُ, (M,) inf. n. مَصْدٌ, (Ṣ, M, L, Ḳ,) *He sucked her breast* (Lth, Ṣ, M, L, Ḳ) *in a certain manner.* (Ṣ, M, L.) You say, قَبَّلَهَا فَمَصَدَهَا *He kissed her and sucked her breast.* (Lth, L.) — مَصَدَهَا, (IAạr, L,) inf. n. مَصْدٌ; (IAạr, L, Ḳ;) *He sucked her* (a damsel's) *saliva from her mouth;* like مَصَّهَا, and رَشَفَهَا, and رَفَّهَا: (IAạr, L:) and مَصَدَ *he sucked* (IAạr, Ṣ, L, Ḳ) saliva. (IAạr, Ṣ, L.) — مَصَدَهَا, (Ṣ, M, L,) aor. ـُ, (M,) inf. n. مَصْدٌ, (Ṣ, M, L, Ḳ,) *Inivit eam,* (Ṣ, M, L, Ḳ,) *quodam modo;* (M;) scil. ancillam suam, (L;) as also مَزَدَهَا, inf. n. مَزْدٌ. (M.) = مَصَدَ, inf. n. مَصْدٌ, *He brought under; subdued; rendered submissive;* syn. ذَلَّلَ. (Ḳ.)

مَصْدٌ *Thunder.* (L, Ḳ.) — مَصْدٌ *Rain:* (L:) and with ة, *a shower of rain; a rain:* you say, مَا أَصَابَتْنَا العَامَ مَصْدَةٌ, (and مَزْدَةٌ, TA,) *Not a rain has fallen on us this year.* (M, L, Ḳ.) — مَصْدٌ *Intenseness of cold;* (Kr, M, L, Ḳ;) as also ▼ مَصَدٌ: (Ḳ:) or, simply, *cold;* (Er-Riyáshee, L;) as also ▼ مَصْدَةٌ. (Ṣ, M.) And, contr., *Intenseness of heat:* (Kr, M, L, Ḳ:) and ▼ مَصْدَةٌ, simply, *heat.* (AZ, L.) You say, مَا وَجَدْنَا لَهَا العَامَ مَصْدَةً, (and مَزْدَةً, ISk, Ṣ, M, L,) *We have not found it* (the earth, AZ,) *to have, this year, cold* (AZ, Ṣ, M, L) *nor heat:* (AZ, L:) or, *intenseness of cold nor intenseness of heat.* (Kr, M, L.) — مَصْدٌ and ▼ مَصَدٌ and ▼ مَصَادٌ *A high* (M, Ḳ) *and red* (M) *hill,* or *mountain, such as is called* هَضْبَة: (M, Ḳ:) or the last, (Aṣ, Ṣ, M, Ḳ,) and the others also, (M,) the *upper part,* or *top, of a mountain:* (Aṣ, Ṣ, M, Ḳ:) and the last, *a place of refuge:* and applied to a man: (A:) pl. of the last, أَمْصِدَةٌ and مُصْدَانٌ. (Ṣ, M, Ḳ.) Az holds the م in مصاد to be augmentative, and the pls. to have been formed on the supposition of its being radical. (L.) See also art. صيد.

مَصَدٌ: see مَصْدٌ.

مَصْدَةٌ: see مَصْدٌ.

مَصَادٌ: see مَصْدٌ.

مصر

2. مَصَّرَهُ *He made it* (namely a town) *a* مِصْر, i. e. a *limit,* or *boundary, between two things.* (IAạr.) — مَصَّرُوا المَكَانَ, inf. n. تَمْصِيرٌ, *They made the place,* or *appointed it to be, a* مصر [meaning *a city,* or *town, such as is thus called*]. (M,* Ḳ.) It is said of 'Omar, مَصَّرَ الأَمْصَارَ, (TA,) which is a phrase like مَدَّنَ المُدُنَ, (Ṣ,) [and signifying *He appointed the cities,* or *towns called* أَمْصَار: or] مصّر الامصار signifies *he built the* [*cities,* or *towns, called*] امصار: (A:) among which امصار were El-Baṣrah and El-Koofeh. (A, TA.)

5. تمصّر *It* (a place) *became a* مصر [meaning *a city,* or *town, such as is thus called*]. (M, Ḳ.)

مِصْرٌ *A partition, barrier,* or *thing intervening, between two things:* (Ṣ, M, Ḳ:) as also ▼ مَاصِرٌ: (Ḳ:) and (Ṣ) or *limit,* or *boundary, between two lands:* (M, Ḳ:) pl. مُصُورٌ. (Ṣ, M.) The people of Egypt, (Ṣ,) or of Hejer, (M,) or of both, (TA,) write in their contracts, (Ṣ, M,*) إِشْتَرَى فُلَانٌ الدَّارَ بِمُصُورِهَا *Such a one bought the house with its limits,* or *boundaries.* (Ṣ, M,* Ḳ.*) — Hence, *A great town;* syn. بَلَدٌ عَظِيمٌ; (Bḍ, ii. 58;) *a* كُورَة [here meaning *city,* or *provincial city*]: (M, Ḳ:) or *a* كُورَة (Lth, IF, Mṣb) *in which the* [*ordinances of God which are termed*] حُدُود *are executed, and* (Lth, TA) *in which the* [*spoil* or *tribute termed*] فَىْء *and the* [*alms termed*] صَدَقَات *are divided* (Lth, IF, Mṣb) *without consulting the Khaleefeh;* such is its signification in the language of the Arabs: (Lth, TA:) or *that* [*town*] *whereof the greatest of its mosques will not hold,* or *contain, its inhabitants:* (KT:) it is masc. and perfectly decl., and fem. and imperfectly decl.: (Mṣb:) [but this remark seems properly to relate to the word when used as the name of the metropolis of Egypt, and of Egypt itself, agreeably with what is said in the Ṣ, M, and Ḳ:] pl. أَمْصَارٌ. (Ṣ, M, Mṣb.) The dual, المِصْرَانِ, is applied to El-Koofeh and El-Baṣrah. (Ṣ, M, A, Ḳ.)

مَصِيرٌ *A gut, an intestine,* or *a bowel, into which the food passes from the stomach;* syn. مِعًى: (Ṣ, M, Mṣb, Ḳ:) or specially, as some say, *of a bird,* and *of an animal which has a soft foot,* or خُفّ, [*as the camel,*] and *of such as have a cloven hoof:* (M, TA:) pl. [of pauc.] أَمْصِرَةٌ (M, Ḳ) and [of mult.] مُصْرَانٌ, and pl. pl. مَصَارِينُ: (Ṣ, M, A, Mṣb, Ḳ:) the last accord. to Sb; (M;) but some say that it is not established; (A;) and Lth says, that it is a mistake; but Az says, that it is pl. of مُصْرَانٌ, and that the Arabs have given it this form of pl. imagining the م to be a radical letter; (TA;) and some say, that مَصِيرٌ is of the measure مَفْعِلٌ, [originally مَصْيِرٌ,] derived from صَارَ إِلَيْهِ الطَّعَامُ ["the food passed to it"], and they say مُصْرَانٌ in like manner as they say مُسْلَانٌ as pl. of مَسِيلُ المَآءِ, likening مَفْعِلٌ to فَعِيلٌ: (Ṣ, TA:) مِصْرَانٌ also is a dial. form of مُصْرَانٌ. (Fr, Ṣgh, TA.) [See also مَصَارٌ, in art. صر.] — مُصْرَانُ الفَارَةِ, (Ṣ, Mṣb,) or مُصْرَانُ الفَأْرِ, (Mgh, Ḳ,) ‡ *A bad kind of dates.* (Ṣ, Mgh, Mṣb, Ḳ.)

مَاصِرٌ: see مِصْرٌ; and see مَاصِرٌ, in art. اصر.

[مصع, &c.
See Supplement.]

مض

1. مَضَّ, (A,) or مَضِضَ, like فَرِحَ, (Ḳ) [but مَضِضَ, being contr. to rule, is probably a mistranscription, and its being said to be like فَرِحَ may be only to indicate the form of the sec. pers. &c.,] sec. pers. مَضِضْتَ, (Ṣ, Mṣb, Ḳ,) aor. يَمَضُّ, (Ṣ, Ḳ,) inf. n. مَضَضٌ (Ṣ, Mṣb, Ḳ) and مَضِيضٌ (Ṣ, A, Ḳ) and مَضَاضَةٌ, (Ṣ, Ḳ,) *He suffered,* or *experienced, pain;* (Ṣ, A, Mṣb, Ḳ;) مِنَ الشَّىْءِ *from the thing;* (Mṣb;) or مِنَ المُصِيبَةِ *from the calamity,* or *misfortune;* (Ṣ,* A, Ḳ,* TA;) and مِنَ الكَلَامِ *from the speech.* (A, TA.) And مَضِضْتُ لِلْأَمْرِ *I experienced distress from the affair,* or *event.* (TA.) = مَضَّهُ: see 4, throughout.

4. امضّهُ, (AO, Th, Ṣ, M, Mṣb, Ḳ,) inf. n. إِمْضَاضٌ; (Ṣ;) and ▼ مَضَّهُ (AO and the other authorities mentioned above, IDrd, A,) aor. ـُ, (M, Mṣb, TA,) inf. n. مَضٌّ (IDrd, M, A, Mṣb, Ḳ) and مَضِيضٌ; (M, A, Ḳ;) but the latter form of the verb was not known *to* Aṣ, (Ṣ,) and is said by Th, (Ṣ,) and by Aboo-'Amr Ibn-El-'Alà, (IDrd,) to be obsolete; (IDrd, Ṣ;) or the former is of the dial. of Temeem; (AO;) *It* (a wound, Th, Ṣ, Mṣb, and disquietude of mind, Mṣb) *pained him:* (Th, Ṣ, Mṣb:) *it* (disquietude of mind, and grief,) *burned him, and distressed him:* (M, TA:) *it* (a thing) *affected,* or *distressed, his heart with grief;* (A, Ḳ;) and both are said also of pain, and of disquietude of

mind, and of a man beating another. (A.) You say also, الكُحْلُ يَمُضُّ العَيْنَ; (Ṣ, Mṣb, Ḳ;) and ↑ يُمِضُّهَا, (A, Ḳ,) and ↑ يُمَضْمِضُهَا; (Ḳ;) *The collyrium pains the eye:* (A, Ḳ:) or *burns it:* (Ṣ:) or *pains and burns it:* (TA:) or *stings it* by its pungency. (Mṣb.) And ↑ مَضَّ الخَلُّ فَاهُ *The vinegar burned his mouth.* (IDrd, Ḳ.) And أَمَضَّنِى هٰذَا القَوْلُ *This saying distressed me.* (TA.) And امضّهُ جِلْدُهُ فَدَلَكَهُ *His skin itched* [*and he therefore rubbed it*]. (M, Ḳ.)

R. Q. 1. مَضْمَضَ المَآءَ فِى فِيهِ, مَضْمَضَ, (Ḳ,) or (Mṣb, TA,) inf. n. مَضْمَضَةٌ (Ṣ, Ḳ) and مِضْمَاضٌ and مُضْمَاضٌ, (Ḳ,) this last is said by Aṣ to be allowable, (TA,) [*He rinsed his mouth with water;*] *he agitated water* (Ṣ, Mṣb, Ḳ) *round about* (Mṣb) *in his mouth;* (Ṣ, Mṣb, Ḳ;) لِلْوُضُوْءِ *for the* وضوء, q.v.; (Ḳ;) as also ↑ تَمَضْمَضَ لِلوضوء, (Ḳ,) or فِى وُضُوْئِهِ *in his* وضوء, (Ṣ,) or ↑ تمضمض بِالمَآءِ. (Mṣb, TA.) [See also مَصْمَصَ.] — مَضْمَضَ, (Aṣ, Lh,) inf. n. مَضْمَضَةٌ, (Ḳ,) also signifies *He agitated* a vessel [*so as to rinse it, or wash it out, with water*]: (Aṣ:) or *he washed* a vessel, (Lh, Ḳ,) or other thing; (Ḳ;) so, [for instance,] a garment, or piece of cloth; as also مَصْمَصَهُ [q.v.] (Lh.) = [Hence,] مَا مَضْمَضْتُ عَيْنِى بِنَوْمٍ (Ṣ, A, L) ‡ *I did not sleep.* (Ṣ, L.) And مَا مَضْمَضَتْ عَيْنِى بِنَوْمٍ, (L,) or ↑ مَا تَمَضْمَضَتْ, (A,) ‡ *My eye did not sleep.* (L.) [The inf. n.] مِضْمَاضٌ also signifies ‡ The state of *sleeping.* (TA.) And مَضْمَضَ ‡ *He slept a long sleep.* (TA.) And مَضْمَضَ النُّعَاسُ فِى عَيْنِهِ ‡ *Drowsiness crept in his eye;* (TA;) and [so] ↑ تَمَضْمَضَ النُّعَاسُ فِى عَيْنِهِ, (Ṣ, TA,) or النَّوْمُ *sleep.* (A.) And ↑ تَمَضْمَضَتِ العَيْنُ بِالنُّعَاسِ ‡ [*The eye became infused with drowsiness*]. (TA.) = مَضْمَضَةٌ also signifies, accord. to El-Fárábee, The *making,* or *uttering, of a sound;* or *the sound itself;* (صَوْتٌ;) of the serpent, &c.: or, as some say, its (a serpent's) *making motions with the tongue* [*so as to produce a sound*]. (Mṣb.)

R. Q. 2: see R. Q. 1, in five places.

مَضٌّ, applied to collyrium, (L, Ḳ,) and to the style, or bodkin, with which it is applied to the eyes, (Ṣ, O,) an inf. n. used as an epithet; (O;) *Paining;* (Ḳ;) or *burning;* (O, L;) or *hot.* (Ṣ.) You say, كَحَلَهُ كُحْلًا مَضًّا *He applied to his eyes burning* [or *paining*] *collyrium.* (L.) And كَحَلَهُ بِمُلْمُولٍ مَضٍّ *He applied collyrium to his eyes with a hot,* (Ṣ,) or *burning,* (O,) [or *paining,*] *style.* (Ṣ, O.) — رَجُلٌ مَضُّ الضَّرْبِ *A man who beats, or strikes, painfully.* (Ibn-'Abbád, Ḳ.) — إِمْرَأَةٌ مَضَّةٌ *A woman who does not bear,* or *endure, what displeases her,* or *grieves her;* (IAạr, Ḳ;) as though it pained her, or burned her: (IAạr:) *or whom a small word pains:* or *whom a small thing hurts,* or *annoys.* (T, TA.) [It occurs coupled with بَضَّةٌ, to which it should not be regarded as merely an imitative sequent.]

مُضَّةٌ: see مَضٌّ: — and what next follows.

مُضَضٌ The *pain of a calamity* or *misfortune.* (Ṣ, Ḳ.) [See 1.] — *Sour milk;* (Ḳ;) [so called because it bites the tongue;] and so ↑ مُضَّةٌ, (Ḳ,) and بُضَّةٌ, *of the milk of camels.* (Ibn-'Abbád.)

مَضَاضٌ The *state of being burned.* (TA.)

مُضَاضٌ *A pain which affects a man in the eye &c., from a thing that burns:* so in the O, on the authority of IAạr; but in the TS it is ↑ مُضْمَاضٌ. (TA.) — Water *that is intolerable by reason of saltness.* (IAạr, Ḳ.)

مَضِيضٌ The *burning* of collyrium [&c.: see مَضَّهُ, explained with أَمَضَّهُ]: (L:) and ↑ مِضْمَاضٌ [in like manner] signifies *a burning.* (Ḳ.)

مَضَّاضٌ *Burning:* [or rather, *burning much:*] applied by El-'Ajjáj as an epithet to travel. (TA.)

مِضْمَاضٌ: see مُضَاضٌ: — and مَضِيضٌ.

مضح

1. مَضَحَ عِرْضَهُ, aor. ـَ, (inf. n. مَضْحٌ; TA;) and ↑ أَمْضَحَهُ, (inf. n. إِمْضَاحٌ; TA;) *He disgraced,* or *dishonoured, him; blasted his reputation;* (El-Umawee, Ṣ, Ḳ;) *imputed to him,* or *accused him of, a vice,* or *fault,* or *the like.* (TA.)

4: see 1.

مضر

1. مَضَرَ, aor. ـُ; (Ṣ, A, Mṣb, Ḳ;) and مَضِرَ, aor. ـَ; (A, Ḳ;) and مَضُرَ, aor. ـُ; (Ḳ;) inf. n. مُضُورٌ, (Ṣ, Mṣb, Ḳ,) of the first, (Ṣ, Mṣb,) and مَضْرٌ, [also of the first,] and مَضَرٌ, [of the second;] (Ḳ;) *It* (milk, Ṣ, A, Mṣb, Ḳ, and [so in the A, but in the Ḳ or,] beverage of the kind called نَبِيذ, A, Ḳ) *was,* or *became, sour,* or *acid:* (Mṣb:) or *sour,* or *acid, biting the tongue:* (A:) or *such as to bite the tongue;* (Ṣ, TA;) *before becoming* رَائِب: (TA:) or *sour,* or *acid, and white.* (Ḳ.)

2. مَضَّرهُ, inf. n. تَمْضِيرٌ, *He referred his lineage,* or *origin, to* مُضَر [*Mudar,* the ancestor of most of the Arabs who trace up their genealogy to Isma'eel, or Ishmael]: (Ḳ:) or *he made him to be of the race of* مُضَر *by referring his lineage,* or *origin, to them.* (A.) = It is said, of the race of مُضَر, in a trad., مَضَّرَهَا اللّٰهُ فِى النَّارِ, meaning, *May God make them to be in the fire* [of hell]; the verb being derived from their name: (TA:) or *may God collect them together* [*therein*]; like as one says جَنَّدَ الجُنُودَ: (Z, TA:) or *destroy them;* (Ḳ;) from the saying ذَهَبَ دَمُهُ خِضْرًا مِضْرًا, in the first of the senses explained below: (TA:) J says, [in the Ṣ,] that its origin seems to be from مُضُورُ اللَّبَنِ, meaning "the biting of the tongue by milk," and that it is with teshdeed to denote muchness, or intensiveness. (TA.)

5. تمضّر *He asserted himself to be related,* or *to belong, to the race of* مُضَر. (A, Ḳ.) See 2. — *He entered into a league* (تَعَصَّبَ, A: in the copies of the Ḳ, تَغَضَّبَ; but the former, with the two unpointed letters, is the right reading: TA:) *with,* (A,) or *for,* (Ḳ,) *the race of* مُضَر. (A, Ḳ.) — *He affected to be like,* or *imitated,* or *assimilated himself to, the race of* مُضَر. (Ṣ, TA.)

ذَهَبَ دَمُهُ خِضْرًا مِضْرًا, (Ṣ, A, Ḳ,) and ↑ خَضِرًا مَضِرًا, (Ḳ,) *His blood went unrevenged,* or *unretaliated,* or *unexpiated by a mulct:* (Ṣ, Ḳ:) or *so as to occasion no inconvenience* or *trouble* (هَنِيْئًا مَرِيْئًا) *to the slayer:* (A:) مضرا is an imitative sequent: Ks mentions also بِضْرًا, with ب. (Ṣ.) — You say also, خُذْهُ خِضْرًا مِضْرًا, (Ḳ, TA,) and ↑ خَضِرًا مَضِرًا, (Ṣgh, TA, and so in the CḲ,) *Take thou it in a fresh,* or *juicy, state.* (Ḳ.) See also art. خضر.

مَضِرٌ: see مَاضِرٌ = خَضِرًا مَضِرًا: see مِضْرًا, in two places.

مَضَارُ اللَّبَنِ, (TṢ,) or ↑ مُضَارَةُ اللَّبَنِ, (Ḳ,) *What flows from milk* (TṢ, Ḳ) *when it becomes sour, or acid, and clear.* (TṢ.)

مَاضِرٌ: see مَضِيرٌ.

مُضَارَةٌ: see مُضَارُ اللَّبَنِ.

مَضِيرَةٌ *A kind of cooked food made of* [*sour*] *milk that bites the tongue:* (Ṣ:) or *a small quantity of broth,* or *gravy, cooked with milk such as is termed* مَضِير, *and sometimes mixed with fresh milk:* (Ḳ:) or *a small quantity of broth,* or *gravy, cooked with milk and other things:* (TA:) or, as made by the Arabs, *flesh-meat cooked with pure milk that bites the tongue, until the flesh-meat is thoroughly done, and the milk has become thick; and sometimes they mix fresh milk with milk that has been collected in a skin; and in this case it is the best that can be.* (AM, TA.)

مَاضِرٌ (Ṣ, A, Mṣb, Ḳ) and ↑ مَضِيرٌ (A, Mṣb, Ḳ) and ↑ مَضِرٌ, (IAạr, Ḳ,) the last thought by ISd to be a kind of relative or possessive epithet,

because the verb is مَضَرَ, (TA,) [but it seems that he was unacquainted with, or that he disallowed, the form مَضِرَ, of which it is the regular part. n.,] Milk *that is sour*, or *acid*, (A, Mṣb,) *biting the tongue:* (A:) or *such as bites the tongue,* (Ṣ, TA,) *before becoming* رَائِب: (TA:) or *that has become sour*, or *acid, and white.* (Ḳ.)

مضرح

مَضْرَحٌ and مَضْرَحِىٌّ: see art. ضرح.

[مضغ, &c.
See Supplement.]

مط

1. مَطَّهُ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ, TA,) inf. n. مَطٌّ, (TA,) *He drew it; pulled it; strained it; extended it by drawing* or *pulling; stretched it; stretched it out; extended it; lengthened it; i. q.* مَدَّهُ: (Ṣ, Ḳ:) مَطٌّ and مَطْوٌ and مَدٌّ are all one [in meaning]. (Az, TA.) You say, مَطَّ الدَّلْوَ, (Ḳ,) or مَطَّ بِالدَّلْوِ, (Lḥ,) aor. as above, (TA,) and so the inf. n., (Lḥ,) *He drew*, or *pulled, the bucket.* (Lḥ, Ḳ.) And مَطَّ حَاجِبَيْهِ *He extended*, or *stretched, his eyebrows* (Ṣ, TA) in speaking. (TA.) This last phrase also signifies ‡ *He behaved proudly*; (Ṣ, Ḳ, TA;) and so مَطَّ خَدَّهُ; (Ḳ, TA;) syn. تَكَبَّرَ [for which in the CḲ we find تَكَبُّرًا]. (Ṣ, Ḳ.) You say also, مَطَّ أَصَابِعَهُ *He extended his fingers,* (Ḳ, TA,) *as though* (TA) *talking*, or *addressing, with them.* (Ḳ, TA.) And مَطَّ الحُرُوفَ [*He lengthened the letters*]; for مَدَّهَا. (Aṣ, in TA, in remarks on the letter ط.) And مَطَّ خَطَّهُ, and خَطْوَهُ, *He extended, and made wide, his handwriting,* and *his stepping:* and مَطَّ [alone], aor. and inf. n. as above, [خَطْوَهُ being understood,] *he made his stepping wide.* (TA.) And it is said in a trad., of Saạd, لَا تَمُطُّوا بِآمِينَ *Ye shall not lengthen* [the word] آمِينَ [*amen:* yet this is done by most, if not by all, of the Muslims in the present day]. (TA.)

2. تَمْطِيطٌ, [inf. n. of مطّط, and app. originally meaning The act of *lengthening the tongue overmuch:*] ‡ the act of *reviling.* (Ḳ, TA.)

5. تمطّط *He stretched himself: he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms;* syn. تَمَدَّدَ; (Ṣ, Ḳ;) as also تَمَطَّى; like تَظَنَّيْتُ from الظَّنُّ; تمطّط being the original form. (TA.) It is said in the Ḳur, [lxxv. 33,] ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى *Then he went to his family walking with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side;* syn. يَتَبَخْتَرُ; (Fr, Bḍ, Jel, TA;) from المَطّ, because he who so walks extends his steps, so that it is originally يَتَمَطَّطُ; (Bḍ;) or from المَطَا, signifying "the back," because he who so walks twists his back. (Fr, Bḍ.) — *It* (water, Aṣ, TA, and thick sour milk, TA) *roped*, or *drew out, with a viscous, glutinous, cohesive, sticky, ropy*, or *slimy, continuity of parts; it was*, or *became, viscous, glutinous, cohesive, sticky, ropy*, or *slimy.* (Aṣ, TA.) [See also R, Q, 2.] — تمطّط فِي الكَلَامِ *He varied* (لَوَّنَ) *in speech.* (Ṣgh, Ḳ.)

R. Q. 1. مَطْمَطَ فِى كَلَامِهِ *He extended, and lengthened, his speech:* (IDrd:) or مَطْمَطَ signifies *he flagged* in his handwriting, or in his speech. (IAạr, Az, Ḳ.)

R. Q. 2. تَمَطْمَطَ *It* (water) *became thick.* (Ṣgh, Ḳ.) [See also 5.]

مُطُطٌ [a pl., of which the sing. is probably ↑ مَطِيطٌ, like as the sing. of its syn. مُدُدٌ is مَدِيدٌ,] *Tall*, or *long;* applied to any animals. (IAạr.)

مَطَاطٌ *Thick and sour camels' milk;* (Ibn-'Abbád, Ḳ;) *such as is termed* قَارِص; so called because it ropes, or is ropy. (TA.)

مُطَاطٌ: see what next follows.

مطاط *Extended;* [meaning *long*;] as also ↑ مُطَاطٌ, and ↑ مُطَائِطٌ; applied as an epithet to what is termed صَلًا [app. here meaning the "middle of the back"]; (Ḳ;) and to a camel. (TA.)

مَطِيطٌ: see مُطُطٌ.

مَطِيطَةٌ *Thick water,* (Ṣ,) or *turbid and thick water,* (Ḳ, TA,) *remaining* (TA) *in the bottom of a watering-trough:* (Ṣ, Ḳ, TA:) or *slime;* or *strong*, or *thick, slime:* or, accord. to Aṣ, *water in which is ropy mud:* pl. مَطَائِطُ: which, as pl. of the same sing., also signifies *places hollowed by the feet of beasts of carriage, in the ground, in which slime,* or *strong* or *thick slime, collects.* (TA.)

مُطَيْطَى: } see what next follows.
مَطِيطَآءُ: }

مُطَيْطَآءُ, a dim. n. which has no undiminished form, (Z, in the Fáïḳ,) The *act of walking with an elegant, and a proud, and self-conceited, gait, with an affected inclining of the body from side to side:* and the *act of stretching out the arms in walking:* (Ṣ, Ḳ:) as also ↑ مُطَيْطَى, (Aṣ, Kr, Ḳ,) in both these senses, (Aṣ, TA,) and ↑ مَطِيطَآءُ. (Ḳ.) You say, مَشَى المُطَيْطَآءَ [*He walked in either of the manners above described*]. (Ṣ, TA.)

مُطَائِطٌ: see مطاط.

مطأ

1. مَطَأَ, aor. ـَ, *Inivit* feminam. (Ibn-El-Faraj, Ḳ.)

مطش

مَطْشٌ: see art. طش.

[متح,
متخ,
See Supplement.]

مطر

1. مَطَرَتِ السَّمَآءُ, aor. ـُ, inf. n. مَطْرٌ, [*The sky*, or, as it sometimes means, *the rain,*] *rained;* as also ↑ أَمْطَرَتْ: (T, Ṣ, Mṣb:) but the former is said to relate to that which is sent in mercy, and the latter to that which is sent in punishment. (Mṣb.) See also what follows. — [Both are also trans. You say,] مَطَرَتْهُمُ السَّمَآءُ, (A, Ḳ,) aor. ـُ, (TA,) inf. n. مَطْرٌ and مَطَرٌ; (Ḳ:) and ↑ أَمْطَرَتْهُمْ, (A, TA,) which latter is the worse form, [as will be seen below,] *The sky rained upon them.* (A, Ḳ, TA.) And مُطِرْنَا *We were rained upon; we had rain.* (Ṣ, TA.) — You say also, مَطَرَهُمْ خَيْرٌ, and شَرٌّ, ‡ [*Good, and evil, poured upon them;* or *betided them*]. (A.) And مَطَرَنِى بِخَيْرٍ ‡ *He did good to me.* (Ḳ.) And مَا مَطَرَنِى بِخَيْرٍ ‡ [*He did not any good to me*]. (A.) And مَا مُطِرَ مِنْهُ خَيْرًا, [in the CḲ, incorrectly, خَيْرٌ,] and بِخَيْرٍ, ‡ *Good did not betide him from him,* or *it.* (Ḳ, TA.) But ↑ أَمْطَرَهُمُ ٱللّٰهُ is only said in relation to punishment: (Ḳ, TA:) as in the saying in the Ḳur, [xxvi. 173, and xxvii. 59,] وَأَمْطَرْنَا ↑ عَلَيْهِمْ مَطَرًا فَسَآءَ مَطَرُ ٱلْمُنْذَرِينَ ‡ [*And we rained upon them a rain, and evil was the rain of the warned* people]: and again in the Ḳur, [xv. 74,] وَأَمْطَرْنَا ↑ عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ ‡ [*And we rained upon them stones of baked clay*]: the stones being regarded as rain because of their descent from the sky: some, however, hold that مَطَرَ and ↑ أَمْطَرَ are the same in meaning. (TA.) = مَرَّ الفَرَسُ يَمْطُرُ, inf. n. مَطْرٌ (Ṣ, A) and ↑ مُطُورٌ; (Ṣ;) and ↑ يَتَمَطَّرُ; (Ṣ, A;) ‡ *The horse passed,* or *went, running vehemently, like the pouring of rain:* (A:) or *went quickly;* or *hastened;* (Ṣ;) as also مَطَرَ الفَرَسُ, (Ḳ,) aor. as above, (TA,) and so the inf. ns.: (Ḳ:) or this last signifies *the horse was quick in his passing*, or *going*, and *in his running;* and so ↑ تمطّر. (TA.) You say also, تَمَطَّرَ ↑ بِهِ فَرَسُهُ (A, TA) ‡ *His horse ran, and hastened,* or *went quickly, with him.* (TA.) And مَطَرَتِ الطَّيْرُ, and ↑ تمطّرت, ‡ *The birds hastened,* or *were quick, in their descent.* (Ḳ.) And تمطّرت ↑ الخَيْلُ ‡ *The horses came,* (Ḳ, TA,) and *went, quickly,* (TA,) *outstripping one another.* (Ḳ, TA.) — مَطَرَ فِى الأَرْضِ, inf. n. مُطُورٌ; and ↑ تمطّر; ‡ *He* (a man) *went away in,* or *into, the country,* or *land;* (Ṣ, Ḳ;) *and hastened;* as also قَطَرَ. (TA, art. قطر.) — ذَهَبَ البَعِيرُ فَمَا أَدْرِى مَنْ مَطَرَ بِهِ

(Ṣ, Ḳ*) ‡ [*The camel has gone away, and I know not who has gone with it,* or] *has taken it:* (Ḳ:) and in like manner, ذَهَبَ ثَوْبِى الخ ‡ *my garment has gone,* &c. (TA.)

4: see 1, in four places. — امطر ٱللّٰهُ السَّمَآءَ *God made the sky to rain.* (Ṣ, Mṣb.) — امطر المَكَانَ *He found the place rained upon.* (Ṣgh, Ḳ.) — أُمْطِرْنَا *We were in rain.* (TA.) ═ كَلَّمْتُهُ فَأَمْطَرَ, (Mubtekir El-Kilábee, A, Ḳ,*) and ↓ إِسْتَمْطَرَ, (Mubtekir, A,) ‡ *I spoke to him, and he lowered his eyes, looking towards the ground,* (أَطْرَقَ, Mubtekir, A, Ḳ, [which also signifies he was silent, not speaking, but accord. to the TA, (see 10,) should not be so rendered here,]) *and his forehead sweated.* (A, Ḳ.)

5. تمطّر *He exposed himself to the rain:* (A, Ḳ:) or *he went out to the rain and its cold.* (Ḳ.) ═ See also 10, in two places. ═ See also 1, in five places.

10. استمطر *He asked,* or *begged,* or *prayed, for rain;* (Ṣ, Mṣb, TA;) as also ↓ تمطّر. (TA.) You say خَرَجُوا يَسْتَمْطِرُونَ ٱللّٰهَ, and ↓ يَتَمَطَّرُونَهُ, [*They went forth praying to God for rain.*] (A, TA.) — [Hence,] استمطرهُ ‡ *He sought, desired,* or *demanded, his beneficence,* or *bounty;* (A, TA;) *he asked him to give like rain.* (Ṣ.) — [And hence, perhaps,] استمطر للسِّيَاطِ † *He endured patiently the whips* [as though he desired that the stripes should fall like rain upon him]. (TA.) — And استمطر † *He was silent; he did not speak* [when spoken to, as though he desired that words should pour upon him like rain]: in the Ḳ, this meaning is assigned to أَمْطَرَ, which should not be used in this sense: see also المَالُ يَسْتَمْطِرُ; and see 4. (TA.) — مُسْتَمْطِرٌ ‡ [*The camels,* or *sheep,* &c.,] *go out to the rain.* (A.) See also 5. — استمطر *He* (a man) *sough shelter from the rain.* (TA.) — استمطر ثَوْبَهُ *He* (a man) *put on his garment in the rain.* (Ibn-Buzurj.)

مَطَرٌ *Rain:* (A, Mṣb, Ḳ, TA:) pl. أَمْطَارٌ. (Ṣ, A, Mṣb, Ḳ.) See مَطْرَةٌ: and see also طَهْرٌ, p. 1929, *a.*

مَطِرٌ: see مَاطِرٌ: — and see also مَمْطُورٌ.

مَطْرَةٌ [*A rain; a shower of rain*]. (A; and Ṣ, Ḳ, voce مَغْرَةٌ, &c.) You say مَطْرَةٌ مُبَارَكَةٌ [*A blessed rain.*] (A.) See مَطَرٌ. ═ See also مَطَرَةٌ.

مَطَرَةٌ, (Fr, Ṣgh, Ḳ, also mentioned in the L, on the authority of IAạr, and in such a manner as implies that it may be also ↓ مَطْرَةٌ, TA,) *A* [*skin of the kind called*] قِرْبَة: (Ḳ, &c.:) applied in the present day to *an* إِدَاوَة and *the like:* (TA:) [I have found it now applied to *a large bottle of leather,* and *of wood:* pl. أَمْطَارٌ.]

عَطِرٌ: see مَطِرَةٌ.

مَطْرَانٌ [sometimes pronounced مِطْرَانٌ, and مُطْرَانٌ, *A metropolitan*]: see جَاثَلِيقٌ.

مَطِيرٌ: see مَمْطُورٌ: — and مَاطِرٌ.

مِطَّارٌ ‡ A horse *that runs vehemently.* (Ḳ, TA.)

مَاطِرٌ — سَمَآءٌ مَاطِرَةٌ, (A, Mṣb,) and ↓ مُمْطِرَةٌ, (A,) *A raining sky.* (A, Mṣb.) See also مِمْطَارٌ. — يَوْمٌ مَاطِرٌ, (A, Ḳ,) and ↓ مُمْطِرٌ, (Ḳ,) and ↓ مَطِيرٌ, (A,) and ↓ مَطِرٌ, (Ḳ,) which last is a possessive epithet, (TA,) ‡ *A day of rain.* (A, Ḳ.) ═ See also مُتَمَطِّرٌ.

مُمْطَرٌ: see what next follows.

مِمْطَرٌ (Ṣ, Ḳ) and ↓ مُمْطَرٌ and ↓ مِمْطَرَةٌ (Ḳ) *What is worn in rain, to protect one;* (Ṣ;) *a garment of wool,* (Ḳ,) *worn in rain,* (TA,) *by which to protect one's self from the rain;* (Ḳ;) from Lḥ. (TA.)

مُمْطِرٌ and مُمْطِرَةٌ: see مَاطِرٌ.

مِمْطَرَةٌ: see مِمْطَرٌ.

سَمَآءٌ مِمْطَارٌ *A sky pouring down abundance of rain.* (A.) See also مَاطِرٌ.

مَمْطُورٌ ‡ A place, (Ḳ,) and a valley, (A,) *rained upon,* or *watered by rain;* as also ↓ مَطِيرٌ; (A, Ḳ, TA;) and ↓ مَطِرٌ, as in a verse cited voce خَطْوَةٌ: and so ↓ مَطِيرٌ and ↓ مَطِيرَةٌ applied to a land (أَرْض). (TA.)

خَرَجَ مُتَمَطِّرًا *He went forth into the gardens and fields after rain.* (A.) ═ طَائِرٌ مُتَمَطِّرٌ ‡ *A bird hastening,* or *going quickly,* (Ṣ, TA,) *in its descent;* (TA;) [as also ↓ مَاطِرٌ, of which the pl., مُطَّرٌ, occurs in the following ex.:] Ru-beh says,

وَالطَّيْرُ تَهْوِى فِى السَّمَآءِ مُطَّرَا

[*And the birds descend in the sky, hastening*]. (TA.) مُتَمَطِّرٌ is also applied to a horseman, as signifying *hastening,* or *going quickly.* (Ṣ.)

مُسْتَمْطَرٌ ‡ A man [*from whom beneficence,* or *bounty, is sought,* or *desired:* and hence,] *naturally disposed to beneficence,* or *bounty.* (IAạr, TA.) ═ ‡ A place that is *open and uncovered.* (A, Ḳ.)

مُسْتَمْطِرٌ [*Asking, begging,* or *praying, for rain.* — Hence,] ‡ *Seeking, desiring,* or *demanding, beneficence,* or *bounty,* (Lth, Ḳ,) from a man. (Lth.) You say, مَا أَنَا مِنْ حَاجَتِى عِنْدَكَ بِمُسْتَمْطِرٍ ‡ *I am not covetous of obtaining from thee the object of my want.* (IAạr.) — ‡ A place *needing rain.* (A, Ḳ.) — ‡ *Silent; not speaking* [when spoken to, as though desiring that words should pour upon him like rain]. (Ḳ.) ═ [One] *on whom rain has fallen.* (Ḳ.)

[مطس, &c.

See Supplement.]

مظ

مَظٌّ The *pomegranate-tree:* (Ḳ:) or the *wild pomegranate,* (Aṣ, T, Ṣ, M,) or the *wild pomegranate-tree:* (Lth, M, Ḳ:) or *a sort of pomegranate* (IDrd) *that grows in the mountains of the* سَرَاة, *not producing fruit, but only blossoms,* (IDrd, Ḳ,) *and these in abundance:* (IDrd:) *in its blossoms is honey,* (Ḳ,) *in abundance,* (TA,) *and they are sucked:* (Ḳ:) *it produces blossoms, but does not form fruit, and the bees eat them, and yield good honey therefrom:* AḤn says, *it grows in the mountains, and produces many blossoms, but does not mature its produce,* (لَا يُرَبِّى,) *but its blossoms have much honey:* (M:) *it has fire-wood of the best quality, the most excellent thereof in yielding fire, and it is made to flame like candles:* Es-Sukkaree says, it is the *wild pomegranate, which bees eat, and it produces only leaves, having no pomegranates:* the n. un. is with ة. (TA.) — Also, i.q. دَمُ الأَخَوَيْنِ, *which is the same as* دَمُ الغَزَالِ, (AHeyth, Ḳ,) *called in the present day* القَاطِرُ المَكِّىّ (TA) [*and* قَطْرُ مَكَّةَ, i.e. the *red, resinous, inspissated juice which we call dragon's blood.*] — Also, The *expressed juice of the roots of the* أَرْطَى, (Ḳ, TA,) *which are red, the tree itself being green, and which, when camels eat them, cause their lips to become red.* (TA.) — [Forskal, in his Flora, page ciii., mentions The *dianthera trisulca* as called in El-Yemen مض or مظ.]

[مظع,

مع,

See Supplement.]

معت

1. مَعَتَ, aor. ـُ, (inf. n. مَعْتٌ, TA,) *He rubbed* (Ḳ) a skin, or hide. (TA.)

معج

1. مَعَجَ, aor. ـَ, inf. n. مَعْجٌ, *He,* or *it,* (a horse, and the wind, Ṣ, and a torrent, TA,) *went quickly,* or *swiftly.* (Ṣ, Ḳ.) See art. عمج. — مَرَّ يَمْعَجُ *He* (a horse) *went at an easy pace:* (Ṣ:) and in like manner مَعَجَتْ *she* (a camel) *went at an easy pace.* (Th.) — مَعَجَتِ الرِّيحُ, aor. ـَ, inf. n. مَعْجٌ, *The wind blew gently.* (IAth.) — الرِّيحُ تَمْعَجُ فِى النَّبَاتِ *The wind turns over the herbage to the right and left.* (IAth.) — مَعَجَ فِى سَيْرِهِ *He inclined, in his course in every direction, by reason of his sprightliness.* (TA.) — مَعَجَ, aor. ـَ, inf. n. مَعْجٌ, *He affected various modes in running:* he (a horse) *pressed against one of the branches of*

the bit, and then against the other, now on the right and now on the left; [*inclining in his run now to the right and now to the left, by reason of his sprightliness:* see مَعَّاج]. (TA.) — مَعَجَ الفَصِيلُ ضَرْعَ أُمِّهِ, (aor. ـَ, inf. n. مَعْجٌ, TA,) *The young weaned camel struck its head against its mother's udder, and inverted* (as in the Ṣ, or *opened,* as in the Ḳ) *its mouth around it, in order to suck:* (Ṣ, Ḳ,) as also مَغَجَ. (TA, arts. معج and مغج.)

فَرَسٌ مَعُوجٌ *A swift horse.* (Ṣ.) رِيحٌ مَعُوجٌ *A wind swift in its course.* (TA.) — فَرَسٌ مَعُوجٌ, and ♦ مِمْعَجٌ, *A horse that often affects various modes in running: that often presses against one of the branches of the bit, and then against the other, now on the right and now on the left;* [*inclining in his run now to the right and now to the left, by reason of his sprightliness*]. (TA.) [In like manner,] ♦ حِمَارٌ مَعَّاجٌ *An ass that inclines in his run to the right and left by reason of his sprightliness.* (TA.)

مَعَّاجٌ and مِمْعَجٌ: see مَعُوجٌ.

معد

1. مَعَدَهُ, aor. ـَ, (inf. n. مَعْدٌ; L,) and ♦ اِمْتَعَدَهُ; *He snatched* it *unawares; seized* it *hastily when its owner was unawares:* (L, Ḳ:) or *he seized* it *and took* it *away; snatched* it *away; took* it *away quickly by force.* (L.) — Also, ♦ both verbs, *He drew,* or *pulled,* it: (L:) or *drew,* or *pulled,* it *quickly.* (S, L, Ḳ.) Ex. مَعَدَ الدَّلْوَ, and مَعَدَ بِهَا, and ♦ اِمْتَعَدَهَا, *He drew up,* or *pulled up, the bucket:* or *drew,* or *pulled, it out,* or *forth,* from the well. And مَعَدَ الرُّمْحَ and ♦ اِمْتَعَدَهُ, *He pulled forth the spear* from the place where it was stuck in the ground. And ♦ اِمْتَعَدَ سَيْفَهُ *He drew forth his sword* from its scabbard. (L.) — مَعَدَ بِهِ, aor. ـَ, inf. n. مَعْدٌ and مُعُودٌ, *He took it* (a thing) *away; carried it off; went away with it.* (Ḳ.) — Hence, مَعَدَ بِخُصْيَيْهِ *He removed his testicles;* (L, TA;) or *he pulled them;* as also مَعَدَهُمَا. (Lḥ, L, TA.) — مَعَدَهُ *He took it* (namely, flesh,) *with his fore-teeth.* (Ḳ.) — مَعَدَهُ *He plucked it out;* namely, hair; as also مَغَدَهُ. (L.) ═ مُعِدَ, (L, Ḳ,) and مَعِدَ, aor. ـَ, inf. n. مَعَدٌ and مَعْدٌ, (IḲṭṭ,) *He* (a man, L,) *had a diseased,* or *disordered, stomach, so that he did not find his food wholesome:* (L, Ḳ:) or *his stomach pained him.* (Ibn-Ṭ reef.) — مَعَدَهُ *He,* or *it, hit,* or *hurt, his* مَعِدَة, or *stomach.* (L, Ḳ.) ═ مَعَدَ فِي الأَرْضِ, (aor. ـَ, inf. n. مَعْدٌ and مُعُودٌ, L,) *He went away journeying through the land,* or *earth.* (Ṣ, L, Ḳ.)

8: see 1 in five places.

R. Q. 2. تَمَعْدَدَ *He assumed the garb, dress, habit, or external appearance, of the sons of Ma'add:* mentioned also in art. عد [which see for other explanations not repeated here]: (Ḳ:) *he endured with patience their mode of life in travel and in a fixed residence:* (Lth, L:) and *he subjected himself to a hard,* or *difficult life:* said to be not derived from any other word. (L.) — تَمَعْدَدَ *He became numbered among the sons of Ma'add.* (L.) — *It* (a people or party) *removed from Ma'add to El-Yemen, and then returned.* (Lth, L.) — ‡ *He became big, bulky, gross,* or *coarse, and fat:* (Lḥ, TA:) ‡ *he* (a boy) *became big, bulky, gross,* or *coarse, and hard, and lost the freshness and tenderness of youth.* (A.) — † *He* (an emaciated man) *began to become fat.* (Ḳ.) — *He* † (a sick man) *became convalescent.* (Ḳ.)

نَزْعٌ مَعْدٌ *A quick pulling up,* or *out,* of the bucket from a well: (IAạr, Ṣ,* L:) or *a strong pulling up,* or *out;* as though the bucket were pulled up from the bottom of the well: or *a pulling up,* or *out, by means of the pulley,* (L,) [and therefore quick]. ═ مَعْدٌ *Bigness; bulkiness; grossness; coarseness.* (Ḳ.) — *Big; bulky; gross; coarse;* (ISd, L, Ḳ,) and *strong:* (ISd:) applied to a thing. (ISd, L.) — A *quick,* or *swift,* camel. (Ṣ, Ḳ.) — *Fresh, and soft,* or *tender;* applied to a leguminous plant; (L, Ḳ;) *fresh and juicy;* applied to the same, (Ṣ,) and to fruit. (L, Ḳ.) — رُطَبَةٌ مَعْدَةٌ, and ♦ مُتَمَعْدِدَةٌ, *A fresh and juicy ripe date.* (L, Ḳ.) — In the phrase مَعْدٌ بِسْرٌ تَعْدٌ مَعْدٌ signifies *Fresh and soft* or *tender:* (Ṣ, L:) or it is a mere imitative sequent, (Ṣ, L, Ḳ,) not used alone. (Ṣ, L.) See art. تعد.

مَعْدَةٌ, مِعْدَةٌ, مَعِدَةٌ: see مَعِدَةٌ.

مَعِدَةٌ and مِعْدَةٌ (Ṣ, L, Mṣb, Ḳ) and مَعْدَةٌ and مِعِدَةٌ; (TA;) the first of which is the original form; (Mṣb, TA;) the second and third being contractions; and the fourth, as well as the others, mentioned by Expositors of the Fs.; (TA;) The *stomach of a human being;* the *place in which is the food before it descends into the lower intestines,* or *guts;* (L, Ḳ;) *in a man, what the* كَرِش *is in every ruminating animal;* (Ṣ, L;) or *in animals that have cloven hoofs, and such as have feet like those of the camel:* (M, L, Ḳ:) accord. to ISd, from مَعْدٌ, applied *to a thing,* signifying "strong, and big, bulky, gross, or coarse:" (TA:) pl. مِعَدٌ (L, Ḳ) [or rather this is a coll. gen. n., of which مِعْدَةٌ is the n. un.,] and مَعِدٌ: (L, Mṣb, Ḳ:) the latter as though formed from مَعِدَةٌ. (L.)

مَعَدٌ The *side* (L, Ḳ) of a man, &c.: (L:) or, in a horse, the *part of each side between the lower portion of the shoulder-blade and the extremity of the ribs, consisting of thick and compact flesh behind the shoulder-blade;* the protuberance whereof is approved, because, when that part is narrow, it compresses the heart: (L:) or, in a horse, the *part between the head of each shoulder-blade and the hinder extremity of the portion of flesh and sinew next the back-bone:* (L, Ḳ:) and the *flesh that is beneath the shoulder-blade,* (L, Ḳ,) or *a little below it;* which is the best of the flesh of the side: (L:) and the *place of the horseman's heel:* (L, Ḳ:) or the *part* of a beast of carriage *which is the place of the rider's leg:* (Lḥ, L:) and the *belly:* (Aboo-'Alee, L, Ḳ:) also, *a vein in the part of a horse called* مُنْسِج. (L, Ḳ.) See also art. عد.

مَاعِدٌ: see what follows.

مِمْعَدٌ (L, Ḳ) and ♦ مَاعِدٌ (L) A wolf *that runs quickly.* (L, Ḳ.)

مَمْعُودٌ A man *having a diseased,* or *disordered, stomach, so that he does not find his food wholesome:* (L:) *having a bad stomach.* (A.)

مُتَمَعْدِدَةٌ: see مَعْدٌ.

مَعْد: see مَعْد.

معر

1. مَعِرَ, [aor. ـَ, inf. n. مَعَرٌ,] said of a man, (Ṣ,) and of the head, and of the tail, (TA,) *His* or *its hair fell off;* (Ṣ, TA;) as also ♦ تَمَعَّرَ, said of the head: (TA:) and the former said of the head, *its hair became little,* or *scanty.* (TA:) and مَعِرَتْ, said of the forelock, (النَّاصِيَةُ, Ḳ,) or of that of a horse, (TA,) *it lost all its hair:* (Ḳ:) and مَعِرَ, said of a solid hoof, *it lost the hair that hung down upon it from the fore part of the pastern.* (TA.) — مَعِرَ, (A, Ḳ,) aor. ـَ, (Ḳ,) inf. n. مَعَرٌ, (Ṣ, TA,) said of hair, (Ṣ, A, Ḳ,) and of plumage, and the like, (Ḳ,) *It fell off;* (Ṣ, A;) as also ♦ تَمَعَّرَ, said of hair: (Ṣ, A:) or *it became little,* or *scanty;* as also ♦ أَمْعَرَ: (Ḳ:) and, said of a finger-nail, or toe-nail, ‡ *it came out,* or *fell out,* (A, Ḳ,) *in consequence of something befalling it,* or *hurting it.* (Ḳ.) See مَعَرَّة in art. عر. — [Hence,] مَعِرَ, (TA,) or مَعِرَ مِنْ مَالِهِ, (A,) ‡ *He became poor;* (A, TA;) as also ♦ أَمْعَرَ, (Ṣ, A,) inf. n. إِمْعَارٌ; (TA;) or the latter, *he became poor, and his travelling-provisions failed* or *became exhausted;* as also ♦ مَعَّرَ, inf. n. تَمْعِيرٌ. (Ḳ.) — [Hence also,] ♦ أَمْعَرَتِ الأَرْضُ ‡ *The land became destitute of herbage:* or *its herbage became little,* or *scanty:* (Ḳ:) *contr. of* أَمْرَعَتْ. (IḲṭṭ.)

2: see 1.

4: see 1, in the three places. — أَمْعَرْنَا ‡ *We came upon a land destitute of herbage:* (A, TA:) *or we found dearth, scarcity, drought,* or *sterility:* (TA:) and أَمْعَرَ القَوْمُ *the people became afflicted with dearth, scarcity, drought,* or *sterility.* (TA.) ═

أمعرت المَوَاشِى الأَرْضَ ‡ *The beasts pastured upon the land,* (i. e., *its trees* or *herbs,* TA,) *and left no pasturage in it.* (TṢ, L, Ḳ.) — امعره † *He despoiled him of his property,* (Ḳ, TA,) *and reduced him to poverty.* (TA.)

5: see 1, in two places.

مَعِرٌ A man, (Ṣ,) and a head, (A,) *whose hair is falling off,* or *has fallen off;* (Ṣ, A;) as also ▼أَمْعَرُ and ▼مُتَمَعِّرٌ: (A:) or *having little hair;* (TA;) as also ▼أَمْعَرُ: (Ṣ:) and the first and second, a camel's foot (خُفٌّ) *of which the hair* (*both* شَعَر *and* وَبَر) *has gone:* and ▼مَعْرَآءُ, a forelock (نَاصِيَة, Ḳ, or that of a horse, TA,) *of which all the hair has gone.* (Ḳ.) — Hair, and plumage, and the like, *little in quantity,* or *scanty;* as also ▼أَمْعَرُ: and the latter, hair *falling off.* (Ḳ.) — [Hence,] ‡ A man who is *niggardly,* or *avaricious, having little beneficence;* (Ḳ;) *unpropitious, mean, and hard,* or *difficult.* (TA.) — † A man *having little flesh.* (TA.) — قَاعٌ مَعِرٌ, and أَرْضٌ مَعِرَةٌ, ‡ *A plain,* and *land, destitute of herbage:* (A:) or the latter, accord. to Yaạḳoob, *land having little herbage:* and ▼مَكَانٌ أَمْعَرُ *a place having little herbage.* (Ṣ.)

أَمْعَرُ: fem. مَعْرَآءُ: see مَعِرٌ, throughout. — Also, of a solid hoof, † The *hair that hangs down upon it* (Ḳ, TA) *from the fore part of the pastern:* because it has a disposition to fall off. (TA.)

مُتَمَعِّرٌ: see مَعِرٌ.

معز

1. مَعَزَ الشَّىْءُ, [and مَعِزَتِ الأَرْضُ, accord. to the explanation of the inf. n. in the Ṣ,] aor. ـَ, (TḲ,) inf. n. مَعَزٌ, (Ṣ, Ḳ, TḲ,) *The thing* [and *the ground*] *was,* or *became, hard.* (Ṣ,* Ḳ,* TḲ.) = مَعِزَ said of a man: see 4. = مَعَزْتُ المِعْزَى وَضَأَنْتُ الضَّأْنَ, aor. ـَ, *I set apart the goats from the sheep.* (Ḳ.)

4. امعز *He,* (a man, A,) or *it,* (a people, Ṣ,) *became abundant in goats; his* or *its, goats became abundant,* or *numerous;* (Ṣ, A, Ḳ;) as also, ▼مَعِزَ, aor. ـَ, (Ḳ,) inf. n. مَعَزٌ. (TḲ.)

مَعْزٌ, and ▼مَعَزٌ, (Ṣ, A, Mṣb, Ḳ,) gen. ns., (Ṣ, Mṣb,) [or rather quasi-pl. ns., signifying *Goats;*] the *kind of* غَنَم *opposed to* ضَأْن; (Ṣ, A, Ḳ;) the *kind of* غَنَم *that have hair;* (Mṣb, TA;) the ضَأْن being those that have wool; (TA;) as also ▼مِعْزَى, (Ṣ, Mṣb, Ḳ,) accord. to Sb, (Ṣ,) with tenween, (Ṣ, Mṣb,) when indeterminate, (Mṣb,) and perfectly decl., (Ṣ,) the ا [which is written ى] being a letter of quasi-coördination, not a characteristic of the fem. gender, (Ṣ, Mṣb,) for the word is quasi-coördinate to دِرْهَمٌ, of the measure فِعْلَلٌ; for the ا of quasi-coördination follows the same rules as a letter belonging to the word itself, as is shown by their saying ▼مُعَيْزٌ and أُرَيْطٌ [originally مُعَيْزِىٌ and أُرَيْطِىٌ] as the dim. forms of مِعْزًى and أَرْطًى with tenween, the letter next after the ى of diminution being with kesr, like as they say دُرَيْهِمٌ; for if the ا were to denote the fem. gender they would not change it into ى [in مُعَيْزِىٌ, the original form of مُعَيْزٌ,] like as they do not change it in the dims. of حُبْلَى and أُخْرَى [which are حُبَيْلَى and أُخَيْرَى]: (Ṣ:) it is sometimes made fem., [by being written or pronounced مِعْزَاةٌ,] and sometimes it is made imperfectly decl. [and therefore without tenween]: (Ḳ:) Fr says, that it is [itself] fem., but that some make it masc. [and therefore with tenween]: but A'Obeyd says, that most of the Arabs pronounce ذِفْرَى without tenween, while some of them pronounce it with tenween, whereas all of them pronounce مِعْزًى with tenween: (Ṣ:) IAạr says, that it is perfectly decl. when likened to the measure مِفْعَل, and imperfectly decl. when held to accord with the measure فِعْلَى: (TA:) accord. to Aboo-'Amr, Ibn-El-'Alà, it is from مَعَز, [inf. n. of مَعِزَ,] and in like manner ذِفْرَى is from ذَفَر: (Aṣ, Ṣ:) ▼مَعِيزٌ also signifies the same as مَعْزٌ, (Ṣ, A, Ḳ,) or is pl. of مَعْزٌ, [or rather a quasi-pl. n.] like as عَبِيدٌ is of عَبْدٌ; (Mṣb;) and ▼أُمْعُوزٌ also is syn. with مَعْزٌ, (Ṣ, Ḳ,) and so are ▼مِعَازٌ (Ḳ) and ▼مِعْزَآءُ: (Ṣgh, Ḳ:) [respecting أُمْعُوزٌ, see also below:] مَعْزٌ [as well as its syns. mentioned above, like all quasi-pl. ns., is sometimes masc., but generally] is fem.: (Mṣb:) a male is called ▼مَاعِزٌ, (Ṣ, A, Mṣb, Ḳ,) and so a female; (Mṣb, Ḳ;) or a female is called ▼مَاعِزَةٌ (Ṣ, A, TA) [and ▼مَعْزَةٌ (M, voce شَرْقَآءُ)] and ▼مِعْزَاةٌ; (TA;) and شَاةٌ [or rather شَاةٌ مِنَ المَعْزِ] is also used as a sing., (Mṣb,) and is applied to a male and to a female: (Mṣb, art. شوه:) [see also ظَبْىٌ:] أَمْعُزٌ is a pl. [of pauc.] of مَعْزٌ, like as أَعْبُدٌ is of عَبْدٌ: (Mṣb:) the pl. of ▼مَاعِزٌ, (Ḳ,) or of مَاعِزَةٌ, (Ṣ,) is مَوَاعِزُ; (Ṣ, Ḳ;) and ▼مِعَازٌ and ▼أُمْعُوزٌ are said to be quasi-pl. ns. (TA.) The goats of the Arabs of the desert have short hair, not long enough to be spun; but the goats of the cold countries, and of the people of the fertile regions, have abundant hair, and of this the Akrád [or Kurds] fabricate their tents. (T in art. بنى.) See also تَدْمُرِىٌّ in art. دمر; and see ضَائِنٌ in art. ضأن.

مَعْزَةٌ: مِعْزًى: مِعْزَآءُ: see their syn. مَعْزٌ.

مِعْزَاةٌ a fem. sing. of مِعْزًى, q. v. (TA.)

مِعَازٌ: مَعِيزٌ: see their syn. مَعْزٌ.

مُعَيْزٌ dim. of مِعْزًى, syn. of مَعْزٌ, q. v. (Sb, Ṣ.)

مَعَّازٌ *A possessor,* or *master, of* مِعْزًى [or *goats*]. (Ṣ, Ḳ.)

مَاعِزٌ and مَاعِزَةٌ sings. of مَعْزٌ, q. v. (Ṣ, Ḳ.*) — The former also signifies *Goats' skin.* (Ṣ, Ḳ.)

أَمْعَزُ, and its fem. مَعْزَآءُ, applied respectively to a place (مَكَان) and to land or ground (أَرْض), ‡ *Hard,* (Ṣ, Ḳ,) *and abounding with pebbles:* (Ṣ:) or both, [used as substs.,] *rugged and stony ground:* (A:) or *a place abounding with pebbles, and hard:* or the latter, *small pebbles:* (A'Obeyd, TA:) thus A'Obeyd explains a sing. as having a pl. signification: (TA:) or the latter, *a desert,* (صَحْرَآء,) *in which is elevation and ruggedness, consisting of soil,* or *clay, and pebbles, mixed together, but hard ground, rough to the tread:* (ISh, TA:) pl. مُعْزٌ, (Ḳ,) [a pl. of each as an epithet, or of each used as a subst.,] because imagined to have the character of an epithet; (TA;) and أَمَاعِزُ, [a pl. of the former,] because the character of a subst. predominates in it; and مَعْزَاوَاتٌ, a pl. of the latter. (TA.)

أُمْعُوزٌ: see its syn. مَعْزٌ. — It also signifies, (Ḳ,) or is said to signify, (Ṣ,) *A herd of gazelles,* (Ṣ, Ḳ,) *in number from thirty to forty;* (Ṣ, TA;) or *from thirty upwards:* or *a number of buck-gazelles collected together:* (TA:) or *a number of* أَوْعَال [or *mountain-goats*] *collected together:* (A, Ḳ:) or *of* اوعال *such as are termed* ثَيَاتِل: (Az, TA:) pl. أَمَاعِيزُ and أَمَاعِزُ. (Ḳ.)

معط

1. مَعِطَ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. مَعَطٌ, (Ṣ,) *He* (a man) *was,* or *became, without hair upon his body:* (Ṣ:) and in like manner you say of a man's skin: (TA:) and of a wolf, meaning *his hair fell off by degrees,* or *part after part:* but you should not say مَعِطَ شَعَرُهُ: (Ṣ:) [but see 5:] or, said of a wolf, it signifies *he was,* or *became, mischievous, malignant,* or *foul;* syn. خَبُثَ: or *his hair became scanty,* or *little,* (Ḳ,) and ▼تَمَعَّطَ said of a wolf, *his hair fell off:* (Mgh, Mṣb:) and ▼إِمَّعَطَ, (Ṣ, Ḳ,) of the measure إِفْتَعَلَ, or

[rather] اِنْفَعَلَ, (accord. to different copies of the Ḳ,) said of a rope, (Ṣ, Ḳ,) &c., (Ṣ,) *it became worn smooth.* (Ṣ, Ḳ.) — See also 5. = مَعَطَ, aor. ـَ, (Ḳ,) inf. n. مَعْطٌ, (TA,) *He plucked out* hair [or wool] (Ḳ, TA,) from the head of a sheep or goat. (TA.)

5. تَمَعَّطَ *It* (hair, Ṣ, Mṣb, [in the TA, الرجل is inadvertently put for الشعر, and copied in the TḲ, with the addition of شعره in the explanation,]) *fell off by degrees,* or *part after part,* (Ṣ, Mṣb, Ḳ, TA,) *upon the ground,* (TA,) *by reason of disease,* (Ṣ, Ḳ, TA,) or *the like;* (Ṣ;) as also ↓ امتعط, (Ṣ,) and ↓ إِمَّعَطَ, (Ṣ, Ḳ,) of the measure إِفْتَعَلَ, (Ḳ,) or [rather] of the measure إِنْفَعَلَ [originally إِنْمَعَطَ]: (Ṣ:) and [accord. to some, but see 1, above,] ↓ مَعِطَ, aor. ـَ, (Mṣb,) inf. n. مَعَطٌ, (Mgh, Mṣb,) *it* (hair) *fell off.* (Mgh, Mṣb.) You say also, تَمَعَّطَتْ أَوْبَارُهُ *His fur became scattered.* (Ḳ, TA.) — See also 1.

7. إِمَّعَطَ, [said in the Ṣ, and in one place in a copy of the Ḳ, to be of the measure إِنْفَعَلَ]: see 1: — and 5.

8. امتعط and إِمَّعَطَ [which latter is said in one place in the copies of the Ḳ, to be of the measure إِفْتَعَلَ]: see 5: — and for the latter, see also 1.

مَعِطٌ: see أَمْعَطُ.

أَبُو مُعْطَةَ *The wolf:* (Ḳ:) a gen. proper name thereof; similar to ذُؤَالَةُ and أُسَامَةُ and ثُعَالَةُ. (TA.)

أَمْعَطُ, applied to a man, *Having no hair upon his body;* (Ṣ, Ḳ;) or *whose hair has fallen off;* fem. مَعْطَآءُ: (Mṣb:) [and pl. مُعْطٌ:] and, applied to a wolf, *whose hair has fallen off by degrees,* or *part after part:* (Ṣ:) or, thus applied, *mischievous, malignant,* or *foul:* [see 1:] or *whose hair has become scanty,* or *little:* as also ↓ مَعِطٌ: (Ḳ:) and مَعْطَآءُ, applied to a she-wolf, has the former of the last two significations: and, applied to a ewe, it signifies *whose wool has fallen off.* (TA.) — لِصٌّ أَمْعَطُ ‡ *A mischievous, malignant* or *foul,* or *wolf-like, thief,* or *robber;* (Ṣ,* L;) likened to the wolf termed امعط: pl. مُعْطٌ. (Ṣ, L.) — أَمْعَطُ applied to sand, (Ḳ,) and مَعْطَآءُ applied to a tract or collection of sand (رَمْلَةٌ), (TA,) and to land (أَرْضٌ), (Ḳ,) and مُعْطٌ applied to sands (رِمَالٌ), (Ḳ,) also signify ‡ *Destitute of herbage.* (Ḳ, TA.) — Also أَمْعَطُ [app. applied to sand or the like], *Extended upon the face of the earth* or *ground.* (TA.) — And المَعْطَآءُ, (IAạr, Ḳ,) as a subst., (IAạr,) *The pudendum;* syn. السَّوْءَةُ. (IAạr, Ḳ.)

[معق, &c.

See Supplement.]

مغث

1. مَغَثَ, (Ṣ,) aor. ـُ, (TḲ,) inf. n. مَغْثٌ, (Ḳ,) *He steeped, soaked,* or *macerated,* a thing in water, *and rubbed* it *with the fingers; he steeped* it *in water, and mashed* it *with the hand;* (TA;) *he steeped, and mashed with the hand,* medicine in water; syn. مَرَثَ. (Ṣ, Ḳ.*) — مَغَثَ المَطَرُ الكَلَأَ inf. n. مَغْثٌ, *The rain fell upon the herbage, and rendered it yellow, and bad-tasted, and laid it prostrate.* (TA.) — مَغَثَ, [aor. ـُ,] *He submerged,* or *immersed,* him, or it, in water. (Ḳ.) — مُغِثَ *He was affected by a fever.* (TA.) — مَغَثَتْهُ الحُمَّى *The fever attached him;* or *pained him.* (TA.) — مَغَثُوهُ, [aor. ـُ,] (Ṣ,) inf. n. مَغْثٌ, (Ḳ,) *They beat him lightly,* (Ṣ, Ḳ,*) *as though they shook him about* (كَأَنَّهُمْ تَلْتَلُوهُ). (Ṣ.) — مَغَثَ عِرْضَهُ, (inf. n. مَغْثٌ, Ḳ,) *He defamed him; disgraced him; dishonoured him;* (Ṣ, Ḳ;) *aspersed him by reviling.* (TA.) — مَغَثَهُمْ بِشَرٍّ *He did evil to them.* (TA.)

3. مَاغَثَا, inf. n. مِغَاثٌ and مُمَاغَثَةٌ, *They clashed, and contended, each against the other;* syn. حَاكَّا وَخَاصَمَا. (Ḳ.)

مَغْثٌ *Evil,* as a subst. (Ḳ.) — *Conflict,* (Ḳ,) *and engagement of brave men in war, in the field of battle.* (TA.) — *A struggling in wrestling.* (TA.) See مِغَثٌ. — *Play;* syn. عَبَثٌ. (Ḳ.) One of the additions of F. (TA.)

مِغَثٌ, (Ṣ, Ḳ,) or ↓ مِغْثٌ, (L,) and ↓ مُمَاغِثٌ, (L,) *A strong wrestler.* (Ṣ, Ḳ.) — Also, the latter, *A man pertinacious in altercation.* (TA.) — مَغْثٌ and ↓ مَغِيثٌ *An evil, a wicked,* or *malignant,* man: after the manner of a rel. n. [denoting habitual state or action, and the like]. (TA.)

مُغَاثٌ The *lightest,* or *slightest, of the diseases incident to camels.* (El-Hejeree.) — Also, *A certain tree, two carats' weight* (قِيرَاطَانِ) *of the root of which is an emetic and laxative:* (Ḳ:) or, as in one copy [of the Ḳ], *a certain plant, in the root of which is a poisonous quality* (سُمِّيَّة [i. e., سُمِّيَّةٌ]); *the drinking of a grain of it* [*in water*] *causes looseness of the bowels, and vomiting, in an excessive degree.* (TA.) But these properties [says SM] are strange, and not mentioned by the physicians. Ibn-El-Kutbee says, in [the book entitled] مَا لَا يَسَعُ الطَّبِيبَ جَهْلُهُ مغاث is [the name of] *roots which are imported, of a hot and moist temperament, in one of the last measures of the second degree,* (فى اواخر الثانية) [the degrees of heat and cold and dryness and moistness being four,] *the best of which are the white and soft, inclining to yellow: it is fattening, strengthening to the limbs* or *members, of use in cases of fracture and contusion, applied in a bandage, and drunk; also for the gout* (نِقْرِس), *and spasmodic contraction* (تَشَنُّج); *and softens hardness of the joints; and improves the voice, and clears the throat and lungs; and excites to sexual intercourse.* Some say, that it is [the name of] the *roots of the wild pomegranate;* but this assertion is not of established authority. Others say, that it is *a kind of* سُورَنْجَان; and this is not improbable. The ḥakeem [Dáood] says, in the Tedhkireh, مغاث is [the name of] *a certain plant in El-Kerej* (الكرج) *and the parts adjacent; roots extending deep into the earth, and thick, with a rind inclining to black and red, which, when peeled off, discloses a substance, between white and yellow: the best thereof is the heavy, sweet-scented, in taste inclining to sweet, with a slight bitterness. It is said to have rough,* or *coarse, and wide, leaves, like those of the radish; and a white flower; and seeds resembling the grains of the* سُمْنَة, *and called* قلقل: *hence it has been imagined to be the pomegranate: and it is said to be a species of* سورنجان: *its strength,* or *virtue, lasts about seven years: and there is a kind of it brought from 'Abbádán, and towards Syria, weak in operation; and it is this which is used in Egypt.* (TA.) [M. Rouyer, in the Descr. de l'Egypte, tome 11 of the sec. ed., p. 452, describes it as follows: *a root of a whitish colour, mucilaginous, fleshy,* or *pulpous, and of an aromatic odour: it is nutritive and aphrodisiac: it is taken in the simple substance; and they make of it a sherbet, which should be drunk hot: this root comes from the Indies.*]

مَغِيثٌ and ↓ مَمْغُوثٌ Herbage *laid prostrate by rain:* (Ṣ, Ḳ:) herbage that is *rained upon, and rendered yellow, and bad-tasted, and laid prostrate by the rain.* (TA.) — See مَغْثٌ.

مَمْغُوثٌ *Affected by a fever.* (IAạr, Ḳ.) — See مَغِيثٌ.

مُمَاغِثٌ: see مِغَثٌ.

مغج

1. مَغَجَ الفَصِيلُ ضَرْعَ أُمِّهِ: see معج.

مغد

1. مَغَدَ, aor. ـَ, (inf. n. مَغْدٌ, Ṣ, L,) *He* (a child, and a lamb or kid, Ṣ, L, and a young camel, L, Ḳ) *sucked* his mother: *he* (a young camel) *struck* his mother *in her udder with his head, and sucked* her: and *he* (a lamb or kid) *took* the teat of his mother in his mouth *to suck;* (L;) as also مَعَدَ, with the unpointed ع and the pointed ذ. (IKṭṭ.) — مَغَدَ *He sucked,* or *sucked in,* a thing: (Ḳ:) *he sucked,* or *sucked in,* the inside of صَمْغَة, i. e., [a piece of] the gum of the طَلْح; for there is sometimes in the inner part thereof what resembles glue and the honey of dates or bees. (Ṣ, L.) See

also مُغُدٌ, below. — مَغَدَ, aor. ـُ, inf. n. مُغُودٌ; (L, Ḳ;) and مَغِدَ, aor. ـَ, (L,) inf. n. مَغَدٌ; (L, K;) *He,* (L,) or *it,* (the body, Ḳ,) *became full and fat.* (L, Ḳ.) — مَغَدَهُ, (aor. ـُ, inf. n. مَغْدٌ, Ṣ, L.) *It* (a pleasant, or an ample, and easy, life) *nourished him:* (AZ, IAạr, Ṣ, L:) or *it* (a life, or manner of living) *nourished him, and rendered him in a state of amplitude and ease.* (Ḳ.) — مَغَدَ *He* (a man, L) and *it* (a plant, L, Ḳ, or other thing, Ḳ, or anything, L) *became tall.* (Aboo-Málik, L, Ḳ.) — مَغَدَ فِى عَيْشٍ نَاعِمٍ, (aor. ـُ, inf. n. مَغْدٌ, Ṣ, L,) a phrase mentioned by Fr, (Ṣ,) *He* (a man) *lived, and enjoyed abundant comforts,* or *luxury, in a pleasant,* or *an ample and easy, state of life.* (Ḳ.) — مَغَدَهُ *It* (youth) *caused him still to flourish,* or *to be in the flower of age.* (En-Naḍr, L.) — مَغَدَ *He became in the full prime of youth.* (L.) = مَغَدَ, aor. ـَ, inf. n. مَغْدٌ, *He plucked out* hair: (L:) as also مَعَدَ. (L, art. معد.) — مَغَدَ مَوْضِعَ الغُرَّةِ *He plucked out the hair in the place of the blaze,* or *white mark on the forehead* or *face,* of a horse, *in order that it might become gray.* (L, Ḳ.)

4. امغدت *She* (a woman) *suckled* her child; (Ṣ, L, Ḳ;) and a she camel, &c., her young one. (Ṣ, L.) — امغد, (inf. n. إِمْغَادٌ, L,) *He* (a man, Ṣ, L) *drank much,* or *abundantly:* (Ṣ, L, Ḳ:) or *he drank long.* (AḤn, L.)

مُغُدٌ The *flower,* or *flourishing period,* of youth. (En-Naḍr, L.) — *Soft; tender; delicate: pleasant; easy and ample:* syn. نَاعِمٌ: (Ṣ, L, Ḳ:) applied to the period of youth: (Ṣ, L:) and to life, or a manner of living. (L.) — Also, (Ḳ,) or مُغُدُ الجِسْمِ, (L,) *Soft and plump:* applied to a camel: (L, Ḳ:) or (so in the L; in the Ḳ, and) *big,* or *bulky;* (L, Ḳ;) as also مُغُدٌ; (L;) *and tall:* (Ḳ:) applied to anything. (L.) = مَغْدٌ, applied to the غُرَّة, or blaze, on the forehead or face of a horse; app. an inf. n. used in the sense of a pass. part. n.; *Having the hair plucked out in order that it may become gray:* (L:) the term مغد is used with relation to the blaze of a horse when it appears as though it were swollen; for the hair is plucked out in order that it may grow white: (Ṣ, L:) and with relation to the forelock, when it is as though burnt. (L.) = مَغْدٌ (L, Ḳ) and † مَغَدٌ (L) The *fruit of the* [*tree called*] تَنْضُب: or (so in the L; but in the Ḳ, and) the [*plant called*] لُفَّاح [q. v.]: (L, Ḳ:) or the *wild* لُفَّاح: (L:) or, both words, (so in the L; but in the Ḳ, and) the [*plant called*] بَاذِنْجَان: (L, Ḳ:) or *a plant resembling the* بَاذِنْجَان, *growing at the roots of the* عِضَاه: (L:) and the former word, *a fruit resembling the cucumber,* (Aboo-Sa'eed, L, Ḳ,) *which is eaten:* (Aboo-Sa'eed, L:) or *a kind of tree that twines about other trees, more slender than the vine, having long, thin, and soft, leaves, and producing a fruit like that of the banana, but thinner in the peel and more juicy, which is sweet, and is not peeled* [*to be eaten*], *with pips like those of the apple;* people share this fruit among themselves, taking it by turns, alighting where it grows, and eating it; *it appears first green; then becomes yellow; and then, at last, green* [*again,* or probably *red;* for I think that يخضر, in the L, from which this is taken, is a mistake for يحمر]: the word is a coll. gen. n.: and] the n. un. is with ة: (AḤn, L:) ISd says, I have not heard مَغْدَة; but † مَغَدٌ may be a quasi-pl. n. of مَغْدَةٌ; like as حَلَقٌ is of حَلْقَةٌ, and فَلَكٌ of فَلْكَةٌ. (L.) — مُغْدٌ *i. q.* صَرْبَةٌ, meaning as explained above, at 1: (Ṣ, L,) also, the *gum of the lote-tree,* سِدْر: (Aboo-Sa'eed, L:) or, *of the lok-tree of the desert.* (Ṣ, L.)

مَغَدٌ: see مَغْدٌ.

مغر

2. مَغَّرَهُ *He dyed it* (namely a garment or piece of cloth) *with* مَغْرَة. (A.)

مُغْرٌ and † مُغْرَةٌ (Ḳ, TA) *A colour inclining to red:* (TA:) or *a colour not pure red,* (Ḳ, TA,) *nor inclining to yellow; its redness being like the colour of* † مَغْرَة: (TA:) or *i. q.* شُقْرَة [i. e., in a man, *ruddiness of complexion combined with fairness,* and in a horse, *a sorrel colour,*] *with duskiness,* or *dinginess.* (Ḳ.) See also أَمْغَرُ.

مَغْرَةٌ [*Red ochre,* called in the present day مُغْرَة;] *red earth,* (Ṣ, A, Mṣb, Ḳ,) *with which one dyes* [*and paints*]; (TA;) *well known;* (A;) as also † مَغَرَةٌ. (Ṣ, Ḳ.)

مُغْرَةٌ: see مُغْرٌ.

مَغَرَةٌ: see مَغْرَةٌ.

أَمْغَرُ *i. q.* أَشْقَرُ, (A, Mṣb,) applied to a man [and signifying *Of a ruddy complexion combined with fairness*], (A,) and to a horse [and signifying *of a sorrel colour*]: (A, Mṣb:) or *red in the hair and skin,* (Ṣ, Ḳ,) *of the colour of* مَغْرَة: (Ṣ:) and *having redness in the face, with clear whiteness:* (Ḳ:) or *white,* or *white in face:* as also أُحَيْمِرُ: applied to a man: (TA:) and, applied to a horse, *of a colour inclining to* أَشْقَر [or *sorrel*]; i. e. *having his* شُقْرَة [or *sorrel colour*] *tinged over with duskiness,* or *dinginess:* (Ṣ:) and applied to a camel, *of the colour of* مَغْرَة: (Ḳ:) and so applied to a horse: or a horse *not of a pure red colour, nor of a colour inclining to yellow, but of a red colour, like the colour of* مَغْرَة, *and having the mane and forelock and ears like the* [*red*] *colour termed* صُهْبَة, *without any whiteness:* (TA:) [see also مُغْرٌ:] the fem. is مَغْرَآءُ; and the dim. أُمَيْغِرُ. (TA.)

مَمْغَرَةٌ *Land whence* مَغْرَة *comes forth,* or *is procured.* (TA.)

مُمَغَّرٌ A garment, or piece of cloth, (A,) *dyed with* مَغْرَة. (A, Ḳ.)

مغس: see مغص.

مغص

1. [مَغَصَهُ, inf. n. مَغْصٌ, *He pierced him* with a spear or the like: for] مَغْصٌ is syn. with طَعْنٌ; as also مَغْسٌ. (TA.) = [Hence, perhaps,] مُغِصَ, (ISk, Ṣ, Mṣb, Ḳ,) [of which مَغْصٌ, which see below, is app. the inf. n.] and مَغِصَ, (A, Mṣb, [in a copy of the former of which, instead of the former verb, I find مَغَصَ, but this is probably a mistranscription,]) inf. n. مَغَصٌ; (Mṣb;) *He* (a man, Ṣ, Mṣb,) *had what is termed* مَغْصٌ *as explained below;* (ISk, Ṣ, A, Mṣb, Ḳ;) as also مُغِسَ and مَغِسَ: (IḲooṭ, Mṣb:) and مُعِصَ: (TA:) [it is most commonly with غ and ص; but Z says, that] the original word is with س, from مَغَسَهُ signifying طَعَنَهُ. (A.)

5. تَمَغَّصَنِى بَطْنِى, and تمغّص, *My belly pained me;* as also تمغّس, with س. (TA.) [In the CḲ, we find تمغّص بَطْنَهُ, explained by أَوْجَعَهُ, as though signifying *It pained his belly:* but بَطْنَهُ is doubtless a mistake for بَطْنُهُ. In MS. copies of the Ḳ, I do not find this verb.] — And [hence,] تَمَغَّصَنِى الشَّىْءُ † *The thing hurt me:* and in like manner, تَمَغَّصْتُ مِنْهُ † [*I was hurt by it*]. (TA.)

مَغْصٌ (ISk, Ṣ, A, Mṣb, Ḳ) and مَغَصٌ; (IDr, A, Ḳ;) but the former is the chaste word; (A;) or the latter, accord. to ISk, is vulgar, (Ṣ,) and Az pronounces him right in saying so, (Mṣb,) and Yaạkoob disallows the latter word, wherefore the author of the Ḳ is wrong in imputing error, in this matter, [if error it be,] to J; (TA;) [*Colic;* or] *pain in the belly,* (A, Ḳ,) *and griping* (تَقْطِيع) *in the bowels;* (A;) or *griping* (تقطيع) *in the bowels, and pain* [*therein*]; (Ṣ;) or *pain in the bowels, and contortion* [*therein*]; (Mṣb;) as also مَغْسٌ. (Yaạkoob, TA.)

مَمْغُوصٌ A man (Ṣ, Mṣb) *having what is termed* مَغْص *as explained above.* (Ṣ, Mṣb, Ḳ.)

[مغط,

مغل,

See Supplement.]

مغنطس

مَغْنَطِيس, (Ṣ, Ḳ,) or مَغْنِيطِس, (as in some copies of the Ḳ and in the TA,) and مَغْنِيطِيس (CḲ) and مَغْنَاطِيس (Ḳ) [The *magnet;*] *a certain*

stone that attracts iron: arabicized [from the Greek μαγνῆτις]. (Ṣ, Ḳ.) [Mentioned in Ṣ, L, Ḳ, in art. مغطس; but, as observed in the TA, it should have a separate place.]

[مغى,

مق,

See Supplement.]

مقأ

مَاقِئٌ and مُوقِئٌ The *posterior,* or, as some say, *anterior, part* of the eye: (Ḳ:) or the *inner angle* of the eye, *next the nose.* (Ḳ, &c., art. مأق.) Mentioned by most of the lexicographers in art. مأق, q. v. (TA.)

مقت

1. مَقَتَهُ, (aor. ـُ, Mṣb,) inf. n. مَقْتٌ (and, accord. to the Ḳ, مَقَاتَةٌ; but this is the inf. n. of مَقُتَ, q. v.; TA) *He hated him:* (Ṣ, Ḳ:) as also ↓ مقّته, (Ḳ,) inf. n. تَمْقِيتٌ; (TA;) [but this has, probably, an intensive signification;] or *he hated him on account of a foul action that he had committed:* (Lth:) or *he hated him with the most violent hatred,* (Zj, M, Er-Rághib, Mṣb,) *on account of a foul action.* (Mṣb.) — مَقُتَ إِلَى النَّاسِ, aor. ـُ, inf. n. مَقَاتَةٌ, *He was hateful,* or *an object of hatred, to men, on account of a foul action that he had committed:* (Lth:) or *he was hateful,* or *an object of hatred, in the utmost degree,* (M, Mṣb,) *on account of a foul action.* (Mṣb.)

2: see 1.

3. مَاقَتَهُ *He hated him* [or *hated him in the utmost degree*] *reciprocally, on account of some foul,* or *evil, affair.* (A.) — مَاقَتُوا [*They bore hatred, one to another.*] (TA, art. بهت.)

4. مَا أَمْقَتَهُ عِنْدِى *How hated,* or *hateful,* or *odious, is he to me!* (Sb, Ḳ.) — مَا أَمْقَتَنِى لَهُ *How I hate him!* (Sb, Ḳ.)

5. تمقّت إِلَيْهِ *He showed,* or *manifested, hatred* [or *the utmost hatred*] *to him:* contr. of تحبّب اليه. (A.)

6. تماقتوا *They hated one another,* [or *hated one another in the utmost degree,*] *on account of some foul,* or *evil, affair.* (A.)

نِكَاحُ المَقْتِ *The marrying the wife of one's father after him;* (Ḳ;) that is, *after his having divorced her* or *died:* (TA:) this was done in the time of paganism, (Ṣ,) and was then thus called; مَقْتٌ signifying the "most violent hatred:" it is forbidden in the Ḳur, iv. 26. (Zj.)

مَقْتِىٌّ A man *who has contracted the kind of marriage termed* نكاح المقت: (ISd, Ḳ:) or *the son of such a man.* (Zj, Ḳ.)

مَقِيتٌ and ↓ مَمْقُوتٌ *Hated:* (Ṣ, Ḳ:) or the former signifies *hateful,* and the latter *hated:* (MF:) [or *hateful, and hated, on account of his having committed a foul action:* in this sense مقيت is mentioned by Lth: or *hateful, and hated, in the utmost degree, on account of a foul action:* in this sense مقيت is mentioned in the Mṣb.]

مَمْقُوتٌ: see مَقِيتٌ.

مقد

مَقَدِىٌّ *A certain kind of beverage, prepared from honey,* (Ṣ, L, Ḳ,) which the Khaleefehs of the sons of Umeyyeh used to drink: (L:) so called in relation to a town in Syria, (Ṣ, L,) called مَقَدٌ; or in relation to a town in Syria in the province of El-Urdunn: (L:) or this is a mistake; for the name of the town is with teshdeed [مَقَّدٌ]: IB says, that the orthography of the word as best known to the lexicologists is مَقَدِىٌّ, without teshdeed; but that A'Obeyd and others write it with teshdeed; and that IAmb cites in confirmation of its being thus a verse of 'Amr Ibn-Maadee-kerib, at the end of which occurs the expression شَغَلُوهُ عَنْ شُرْبِ المَقَدْ; without ى; [app. for مَقَدِىّ;] adding, that it is thus called in relation to مَقَدٌ, a town of Damascus, in the mountain overlooking El-Ghór: (L:) A'Obeyd says, I hold it to be correctly مَقَدِّىٌّ; and I heard Rejà Ibn-Selemeh explain this as signifying "wine diminished to half its quantity by boiling;" as though it were divided (قُدَّ) in halves: (Sh, L:) IB adds, that Aboo-t-Teyyib the lexicologist says, that the word in question is with د without teshdeed; from مَقَدٌ; and is only written with teshdeed by poetic licence: and in confirmation of this assertion, IB cites verses in which the name of the town and that of the beverage are written without teshdeed. (L.) — ثَوْبٌ مَقَدِىٌّ *A certain well-known kind of cloth,* or *garment:* (L, TA:) you say ثِيَابٌ مَقَدِيَّةٌ. (Ḳ. [In the CḲ, erroneously, مَقْدِيَّة.])

مقر

1. مَقِرَ, aor. ـَ, (Ṣ, Mṣb,) inf. n. مَقَرٌ, (Ṣ, A, Mṣb, Ḳ,) *It was,* or *became, bitter;* (Ṣ, A, Mṣb, Ḳ;) as also ↓ امقر, (ISk, IḲṭṭ, A, Mṣb, Ḳ,) inf. n. إِمْقَارٌ: (Mṣb:) or *sour,* or *acid:* (Ḳ:) and ↓ امقر, said of milk, (AZ, A, Ḳ,) *it became almost bitter, by reason of its quality of biting the tongue:* (A:) or *lost its* [*proper*] *flavour* (AZ, Ḳ) *by becoming intensely sour* or *acid.* (AZ, TA.) = مَقَرَ عُنُقَهُ, (ISk, Ṣ, A, Ḳ,) aor. ـُ, inf. n. مَقْرٌ, (ISk, Ṣ,) *He bruised his neck:* (Ṣ, A:) or *beat it with a staff* or *stick, so as to break the bone in pieces, leaving the skin whole.* (A, Ḳ.) — And hence, (A,) مَقَرَ السَّمَكَةَ المَالِحَةَ *He macerated the salt fish in vinegar;* (A, Ḳ;) as also ↓ امقر. (Ḳ.) And in like manner you say of anything that you macerate. (TA.)

4: see 1, in three places. = أَمْقَرْتُ لِفُلَانٍ شَرَابًا *I made beverage bitter to,* or *for, such a one.* (IDrd.)

مَقْرٌ: see مَقِرٌ, in three places.

مَقِرٌ *Bitter;* (Ṣ, A, Mṣb, Ḳ;) as also ↓ مَقْرٌ (TA) and ↓ مُمْقِرٌ (Ṣ, A, Ḳ) and ↓ يَمْقُورٌ: (Sgh, Ḳ:) or *sour; acid;* as also ↓ مُمْقِرٌ: (Ḳ:) which last also signifies *intensely sour* or *acid;* (AZ, Aboo-Málik, Ṣ;*) applied to milk: (the same, and Ḳ:) or *sour,* or *acid,* milk. (Mṣb.) — *Aloes;* syn. صَبِرٌ: (Aṣ, Ṣ, A, Mṣb, Ḳ:) as also ↓ مَقْرٌ: (Ṣ:) or *a certain thing resembling it:* (IḲt, Mṣb, Ḳ:) or *poison:* as also ↓ مَقْرٌ; (Ḳ;) which is said by some to be a form used by poetic license: (TA:) or, accord. to AA, *a certain bitter kind of tree:* and accord. to AḤn, *a certain plant, which grows in leaves without branches.* (TA.) [See صَقِرٌ.]

مُمْقِرٌ: see مَقِرٌ, in two places.

سَمَكٌ مَمْقُورٌ *Fish macerated in vinegar and salt, so as to become a cold sauce* or *fluid seasoning:* (Az, TA:) or *sour,* or *acid, fish:* (IAạr, TA:) or *fish bruised* (يُمْقَرُ) *in water and salt:* you should not say مَنْقُورٌ. (Ṣ.)

يَمْقُورٌ: see مَقِرٌ.

مقط

مَاقِطٌ The *freedman of a freedman:* (Ḳ:) or the *slave of a slave of a freedman:* whence the Arabs say, in reviling, فُلَانٌ سَاقِطُ بْنُ مَاقِطِ بْنِ لَاقِطٍ. (Ṣ.) See art. سقط. — مُقَّاطٌ [which is its pl.] like سُقَّاطٌ and لُقَّاطٌ, signifies, accord. to IAạr, The *refuse,* or *lowest* or *basest* or *meanest sort,* of mankind, or of people. (TA in art. خشر.)

[مقع, &c.

See Supplement.]

مكأ

مَكْءٌ The *hole of a fox,* or *of a hare,* or *rabbit:* or, accord. to Th, the *hole of the kind of lizard called* ضَبّ. (L.)

مكت

مَكَتَ, [aor. ـُ,] *He remained, stayed, abode,* or *dwelt,* in a place: (Ḳ:) like مَكَدَ: accord. to some, a word mispronounced: accord. to others for مَكَثَ; the ث being changed into ت. (TA.)

10. إِسْتَمْكَتَتِ البَثْرَةُ *The pustule became filled with pus,* or *matter.* (IAạr, T, Ḳ.)

مكث

1. مَكَثَ, aor. ـُ; and مَكُثَ, aor. ـُ; inf. n. مَكْثٌ [with which مُكْثٌ and مِكْثٌ (see below) are syn.] and مِكِّيثَى (Ṣ, Ḳ) [like خِصِّيصَى, q. v.,] and مِكِّيثَآءُ [like خِصِّيصَآءُ] and مَكَثٌ and مُكُوثٌ and مُكْثَانٌ (Ḳ) and مَكَاثٌ and مَكَاثَةٌ [which last is the inf. n. of مَكُثَ]; (TA;) *He tarried; tarried and waited,* or *expected;* (Ṣ, Ḳ;) *was patient, and tarried, and waited,* or *expected:* or *he tarried, stayed,* or *stopped, expecting: loitered; tarried; stayed; waited; paused in expectation;* فِى مَكَانٍ *in a place.* (TA.) [In like manner,] † تمكّث *He loitered; tarried; stayed; waited; paused in expectation.* (Ṣ, Ḳ.)

5: see 1.

مُكْثٌ and † مِكْثٌ, substs., from مَكَثَ or مَكُثَ, *A tarrying; tarrying and waiting,* or *expecting;* &c. (Ṣ, A.)

مِكْثٌ: see مُكْثٌ.

مَكِيثٌ *Grave:* (Ṣ, Ḳ:) *who does not hasten in his affair:* pl. مُكَثَآءُ and مَكِيثُونَ. (TA.) — مَكِيثُ الكَلَامِ ‡ *Slow of speech.* (Ibn-Abi-l-Ḥadeed.) — Also مَكِيثٌ A man *remaining; staying; abiding; remaining fixed,* or *stationary.* (TA.)

سَارَ الرَّجُلُ مُتَمَكِّثًا *The man journeyed,* or *proceeded, loitering;* syn. مُتَلَوِّمًا. (Ṣ.)

مكد

1. مَكَدَ, (Ṣ, L, Ḳ,) aor. ـُ, (L,) inf. n. مُكُودٌ (Ṣ, L, Ḳ) and مَكْدٌ, (Ḳ,) *He remained, stayed, abode,* or *dwelt,* (Ṣ, L, Ḳ,) بِمَكَانٍ *in a place;* (Ṣ, L;) as also مَكَتَ. (TA.)

مَاكِدٌ Water (L) *lasting,* or *continuing,* (L, Ḳ,) *unceasingly.* (Ḳ.) — نَاقَةٌ مَاكِدَةٌ A she-camel *abounding with milk;* as also † مَكْدَآءُ: (Ḳ:) or *constantly,* or *always, abounding with milk;* (L;) as also † مَكْدَآءُ (Ṣ, L;) and † مَكُودٌ: (Ṣ, L, Ḳ:) like نَكْدَآءُ: (Ṣ, L:) pl. of مَكُودٌ, مُكْدٌ, (Ḳ,) or مُكُدٌ, and مَكَائِدُ. (L.) — بِئْرٌ مَاكِدَةٌ, and † مَكُودٌ *A well having a constant,* or *unceasing, supply of water:* (L:) and رَكِيَّةٌ مَاكِدَةٌ *a well whereof the water remains without diminution* [to which is added عَلَى قَرْنٍ وَاحِدٍ لَا يَتَغَيَّرُ وَالقَرْنُ قَرْنُ القَامَةِ, app. meaning, *of the measure of one* قَرْن, *not changing;* by قرن being meant the structure of stone which supports the wood whereto the pulley is suspended, and which is described as being of the proportion of a man]. (Ṣ, L.) — وُدٌّ مَاكِدٌ ‡ *Unceasing love* or *affection.* (L.)

مَكُودٌ: see مَاكِدٌ.

مَكْدَآءُ: see مَاكِدٌ.

مكر

1. مَكَرَ, aor. ـُ, (Mṣb, TA,) inf. n. مَكْرٌ; (Ṣ, A, Mṣb, Ḳ;) and † امكر; (Mṣb;) *He practised deceit, guile,* or *circumvention;* or *he practised deceit, guile,* or *circumvention, desiring to do to another a foul, an abominable,* or *an evil, action, clandestinely,* or *without his knowing whence it proceeded;* syn. خَدَعَ; (Mṣb;) and of the inf. n. خَدِيعَةٌ: (Ṣ, A, Ḳ:) *he practised an evasion* or *elusion, a shift, an artifice,* or *artful contrivance* or *device, a machination, a trick, a plot, a stratagem,* or *an expedient; he plotted;* or *he exercised art, craft, cunning,* or *skill, in the management* or *ordering of affairs, with excellent consideration* or *deliberation, and ability to manage according to his own free will;* syn. of the inf. n. إِحْتِيَالٌ: (Ṣ, TA:) or to this explanation, conveyed by احتيال as the syn. of the inf. n., should be added *secretly,* or *privately:* (Lth, TA:) مَكْرٌ is praised or dispraised according to the nature of its object. (El-Baṣáir.) [For further explanation, see what follows.] — It is trans. by means of بِ: and also, accord. to Z, by itself: (MF:) [but I know not any instance of its being trans. by itself: except as meaning *he plotted* a thing: see مَكْرَ السَّيِّئِ in the Ḳur, xxxv. 41, cited voce سَيِّئٌ:] you say مَكَرَ بِهِ, (Ṣ, A, TA,) aor. and inf. n. as above, (Ṣ, TA,) meaning, *He deceived, beguiled,* or *circumvented, him;* or *he deceived, beguiled,* or *circumvented, him, and desired to do him a foul, an abominable,* or *an evil, action, clandestinely,* or *without his knowing whence it proceeded:* &c.: (Ṣ, A, TA:) syn. كَادَهُ: or it differs [somewhat] from كاده, accord. to Aboo-Hilál El-'Askeree: (TA:) some say, that مكر به signifies as above with the addition of *feigning the contrary of his real intentions;* which كاده does not imply: or this latter signifies "he did him harm," or "mischief;" and the former, *he did him harm,* or *mischief, clandestinely.* (MF, voce كاد.) See art. خدع. — مَكَرَ also signifies *He managed with thought,* or *consideration,* or *acted with policy, and practised stratagem, in war.* (TA.) — مَكَرَ اللّٰهُ and † أَمْكَرَ are syn., (IḲṭṭ, Mṣb,) signifying, ‡ *God recompensed,* or *requited, for* مَكْر [or the *practising deceit,* &c.]: (Lth,* Mṣb, TA:*) or مَكْرُ اللّٰهِ signifies *God's granting a man respite* or *delay, and enabling him to accomplish his worldly aims* [*so as to bring upon himself the punishment due to his evil actions*]: (Er-Rághib, TA:) or, accord. to IAth, *God's causing his trials to befall his enemies, exclusively of his friends:* or *his taking men by little and little, so that they do not reckon upon it, bestowing upon them renewed favours for acts of obedience which are imagined to be accepted whereas they are rejected.* (TA.)

3. مَاكَرَهُ *He practised with him mutual deceit, guile,* or *circumvention;* &c.; (A,* TA;) syn. خَادَعَهُ. (TA.)

4: see 1, in two places.

6. تَمَاكَرُوا *They practised mutual deceit, guile,* or *circumvention;* &c. (A,* TA.)

مَكُورٌ: } see مَاكِرٌ.
مَكَّارٌ: }

مَاكِرٌ (Ṣ, A, Mṣb, Ḳ) and † مَكَّارٌ (Ṣ, A, Ḳ) and † مَكُورٌ (Ḳ) epithets from مَكَرَ: (Ṣ, A, Mṣb, Ḳ:) [the first signifying *Practising deceit, guile,* or *circumvention;* &c.: and the second and third, *practising the same much,* or *frequently; deceitful, guileful, artful, crafty,* or *cunning; a trickster,* or *crafty knave.*]

مكس

1. مَكَسَ, aor. ـِ, (TḲ,) inf. n. مَكْسٌ, (Sh, A, Ḳ,) *He diminished,* or *deducted from,* a thing; (Sh,* A,* Ḳ,* TḲ;) syn. of the inf. n. نَقْصٌ. (Sh, A, Ḳ.) Thus Sh explains مَكْس in the saying of Jábir Ibn-Jinnee Et-Taghlibee:

أَفِى كُلِّ أَسْوَاقِ العِرَاقِ إِتَاوَةٌ •
وَفِى كُلِّ مَا بَاعَ ٱمْرُؤٌ مَكْسُ دِرْهَمِ •

[*Is there bribing in every one of the markets of El-'Irák, and in the case of everything that a man has sold the deducting of a dirhem?*]. (TA.) [Hence,] you say, مَكَسَ فِى البَيْعِ, aor. and inf. n. as above; (Ṣ, Mgh, Mṣb, Ḳ;) and † مَاكَسَ, inf. n. مُمَاكَسَةٌ and مِكَاسٌ: (Ṣ, Mgh, Mṣb:) both signify *He diminished,* or *deducted from, the price in the selling,* or *buying:* (Mṣb:) or both signify *he desired,* or *demanded, a diminution of, or deduction from, the price in selling* or *buying:* (Mgh, TA,*) or the former signifies *he collected property in selling* or *buying:* (Ḳ: [but from what I find in the other lexicons, I think it probable that an early copyist has perverted the text of the Ḳ here by making a transposition; writing مَكَسَ فِى البَيْعِ يَمْكِسُ مَكْسًا جَبَى مَالًا وَالمَكْسُ النَّقْصُ وَالظُّلْمُ for

مَكَسَ يَمْكِسُ مَكْسًا جَبَى مَالًا وَالمَكْسُ فِى البَيْعِ النَّقْصُ وَالظُّلْمُ: in the TĶ we find جنى مالا, which is certainly a mistake:]) or مَكْسٌ signifies the *diminishing* (إِنْتِقَاص) *of the price of a commodity:* (M, TA:) and ↑ مِكَاسٌ, the *acting with mutual niggardliness in bargaining;* or, accord. to Esh-Shereeshee, the *vying in acuteness between a seller and buyer, the former demanding a price and the latter offering less, time after time, until they agree to a reduced price.* (Ḥar, p. ٥٨١.) You say also, مُكِسَ, meaning, *He* (a man) *suffered a diminution,* or *deduction,* in selling or buying and the like. (TA.) — [Hence, perhaps, or the reverse may be the case,] *He wronged* a man; *treated* him, or *used* him, *wrongfully, injuriously,* or *tyrannically.* (A,* Ķ,* TĶ. [In the first and second, only the inf. n. of the verb in this sense is mentioned.]) — [Hence, also, app.,] *He* (the مَكَّاس, Mgh, Mṣb) *collected* a tax; syn. جَبَى; [particularly, the tax termed مَكْس:] (Ṣ,* M, Mgh,* Mṣb [in the first and third of which, only the inf. n. of the verb in this sense is mentioned:]) or *he collected property.* (A.) Hence the saying, (Mgh,) in a trad., (Ṣ,) لَا يَدْخُلُ صَاحِبُ مَكْسٍ الجَنَّةَ (Ṣ, Mgh) [*The taker of the tax termed* مكس *will not enter paradise*]; meaning, the عَشَّار. (TA.)

3. مَاكَسَ فِى البَيْعِ: see 1. — مَاكَسَهُ, (Ķ,) inf. n. مُمَاكَسَةٌ [and مِكَاسٌ], (TA,) *He acted with him in a niggardly, a tenacious,* or *an avaricious, manner;* syn. شَاكَسَهُ: (Ķ: but in some copies, شَاحَّهُ: TA,) or مَاكَسَهُ فِى البَيْعِ signifies *he contended with him* [*by bidding against him* or *otherwise*] *in the sale.* (MA.) [See, in art. كيس, voce مَكَاسٌ, an ex. from a trad., accord. to one reading thereof.]

6. تَمَاكَسَا *They acted in a niggardly, a tenacious,* or *an avaricious, manner, each with the other,* in bargaining: (IDrd, Ķ:) or تَمَاكَسُوا فِى البَيْعِ *they contended, one with another,* [*by outbidding* or *otherwise*] *in the sale.* (MA.)

مَكْسٌ, an inf. n., (see 1,) used as a subst., (Mgh, Mṣb,) *Money that used to be taken from the seller of commodities in the markets in the time of ignorance:* (IDrd, M, Ķ:) and *a dirhem which the collector of the poor-rate used to take after he had finished the receipt of that tribute:* (IAạr, Ķ:) or *what is taken by the* عَشَّار, (Ṣ, Mgh,) or مَاكِس, (Ṣ,) or مَكَّاس: (Mgh, Mṣb:) so [accord. to some] in the verse above cited: (Ṣ:) the *tax,* or *impost, which he used to take:* (TA:) and generally, *what the Sultán's guards take wrongfully on an occasion of buying and selling:* so [accord. to some] in the verse cited above: (Mṣb:) pl. مُكُوسٌ. (A, Mgh, Mṣb.)

مَكَّاسٌ (A, Mgh, Mṣb) and ↑ مَاكِسٌ (Ṣ) *One who takes,* or *receives, what is termed* مَكْس: (Mgh, Mṣb;) i.e., (Mgh,) i.q. عَشَّار. (Ṣ, Mgh.)

مَاكِسٌ: see مَكَّاسٌ.

[مكل, &c.,
See Supplement.]

ملأ

1. مَلَأَ, aor. ـَ, inf. n. مَلْءٌ (Ṣ, Ķ) and مَلْأَةٌ and مِلْأَةٌ; (Ķ;) and مَلِئَ; (TA;) and ↑ مَلَّأَ, inf. n. تَمْلِئَةٌ; (Ķ;) *He filled* (Ķ;) a vessel &c. (Ṣ, TA.) You may also say مَلَأْتُهُ مَلًا, for مَلْئًا. (TA.) — مَلَأَ العَيْنَ ‡ *He satisfied* [or *glutted*] *the eye by his comeliness of aspect.* (TA.) See an ex. in a verse cited voce عَقَبٌ. — مَلَأْتُ مِنْهُ عَيْنِى ‡ [*I satisfied,* or *glutted, my eye by the sight of his comeliness*]. (TA.) — مَلُؤَ, aor. ـُ, (Ķ,) inf. n. مَلَآءَةٌ and مَلَآءٌ; (Ṣ, Ķ;) and مَلَأَ, aor. ـَ; (Ķ;) the former is that which commonly obtains; (TA;) *He became rich, wealthy, &c.,* syn. صَارَ مَلِيئًا. (Ķ.) — كَلِمَةٌ تَمْلَأُ الفَمَ † [*A word, or saying, that fills the mouth;*] i.e., *gross, and abominable; not allowable to be spoken; that fills the mouth so that it cannot articulate.* (TA, from a trad.) — إِمْلَؤُوا أَفْوَاهَكُمْ مِنَ القُرْآنِ † [*Fill your mouths with the Kur-án*]. (TA.) — مُلِئَ رُعْبًا, and مَلُؤَ رعبا, ‡ *He was filled with fright.* (A.) — مَلَأَ ثِيَابِى ‡ *He sprinkled my clothes with mud, &c.* (A.) — مَلَأَ رَاكِبَهُ [*He* (a camel) *bespattered his rider* with his ejected cud]. (Ṣ, Ķ, art. زبد.) — مَلَأَ عِنَانَهُ † *He made,* or *urged, his beast to run vehemently.* (TA in art. عن.) — مُلِئَ, like عُنِىَ, [i.e., pass. in form, but neut. in signification,] and مَلُؤَ, ‡ *He had the disease called* مُلَآءَة. (A, Ķ.) — See 3.

2. مَلَّأَ فُرُوجَ فَرَسِهِ *He made his horse to run at the utmost rate of the pace termed* حُضْر. (TA.) — And see 1, and 4.

3. مَالَأَهُ عَلَى الأَمْرِ, (Ṣ, Ķ,) inf. n. مُمَالَأَةٌ; (Ṣ;) and ↑ مَلَّأَهُ; (Ķ;) but this latter the lexicologists do not hold in good repute; (TA;) *He aided,* or *assisted, him, and conformed with him, to do the thing.* (IAạr,* AZ, Ṣ, Ķ.)

4. أَمْلَأَ النَّزْعَ فِى قَوْسِهِ, (Ṣ,) and أَمْلَأَ فِى قَوْسِهِ and ↑ مَلَّأَ فِى قَوْسِهِ, (Ķ,) ‡ *He pulled his bow to the utmost.* (Ṣ, Ķ, TA.) — أَمْلَأَهُ اللّٰهُ, (Ṣ, Ķ,) inf. n. إِمْلَآءٌ, (TA,) † *God affected him with the disease called* مُلَآءَة. (Ṣ, Ķ.)

5. تَمَلَّأَ مِنَ الطَّعَامِ وَالشَّرَابِ *He became full of food and drink.* (Ṣ.) — See 8. — تَمَلَّأَ غَيْظًا, and ↑ اِمْتَلَأَ, ‡ *He became filled with rage.* (Ṣ.) — تَمَلَّأَ شِبَعًا, and ↑ اِمْتَلَأَ, *He became filled to satiety.* (TA.) — تَمَلَّأَ *He put on himself a* مُلَآءَة; *i.e., a covering of the kind so called.* (TA.)

6. تَمَالَؤُوا عَلَى الأَمْرِ *They agreed,* or *conspired together, to do the thing:* (ISk, Ṣ, Ķ, TA:) *they aided,* or *assisted,* [*and conformed with,*] *one another to do the thing.* (TA.)

8. اِمْتَلَأَ and ↑ تَمَلَّأَ; (Ṣ, Ķ;) and مَلِئَ, aor. ـَ; (Ķ;) *It* (a vessel, &c., TA) *became full.* (Ṣ, Ķ.) — See 5. — اِمْتَلَأَ شَبَابًا † [*He became full of sap,* or *vigour,* or *youth,* or *young manhood*]. (The Lexicons, &c., passim.) And اِمْتَلَأَ الشَّبَابُ † [*The sap,* or *vigour, of youth,* or *young manhood, became full,* or *mantled,* in a person.] (Ṣ, Ķ, in art. غطى.) [And اِمْتَلَأَ, alone, *He was,* or *became, plump.*] — اِمْتَلَأَ عِنَانُهُ † *The utmost of his power,* or *ability, was accomplished.* (TA in art. عن.)

10. جَعَلَ دَيْنَهُ فِى مِلَآءٍ اِسْتَمْلَأَ فِى الدَّيْنِ signifies (CĶ, and a MS copy of the Ķ) [app., *He made wealthy persons,* or *honest wealthy persons, his debtors:* but in one copy of the Ķ, for مِلَآءٍ, we find مَلَآءٍ, which affords no sense that seems admissible here: and in another, دِين seems to be put in the place of دَيْن, in both the above instances; and مَلَآءٍ in that of مِلَآءٍ; for Golius renders the phrase اِسْتَمْلَأَ فِى الدين by *opulentiæ studuit in religione sua:* i.e., *religionem suam in illa posuit:* a meaning which IbrD rejects].

مِلْءٌ [*A thing sufficient in quantity,* or *dimensions, for the filling* of a vessel, &c., or] the *quantity that a vessel, &c., holds when it is filled.* (Ṣ, Ķ.) — أَعْطِهِ مِلْأَهُ وَمِلْأَيْهِ وَثَلَاثَةَ أَمْلَائِهِ *Give it* (i.e., the cup, TA) *what will fill it; and what will twice fill it; and what will thrice fill it.* (Ṣ, Ķ.) — حَجَرٌ مِلْءُ الكَفِّ *A stone that fills the hand.* (TA.) — لَكَ الحَمْدُ مِلْءُ السَّمٰوَاتِ وَالأَرْضِ *To Thee be praise that shall fill the heavens and the earth.* (TA.) — مِلْءُ كِسَائِهَا A *fat* woman; *that fills her* كساء *when she covers herself with it.* (TA, from a trad.)

مَلَأٌ *An assembly,* (IAạr, Ṣ, Ķ,) absolutely, (TA,) [whether of nobles or others]: pl. أَمْلَآءٌ. (IAạr.) — *Nobles; chiefs; princes;* syn. أَشْرَافٌ and عِلْيَةٌ; (Ķ;) *principal persons; persons whose opinion is respected.* (TA.) (المَلَأُ الأَعْلَى [*The most exalted princes;* i.e.,] *the angels that are admitted near* [*to the presence of God*]; or *the archangels.* TA.) See سَمِعَهُ, for other explanations. — *A people of comely appearance, figure, attire,* or *adornment, united for some purpose* or *design;* expl. by قَوْمٌ ذُو الشَّارَةِ وَالتَّجَمُّعِ لِلْإِرَادَةِ: (Abu-l-Ḥasan, Ķ:) [but this is wrong, see Beyd,

ii. 247.] Thus it is of a different class from رَهْطٌ, though, like this word, a quasi-pl. n. It is an epithet in which the quality of a substantive predominates. (Abu-l-Hasan.) — ‡ *Consultation.* (K.) [You say,] مَا كَانَ هٰذَا الأَمْرُ عَنْ مَلَإٍ مِنَّا ‡ *This thing was not the result of a consultation and consent on our part*: [and] أَكَانَ هٰذَا عَنْ مَلَإٍ مِنْكُمْ ‡ *Was this the result of a consultation of your nobles, and of your assembly?* said by 'Omar when he was stabbed: asserted to be tropical in this sense by Z and others. (TA.) تَحَدَّثُوا مَلَأً *They conversed, consulting together.* (S.) — *Opinion.* (K.) [See a supposed example below.] — *Disposition; nature; manners;* (S, K;) *a nature rich in needful qualities*: (T:) pl. أَمْلَآءٌ. (S.) [You say,] مَا أَحْسَنَ مَلَأَ بَنِى فُلَانٍ *How good are the dispositions,* or *manners, and conversation, of the sons of such a one!* (S.) El-Juhanee says,

* تَنَادَوْا يَالَ بُهْثَةَ إِذْ رَأَوْنَا *
* فَقُلْنَا أَحْسِنِى مَلَأً جُهَيْنَا *

(S) [*They called out, one to another, O Buhtheh! come to our aid! when they saw us: and we said,*] *Be of good disposition,* or *manners, O Juheyneh!* or, accord. to some, *Be of good opinion, O Juheyneh!* (see above:) or, as some say, *Aid well, O Juheyneh!* taking مَلَأ in the sense of مُمَالَأَة: [see 3]. (TA.) — أَحْسِنُوا أَمْلَآءَكُمْ *Amend your manners;* or *have good manners.* From a trad. (S, K.) — Also مَلَأٌ *A coveting.* (K.)

مُلَآءٌ *A tremulousness and flabbiness and swelling of the flesh, in a camel, in consequence of long confinement after a journey.* (K.) — See مَلَآءَة.

مِلْأَةٌ The *manner in which a thing is filled.* (K.) [You say,] إِنَّهُ لَحَسَنُ المِلْأَةِ (not التَّمَلُّؤِ) *Verily it is well filled.* (K.) — مُلْأَةٌ *An oppression occasioned by repletion with food.* (K, TA.) [See also مُلَآءَة.]

مَلَآءٌ and ✝ مَلَآءَةٌ *Richness, wealthiness, &c.*: (K:) or *trustiness,* or *honesty.* (S.) [See مَلِىْءٌ.]

مَلَآءٌ: see مَلَآءَة.

مَلِىْءٌ, (S, K,) also written and pronounced مَلِىٌّ, (Nh,) *A rich, wealthy, opulent,* man: (K:) or *trusty,* or *honest*: (S:) or *trusty,* or *honest, and rich*: (TA:) or a *rich* man, or one *not literally rich, who is honest, and pays his debts well, without giving trouble to his creditor*: (K,* TA:) or an *able, rich,* man: (Msb:) [a *solvent* man:] pl. مِلَآءٌ and أَمْلِئَآءُ and مُلَآءُ. (K.) — Also مَلَأٌ *Chiefs*: so called because rich in needful things. (TA.)

مُلَآءَةٌ (K) and ✝ مُلْأَةٌ (S, K) and ✝ مُلَآءٌ (K) ‡ *A defluxion,* or *rheum,* syn. زُكَامٌ, (S, K,) *occasioned by repletion,* or *a heaviness in the head, like a defluxion,* or *rheum,* (زكام,) *from repletion of the stomach.* (A.) [See also مِلْأَة.] = مُلَآءَةٌ *A piece of drapery which is wrapped about the body; i. q.,* إِزَارٌ, (TA) and رَيْطَةٌ: (S, K:) or the ملاءة is *a covering for the body formed of two pieces;* (TA;) *composed of two oblong pieces of cloth sewed together;* (Msb, in art. لفق;) and the ريطة is of a single piece. (TA.) [It appears to have been generally yellow, (see وَرْسٌ, and أَوْرَسَ,) and was probably otherwise similar to the modern مِلَايَة, which is described and represented in my work on the Modern Egyptians, part i., ch. 1.] Pl. مُلَآءٌ; (S, K;) [or rather this is a quasi-pl. n.; or a coll. gen. n., of which ملاءة is the n. un.;] or, accord. to some, مُلَأٌ; but the former is better established. (TA.) Dim. مُلَيْئَةٌ; for which مُلَيَّةٌ was also used, accord. to a tradition. (TA.) — مُلَآءَةُ الحُسْنِ ‡ *Fairness of complexion.* (TA.) — المُلَآءُ ✝ المَحْضُ ‡ *Simple dust.* (TA.) — Also مُلَآءَةٌ The *skim that forms on the surface of milk.* (El-Moajam.)

مَلْآنُ (S, K) [and مَلْآنٌ, as it forms in the] fem. مَلْآنَةٌ (K) and مَلْأَى; (S;) pl. مِلَآءٌ; (K;) *Full*: (S, K) said of a vessel, &c. (S, TA.) The masc. is also written and pronounced مَلَانْ; and the fem., مَلَا: (TA:) and the vulgar say مَلَانٌ. (TA.) إِنَآءٌ مَلَا *A full vessel.* (S, TA.) — مَلْآنُ من الكَرَمِ ‡ [*Full of generosity*]. (TA.) — See مَمْلُوءٌ.

مَالِئٌ ‡ A *majestic* person: one *whose aspect satisfies the eye.* (TA.) — مَالِئُ العَيْنِ, and مَالِئٌ لِلْعَيْنِ, ‡ A person *whose aspect satisfies the eye by his comeliness &c.* (TA.)

فُلَانٌ أَمْلَأُ لِعَيْنِى مِنْ فُلَانٍ ‡ *Such a one is more satisfactory to my eye by his comeliness than such a one.* (TA.) — هٰذَا الأَمْرُ أَمْلَأُ بِكَ *This thing is better for thee, and more satisfactory*: expl. by أَمْلَكُ [which is said to have this signification]. (TA.)

مَمْلُوءٌ, pass. part. n. of مَلَأَ, *Filled.* (S.) — Also, † *Having the disease called* مُلَآءَة: as part. n. of مُلِئَ. (A.) — Also, (and accord. to some copies of the K, ✝ مَلْآنُ,) *Affected by God with that disease*: extr. [with respect to rule], (S, K,) as it is used in the sense of the pass. part. n. of أَمْلَأَ; by rule it should be مُمْلَأٌ. (TA.)

مُمْلِئٌ An ewe *in whose belly are water and matter* [such seems to be the meaning of أَغْرَاس in the explanation] *so that one thinks her to be pregnant.* (K.)

شَابٌّ مُمْتَلِئٌ [A youth *in the full bloom of his age.* See art. عبعب.]

ملب

مَلَابٌ: see art. لوب, in which, as well as here, it is mentioned in the K.

ملت

1. مَلَتَ, aor. ـِ, (inf. n. مَلْتٌ, TA.) *He put* [a thing] *in motion,* or *into a state of commotion*: (ISd, K:) like مَتَلَ: also mentioned by IDrd, who expresses uncertainty as to its correctness. (TA.)

مِلِّيتٌ *i. q.* سَنْفُ المَرْخِ; (K;) i. e., The *leaves of the tree called* مَرْخ. (TA.)

أُمْلُوتٌ an epithet applied to a مَفَازَة [or waterless desert]. (Marg. note in a copy of the S.)

أَمَالِيتُ *Swift* camels. (K.) It is said to be a quasi-pl. n.: or a pl. that has no sing.: or its sing. is أُمْلُوتٌ or إِمْلِيتٌ: some of the lexicologists reject it. (MF.)

ملث

1. مَلَثَهُ, aor. ـُ, inf. n. مَلْثٌ, *He soothed,* or *tranquillized his mind, with words; spoke to him sweetly,* or *pleasantly; soothed him with agreeable words;* (S, K;) *not meaning to fulfil his words*: as also مَلَذَهُ, aor. ـُ, inf. n. مَلْذٌ: (TA:) ex. سَأَلْتُهُ حَاجَةً فَمَلَثَنِى *I asked him to do a thing that I wanted, and he soothed my mind by a promise, not meaning to fulfil it.* (A.) — In like manner, *He made him a promise,* (*as though he would repel him from him,* S,) *not meaning to fulfil it.* (S, K.) Accord. to Ibn-Abi-l-Hadeed, *He made him a concealed promise*: but this is a strange explanation. (MF.) — مَلَثَ, inf. n. مَلْثٌ, *He lied;* as also مَلَذَ. (TA, art. ملذ.) — مَلَثَ الظَّلَامُ *The darkness became mixed with the light*: this happens at nightfall and at daybreak. (AZ.) — مَلَثَهُ بِالشَّرِّ *He aspersed him, or bespattered him with evil.* (A.) — مَلَثَهُ, [aor. ـُ,] inf. n. مَلْثٌ, *He beat him lightly;* (K;) like مَغَثَهُ, q. v. (TA.) — مَلَثَ *He* (a hare, TK,) *was unable to run; too weak to run.* (K.)

3. مَالَثَهُ, (inf. n. مِلَاثٌ, TA,) *He treated him with dissimulation, and jested,* or *joked, with him.* (K.)

مَلْثٌ and ✝ مَلَثٌ and ✝ مَلْثَةٌ The *first,* or *commencement, of the blackness of night*: (K:) or it is *after the* سَدَف: (TA:) or the *first,* or *commencement, of the blackness of the place of sunset*: when it has become intense, and the last عِشَآء has come, it is called مَلَس. (IAar.) —

مَلْثُ الظَّلَامِ, أَتَيْتُهُ مَلْثَ ▼ الظَّلَامِ, (Ṣ, Ḳ,) and عِنْدَ مَلْثِهِ, (TA,) *I came to him at the period when the darkness became confused,* (Ṣ, Ḳ,) *and had not yet become very intense,* [*as it has*] *when thou sayest* أَخُوكَ أَمِ الذِّئْبُ [(*Is this*) *thy brother,* or *the wolf?*]; (Ṣ;) i. e. *at the time of the prayer of sunset, and after it.* (Aṣ, Ṣ.) — صَلَاةُ المَلْثِ *The prayer of sunset:* in the dial. of Rabee'ah. (A.) — مَا كَانَ عَهْدُهُ إِلَّا وَلْثًا وَوَعْدُهُ إِلَّا مَلْثًا [*His compact was not otherwise than weak, and his promise not otherwise than one not meant to be fulfilled*]. (A.)

مِلْثٌ One *who does not become satiated with coitus.* (Ḳ.) You say رَجُلٌ مِلْثٌ and اِمْرَأَةٌ مِلْثٌ. (TḲ.)

مَلْثٌ, مُلْثَةٌ. } See مَلْثٌ.

ملج

1. مَلَجَ أُمَّهُ, (Ṣ, Ḳ,) aor. ـُ; and مَلِجَهَا, aor. ـَ; (Ḳ;) inf. n. مَلْجٌ; (Ṣ, Ḳ;) *He* (a child) *sucked* [*the breast of*] *his mother:* (Ṣ:) or *he took his mother's teat with the extremity of his mouth.* (Ṣ, Ḳ.) And مَلَجَ النَّاقَةَ, said of a young camel, *He sucked the she-camel;* like سَلَجَهَا. (L, TA, in art. سلج.)

4. أَمْلَجَتْهُ أُمُّهُ, (Mṣb,) inf. n. إِمْلَاجٌ, (Ṣ,) *His mother suckled him.* (Mṣb.) [The masc. form of the verb is mentioned in the Ḳ.]

8. امتلج *He sucked* milk: (Ḳ:) or *he* (a young weaned camel,) *sucked* what was in the udder. (Ṣ.)

مُلُجٌ *Sucking* kids. (Ḳ.)

مَلْجَةٌ *A single suck.* (Mṣb.) [See also مَلْحَةٌ.]

مَلْجَانُ A man *who sucks the teats of his camels,* (or *of his sheep* or *goats,* TA,) *by reason of his avarice;* (Ṣ, Ḳ;) not milking them lest he should be heard: (TA:) as also مَصَّانٌ. (Ṣ.)

مَلِيجٌ *A foster-brother;* syn. رَضِيعٌ. (Ḳ.) — An *illustrious* man. (Ḳ.)

مَالَجٌ (Ṣ, Ḳ) and مَالَجَةٌ, (Ṣ, in art. سيع,) [*A plasterer's trowel;*] *a thing with which one plasters:* (Ṣ, Ḳ:) an arabicized word, from the Persian, (Ṣ,) [originally مَالَهْ].

أُمْلُوجٌ [*Sugar-candy*]: see أُبْلُوجٌ.

إِمْلَاجَةٌ *A single act of suckling.* (TA.) — It is said in a trad., لَا تُحَرِّمُ الإِمْلَاجَةُ وَلَا الإِمْلَاجَتَانِ, (Ṣ,) i. e. *One act of suckling,* or *the giving one suck, does not bar* [the two parties from marrying each other], *nor do two acts of suckling,* or *the giving two sucks,* like as complete suckling does. (TA.)

ملح

1. مَلَحَتْ فُلَانَةُ لِفُلَانٍ, (aor. ـَ and ـُ, L,) ‡ *Such a woman suckled,* or *gave suck, for such a one.* (A, L.) — مَلَحْنَا لِفُلَانٍ, inf. n. مَلْحٌ, (Ṣ,) *We* [meaning the wife of one of us] *suckled,* or *gave suck, for such a one:* (Aṣ, L:) or *we suckled such a one.* (Ṣ.) — مَلَحَ الوَلَدَ [app. *He caused the child to be suckled;*] syn. with أَرْضَعَهُ. (Ḳ.) [See أَرْضَعَ.] — مَلَحَ; (L;) and ▼ ملّح, inf. n. تَمْلِيحٌ; and ▼ تملّح; (L, Ḳ;) the last said to be formed by transposition from تحلّم; but ISd, sees no reason for this assertion; (L;) ‡ *He* (a camel, L,) *became fat.* (L, Ḳ.) ▼ ملّحت *she* (a camel destined for slaughter) *became fat:* (El-Umawee, Ṣ:) or, *became a little fat:* (Ḳ:) *She* (a camel) *became fat in a small degree.* (L.) Also ▼ تملّحت ‡ *They* (lizards such as are called ضِبَاب) *became fat;* as also تحلّمت. (L.) — مَلُحَ, aor. ـُ, inf. n. مُلُوحَةٌ (Ṣ, Mṣb, Ḳ) and مَلَاحَةٌ; (Ḳ;) this form of the verb is of the dial. of the people of El-'Áliyeh; (Mṣb;) and مَلَحَ, aor. ـَ, (Ṣ, Mṣb, Ḳ,) inf. n. مُلُوحٌ; (Ṣ, Mṣb;) and مَلِحَ, aor. ـَ; (IAạr, Ḳ;) and ▼ املح, inf. n. إِمْلَاحٌ, of the dial. of El-Ḥijáz; (Mṣb;) *It* (water) *was salt:* (Ṣ, Mṣb, Ḳ:) or ▼ املح signifies *it became salt, having been sweet.* (Ḳ.) — مَلُحَ, aor. ـُ, (Ṣ, Mṣb, Ḳ,) inf. n. مَلَاحَةٌ (Ṣ, Mṣb) and مُلُوحَةٌ (Ṣ) and مِلْحٌ, the first of which is the most common, and the last the least common, (TA,) ‡ *It* (a thing, Ṣ, Mṣb) *was,* or *became, goodly, beautiful,* or *pretty;* (Ṣ, Mṣb, Ḳ;) and *beautiful of colour;* or *beautiful and bright;* (Mṣb;) *pleasing to the eye* or *ear; facetious.* (The lexicons passim.) — مَلَحَ القِدْرَ, aor. ـَ and ـُ, (Ṣ, Mṣb, Ḳ,) inf. n. مَلْحٌ, (Ṣ, Mṣb,) *He put salt into the cooking-pot:* (Ḳ:) or *put a proper quantity of salt into it:* (Ṣ, A, Mṣb:) and accord. to Sb, ▼ ملّح and ▼ املح signify the same as مَلَحَ: (ISd:) or مَلَّحَهَا, inf. n. تَمْلِيحٌ, and أَمْلَحَهَا, signify *he put much salt into it,* (Ṣ, Mṣb, Ḳ,) *so that it* [meaning its contents] *became spoiled.* (Ṣ, A.) — مَلَحَ, (Ṣ, Ḳ,) inf. n. مَلْحٌ; (Ṣ;) and ▼ ملّح, inf. n. تَمْلِيحٌ; (TA;) *He fed* camels or sheep or goats *with salt earth,* (Ṣ, Ḳ,) or *with earth and salt, the salt being more in quantity.* (TA.) This is done when the animals cannot procure plants of the kind called حَمْض. (Ṣ.) — مَلَحَ, aor. ـَ and ـُ, (Ḳ,) inf. n. مَلْحٌ; and ▼ ملّح; *He salted* fish. (Ḳ.) — مَلَحَ; aor. ـَ, inf. n. مَلْحٌ, *He salted* flesh-meat, and a skin, or hide. (L.) — Also ▼ ملّحهُ, inf. n. تَمْلِيحٌ, *He rubbed his* (a camel's, or sheep's, or goat's,) *palate with salt.* (TA.) — مَلِحَ, aor. ـَ, inf. n. مَلَحٌ, ‡ *He,* or *it,* (a man, &c.,) *was blue,* or *gray,* [see مُلْحَةٌ,] *in such a degree as to incline to whiteness;* (Mṣb;) as also ▼ اِمْلَحَّ, inf. n. اِمْلِحَاحٌ; and ▼ أَمْلَحَ. (TA.) — Also, ‡ *He was black, with whiteness overspreading his hair:* or, *of a dusty white colour:* or, *of a clear white colour:* (Mṣb:) [and in like manner,] ▼ اِمْلَحَّ, inf. n. اِمْلِحَاحٌ, *he* (a ram) *was of a white colour intermixed with black.* (Ṣ, Ḳ.) = مَلِحَ, aor. ـَ, inf. n. مَلَحٌ, *He* (a horse) *had the kind of swelling called* مَلَح. (TA.)

2. See 1, in six places. — ملّح ‡ *He* (a poet) *produced,* or *said, something goodly, beautiful, pretty,* [or *facetious*]: (Ṣ, Ḳ:) and ▼ املح *he produced,* or *said, a goodly, beautiful,* or *pretty,* [or *a facetious,*] *word,* or *saying,* or *speech.* (Lth.)

3. مَالَحْتُ فُلَانًا, (A,) inf. n. مُمَالَحَةٌ, (Ṣ, A, Ḳ,) ‡ *I ate with such a one.* (Ṣ, A, Ḳ.) Abu-l-Ḳásim Er-Zejjájeé disapproves of this, saying that a verb of this form is only derived from an inf. n., as in the cases of ضَارَبَ and قَاتَلَ; whereas this is derived from مِلْحٌ, a subst. [But his objection seems to me invalid: this may be an anomalous instance, and yet of classical authority, like many others.] — مَالَحَهُ, inf. n. مُمَالَحَةٌ and مِلَاحٌ, ‡ *He was,* or *became, his foster-brother.* (L, TA.) [المِلَاحُ is explained in the Ḳ by المُرَاضَعَةُ: Lth explaines it by الرِّضَاعُ, as is mentioned in the TA: المُمَالَحَةُ is explained in the A, Mgh, L, and other lexicons by المُرَاضَعَةُ: in the copies of the Ḳ in my hands, by الرِّضَاعُ; and so in one copy of the Ṣ; in another copy of the Ṣ written الرَّضَاعُ; and in another الرضَاع, without any vowel to the ر: الرِّضَاعُ, syn. with المُرَاضَعَةُ, is evidently the right reading.] Abu-l-Ḳásim Er-Zejjájee disapproves of the verb used as signifying the act of two men's sucking each other; [but this is not what is meant by المراضعة;] and pronounces it a post-classical word. (TA.) You say بَيْنَهُمَا حُرْمَةُ المُمَالَحَةِ *Between them two is the sacred* or *inviolable bond,* or *obligation, which is the consequence of their being foster-brothers.* (A.)

4. See 1, in four places, and 2. — املح القَوْمُ † *The people possessed milk;* ‡ *the people had fat camels* or *other beasts.* (L.) — املح ‡ *He* (a camel) *carried fat;* (L:) [meaning *was fat*]. املح القِدْرَ ‡ *He put some*

fat [which is termed مِلْح] *into the cooking-pot.* (AA.) ═ املح الإبلَ *He gave the camels salt water to drink.* (Ḳ.) — املحت الإبلُ *The camels came to salt water to drink.* (Ṣ.) — مَا أُمَيْلِحَ زَيْدًا ‡ [*How very goodly,* or *beautiful,* or *pretty, is Zeyd!* a diminutive form, meant to denote the contrary of the sense of a dim., being what is termed تَصْغِيرُ تَعْظِيمٍ, from مَا أَمْلَحَهُ:] (T, Ṣ, Ḳ:) the verb is here put into the dim. form, being meant to be used as an epithet, as though they said مُلَيْحٌ: (T:) it is the only instance of a verb put into this form, except مَا أُحَيْسِنَهُ, (Ṣ, Ḳ,) and, as some say, مَا أُحَيْلَاهُ. (TA.) This is said accord. to the doctrine of the Baṣrees, who assert the افعل of wonder to be a verb: but as to the Koofees, who say that it is a noun, [meaning an epithet,] they allow the formation of the dim. from it without restriction; and from its admitting the dim. form, they argue that it is a noun. (MF.) — مَا أَمْلَحَ وَجْهَهُ, and فِعْلَهُ, ‡ *How goodly, beautiful,* or *pretty, is his face!* and *how good is his action!* (A.) — أَمْلِحْنِى بِنَفْسِكَ ‡ *Grace me,* or *recommend me,* (زَيِّنِّى,) [*by thy speech*]. (T, L.)

5. See 1, in two places. — فُلَانٌ يَتَظَرَّفُ وَيَتَمَلَّحُ ‡ [*Such a one affects to be clever,* or *graceful, and to be goodly, beautiful, pretty,* or *facetious*]. (A.)

9. See 1, in two places.

10. استملحهُ † *He esteemed him,* or *it, goodly, beautiful,* or *pretty;* (Ṣ, Ḳ;) [*pleasing to the eye* or *ear:* (the lexicons passim:)] or *found him,* or *it, to be so* (TA.)

مَلْحٌ: see مِلْحٌ.

مِلْحٌ (Ṣ, M, Ḳ) and ↓ مَلْحٌ (M) ‡ The act of *sucking* the mother or any nurse; syn. رَضَاعٌ; (Ṣ, M, Ḳ;) a child's *sucking* its mother. (Abu-l-Ḳásim Ez-Zejjájee.) — مِلْحٌ ‡ *Milk.* (IAạr.) The following verse of Abu-ṭ-Ṭamaḥán, who had some camels, of the milk whereof he gave to drink to a people that afterwards made an attack upon them, and took them, is cited by Aṣ, [app., accord. to the Ṣ, as an ex. of ملح in the sense of رَضَاع; but as MF observes, it may be taken as an ex. of that word in the sense of milk;]

* وَإِنِّى لَأَرْجُو مِلْحَهَا فِى بُطُونِكُمْ *
* وَمَا بَسَطَتْ مِنْ جِلْدِ أَشْعَثَ أَغْبَرَا *

(Ṣ, L.) The poet says, Verily I hope that ye may regard (أَنْ تَرْعَوْا [which is understood]) the milk which ye have drank, of these camels, [lit., their milk in your bellies,] and the skins which they have expanded, of a people with matted and dusty hair, and of a dusty hue; as though their skins had dried up, and they had fattened upon them. [Another explanation will be noticed below.] IB says, that the last word should be read أَغْبَرِ, for the sake of the rhyme; for each verse of the poem to which it belongs ends with kesreh. (L.) ═ مِلْحٌ a thing well known, (Ṣ, Ḳ,) [*Salt;*] *that with which food is made pleasant:* (L:) of the fem. gender (Z) generally; (O;) sometimes masc.: (Ḳ:) pl. مِلَاحٌ. (Mṣb.) Dim. مُلَيْحَةٌ. (Mṣb.) — مَآءٌ مِلْحٌ, (Ṣ, Ḳ, &c.,) originally ↓ مَلِحٌ, from the verb مَلُحَ, like خَشِنٌ from خَشُنَ, contracted because of the frequency of its usage; (Mṣb;) and ↓ مَآءٌ مَلِيحٌ, (Ḳ,) and ↓ مَالِحٌ; (IAạr, ADḳ, Az;) [respecting which last, see what will be found after the explanation;] *Salt water.* (Ṣ, Ḳ, &c.) J says, that ماء مالح is not allowable, except in a bad dial.: but Az says, that, though rarely found in the language of the Arabs, it is not to be rejected; and IB says, that it occurs in verses of chaste poets; and may be considered as used after the manner of a rel. n., [meaning ذُو مِلْحٍ,] like رَجُلٌ تَارِسٌ, i. e. ذُو تُرْسٍ, and دَارِعٌ, i. e. ذُو دِرْعٍ: (TA:) it is a chaste word, of the dial. of El-Ḥijáz, but extr., being from أَمْلَحَ المَآءَ, like as you say بَاقِلٌ from أَبْقَلَ المَوْضِعُ; and when it is said that it is rare, it is meant that it is not agreeable with its verb, not that it is rare with respect to usage, seeing that it is of the dial. of the people of El-Ḥijáz, who selected the most chaste words of the various dialects: or it is regularly formed from مَلَحَ المَآءَ, a form of the verb sometimes used. (Mṣb.) The pl. of مِلْحٌ is مِلْحَةٌ and مِلَاحٌ and مِلَحٌ: (L, Ḳ:) and sometimes is said أَمْوَاهٌ مِلْحٌ *salt waters;* and رَكِيَّةٌ مِلْحَةٌ *a salt well.* (L.) — مِلَاحٌ *Salt waters.* (T, Ḳ.) ↓ قَلِيبٌ مَلِيحٌ *A well of salt water:* (Ṣ, Ḳ:) pl. أَقْلِبَةٌ مِلَاحٌ, occurring in a verse of 'Antarah. (Ṣ.) — مِلْحٌ † *Knowledge; science; learning;* syn. عِلْمٌ. (IKh, Ḳz, Ḳ.) — † *Men of science; learned men;* syn. عُلَمَآءُ. (IKh, Ḳz, Ḳ.) — ‡ *Goodliness,* or *beauty.* (Ḳ.) [Accord. to the TA, it is an inf. n.: see مَلُحَ.] — ‡ *Fat,* as a subst. (Sh, Ḳ.) — ‡ *Fatness:* (Ḳ:) or *a small degree of fatness.* (TA.) — مِلْحٌ and ↓ مِلْحَةٌ ‡ *A sacred* or *inviolable bond,* or *the like,* or *any compact, bond,* or *obligation, which one is under an obligation to respect,* or *honour,* or *the cancelling* or *breaking of which renders one obnoxious to blame;* syn. حُرْمَةٌ and ذِمَامٌ; and *a compact,* or *confederacy;* syn. حِلْفٌ. (Ḳ.) In some copies of the Ḳ, for حِلْفٌ is put حَلْفٌ. (TA.) — Accord. to Aboo-Sa'eed, this is the signification of the former word in the verse of Abu-ṭ-Ṭamaḥán cited above, and the poet means, I hope that God may punish you for your perfidious violation of the sacred obligation to their owner, which they imposed upon you. You say بَيْنَ فُلَانٍ وَفُلَانٍ مِلْحٌ, and ↓ مِلْحَةٌ, *There is a sacred* or *inviolable bond, &c., between such a one and such a one.* [This meaning is derived from مِلْح as signifying "salt;" the eating of which with another imposes upon the two parties a sacred mutual obligation.] The Arabs, says Abu-l-'Abbás, pay a high respect to salt and fire and ashes. (L.) [You say,] مِلْحُهُ عَلَى رُكْبَتِهِ, so in the copies of the Ḳ, but correctly عَلَى رُكْبَتَيْهِ, as in all the other lexicons, (TA,) ‡ [lit., *His salt is upon his knees;*] meaning *he has no good faith, so as to fulfil his promises,* or *engagements:* (Ḳ:) or *he has little good faith, so as to fulfil his promises, &c.,* for the Arabs swear by salt, and by water, because of their respect for them: (IAạr:) or *he violates the obligation imposed by such,* the smallest thing making him forget it, like as the least thing scatters salt if a person puts it upon his knees: (T:) or *he is fat:* (Ḳ:) Aṣ says, that in the following verse,

* لَا تَلُمْهَا إِنَّهَا مِنْ نِسْوَةٍ *
* مِلْحُهَا مَوْضُوعَةٌ فَوْقَ الرُّكَبْ *

[*Blame her not; for she is of women whose fat is placed above the knees;*] the woman meant was of the people called Ez-Zenj, whose fat is in their thighs, and ملحها signifies their fat: (TA:) or *he is sharp in his anger:* (Ḳ:) or *he is of evil disposition, rendered angry by the least thing;* like as salt upon the knee is scattered by the least thing: (T:) or *he is frequently engaged in altercation;* as though his knees were much wounded by his long kneeling in altercation, and by his long striking his knees against those of another, and he therefore put salt upon them to cure them. (A.) [See also رُكْبَةٌ.] ═ نَبْتٌ مِلْحٌ, and ↓ مَالِحٌ, *A plant of the kind called* حَمْض. (ISk, Ṣ.)

مَلَحٌ: see مَلْحَةٌ. — *A certain disease and fault in the hind leg of a beast of carriage;* (TA;) *a swelling in the hock,* or *hock-tendon,* (عُرْقُوب,) *of a horse;* (Ṣ, Ḳ;) *less than what is called* جَرَدٌ; which is a name given to it when it has become violent. (Ṣ.)

مَلِحٌ: see مِلْحٌ.

مَلْحَةٌ ‡ *A single feed taken by a child from the breast.* مَلْجَةٌ, with ج, signifies a single suck. (TA.) ═ مَلْحَةٌ The *main body of the sea;* or the *fathomless deep of the sea;* or *a great expanse*

of sea of which the extremities cannot be seen. (K.)

مُلْحَةٌ (S, K) and ↓ مَلَحٌ (K) ‡ *A white colour intermixed with black:* (S, K:) *whiteness overspreading blackness* in the human hair, and in anything: or *a dusty white colour:* or *a clear white colour:* or *whiteness inclining to any kind of redness;* like the colour of the antelope. (L.) [See also أَمْلَحُ.] — Also, مُلْحَةٌ ‡ *The utmost degree of blueness* or *grayness,* [app. meaning the latter, from مِلْحٌ as signifying "salt," as salt in the state in which it is commonly used in Arabia is of *a pale gray colour,*] أَشَدُّ الزُّرْقِ: (K:) or *blueness,* or *grayness,* (زُرْقَة,) *of such a degree as to incline to whiteness.* (S.) [See أَمْلَحُ.] — مُلْحَةٌ ‡ *A goodly, beautiful, pretty,* or *facetious, story,* or *narrative, and word,* or *saying,* or *speech; a bon-mot;* (L;) وَاحِدَةُ المُلَحِ مِنَ الأَحَادِيثِ; (S, K;) [*what is deemed beautiful, elegant, facetious,* or *the like,* of stories, &c.: (IbrD:) and so ↓ أُمْلُوحَةٌ, coupled with أُفْكُوهَةٌ in art. فكه in the TA:] also said to signify *a bad, an abominable,* or *a foul, word, saying,* or *speech;* a meaning taken from a trad. of 'Áïsheh, who applied this term [perhaps ironically] to a bad answer which she had given in consequence of her having misunderstood a question put to her: (L:) pl. مُلَحٌ. (S, K.) As said نِلْتُ بِالمُلَحِ [*I have attained* to the station, or rank, to which I have attained *by means of goodly,* or *facetious, sayings, &c.*] (S.) ‡ حَدَّثْتُهُ بِالمُلَحِ [*I related to him goodly, beautiful, pretty,* or *facetious, stories.*] (A.) — [*A curiosity, an extraordinary thing.*]

مِلْحَةٌ: see مِلْحٌ.

مَلْحَانُ: see مِلْحَانُ. — [*A sucker:* see مَصَّانٌ in art. مص.]

مِلْحَانُ, (S, K,) sometimes written ↓ مَلْحَانُ, (TA, art. شيب, voce شِيبَانُ,) [written in both these ways in a copy of the S in my hands,] ‡ *A name given to one of the winter-months,* because of the whiteness of its snow: (S:) *the month called Jumáda-l-Ákhireh,* جُمَادَى الآخِرَةُ, (K,) [in the old Arabian calendar;] because of its whiteness; Jumáda-l-Oolà, جُمَادَى الأُولَى, being called شِيبَانُ: or this was a name of Kánoon el-Owwal, كَانُونُ الأَوَّلُ; (TA;) and مِلْحَانُ was *Kánoon eth-Thánee,* كَانُونُ الثَّانِى: (K, TA:) [but see شِيبَانُ:] or شِيبَانُ and مِلْحَانُ were names applied to *the days when the earth was white with hoar-frost,* or *rime.* ('Amr Ibn-Abee-'Amr, Az.)

مَلِيحٌ: see مَلَّاحٌ.

مَلِيحٌ and ↓ مُلَاحٌ and ↓ مُلَّاحٌ, (S, K,) but the last signifies more than the first, (T, S,) ‡ *Goodly; beautiful; pretty;* (S, Msb, K;) *and beautiful of colour;* or *beautiful and bright;* (Msb;) *pleasing to the eye* or *ear; facetious:* (the lexicons passim:) fem. of the first with ة: (Msb:) pl. of the same, مِلَاحٌ and أَمْلَاحٌ; (AA, S, K;) and of مُلَاحٌ, مُلَاحُونَ; and of مُلَّاحٌ, مُلَّاحُونَ. (K.) — See مِلْحٌ. — [*Facetious speech.*] — One *in whose counsel,* or *advice, one seeks a remedy;* acc. to AA: hence the phrase قريش ملح الناس: acc. to some, one *with whom one finds,* or *esteems, it pleasant to sit and converse.* (IB, in TA, voce نِقَابٌ.) — أَبُو المَلِيحِ [the bird *Sifrid*]: see صِفْرِدٌ.

مِلَاحَةٌ and ↓ مَلَّاحِيَّةٌ: see مَلَّاحٌ.

مُلَّاحِىٌّ, sometimes written مُلَاحِىٌّ, (S, K,) occurring in poetry written in the latter manner, (S,) *A kind of white, long-shaped, grape:* (S, K:) so called from [the colour termed] المُلْحَةُ; (S;) or from the [plant called] مُلَّاحٌ, because of its taste. (AHn.) — Also, *A kind of fig,* (K,) *small, of the colour termed* أَمْلَحُ, *very sweet, and which is dried.* (TA.) — Also, *A species of the tree called* أَرَاك *in which is whiteness and redness and the colour termed* شُهْبَةٌ. (AHn, K.)

مَلَّاحٌ *A seller of salt:* or *a possessor of salt:* (IAar, K:) as also ↓ مُتَمَلِّحٌ: (K:) which also signifies *one who provides himself with salt for travelling-provision:* or *a trader in salt.* (TA.) — مَلَّاحٌ *A sailor; a shipman; a seaman,* or *mariner:* (T, S, K:) so called because constantly upon the salt water. (T.) — Also, *One who constantly attends to a river* (نَهْر; in some copies of the K, بَحْر; TA) *to put its mouth into a right* or *proper state.* (K.) — His occupation is called ↓ مِلَاحَةٌ and ↓ مَلَّاحِيَّةٌ. (K.)

مُلَّاحٌ: see مَلِيحٌ. — [A coll. gen. n.] *A certain plant,* (S, K,) *of the kind called* حَمْض; (Lth, T, S;) *a leguminous garden-plant;* n. un. with ة; it is *a tender plant, with a salt flavour, growing in smooth,* or *soft, and depressed, tracts of land:* (T:) *a herb of the kind called* حَمْض, *having twigs and leaves, growing in tracts such as are called* قِفَاف, *of a salt flavour, wholesome to camels and sheep:* (M:) *a plant like the* قُلَّام, *in which is a red hue, eaten with milk, bearing grain which is collected like as is that of the* فَثّ, *and made into bread, and eaten:* so says AHn, and he adds, I think that it is *thus called because of its colour; not because of its taste:* and in another place he says, that the مُلَّاح is *the raceme of the* كَبَاث *of the* أَرَاك; *thus called because of its taste, which is hot, as though containing salt.* (M.) [*Suæda baccata.* Forsk., Flor., 69. (Freytag.)]

مَلَّاحَةٌ (S, K) and ↓ مَمْلَحَةٌ (K) *A place where salt is generated.* (S, K.)

مَلَّاحِيَّةٌ: see مَلَّاحٌ.

مَمْلُوحٌ: see مِلْحٌ and مَالِحٌ.

أَمْلَحُ ‡ A ram, (S, K,) and a he-goat, (S,) *of a white colour intermixed with black:* (S, K:) any hair, and wool, and the like, *in which are whiteness and blackness:* (TA:) that *in which are whiteness and blackness, the former colour predominating:* (AZ, Ks and others:) or *of a dusty white colour:* or *of a clear white colour:* (Msb:) fem. مَلْحَآءُ; applied to a ewe *of a white colour intermixed with black:* (K:) or *black, with its hair pervaded by whiteness.* (TA.) Aboo-Dhubyán Ibn-Er-Raabal employs أملح as one of four epithets which he applies to those old men most hateful to him. (S.) — Also, ‡ *Blue,* or *gray,* [see مُلْحَةٌ,] *in such a degree as to incline to whiteness;* an epithet applied to a man, &c. (Msb) أَمْلَحُ العَيْنِ *Having the eye of that colour.* (S.) — Hence, كَتِيبَةٌ مَلْحَآءُ [meaning ‡ *An army,* or *a troop of horse, appearing of a white and black,* or *gray, hue, by reason of their glittering weapons;* see also كَتِيبَةٌ شَهْبَآءُ]: (S:) or *one that is white and great:* (TA:) or, *great.* (K.) — أَمْلَحُ † *Dew that falls in the night upon leguminous plants:* so called because of its whiteness. (L.) Er-Rá'ee says, describing some camels,

* أَقَامَتْ بِهِ حَدَّ الرَّبِيعِ وَجَارُهَا *
* أَخُو سَلْوَةٍ مَسَّى بِهِ اللَّيْلُ أَمْلَحُ *

meaning [by أملح] dew: [*They remained in it during the period of the season called* الربيع, *and their preserver* from thirst *was attended by comfort, being dew brought by the night*]: he says, they remained in that place during the days of the season called الربيع, and while the dew lasted, so that he was (فَهُوَ [but this appears to be a mistake for فَهِىَ, "so that they were,"]) in a comfortable state of life: and he says مسّى به because the dew falls in the night: (S, L:) by جارها he means the night-dew which preserved them from thirst. (L.) — المَلْحَآءُ was also the name of a particular troop belonging to the family of El-Mundhir, (S, K,) of the Kings of Syria, who had another called الشَّهْبَآءُ. (TA.) — نَمِرَةٌ مَلْحَآءُ ‡ *A* بُرْدَةٌ *with black and white stripes.* (L.) — شَجَرَةٌ مَلْحَآءُ † *A tree of which the leaves have fallen,* (L, K,) *the branches,* or *twigs, remaining green.* (L.) — المَلْحَآءُ (in a camel, L) † *Certain flesh in the back,* (*situate within,* L,) *extending from the withers* (الكَاهِل) *to the rump:* (L, K:) or *the middle of the back, between the withers* (الكاهل) *and the rump:* (T, S [in neither of which is reference made here to a camel]:) or *the part between the hump of a camel and its rump:* or

the vertebræ of a camel over which is the hump: (L:) *or, in a camel, the part beneath the hump; containing six vertebræ* (مَحَالَات): pl. مَلْحَاوَاتٌ. (T.) فَارِسُ المَلْحَآءِ *The fat of the hump.* (L.) — أَمْلَحُ A horse *having the kind of smelling called* مَلْخ. (TA.)

مُلْحَة : see أُمْلُوحَة.

مُمَلَّحَة : see مِلَّاحَة.

مِمْلَحَةٌ *A thing* [or *vessel* or *the like*] *in which salt is put.* (Ṣ, A.)

مَمْلُوحٌ and ▼ مُمَلَّحٌ ‡ A *fat* camel. (L.) — ▼ مُمَلَّحٌ ‡ A camel destined for slaughter that is *fat:* (Ṣ:) or *having some remains of fatness.* (L.) = سَمَكٌ مَمْلُوحٌ, and ▼ مَلِيحٌ, (Ṣ, Ḳ,) and ▼ مِلْحٌ, (Mṣb,) *Salted fish;* (Ṣ, Ḳ;) *i.q.* ▼ مُمَلَّحٌ. (Ḳ.) You should not say مَالِحٌ. As to the saying of 'Odháfir,

* بَصْرِيَّةٌ تَزَوَّجَتْ بَصْرِيَّا *
* يُطْعِمُهَا المَالِحَ ▼ وَالطَّرِيَّا *

[*A woman of El-Baṣrah who married a man of El-Baṣrah: he fed her with salted and fresh*], it is not an evidence. (Ṣ.) ISd says, that some have disapproved of this word, as also of مليح, not regarding the above verse as an evidence. Yoo says, that مليح and مملوح are better than مالح. (TA.)

مُمَلَّحٌ and مَمْلُوحٌ : see مُمَلَّحٌ.

مَلَّاحٌ : see مُتَمَلِّحٌ.

ملخ

1. مَلَخَ, aor. ـَ, inf. n. مَلْخٌ; (Ḳ;) and ▼ امتلخ; (L;) *He pulled,* or *drew,* a thing, *grasping with the hand,* or *biting,* (L, Ḳ,) *and so pulling* or *drawing it out.* (L.) — ▼ امتلخ *He pulled out* a thing; (L, Ḳ;) *drew it forth:* or *drew it forth quickly.* (L.) *He drew* his sword. (Ṣ, Ḳ.) *He pulled out* his tooth: (Ṣ:) and his eye. (Lḥ.) *It* (an eagle) *pulled out* an eye; (Ṣ;) as also ▼ تملّخ. (Ḳ, TA.) *He pulled away* his hand from the hand of a person grasping him. (L.) *He pulled out* a ripe date from its skin. (L.) *He pulled off* flesh from a bone. (L.) *He pulled off* the bridle and bit from the head of a beast of carriage. (L, Ḳ.) — مَلَخَ, aor. ـَ, (L, Ḳ,) inf. n. مَلْخٌ, (Ṣ, L, Ḳ,) *He went,* or *journeyed, at a vehement rate:* (Ṣ, L, Ḳ:) or, *at an easy rate:* and, sometimes, *vehemently:* (ISd:) or, *quickly:* (TA:) or *he* (a beast) *stretched forth his arms in the pace called* حُضْر, *in any way, well* or *ill.* (Ibn-Hánee.) — مَلَخَ فِى الأَرْضِ *He went away journeying through the land,* or *earth.* (TA.) — فُلَانٌ يَمْلَخُ فِى البَاطِلِ, (Ṣ,) inf. n. مَلْخٌ, (Ṣ, Ḳ,) *Such a one goes to and fro, and occupies himself much, in vain affairs:* (Ṣ, Ḳ:) or *goes quickly and easily therein:* (Ṣh:) or *plays,* or *sports, and perseveres, therein.* (L.) — مَلْخُ البَاطِلِ i.q. التَّبَخْتُرُ [*Walking in an affected manner*] (L, in art. صندد.) — مَلَخَ القَوْمُ مَلْخَةً صَالِحَةً *The people,* or *party, went,* or *journeyed, far in the land.* (Ṣ.) — مَلَخَ *He* (a man) *fled* (IAạr; and Az, from several Arabs of the desert.) = مَلُخَ, aor. ـُ, inf. n. مَلَاخَةٌ, *It* (flesh-meat) *was,* or *became, tasteless,* or *insipid;* (Ṣ;) [*i.q.* مَسُخَ]. See سَلَاخَةٌ.

5: } see 1.
8: }

مَلِيخٌ, applied to flesh-meat, (Ṣ,) or, accord. to some, specially to a new-born camel that is slaughtered when it falls from its mother's belly, (L,) *That has no taste; tasteless; insipid;* (Ṣ, L, Ḳ;) *i.q.* مَسِيخٌ. (Ṣ.) See سَلِيخٌ. — *Corrupt:* (L, Ḳ:) or any *corrupt food.* (IAạr, L.) — مَلِيخٌ Milk *that slips from the hand.* (L.)

[مُلُوخِيَّةٌ *Corchorus olitorius,* or *Jews' mallow:* so used in the present day. See خُبَّاز.]

مَلَّاخٌ *Vehement in journeying,* or *in his pace.* (Ṣ,* TA.) — A slave *who runs away often.* (L, Ḳ.)

مَالِخٌ *Fleeing;* as also مَاخِلٌ and خَامِلٌ. (Az.)

مُمْتَلَخُ العَقْلِ ‡ A man *deprived,* or *despoiled of his reason.* (Ṣ, TA.) — مُتَمَلِّخُ ▼ الصُّلْبِ A man *weakened,* or *enervated, in the back-bone,* or *back;* (Ḳ;) as though it were pulled asunder. (TA.)

مُمْتَلَخٌ : see مُتَمَلِّخٌ.

ملد

1. مَلِدَ, [aor. ـَ,] (TA,) inf. n. مَلَدٌ (Ḳ, TA) and مَلَدَانٌ, (M,) *It* (a branch, M, TA) *was,* or *became, soft, tender,* or *delicate;* (M, Ḳ;) *and quivered, shook,* or *played loosely.* (M, Ḳ, TA.) — Also, inf. n. مَلَدٌ, ‡ *He* (a youth) *was,* or *became, soft, tender,* or *delicate.* (T, Ṣ, L.) — See also مَلَدٌ, below. — مَلَدَهُ *He drew* or *pulled it; strained it;* or *extended* or *stretched it;* syn. مَدَّهُ. (Ḳ.)

2. ملّدهُ, inf. n. تَمْلِيدٌ, *It* (the imbibing of moisture) *rendered it* (a branch) *soft, tender,* or *delicate.* (T, L.) — *He softened it,* namely a tanned skin or hide. (Ṣ, L, Ḳ.)

مَلْدٌ : see أُمْلُودٌ. — Also, The [*creature called*] غُول; (Ḳ;) i.e., *i.q.* سِعْلَاةٌ; or *an enchantress of the jinn.* (TA.)

مَلَدٌ : see مَلِدَ. — مَلَدٌ, (M, L, Ḳ,) and ▼ مَلَدَانٌ (Ḳ) ‡ *Youth,* or *youthfulness; and its softness, tenderness,* or *delicateness.* (M, L, Ḳ.* [In the CḲ, for نَعْمَةٌ, is erroneously put نِعْمَةٌ.])

مَلَدَانٌ : see مَلَدٌ.

أَمْلَدُ, أَمْلَدُ, &c.: see أُمْلُودٌ.

أُمْلُودٌ (Ṣ, M, A, L, Ḳ) and ▼ إِمْلِيدٌ (M, L, Ḳ) and ▼ أَمْلَدُ (Ṣ, M, L, Ḳ) and ▼ أُمْلُدٌ and ▼ أُمْلُدَانٌ and ▼ أُمْلُدَانِىٌّ and ▼ مَلْدٌ (M, L, Ḳ) *Soft, tender,* or *delicate;* (Ṣ, M, L, Ḳ;) *and lithe or limber:* (M, Ḳ:) the first (Ṣ, M, L, Ḳ) and second, (M, L, Ḳ,) or *all,* (Ḳ,) applied to a branch: (Ṣ, M, L, Ḳ:) and the first and third, (Ṣ, M, L, Ḳ,) or all, (M, L, Ḳ,) applied in the same sense to ‡ a man, or young man: (Ṣ, M, L, Ḳ:) or أُمْلُودٌ, applied to a young man, ‡ *beardless:* (A:) or *perfect in make,* or *full-grown, pubescent, and well-formed:* (T, L:) and أُمْلُودٌ (Ṣ, M, L, Ḳ) and أُمْلُودَةٌ (M, L, Ḳ) and أُمْلُدَانِيَّةٌ (M, L) or أُمْلُودَانِيَّةٌ (Ḳ) and مَلْدَآءُ (Ṣ, M, L, Ḳ) and مَلْدَانِيَّةٌ (M, L, Ḳ) [in the CḲ مُلْدَ انِيَّةٌ] applied to a woman, or a damsel, ‡ *soft, tender,* or *delicate;* (Ṣ, M, L, Ḳ;) *and of just stature:* (L:) pl. of أُمْلُودٌ (A, TA) and of إِمْلِيدٌ (TA) أَمَالِيدُ; (A, TA;) and of مَلْدٌ, أَمْلَادٌ. (M, L.) The ا in املود and امليد is to render them quasi-coordinate to words of the classes of عُسْلُوجٌ and قِطْمِيرٌ; as is shown by their having the augmentative letters و and ى. (IJ, M, L.)

إِمْلِيدٌ : see أُمْلُودٌ. — Also, applied to a desert (صَحْرَآء) *i.q.* إِمْلِيسٌ (Ṣ, L, Ḳ) i.e., *Bare, in which is nothing.* (L.)

ملذ

1. مَلَذَ, aor. ـُ, inf. n. مَلْذٌ, *He was quick in coming and going.* (M, L.) This is the original signification. (L.) — *He* (a horse) *was quick in his running.* (Ḳ, in which only the inf. n. is mentioned.) — *He* (a horse) *stretched forth his arms,* (مَدَّ ضَبْعَيْهِ, Ṣ, M, L, Ḳ,) *in running,* (Ṣ,) *to a degree that he could not exceed, to overtake,* (حَتَّى لَا يَجِدَ مَزِيدًا لِلَّحَاقِ, M, L, Ḳ,) *and contracted,* or *drew in,* (حَبَسَ, [perhaps a mistake for خَنَسَ, which may mean either *contracted,* or *threw back,*]) *his hind legs to a degree that he could not exceed, to overtake, without any confusion* [*in his motions*]. (M, L.) — مَلَذَهُ, aor. ـُ, inf. n. مَلْذٌ and مَلَاذَةٌ, *He contented him with courteous and soothing speech, and made him to hear that which rejoiced him, without doing,* or *performing, anything.* (T, L.) Accord. to Aboo-Is-ḥák, the ذ in this word is a substitute for ث. (M, L.) See مَلَثَهُ. — مَلَذَ, inf. n. مَلْذٌ, *He lied;* (Ḳ;) as also مَلَثَ. (TA.) — مَلَذَهُ, (Ṣ, L,) inf. n. مَلْذٌ,

(Ṣ, L, Ḳ,) *He smote him and pierced him* with a spear. (Ṣ, L, Ḳ.*)

مَلَّاذٌ and مَلَاذَانِىٌّ and مَلْذَانٌ : see مَلَّاذٌ.

مَلُوذٌ : see مَلَّاذٌ.

مَلَّاذٌ A man *who says but does not act*, or *perform*; (Ṣ, L, Ḳ;) *a liar*; (Ṣ, L;) *who behaves in an artificial manner, and is not true in his affection*; (M, L, Ḳ;) as also ♦ مَلُوذٌ (M, L [in the Ḳ مِلْوَذٌ, and said to be of the same measure as مِنْبَرٌ; but this seems to be a mistake]) and ♦ مَلَاذَانِىٌّ and ♦ مَلْذَانِىٌّ and ♦ مَلْذَانٌ : (M, Ḳ:) [in some copies of the Ḳ, by a mistake in the last vowel-sign, each of the last three of these epithets is as though it were syn. with مَلْذٌ, the inf. n of مَلَذَ, "he lied" &c.:] or *a liar, who, if asked, will not tell truly whence he comes*; as also all the above epithets: (M, L:) and ♦ مَلْذَانٌ one *who makes a show of sincerity, faithfulness*, or *honesty, concealing*, or *meditating, what is different therefrom*. (Ṣ, L.) — Also مَلَّاذٌ *Stealthy*, (M, L,) *and light*, or *active*; applied to a wolf. (M, L, Ḳ.)

ملز

See art. ملص and Supplement.

ملس

1. مَلُسَ, aor. ـُ; (M, A, Mṣb, Ḳ;) and مَلِسَ, aor. ـَ; (Mṣb;) or the second form is مَلَسَ, aor. ـُ; (Ḳ;) [but the last of the inf. ns. here following seems to indicate that مَلِسَ is correct;] inf. n. مَلَاسَةٌ (Ṣ, M, A, Mṣb, Ḳ) and مُلُوسَةٌ, (M, Ḳ,) [accord. to rule, both of the first,] and مَلَسٌ, (M, TA,) [accord. to rule, of the second;] *It was*, or *became, smooth, sleek*, or *free from asperities*; the inf. n. being the *contr. of* خُشُونَةٌ; (Ṣ, M, Ḳ;) *it had in it nothing upon which to lay hold; it was*, or *became, smooth to the feel*; (Mṣb;) and ♦ املاسّ signifies the same, (Ṣ, M,) inf. n. إِمْلِيسَاسٌ; (Ṣ;) and ♦ امّلس: (so in a copy of the A) and [in like manner] ♦ تملّس (Ṣ, A) and ♦ إِمَّلَسَ, of the measure إِنْفَعَلَ, the ن being incorporated into the م, both signify *it was*, or *became, made*, or *rendered, smooth*, &c. (Ṣ.) See also 4. — مَلَسَ, aor. ـُ, inf. n. مَلْسٌ, ‡ *He* (a man) *went away quickly*, or *swiftly*: (TA:) and مَلَسَتِ النَّاقَةُ, (M,) and الإِبِلُ, (A,) aor. and inf. n. as before, (M,) ‡ *the she-camel*, (M,) and *the camels*, (A,) *went quickly*, or *swiftly*: (M, A:) or مَلْسٌ signifies the *going easily*, or *gently*: and also, contr., the *going vehemently*: (M:) or *a gentle mode of going* or *journeying*: (IAạr:) and the *being light*, or *active, and quick*, (TA.) It is said in a trad., سِرْ ثَلَاثًا مَلْسًا; or ثَلَاثَ لَيَالٍ ذَوَاتِ مَلْسٍ, i.e., مَلْسًا ‡ [*Journey thou three nights of quick*, or *of easy, journeying*; or *with a quick*, or *an easy, journeying*;] or ملسا signifies a certain mode of going or journeying; and is in the accus. case as an inf. n. (TA.) مَلَسَ, aor. and inf. n. as above, also signifies † *It* (a thing) *went back*, or *retired*, (إِنْخَنَسَ,) *quickly*; (M;) and so ♦ إِمَّلَسَ. (M, TA.) — مَلَسَ الظَّلَامُ, [aor. ـُ,] (TḲ,) inf. n. مَلْسٌ, (A, Ḳ,) or مَلَسٌ, (Ṣ, M,) *The darkness became confused*; (Ṣ, M, A, Ḳ;) as also ♦ أَمْلَسَ, (TḲ,) inf. n. إِمْلَاسٌ: (Ḳ:) or *became in the state after that which is termed* مَلْثٌ, (M,) or مَلْثٌ. (TA.) See مَلْسٌ below.

2. ملّسهُ, inf. n. تَمْلِيسٌ, *He rendered it smooth, sleek*, or *free from asperities*. (Ṣ.) You say, مَلَّسَ الأَرْضَ, (TA,) بِالْمِلَّاسَةِ, (A,) inf. n. as above, (TA,) [*He smoothed the land with the* مِلَّاسة; *he drew the* مِمْلَقَة [or مِلَّاسة] *over the land*, [*and so made it smooth*, or *even*,] *after the ploughing and sowing thereof*. (TA.) — Also, (Ṣ, A,) inf. n. as above, (TA,) ‡ *He made him to escape*; or *to be*, or *become*, or *get, clear, quit, free*, or *at liberty*; مِنَ الأَمْرِ *from the thing*, or *affair*; (Ṣ, Ḳ;) and مِنْ يَدِ غَيْرِهِ *from the hand of another*. (A.)

4: see 1. — أَمْلَسَتْ شَاتُكَ *The wool of thy sheep*, or *ewe, fell off*: (Ḳ:) from Ibn-'Abbád. (TA.)

5. تملّس : see مَلُسَ. — *It* (a smooth thing) *slipped forth* from the hand [&c.]. (Ḥar, p. 119.) — And hence, (Ḥar, *ubi suprà*,) ‡ *He escaped*; *got away*; or *was*, or *became*, or *got, clear, quit, free*, or *at liberty*; (Ṣ,* M, A, Mṣb,* Ḳ,) as also ♦ انملس, (Ṣ, A, Ḳ,) and ♦ إِمَّلَسَ, of the measure إِفْتَعَلَ, [or rather إِنْفَعَلَ,] and ♦ املاسّ; (Ḳ;) مِنَ الأَمْرِ *from the thing* or *affair*; (Ṣ, A, TA;) and مِنْ يَدِى *from my hand*. (A.) — [Hence,] تملّس مِنَ الشَّرَابِ † *He recovered from the wine*. (AḤn, M.)

7. انملس and إِمَّلَسَ : see مَلُسَ : — and مَلَسَ : — and 5.

8: see 5. — أُمْتُلِسَ بَصَرُهُ ‡ *His sight was suddenly taken away*. (M, A, Ḳ.)

9: see مَلُسَ.

11: see مَلُسَ : — and 5.

مَلْسٌ : see أَمْلَسُ. — Also, مَلْسٌ, (A, Ḳ,) or ♦ مَلَسٌ, (Ṣ, M,) The *confusedness* of the darkness: (Ṣ, M, A, Ḳ:) or it is *after the* مَلْث, (M,) or مَلْث: (TA:) the ملث is the first, or commencement, of the blackness of the west; and the ملس is *when the blackness has become intense*, so that *the time of the last* عِشَآء *comes*; then the ملس becomes confounded with the ملث, and the one is not distinguished from the other. (IAạr.) You say, أَتَيْتُهُ مَلَسَ ♦ الظَّلَامِ, (Ṣ, M,) or مَلْسَ الظلام, (TA,) *I came to him when the darkness had become confused*; (Ṣ, TA;) *when the night had become confused with the earth*. (TA.) The word is used adverbially and otherwise. (M.) See مَلْسَ الظَّلَامِ.

مَلَسٌ : see أَمْلِيسٌ, in two places: — and مَلْسٌ, throughout.

مَلَسَى : see إِمْلِيسٌ. — ‡ A she-camel *that escapes and goes away so quickly that nothing attaches*, or *clings, to her*: (Ṣ:) or *quick*, or *swift, in the utmost degree*: (Z, Ḳ:) or *quick*, or *swift*; as also ♦ مَلُوسٌ: (M:) or the latter signifies a she-camel *excellent*, or *good, in the pace termed* عَنَق, [so I render مِعْنَاقٌ,] *that outstrips, and is seen to be first among the camels in the place of pasturage and the watering-place and every journeying*. (AZ, Ḳ.*) — Also, † A man *who will not remain firm to a compact, covenant, engagement*, or *promise*; like as the smooth thing will not remain firm. (M.) It is said in a proverb, (El-Aḥmar, M,) alluding to dislike, or hatred, of faults or the like, (El-Aḥmar, TA,) المَلَسَى لَا عُهْدَةَ لَهُ † [*He who will not remain firm to a compact, &c., for him there is no compact*, &c.]; (El-Aḥmar, M;) meaning, that he has got out of the affair in safety, there being nothing due to him, nor anything to be demanded of him. (El-Aḥmar, TA.) [But see what here follows.] — *It is said in a proverb, applied to him in* whose fidelity one does not trust, (TA,) المَلَسَى لَا عُهْدَةَ لَهُ, meaning ذُو المَلَسَى; (Az, L, Mṣb, TA;) i.e., † *He who steals a commodity, and sells it for less than its price, and escapes immediately and hides himself*, so that if he who has a just claim to it come, he finds his property in the hand of him who purchased it, he takes it, and the price which the thief gained goes for nought, and *the purchaser cannot return to him to recover the price*: (Az, TA:) or it means, † *he who goes away privily, gets out of the affair in safety, there being nothing due to him, nor anything to be demanded of him*: or الملسى means, a † man's *selling a commodity which he has stolen, and abating the price, and then absenting himself*; *so that when it is plucked from the hand of the purchaser, he cannot sue the seller as responsible for the loss thereof*: (Mṣb:) or ‡ *the sale to which attaches no claim upon the seller for having acted unjustly*: (A, TA:) or † *the selling a thing without making one's self responsible for any loss or the like that may be occasioned by it*. (TA.) One says, also, in selling, مَلَسَى لَا عُهْدَةَ, meaning, that he has escaped from the affair, or become quit of it; that there is nothing due to him, nor

anything to be demanded of him: [i.e., † *I am quit of the affair: no claim shall be made for indemnification.*] (Ṣ.) You say, also, أَبِيعُكَ المَلَسَى لَا عُهْدَةَ, meaning, ‡ [*I sell to thee on the condition that*] *thou shalt get thee away, and not return to me,* (Ṣ, Mṣb, Ḳ,) *nor have any claim upon me for indemnification.* (Mṣb.) [In some copies of the Ṣ, here and in art. عهد, the verbs by which the meaning is explained are of the third person, as though referring to the things sold; but the right reading I hold to be that which I have followed. See also art. عهد.]

مَلَسَى : see مَلُوس.

مَلِيس : see أَمْلَسُ, in two places: — and إِمْلِيس.

مُلَيْسَآءُ : dim. of مَلْسَآءُ, fem. of أَمْلَسُ, which see, in two places.

مَلَّاسَةٌ *An implement* (Ṣ, A, Ḳ) *of wood* (A, TA) *with which land is made smooth,* or *even;* (Ṣ, A, Ḳ;) as also ▼ مِمْلَسَةٌ. (A, TA.)

أَمْلَسُ *Smooth; sleek; free from asperities;* [*contr. of* أَخْشَنُ;] (Ṣ, M, Ḳ;) *having in it nothing upon which to lay hold; smooth to the feel;* (Mṣb;) and ▼ مَلِيسٌ signifies the same; (TA;) and ▼ مَلْسٌ [in like manner], anything *smooth* or *soft:* (TA:) fem. of the first, مَلْسَآءُ: (M, A, &c.:) and pl. مُلْسٌ. (A.) You say, ثَوْبٌ أَمْلَسُ [*A smooth garment,* or *piece of cloth*]. And صَخْرَةٌ مَلْسَآءُ [*A smooth rock*]. (A, TA.) And قَوْسٌ مَلْسَآءُ and ▼ مَلِيسٌ *A bow in which is no crack.* (M.) And ضَرَبَهُ عَلَى مَلْسَآءِ مَتْنِهِ and ▼ مُلَيْسَائِهِ *He struck him upon the even and smooth part of his back.* (M.) — ‡ A camel (A) *having a sound back,* (Ṣ, Ḳ,) *free from mange* or *scab.* (A, TA.) So in the proverb, (Ṣ,) هَانَ عَلَى الأَمْلَسِ مَا لَاقَى الدَّبِرُ ‡ [*What he that had galls on his back experienced was a light matter to him that had a sound back*]: (Ṣ, Ḳ:) applied to him who has an ill concern for his companion. (Ḳ.) — أَرْضٌ مَلْسَآءُ : see إِمْلِيس. — سَنَةٌ مَلْسَآءُ ‡ *A year without herbage:* (A:) or *a year of sterility:* pl. أَمَالِيسُ, contr. to rule. (M.) — المَلْسَآءُ ‡ *The lowest heaven.* (TA, art. جرب.) — قَهْوَةٌ مَلْسَآءُ (A) or خَمْرٌ مَلْسَآءُ (Ḳ) ‡ *Wine easy to swallow;* (A;) *wine that descends easily in the throat.* (Ḳ.) — مَلْسَآءُ [as an epithet in which the quality of a subst. predominates] † *Sour milk with which pure* [*fresh*] *milk is mixed;* as also ▼ مُلَيْسَآءُ. (IDrd, Ḳ.) — جِلْدُهُ أَمْلَسُ ‡ *He has no blame attaching to him.* (A, TA.) — خِمْسٌ أَمْلَسُ ‡ *A fatiguing, severe* [*journey such as is called*] خِمْس. (Ḳ.)

إِمْلِيسٌ, (Ṣ, Ḳ,) and with ة, (Ibn-'Abbád, Ḳ,) ‡ *A desert in which is no herbage:* pl. أَمَالِيسُ (Ṣ, Ḳ) and أَمَالِسُ, [the latter] contr. to general rule, (Ḳ,) the ى being suppressed by poetic licence: (TA:) or أَمَالِسُ signifies *land in which are no trees, nor fresh nor dry herbage, nor wild animals;* sing. إِمْلِيسٌ; app. from مَلَاسَةٌ, [inf. n. of مَلُسَ,] i. e., *smooth land, in which is nothing:* (Sh, L, TA:*) or أَمَالِيسُ is pl. of أَمْلَاسٌ, which is pl. [of pauc.] of ▼ مَلْسٌ, meaning, *an even place,* (M, TA,) *in which is no herbage;* (TA;) and the pl. of mult. is مُلُوسٌ: and you say also, ▼ أَرْضٌ مَلْسٌ and ▼ مَلَسَى and ▼ مَلْسَآءُ and إِمْلِيسٌ, meaning, *land that produces no herbage;* (M, TA;) and the pl. is أَمَالِسُ and أَمَالِيسُ, contr. to analogy [unless pls. of إِمْلِيسٌ, in which case the former only is so]. (TA.) — You say also, رُمَّانٌ إِمْلِيسٌ (T, M, TA,) and ▼ إِمْلِيسِىٌّ, (T, Ṣ, M, Ḳ, TA,) as though the latter were a rel. n. from إِمْلِيسٌ, (T, Ṣ, Ḳ, TA,) not, as is implied in the [Ṣ, and] Ḳ, as meaning a desert, but as syn. with ▼ إِمْلِيسِىٌّ; (TA;) † *A sweet pomegranate, having no stones:* (T, M, TA:) and accord. to Lth, رُمَّانٌ مَلِيسٌ signifies † the *sweetest kind of pomegranate, which is that without stones.* (TA.) [See شَنْبَآءُ, voce أَشْنَبُ.]

إِمْلِيسَةٌ : } see إِمْلِيسٌ.
إِمْلِيسِىٌّ : }

مِمْلَسَةٌ : see مَلَّاسَةٌ.

ملص

1. مَلِصَ, (Ṣ, M, A, Ḳ,) aor. َ, (Ṣ, Ḳ,) inf. n. مَلَصٌ, (Ṣ, M,) *It* (a thing, Ṣ, M, or a rope, Lḥ, M, A, and a bridle, Lḥ, M,) *slipped;* (Ṣ;) or *fell, slipping;* (Ḳ;) or *got loose* or *free,* or *escaped, and slipped* [*away*]; (A;) or *slipped out by reason of its smoothness;* (M;) from one's hand; (Ṣ, M, A;) as also ▼ إِمَّلَصَ, and ▼ تَمَلَّصَ: (M:) or ▼ انملص, (Ṣ, Ḳ,) also written إِمَّلَصَ, (Ṣ,) signifies *it* (a thing, Lth, Ṣ,) *escaped,* or *got loose* or *free,* (Lth, Ṣ,) from one's hand, after having been seized or grasped: (Lth:) and [in like manner] ▼ تَمَلَّصَ, *it,* and *he,* (a thing, Ṣ, or a rope, TA, and a man, Ṣ, A,) *became safe* or *secure* or *free,* or *escaped,* (Ṣ, A, Ḳ,) from one's hand. (TA.) You say, مَلِصَتِ السَّمَكَةُ مِنْ يَدِى and ▼ انملصت ‡ *The fish escaped and slipped from my hand.* (A, TA.) And مَا كِدْتُ أَتَمَلَّصُ ▼ مِنْ فُلَانٍ ‡ *I hardly escaped,* or *became secure, from such a one.* (Ṣ, A.*) — *He went back,* or *retreated, fleeing;* as also مَلَزَ, inf. n. مَلْزٌ. (TA.) = مَلَّصَهُ *He set it loose,* or *free.* (TA.) — مَلَّصَ بِسَلْحِهِ *Alvum dejecit:* (Ḳ:) so says Ibn-'Abbád: but in the Tekmileh, مَلَّصَ بِسَهْمِهِ *he shot his arrow.* (TA.)

4. املص, (Ḳ,) inf. n. إِمْلَاصٌ, (TA,) *It* (a thing) *made,* or *caused, to slip.* (Ḳ.) — Hence, (TA,) املصت جَنِينَهَا, (Mgh, TA,) or بِجَنِينِهَا, (Abu-l-'Abbás, TA,) or بِوَلَدِهَا, (Ṣ,) or املصت [alone], (M, A, Ḳ,) *She* (a woman, Ṣ, M, A, Mgh, and a camel, M, TA) *brought forth her fœtus,* or *offspring, prematurely,* (Ṣ, M, A, Mgh,) or *dead:* (Ḳ:) i. q. أَزْلَقَتْ بِهِ and سَطَأَتْ بِهِ and أَسْهَلَتْ بِهِ. (Abu-l-'Abbás, TA.) — املص also signifies *He* (a man) *became poor, needy,* or *indigent.* (TA.)

5: see 1, in three places.

7. انملص and امّلص: see 1, in three places; and see 7 in art. ولص.

مَلْصٌ ‡ *Naked:* [in the present day commonly preceded by عُرْيَان (vulgarly pronounced عَرْيَان), and with it signifying *stark naked:*] as though become divested of his clothes like a rope that is become divested of its villous coating. (TA.)

مَلِصٌ A thing *that slips out from one's hand by reason of its smoothness;* as also ▼ مَلِيصٌ and ▼ أَمْلَصُ: (M:) a rope *from which the hand slips,* (Ṣ, Ḳ,) *not being able to keep hold of it;* (Ṣ, TA;) as also ▼ مَلِيصٌ. (TA.) You say, سَمَكَةٌ مَلِصَةٌ (M, A) *A fish that slips from the hand by reason of its smoothness:* (M:) or *that gets loose* or *free,* or *escapes, and slips* [away]: (A:) or, accord. to AA, (TA,) المَلِصَةُ signifies الأَطُومُ مِنَ السَّمَكِ [app. meaning *a kind of thick-skinned fish*]. (Ḳ, TA.)

مَلِيصٌ : see مَلِصٌ, in two places: — and see مُمْلَصٌ, in two places.

أَمْلَصُ : see مَلِصٌ. You say also, رَجُلٌ أَمْلَصُ, i. e. أَبْلَطُ الرَّأْسِ [app. meaning *A smooth-headed man.*] (Ibn-'Abbád, Ḳ.) — Also, *Tender;* or *soft.* (TA.)

مُمْلَصٌ *Brought forth prematurely;* as also ▼ مَلِيصٌ: (M, TA:) *an abortion.* (TA.) You say, أَلْقَتْ وَلَدَهَا مُمْلَصًا *She cast her young one prematurely;* (TA;) as also ▼ مَلِيصًا and مَلِيطًا. (Ḳ, TA.)

مُمْلِصٌ A woman, and a she-camel, (M,) *that brings forth her offspring prematurely,* (M,) or *dead:* (Ḳ:) pl. مَمَالِيصُ, with ى. (M, TA.)

مِمْلَاصٌ A woman, and a she-camel, (M,) *that usually brings forth her offspring prematurely,* (M,) or *dead..* (Ḳ.)

[Several points of resemblance, and some of exact agreement, will be observed between this art. and art. ملس.]

ملط

1. مَلَطَ, aor. ُ, (Ḳ,) inf. n. مَلْطٌ (Ṣ, Ḳ) and

مُلِطَ, (K,) *He* (a man) *had little, scanty,* or *thin, hair upon the sides of his face,* or *of his cheeks:* (S [which indicates that it is like مَرِطَ:]) or *had no hair upon his body,* (K, TA,) *but only upon his head and beard.* (TA.) ═ See also 4.

4. أَمْلَطَتْ, (S,) or املطت جَنِينَهَا, (K,) *She* (a camel) *cast her fœtus* (S, K) *before it had hair growing upon it;* (S;) *without any hair upon it:* (K:) [like أَمْرَطَتْهُ] and أَمْلَطَتْهُ ↑ مَلَطَتْهُ, (K,) aor. ـِ, (TA,) *she brought it forth in an imperfect state.* (K.) — أَمْلَطَ [perhaps a mistake for أَبْلَطَ] *He became poor, needy,* or *indigent;* like أَمْلَصَ. [TA, art. ملص.]

5. تملّط *It* (an arrow) *was,* or *became, without feathers upon it.* (K.) — *It* [a thing] *was,* or *became, made,* or *rendered, smooth;* syn. تملّص. (Sgh, K.)

8. امتلطه *He seized it, took it hastily,* or *snatched it unawares;* (Sgh, K;) like امترطه. (TA.)

مِلَاطٌ [*gypsum*]: see شِيدٌ. — *The shoulder-blade;* syn. كَتِفٌ: (TA, art. سرح:) or *the humerus,* or *upper bone, of the arm;* syn. عَضُدٌ. (T, ibid.) of a camel. (ISh, ibid.)

مَلِيطٌ The fœtus of a camel *having as yet no hair grown upon it:* (S, K:) or *that is cast prematurely;* as also مَلِيصٌ. (K, TA, in art. ملص.) — Also, *A lamb* or *kid:* or *one just born.* (TA.) — See also what next follows.

أَمْلَطُ A man *having little,* or *scanty,* or *thin, hair upon the sides of his face,* or *of his cheeks;* like أَمْرَطُ: (S:) or *having no hair upon his body,* (Lth, K,) *except the head and beard.* (Lth.) — An arrow *of which the feathers have fallen off;* like أَمْرَطُ: (S:) or an arrow *having no feathers upon it;* as also ↑ مَلِيطٌ. (K.)

مُمْلِطٌ [like مُمْرِطٌ] A she-camel *casting her fœtus without any hair upon it:* pl. مَمَالِيطُ, (K, TA,) with ى. (TA.)

مِمْلَاطٌ [like مِمْرَاطٌ] A she-camel *that usually casts her fœtus without any hair upon it.* (K.)

[ملع, &c.
See Supplement.]

منا

1. مَنَأَ, aor. ـَ, (S, K,) inf. n. مَنْءٌ, (S,) *He soaked* a hide *in tanning-liquid,* or *ooze.* (S, K.) ═ مَانَأَهُ *He conformed with him in what he did.* (TA.)

مَنِيئَةٌ *A hide in the first stage of tanning:* (AZ, S, K:) it is next called أَفِيقٌ; and then أَدِيمٌ: (AZ, S:) or *a hide as long as it remains in the tanning-liquid.* (TA.) — *A place where hides are tanned.* (As, Ks, S, K.) — Also, accord. to some, *Tan,* or *that with which one tans.* (TA.) — This word is not to be pronounced without ء, because مَنِيَّةٌ signifies "death." (MF.)

مَمْنَأَةٌ *A black land:* (K:) also without ء. (TA.)

[منج,
منجن,
See Supplement.]

منجنيق

[مَنْجَنِيقٌ, as described in art. جنق (q. v.), seems to be *the engine called by the Romans Onager:* see Kitto's Pict. Bible, ii. 499: but was probably applied also to *the balista.*]

منح

1. مَنَحَهُ, aor. ـَ and ـِ, inf. n. مَنْحٌ, *He lent him* a she-camel, and a sheep or goat; (L;) *that he might have the milk thereof, and return the animal after a certain period:* this is the original signification: (L:) or *he lent to him* a she-camel, *assigning to him her soft hair* (وَبَر) *and milk and offspring:* (Lh, L, K:) and in like manner, *he lent him* a piece of land, *that he might cultivate it and have the produce thereof:* (L:) *he lent him* money or the like, *to be repaid.* (A, TA.) — مَنَحَهُ, aor. ـَ and ـِ, (S, K,) inf. n. مَنْحٌ, (S,) *He gave him* a thing: (S, K:) *he gave him* a thing *as a free gift.* (A, TA.) — تَمْنَحُ المَرْأَةُ وَجْهَهَا المِرْآةَ *The woman imparts somewhat of her beauty to the mirror:* or *directs her face towards the mirror.* And in like manner, accord. to some, you say, when you direct anything (تَقْصِدُ بِهِ) towards another thing, مَنَحْتُهُ إِيَّاهُ. (L.)

3. مانحهُ, inf. n. مُمَانَحَةٌ, *He aided him,* or *assisted him, reciprocally, with a gift.* (A.) — مانحت, inf. n. مِنَاحٌ and مُمَانَحَةٌ, ‡ *She* (a camel) *yielded plenty of milk in the winter, after the milk of the other camels had passed away.* (L.) — ‡ *It* (the eye) *shed tears continuously.* (K.)

4. امنحت *She* (a camel) *was near to bringing forth.* (S, K.) Sh says, I know not امنحت in this sense: but Az says that it is correct, and that the objection of Sh does not invalidate it. (TA.)

5. تَمَنَّحْتُ المَالَ ‡ *I fed others with the property.* So in the trad. of Umm-Zara, وَآكُلُ فَأَتَمَنَّحُ ‡ *And I eat, and then feed others.* (K, TA.)

8. إِمْتَنَحَ *He took* or *received, a gift.* (K.) — أُمْتُنِحَ مَالًا *He was supplied with property,* or *wealth, by God.* (K.)

10. استمنحهُ *He asked, desired,* or *sought, a loan,* or *gift,* (مِنْحَة,) *of him;* i. e., *asked, desired,* or *sought aid,* or *assistance, from him;* syn. إِسْتَرْفَدَهُ; (S;) or *asked, &c., a gift from him.* (K.)

مِنْحَةٌ *A loan,* or *lending, of a she-camel* or *sheep* or *goat, that the person to whom the loan is granted may milk her for a certain period and then restore her to the lender:* (A'Obeyd:) [and in like manner,] ↑ مَنِيحَةٌ *a gift* (مِنْحَة) *of milk;* *as a she-camel* or *sheep* or *goat that is given to another that he may milk her and afterwards restore her to the lender:* (S:) or مِنْحَةٌ signifies *a ewe* or *a she-goat* or *a she-camel, which her owner lends to a man that he may drink her milk and restore her when her milk ceases to flow:* (Msb:) or both words signify *a she-camel* or *sheep* or *goat whose milk is given to another:* (A:) or *a she-camel of which the soft hair* (وَبَر) *and milk and offspring are conceded by the owner to another:* (K:) or ↑ مَنِيحَةٌ signifies *a she-camel* or *sheep* or *goat that is lent for the sake of her milk* [*&c.*]; and مِنْحَةٌ, the *profit which the lender thereof bestows upon the borrower.* (Lh, L.) The Arabs have four words which they use in the place of عَارِيَّةٌ, viz. ↑ مَنِيحَةٌ, عَرِيَّةٌ, إِفْقَارٌ, and إِخْبَالٌ. (A'Obeyd, S.) — مِنْحَةٌ مِنْ لَبَنٍ *Milch sheep* or *goats;* (L;) [app. meaning, *that are lent to a person*]. — Also مِنْحَةٌ *A loan* of land, and of money. (L.) — Also, *A gift,* or *thing given;* (S, L, K;) as also ↑ مَنِيحَةٌ: (TA:) *a free gift:* (A'Obeyd, L:) pl. مِنَحٌ; (A;) and pl. of مَنِيحَةٌ, مَنَائِحُ. (TA.)

مُمَانِحٌ: see مَنُوحٌ.

المَنِيحُ *An arrow* (*of those used in the game called* المَيْسِر, S) *which has no lot,* or *portion,* (S, K,) *unless the person to whom it pertains be given something:* (S:) it is *the third of the arrows to which the term* غُفْلٌ *is applied, which have no notches, and to which is assigned no portion and no fine;* these being only added to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: it is one of four arrows to each of which is assigned no portion and no fine; the first is called المُصَدَّرُ; the next, المُضَعَّفُ; the next, المنيح; and the last, السَّفِيحُ: (Lh:) accord. to some, (TA,) *an arrow that is borrowed because it is regarded as fortunate:* (K, TA:) or *an arrow which has a portion assigned to it.* (K.) — كُنْتُ مَنِيحَ أَصْحَابِي يَوْمَ بَدْرٍ † *I was, among my companions, like the arrow called* المنيح, *on the day of the battle of Bedr;* i. e., by reason of my youth, I was like the arrow that neither gains nor loses. (L, from a trad.)

مِنْحَةٌ : see مَنِيحَةٌ.

مَنَّاحٌ One *who gives many gifts*. (TA.)

مُمْنِحٌ A she-camel *near to bringing forth*. (Ṣ, Ḳ.)

مَمَانِحُ and مَمَانِيحُ : see مِمْنَحٌ.

مَمَانِحُ (Ṣ, Ḳ) and ↓ مَنُوحٌ (Ṣ) ‡ A she-camel *whose milk remains*, (Ḳ,) or *that yields plenty of milk in the winter*, (Ṣ,) *after the milk of the other camels has passed away*; (Ṣ, Ḳ;) like مُجَالِحٌ (Ṣ.) You say also ↓ نُوقٌ مَمَانِحُ [app. pl. of مِمْنَحٌ, which is perhaps not used. (TA.) — Also the former, ‡ Rain *that does not cease*: (Ḳ:) and ‡ wind *of which the rain does not cease*. (TA.)

منذ

مُنْذُ is a simple word; (Ḳ;) or, accord. to some, a compound word, as will be explained hereafter: (TA:) Sb says, that it is with respect to time like مِنْ with respect to place: (Ṣ, L:) it is indecl., [generally] with ḍamm for its termination; and مُذْ is indecl. also, [generally] with its final letter quiescent, (Ṣ, L, Ḳ,) [unless followed by a quiescent letter, when it is movent in different manners which will be shown below,] and it is formed from مُنْذُ by elision: (M, L, Ḳ:) منذ is also written and pronounced مِنْذُ, (M, L, Ḳ,) in the dial. of the Benoo-Suleym; (M, L;) and مِذْ, مند, (M, L, Ḳ,) in the dial. of the tribe of 'Okl. (M, L.) Each may be a prep., governing what follows it in the gen. case, and used in the same manner as فِى [signifying *In*, or *during*, or *from the beginning of*]: and in this case, each is prefixed only to that which denotes present time: thus you say, مَا رَأَيْتُهُ مُذُ اللَّيْلَةِ [*I have not seen him in this night*; or simply *I have not seen him this night*]: (Ṣ, L:) or each is followed by a noun in the gen. case, and in this instance is a prep., in the sense of مِنْ [meaning *Since*, or lit., *from*,] when relating to a past time [such as a particular past day or the like]; and in the sense of فِى [meaning *In*, or *from the beginning of*,] when relating to the present time; and in the sense of مِنْ and إِلَى together [meaning *From the beginning to the end of*; or *during the whole course of*; or simply *during*, or *for*;] when relating to a computed period of time, or number of days or the like: ex. [relating to a past time,] مَا رَأَيْتُهُ مُنْذُ يَوْمِ الخَمِيسِ [*I have not seen him since Thursday*, إِلَى الآنَ *to the present time*]; (Mughnee, Ḳ;) and [relating to the present time,] مُنْذُ يَوْمِنَا or عَامِنَا [*in*, or *from the beginning of*, (*this*) *our day*, or (*this*) *our year*;]; and, [relating to a computed period of time, or number of days or the like,] مُنْذُ ثَلَاثَةِ أَيَّامٍ [*from the beginning to the end of*, i.e., *during*, or *for, three days*]. (Mughnee.) Each may also be a noun, governing the noun which follows it in the nom. case, as signifying a particular day or the like, or as signifying a definite *length* of time: in the case of a noun signifying a particular day or the like, you say, مَا رَأَيْتُهُ مُذْ يَوْمُ الجُمْعَةِ [*I have not seen him* (since the commencement of a space of time); *the commencement of the space of time thereof* (i.e., أَوَّلُ مُدَّةِ عَدَمِ رُؤْيَتِى إِيَّاهُ *the commencement of the space of time of my not seeing him*) *was Friday*; meaning, *since Friday*]: and, in the case of a noun signifying a definite length of time, you say, مَا رَأَيْتُهُ مُذْ سَنَةٌ, meaning, أَمَدُ ذٰلِكَ سَنَةٌ, [*I have not seen him* (during, or for, a time); *the time thereof* (i.e., أَمَدُ عَدَمِ رُؤْيَتِى إِيَّاهُ *the time of my not seeing him*) *is a year*; meaning, *during*, or *for*, *a year*;] and the noun in this latter case can only be indeterminate; for you cannot say, مُذْ سَنَةُ كَذَا: (Ṣ:) when followed by a noun in the nom. case, as in the instance of مُنْذُ يَوْمَانِ [or, accord. to more approved usage, مُذْ يَوْمَانِ, as will be shown below, *The time is two days*, meaning *during*, or *for*, *two days*], each is an inchoative, and what follows it is an enunciative; and its meaning is *the time* with respect to what is present, and to a computed period, or a number of days or the like; and *the commencement of the space of time* with respect to a past time [such as a particular past day or the like]: or each is an adv. n. [of time], an enunciative, of which what follows is the inchoative, and meaning بَيْنَ وَبَيْنَ, as in the instance of لَقِيتُهُ مُنْذُ يَوْمَانِ [or, rather, مُذْ يَوْمَانِ,] i.e., بَيْنِى وَبَيْنَ لِقَائِهِ يَوْمَانِ [*Two days have been between the time in which I now am and* (the time of) *my meeting him*]: (Ḳ:) but this opinion is rejected by Ibn-Ḥájib. (TA.) Accord. to some of the Arabs, for they differ on this point, مذ governs in the gen. case a noun signifying a past time and one signifying a time not past: and accord. to some of them, منذ governs in the nom. case a noun signifying a past time and one signifying a time not past: (M, L:) but the general and most approved way is to make مذ govern in the gen. case a noun signifying a time not past, and in the nom. case one signifying a time past; and to make منذ govern in the gen. case a noun signifying a time not past and one signifying a time past: (T, M, L:) most of the Arabs hold, that each must govern in the gen. case a noun signifying the present time; and *that it is preferable to make* منذ govern in the same case, and to make مذ govern in the nom. case, a noun signifying a past time: (Mughnee:) [they therefore say, مُذُ اللَّيْلَةِ and مُنْذُ اللَّيْلَةِ, and مُنْذُ يَوْمَيْنِ and مُنْذُ يَوْمِ الخَمِيسِ; but they say, مُذْ يَوْمَانِ and مُذْ يَوْمُ الخَمِيسِ.] Some [or, rather, most] say, لَمْ أَرَهُ مُذْ يَوْمَانِ, and لَمْ أَرَهُ مُنْذُ يَوْمَيْنِ, [*I have not seen him for*, or *during*, *two days*;] making مذ [in these instances] to govern the nom. case; and منذ, the gen. case. (L.) Such is said when the period of separation is a day and part of a day. (Mṣb, art. شهر.) The Benoo-Ḍabbeh and Er-Rabáb make مذ to govern the gen. case in every instance. (M, L.) The phrases, مُذْ عَامٌ أَوَّلُ, and مَا رَأَيْتُهُ مُذْ عَامٌ أَوَّلُ, (Ṣ, Ḳ, art. وأل; and L,) and مُذْ عَامُ الأَوَّلِ, and مُذْ عَامًا أَوَّلَ, [*I have not seen him since last year*,] are also mentioned by different authors. (L.) The Arabs generally agree in pronouncing منذ with ḍamm to the ذ when it is followed by a movent or a quiescent letter; (T, M, L;) as in لَمْ أَرَهُ مُنْذُ يَوْمٍ, and مُنْذُ اليَوْمِ: (T, L:) and to pronounce مذ with the ذ quiescent when it is followed by a movent letter, (T, M, L,) and with ḍamm and [sometimes] with kesr when it is followed by a conjunctive ا; (M, L;) as in لَمْ أَرَهُ مُذْ يَوْمَانِ, and لَمْ أَرَهُ مُذُ اليَوْمِ [and مُذِ اليَوْمِ]: (T, L:) and so say most of the grammarians. (T.) Lḥ says, The Benoo-'Obeyd, of the tribe of Ghanee, make the ذ of مذ movent when it is followed by a movent or a quiescent letter, and make the noun following it to be in the nom. case, saying مُذُ اليَوْمُ; and some of them pronounce it with kesr when followed by a quiescent letter, saying مُذِ اليَوْمِ; but this is not the proper way. (M, L.) In the phrase مَا رَأَيْتُهُ مُذُ اليَوْمِ, the Arabs make the ذ movent because of the occurrence [otherwise] of two quiescent letters together; and they [generally] give it not kesr, but ḍamm, because the latter is the final vowel of its original منذ. (M, L.) One says also, مَا لَقِيتُهُ مُنْذَ اليَوْمِ, and مُذَ اليَوْمِ, which fet-ḥ to the ذ in each. (Ḳ.) The Benoo-Suleym are related to have used the expression مَا رَأَيْتُهُ مِنْذُ سِتٌّ [by ستّ meaning six nights], with kesr to the م of منذ, and with the noun following it in the nom. case: and the tribe of 'Okl are related to have used the expression مِذْ يَوْمَانِ, with the ن elided, and with kesr to the م, and ḍamm to the ذ. (M, L.) — Each of the two words منذ and مذ is also followed by a verbal proposition, as in the instance

* مَا زَالَ مُذْ عَقَدَتْ يَدَاهُ إِزَارَهُ *

[*He has not ceased, since his two hands tied his wrapper of the lower part of the body*]: or a nominal proposition, as in the instance

* وَلَا زِلْتُ أَبْغِى المَالَ مُذْ أَنَا يَافِعٌ *

[*And I ceased not to seek wealth from the time of my being a youth*, or *young man*]: in such cases, each is an adv. n. prefixed to the proposition [and governing it virtually in the gen. case], or to a noun significant of time [understood as] prefixed thereto [in the same manner]: or, as some say, each is an inchoative. (Ḳ.) — The original of مذ is منذ, because they restore the ḍammeh

to the ذ in the case of the occurrence of two quiescent letters together; as in the instance of مُذُ اليَوْمِ, for were not its original with ḍamm, they would give it kesr: [but this some do, as has been shown above:] and because its dim. is مُنَيْذٌ: (Ḳ:) for when مذ is used as a proper name of a man, its dim. is thus formed, by restoring the ن, that it may be of the measure فُعَيْلٌ: (IJ, M, L:) or when مذ is a noun, it is originally منذ; and when it is a particle, it is itself original. (Ḳ.) — Accord. to some, منذ (T, Ṣ, L, Ḳ) and مذ (Ḳ) are originally مِنْ and إِذْ, which are made one word, (T, Ṣ, L, Ḳ,) by eliding the hemzeh, and then giving ḍamm to the ذ because of the occurrence of two quiescent letters together; (Ḳ;) so that مُنْذُ كَانَ [and مُذْ كَانَ] meaning مِنْ إِذْ كَانَ: (T, L:) but there is nothing to indicate the truth of this opinion: (Ṣ, L:) or, as some say, منذ and مذ are originally the prep. من and ذو in the sense of الَّذِى (L, Ḳ) in the dial. of Ṭeiyi: so says Fr.; adding, that when either governs a gen. case, it is used in the manner of مِنْ; and when it governs a nom. case, it is as though one said, [in using the expression مُنْذُ أَوْ مُذْ يَوْمَانِ,] مِنَ ٱلَّذِى هُوَ يَوْمَانِ; and that the former government prevails in the case of منذ because the ن is not suppressed: (L:) or, as some say, they are originally مِنْ and the noun of indication ذَا; so that in the phrase مَا رَأَيْتُهُ مُنْذُ يَوْمَانِ, [accord. to more approved usage, مُذْ يَوْمَانِ,] we virtually say, مِنْ ذَا ٱلْوَقْتِ يَوْمَانِ: but each of these assertions is a deviation from the plain way. (Ḳ.)

[منع, &c.,

See Supplement.]

مهج

1. مَهَجَ, aor. ـَ, (inf. n. مَهْجٌ, TA,) *He sucked* [*the breast of* his mother]. — مَهَجَ *Inivit* ancillam suam. (Ḳ.) = مَهِجَ *He became goodly in countenance after disease.* (AA, Ḳ.)

8. اِمْتَهَجَ ‡ *His soul was torn from him.* (A, Ḳ.)

مُهْجَةٌ *Blood:* or the *blood of the heart:* (Ṣ, Ḳ:) pl. مُهَجٌ. (A.) An Arab of the desert is related to have said, دَفَنْتُ مُهْجَتَهُ, meaning دَمَهُ: so in the Ṣ: but in a marginal note in a copy of that work, it is said that this is a mistake; and that the correct expression, as mentioned by IḲt and others, is دَفَقْتُ مُهْجَتَهُ *I poured forth,* or *shed, his blood:* and so it is in the copies of the A. (TA.) In like manner, دَفَقَ ٱللّٰهُ مُهْجَتَهُ ‡ *May God destroy him!* (A. [See also دَفَقَ.]) — Also, ‡ The *soul,* or *spirit.* (Ṣ, Ḳ.) Ex. خَرَجَتْ مُهْجَتُهُ ‡ *His soul went forth,* or *departed.* (Ṣ.) اُنْتُزِعَتْ مُهْجَتُهُ ‡ *His soul was torn from him.* (Ḳ.) — Also, ‡ One's *self:* the *best of one's self, and one's powers, efforts, endeavours,* or *energy.* (L.) Ex. بَذَلْتُ لَهُ مُهْجَتِى ‡ *I gave,* or *gave up, myself, and the best of my powers, efforts, endeavours,* or *energy, to him,* or *it.* (T.) — Also, ‡ The *purest, choicest,* or *best, of anything.* (L.) — Also, † The *heart.* (MF.)

أُمْهُجٌ: see مَاهِجٌ.

أُمْهُجٌ (Ḳ) and ↓ أُمْهُجَانٌ and ↓ مَاهِجٌ (Ṣ, Ḳ) *Thin* milk: (Ṣ, Ḳ:) or, the first and second, milk *free from water:* and, the second, milk *of which the froth has become still, and which is clear, and not thick:* and, the last, *thin* milk, *of which the taste has not changed;* as also ↓ أُمْهُوجٌ. (TA.) — Also, the first, *Thin* fat; (Ṣ, Ḳ;) as also the second and third: (Ḳ:) or *raw* fat. (M.) — The first is an epithet of a form not mentioned by Sb. (TA.) It may be a contraction of أُمْهُوجٌ. (IJ.) [And the like may be said of أُمْلُدٌ.]

أُمْهُجَانٌ: see أُمْهُجٌ.

أُمْهُوجٌ: see أُمْهُجٌ.

مَمْهُوجُ البَطْنِ *Lax in the belly.* (Ḳ.)

مهد

1. مَهَدَ, (Ṣ, L, Ḳ,) aor. ـَ, (L, Ḳ,) inf. n. مَهْدٌ [q.v. infra]; (Ṣ, L;) and ↓ مهّد, (L, Ḳ,) inf. n. تَمْهِيدٌ; (TA;) *He made plain, even,* or *smooth,* this is the original signification: *he made a place plain, even,* or *smooth,* [مَكَانًا being understood,] لِنَفْسِهِ *for himself:* (L:) *he spread* a bed, (Ṣ, L, Ḳ,) *and made* it *plain, even,* or *smooth.* (Ṣ, L.) — مَهَدَ لَهُ † *He did well,* or *kindly, in his affair in his absence;* like فَهَدَ and فَأَدَ. (L, art. فهد.) — مَهَدَ, aor. ـَ, (inf. n. مَهْدٌ, L,) *He gained,* or *earned,* or *sought to gain sustenance, and worked,* (L, Ḳ,) لِنَفْسِهِ *for himself.* (L.) — مَهَدَ لِنَفْسِهِ خَيْرًا, and ↓ اِمْتَهَدَهُ, ‡ *He prepared for himself good, good things,* or *the like.* (L.) — مهّد ↓ لَهُ مَنْزِلَةً سَنِيَّةً ‡ [*He prepared,* or *established, for him a high station*]. (A.) — مَا ٱمْتَهَدَ ↓ فُلَانٌ عِنْدِى يَدًا ‡ [*Such a one has not prepared for himself, with me, a benefit, for me to owe it him*]: you say this when one has not conferred upon you a favour or kindness. (AZ, L.) And مَا ٱمْتَهَدَ ↓ فُلَانٌ عِنْدِى مَهْدَ ذَاكَ ‡ [*Such a one has not prepared for himself, with me, that thing, that I should owe it him*]; is said on one's asking a kindness without having previously conferred a benefit; (AZ, JK, L;) and with reference to one who acts in an evil manner, when asking a kindness, or when a kindness is asked for him. (AZ, L.)

2. مهّد, inf. n. تَمْهِيدٌ, ‡ *He adjusted,* or *arranged,* an affair, (Ṣ, A, L, Mṣb, Ḳ,) *and made* it *plain,* (A, Mṣb,) *and easy.* (Mṣb.) See 1. — مهّد نَفْسَهُ لِفِعْلِ الأَمْرِ † *He disposed and subjected his mind,* or *himself, to do the thing.* (Ṣ,* Ḳ,* Mṣb, art. وطن.) — مهّد, inf. n. تَمْهِيدٌ, ‡ *He accepted,* or *admitted,* an excuse. (Ṣ, L, Mṣb, Ḳ.) You say, مَهَّدْتُ لَهُ العُذْرَ ‡ *I accepted,* or *admitted, his excuse.* (Mṣb.)

5. تمهّد and ↓ امتهد *It* (a bed) *became spread, and made plain, even,* or *smooth.* (A.) — تَمَهَّدَ لَهُ الأَمْرُ ‡ *The affair became adjusted,* or *arranged, and made plain, and easy, for,* or *to, him.* (Mṣb.) — تمهّد فِرَاشًا [*He spread for himself a bed, and made it plain, even,* or *smooth*]. (A.) — تَمَهَّدَتْ لَهُ عِنْدِى حَالٌ لَطِيفَةٌ ‡ [*A genteel situation was prepared for him with me,* or *at my abode*]. (A.) — تمهّد † *He* (a man, TA) *became possessed of authority and power;* syn. تَمَكَّنَ. (Ṣ, L, Ḳ.) — تمهّدت نَفْسُهُ † *His mind,* or *he, became disposed and subjected* [لِفِعْلِ الأَمْرِ *to do the thing;* see 2]; syn. تَوَطَّنَتْ. (Ḳ, art. وطن.)

8. امتهد *It* (a camel's hump) *became spreading and high.* (Ṣ, L, Ḳ.) See 1 in three places.

10. استمهد فِرَاشًا [*He asked,* or *desired, that a bed should be spread for him, and made plain, even,* or *smooth*]. (A.)

مَهْدٌ [*A child's cradle,* or *bed;*] *a place prepared for a child, and made plain, even,* or *smooth,* (Ṣ,* L, Ḳ,) *that he may sleep in it:* (L:) *a bed; a thing spread to lie, recline,* or *sit, upon;* (A, Mṣb;) as also ↓ مِهَادٌ; (Ṣ, A, L, Mṣb, Ḳ;) so called because of its plainness, evenness, or smoothness: (L:) Az says, that the latter word is more comprehensive than the former: (L:) it is applied to the *ground,* or *earth;* [meaning *a plain, an even,* or *a smooth expanse;* see a verse of Lebeed cited voce خَوَالِقُ:] (Az, L, Ḳ:) and so is مَهْدٌ: (Ḳ:) some say, that مَهْدٌ and ↓ مِهَادٌ are [originally] two inf. ns., of the same meaning: or that the former is an inf. n., and the latter a simple subst.: or that the former is sing., and the latter pl.: (MF:) the pl. of the former [in common use] is مُهُودٌ, (L, Mṣb, Ḳ,) and مِهَادٌ; and of the latter, [pl. of pauc.,] أَمْهِدَةٌ (L, Ḳ) and [of mult.,] مُهُدٌ. (L, Mṣb, Ḳ.) — أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَادًا ↓ [Ḳur, lxxviii. 6,] *Have we not made the earth an expanse* (بِسَاطًا) *adapted to be travelled over.* (Ḳ, TA.) — ↓ لَبِئْسَ المِهَادُ [Ḳur. ii. 202,] ‡ *Evil is that which he hath prepared for himself in his final place.*

(K.) Such is said to be the meaning. (TA.) — سَهْدٌ مَهْدٌ *Good; goodly:* the latter word is an imitative sequent. (L.)

مُهْدٌ *Elevated ground* or *land:* (IAar, L, K:) or *depressed and smooth and even ground* or *land;* (K;) as also ▼ مُهْدَةٌ: (En-Nadr, K:) pl. مِهَدَةٌ and أَمْهَادٌ: (K:) but the former of these pls. is doubtful. (TA.)

مُهْدَةٌ: see مُهْدٌ.

مِهَادٌ: see مَهْدٌ.

مَهِيدٌ *Pure butter:* (L, K:) or the *purest of butter when melted, and that which has the least milk.* (L.)

مُمَهَّدٌ ‡ *Lukewarm* water; *neither hot nor cold.* (A, K.)

مهر

1. مَهَرَ المَرْأَةَ, (AZ, S, A, Mgh, Msb, K,) aor. ـَ (S, Msb, K) and ـُ, (K,) inf. n. مَهْرٌ, (S, Msb, TA,) *He gave the woman a* مَهْر [or *dowry*]: (A, Mgh, Msb, K:) or *he assigned to her* (جَعَلَ لَهَا) *a* مَهْر: (K:) and ▼ أَمْهَرَهَا signifies the same as مَهَرَهَا, (AZ, S, Msb, K,) which is of the dial. of Temeem, and the more usual: (Msb:) or مَهَرَهَا has the first of the above significations, (A, Mgh, Msb, K,) or signifies *he set apart for her a* مَهْر: (Msb:) and ▼ أَمْهَرَهَا signifies *he named for her a* مَهْر *and married her to himself for it;* (A, Mgh;) or *he married her to another man for a certain* مَهْر; (Msb, K;) or *he sent for her a* مَهْر. (TA.) = مَهَرَ الشَّىْءَ, (S, K,) and فِيهِ, and بِهِ, (K,) and ▼ تَمَهَّرَ فِيهِ, (K,* TA,) and مَهَرَ صِنَاعَتَهُ, (A,) and ▼ تَمَهَّرَ فِيهَا, (Mgh, Msb,) and بِهَا, and فِيهَا, (A,) and مَهَرَ فِى العِلْمِ وَغَيْرِهِ, (Msb,) aor. ـَ, (Msb, K,) inf. n. مَهَارَةٌ (S, A, Mgh, L, Msb, K) and مَهْرٌ (L) and مُهُورٌ (Msb, K) and مَهَارٌ and مِهَارَةٌ, (K,) *He was,* or *became, skilled,* or *expert,* (S, A, Mgh, Msb, K,) *in the thing,* (S, K,) and *in his art,* or *craft,* (A, Mgh, Msb,) and *in science, &c.,* (Msb,) *knowing its abstrusities and niceties,* or *having learned the whole of it;* syn. حَذَقَ. (S, A, Mgh, Msb, K.)

2. مَهَّرَ, inf. n. تَمْهِيرٌ, *He desired a colt:* (K, TA:) *he procured for himself a colt.* (JK, K, TA.) [In the CK, and in a MS. copy of the K, we find المَهْر put by mistake for المُهْر.] Aboo-Zubeyd says, describing a lion,

* أَقْبَلَ يَرْدِى كَمَا يَرْدِى الحِصَانُ إِلَى *
* مُسْتَعْسِبٍ أَرِبٍ مِنْهُ بِتَمْهِيرِ *

He came [*beating the ground with his feet*] *like as a horse comes* [*so beating the ground*] *to a man borrowing him for covering, wanting by his means to procure for himself a colt.* (TA.) [In the L, and TA, يَرْوِى is put for يردى in both instances: but it is corrected by SM in the margin of the L.]

4. أَمْهَرَ المَرْأَةَ: see 1, in two places. = امهر النَّاقَةَ *He called,* or *rendered,* (جَعَلَ) *the she-camel a* مَهْرِيَّة: (K:) [it has sometimes, if not always, the latter meaning; for] it is said of the breaker, or trainer; and is like أَرْحَلَهَا. (TA, in art. رحل.) = امهرت الفَرَسُ *The mare had a colt following her.* (TA.)

5: see 1, in two places.

مَهْرٌ *A dowry; a nuptial gift; a gift that is given to,* or *for, a bride;* syn. صَدَاقٌ: (S, A, Msb, K:) pl. مُهُورٌ, (K,) or مُهُورَةٌ, like as بُعُولَةٌ is pl. of بَعْلٌ, and فُحُولَةٌ of فَحْلٌ. (Msb.) زَوْجُ مَهْرٍ *A husband from whom a dowry is got:* (S, art. بهر:) or *a husband who has not nobility of race, and who therefore doubles the dowry to make himself desired.* (TA, same art.) See بُهْرٌ. — The *hire* of a prostitute. Ex. نَهَى عَنْ مَهْرِ البَغِىِّ *He forbade* [receiving] *the hire of the prostitute.* (Mgh, Msb.)

مُهْرٌ *A colt;* the *male foal of a mare;* (S, K;) and *of a mare kept for breeding:* (TA:) or the *first male offspring of a mare* or *other animal;* (K;) i.e., *of a tame ass; &c.:* (ISd, TA:) fem. with ة; *a filly:* (S, Msb, K:) and dim. مُهَيْرٌ: (JK:) pl. masc., (of pauc., TA,) أَمْهَارٌ, and (of mult., TA) مِهَارٌ and مِهَارَةٌ; (S, Msb, K;) and pl. fem. مُهَرٌ and مُهَرَاتٌ. (S, Msb.)

إِبِلٌ مَهْرِيَّةٌ *Camels of Mahreh;* i.e. *certain camels,* so called in relation to Mahreh Ibn-Heydán, (T, S, Msb, K,) a tribe, (K,) or a great tribe, (TA,) or the father of a tribe of El-Yemen: (S:) or in relation to Mahreh, a district of 'Omán: (Msb:) they are *excellent camels, that outstrip horses;* and some add, that they are *unequalled in quickness of running, understanding what is desired of them with the least training, and having names, by which being called, they answer quickly:* (Msb:) [and hence, any *such like camels;* i.e. any *excellent, fleet, camels:* (see 4:) n. un. مَهْرِىٌّ:] pl. مَهَارِىُّ [which is irreg. like ظَهَارِىُّ] (S, Msb, K) and مَهَارٍ (S, K) and مَهَارَى, (K, TA,) written in the L مَهَارِى, (TA,) [and so in the CK,] or مَهَارًا, the ى being changed into ا, (Msb,) [but it generally retains the form of ى, though pronounced ا.] See also حُوشِىٌّ.

مَهِيرَةٌ [*A woman to whom a dowry has been given:* and hence,] *a free* [*married*] *woman:* (S, K:) opposed to سُرِّيَّةٌ: (A:) pl. مَهَائِرُ. (A, TA.) And, (TA,) *One whose dowry is dear.* (K, TA.)

مَاهِرٌ *Skilled,* or *skilful,* (A, Msb, K,) فِى صِنَاعَتِهِ, *in his art,* (A, Msb,) and بِكُلِّ عَمَلٍ, *in every work,* (A, K,) فِى عِلْمٍ وَغَيْرِهِ, *in science &c.,* (Msb,) *knowing its abstrusities and niceties,* or *having learned the whole of it;* syn. حَاذِقٌ: (A, Msb, K:) and, (K,) in most instances, (TA,) [but only when used absolutely,] *a good swimmer;* (JK, K;) as also ▼ مُتَمَهِّرٌ: (Z, TA;) pl. مَهَرَةٌ: (A, K:) also ▼ مُتَمَهِّرٌ a lion *skilled in slaying his prey.* (K.)

مُمْهِرٌ A mare *having a colt* or *foal.* (S, K.)

مَمْهُورَةٌ A woman *dowered; to whom a dowry has been given;* or *for whom a dowry has been set apart.* (Msb.) It is said in a proverb, كَالْمَمْهُورَةِ إِحْدَى خَدَمَتَيْهَا [*Like her who has been dowered with one of her two anklets*]: (S, K:) or أَحْمَقُ مِنَ المَمْهُورَةِ إِحْدَى خَدَمَتَيْهَا [*More stupid than she who has been dowered with one of her two anklets*]: (Mgh:) applied to him who has reached the utmost degree of stupidity: from the following case: (TA:) a stupid woman demanded of her husband her dowry, (K, TA,) when he paid her his first visit, and she said, I will not obey thee unless thou give me my dowry: (TA:) so he pulled off one of her two anklets (K, TA) from her foot, (TA,) and gave it to her, and she was content with it. (K, TA.) In like manner, a certain man gave to another property, and he married with it the daughter of the giver, and then reproached her for the dowry he had given her: so they said, كَالْمَمْهُورَةِ مِنْ مَالِ أَبِيهَا [*Like her who has been dowered from the property of her father*]: (K, TA:) [a proverb] applied in relation to him who reproaches for that which is not his own. (TA.)

مُتَمَهِّرٌ: see مَاهِرٌ, in two places.

[مهز, &c.
See Supplement.]

موا

1. مَآءَ, aor. يَمُوءُ, inf. n. مَوْءٌ (K, TA: in the CK مُوْءٌ) and مُؤَآءٌ (but see below) or (as in some copies of the K) مُوَآءٌ; (K;) and ▼ أَمْوَأَ; (AA;) *It* (a cat) *mewed:* (K:) like مَآَى, (TA,) and أَمَّا. (S in art. امو.)

4. امْوأ: see 1. — Also, *He* (a man) *mewed like a cat.* (K.)

مُؤَآءٌ, accord. to the K, an inf. n. of مَآءَ; but accord. to the L and other lexicons, The *mew* of a cat; *a word expressing the sound of mewing.* (TA.)

مَوُوْءٌ (in some copies of the K, مُوُوْءٌ,) A *mewing* cat. (K.)

مَائِئَةٌ and مَائِيَةٌ and مَائِيَّةٌ [an epithet of] *A cat.* (K.)

موت

1. مَاتَ, aor. يَمُوتُ, (inf. n. مَوْتٌ; Msb,) and مَاتَ, (originally مَوِتَ, like خَافَ, originally خَوِفَ, MF) [sec. per. مِتَّ,] aor. يَمَاتُ, (S, K,) which latter is of the dial. of Teiyi; (TA;) and مَاتَ, (in which the medial radical letter is originally ى, like بَاعَ, MF) aor. يَمِيتُ, (K,) a form which some have disapproved; (MF;) and مَاتَ, (originally مَوُتَ, Kr,) sec. pers. مُتَّ, aor. يَمُوتُ, like دَامَ, (originally دَوُمَ, Kr,) aor. يَدُومُ, (Kr, Msb, &c.,) and like the sound verbs نَعِمَ, aor. يَنْعُمُ, and فَضِلَ, aor. يَفْضُلُ, (TA,) of the class of words in which two dial. forms are intermixed; (Msb;) *He died;* contr. of حَيِىَ. (K,) — [مَاتَ عَنْ بَنِينَ وَبَنَاتٍ *He died having passed away from,* i. e. *leaving behind him, sons and daughters.* And مَاتَ عَنْ ثَمَانِينَ سَنَةً *He died having passed beyond eighty years;* i. e. *being eighty years old.*] — اللَّبَنُ لَا يَمُوتُ [*The milk will not die*], in a saying of 'Omar, in a trad., means, that if a child sucks the milk of a dead woman, it becomes unlawful for him afterwards to marry any of her relations who would be unlawful to him if he sucked her milk while she was living: or it means, that, if milk taken from the breast of a woman is given to a child to drink, and he drinks it, the consequence is the same; that the effect of the milk in producing this consequence is not annulled by its separation from the breast; for whatever is separated from a living being is termed مَيْتٌ, or dead, except the milk and hair and wool on account of the necessity of making use of these. (TA.) — مَاتَتِ الأَرْضُ, inf. n. مَوَتَانٌ and مَوَاتٌ, ‡ *The land became destitute of cultivation and of inhabitants.* (Msb.) — مَاتَ ‡ *It* (soil) *became deprived of vegetable life.* Hence an expression in the Kur, xxx. 18. (Az, Er-Rághib.) — مَاتَ ‡ *He became deprived of sensation;* [*dead as to the senses*]. So in the Kur, xix. 23: [but this appears to me doubtful]. (Az, Er-Rághib.) — مَاتَ ‡ *He became deprived of the intellectual faculty;* [*intellectually dead;*] or *ignorant.* Hence an expression in the Kur, vi. 122; and another in the Kur, xxvii. 82; and xxx. 51. (Az, Er-Rághib.) — مَاتَ ‡ [*He became as though dead with grief,* or *sorrow, and fear;*] *he experienced grief,* or *sorrow, and fear, that disturbed his life.* Hence what is said in the Kur, xiv. 20. (Az, Er-Rághib.) — مَاتَ ‡ *He* or *it, was* or *became, still, quiet,* or *motionless.* (K.) — مَاتَتِ الرِّيحُ ‡ *The wind became still,* or *calm.* (TA.) — مَاتَ ‡ *He slept.* (AA, K.) — مَاتَتِ النَّارُ, inf. n. مَوْتٌ, ‡ [*The fire died away;*] *the ashes of the fire became cold,* or *cool, and none of its live coals remained.* (TA.) — مَاتَ ‡ *It* (heat or cold) *became assuaged.* (TA.) — مَاتَ ‡ *It* (water) *became dried up by the earth.* (TA.) — مَاتَ (and ↓ استمات, TA.) ‡ *It* (a garment, TA,) *wore out; became worn out.* (A, K.) — مات ‡ *It* (a road) *ceased to be passed along.* (TA.) — بَلَدٌ تَمُوتُ فِيهِ الرِّيحُ [*A town, or country, &c., in which the wind becomes broken,* or *loses its force*]. (TA.) — مَاتَ فَوْقَ الرَّجُلِ ‡ *The man slept heavily; became heavy in his sleep.* (TA.) — يَمُوتُ مِنَ الحَسَدِ ‡ [*He dies,* or *will die, of envy*]. (TA.) — مَاتَ ‡ *He became poor; was reduced to poverty: he became a beggar.* (TA.) — ‡ *He became base, abject, vile, despicable,* or *ignominious.* (TA.) — ‡ *He became extremely aged, old and weak,* or *decrepit.* (TA.) — ‡ *He became disobedient,* or *rebellious.* Iblees is said, in a trad., to be أَوَّلُ مَنْ مَاتَ because he was *the first who became disobedient,* or *rebellious.* (TA.) — مَاتَ † *He* (a man) *became lowly, humble,* or *submissive, to the truth.* (TA.)

2. مَوَّتَتِ الدَّوَابُّ *The beasts of carriage died in great numbers;* or *deaths amongst them were frequent.* (TA.) — See 4.

3. [ماوتهُ,] inf. n. مُمَاوَتَةٌ, *He vied with him in patience,* (K,) *and in firmness,* or *steadiness,* or *the like.* (TA.) [In the K, the inf. n. is expl. by مُصَابَرَةٌ; and in the TA, by مُثَابَتَةٌ also.]

4. اماتهُ and ↓ موّتهُ (but the latter has an intensive signification, S,) *He* (God) *caused him to die; put him to death; killed him.* (S, K.) — امات ‡ *He* (a man) *lost a son,* or *sons, by death.* (ISk, S.) — امات فُلَانٌ بَنِينَ *Such a man lost sons by death.* (A.) — اماتت *She* (a woman, AO, S, K, and a camel, S, K,) *lost her offspring by death.* (S, K.) — اماتوا *Death* [or *a mortal disease*] *happened among their camels.* (K.) — مَا أَمْوَتَهُ signifies مَا أَمْوَتَ قَلْبَهُ [‡ *How dead is his heart!*] for one does not wonder at any action that does not increase: (S, K:) therefore what is here meant is not literally death. (TA.) — اماتهُ ‡ *He* (God) *rendered him poor; reduced him to poverty.* (TA, from a trad.) — اماتهُ ‡ *He* [or *it*] *caused him to sleep.* Ex., in a prayer said on awaking, الحَمْدُ لِلّٰهِ الَّذِى أَحْيَانَا بَعْدَ مَا أَمَاتَنَا *Praise be to God who hath awaked us after having caused us to sleep!* (L.) — يُمِيتُ اللَّيْلَ † *He sleeps during the night.* (W, p. 9.) — امات اللَّحْمَ, (and ↓ موّتهُ, TA,) *He took extraordinary pains in thoroughly cooking, and in boiling, the meat.* (K.) And in like manner, onions, and garlic, so as to deprive them of their strong taste and odour. (TA.) — أُمِيتَتِ الخَمْرُ *The wine was cooked, and ceased to boil.* (TA.) — [اماتهُ is also employed in various other senses, agreeably with the senses of the primitive verb.]

6. ضَرَبْتُهُ فَتَمَاوَتَ ‡ *I beat him and he feigned himself dead,* being alive. (TA.) — ‡ *He pretended to be weak and motionless by reason of acts of devotion and fasting:* [see the act. part. n. below]. (TA.)

10. استمات [*He sought death:* &c.: see مُسْتَمِيتٌ.] — اِسْتَمِيتُوا صَيْدَكُمْ, and دَابَّتَكُمْ, *Wait until ye ascertain that your game, and your beast of carriage, has died.* (A.) — استمات [properly, *He sought,* or *courted, death;*] i. q. استقتل; (S, K; in art. قتل;) meaning *he cared not for death,* by reason of his courage. (JM, in art. قتل.) — استمات † *He* (a man) *was pleased with death; content to die.* (TA.) — استمات † *He* (a man, TA,) *tried every way,* or *did his utmost, in seeking a thing.* (IAar, K.) — استمات, inf. n. اِسْتِمَاتٌ, (occurring thus with the final ة elided, (TA,) † *He* (a man, and a camel, IAar,) *became fat after having been* emaciated, (IAar, K.) — استمات ‡ *It* (a thing) *became relaxed, loose,* or *flabby.* (A.) — استمات لِينًا † *It attained the utmost degree of softness:* said of a fine skin, that is likened to the thin pellicle that adheres to the white of an egg: and of other things, as also استمات فِى اللِّينِ: and in like manner, فِى الصَّلَابَةِ, *in hardness.* (TA.) See مُسْتَمِيتٌ. — And see 1.

مَوْتٌ (and ↓ مَوَتَانٌ, TA,) *Death; lifelessness;* contr. of حَيَاةٌ: (S, TA:) as also ↓ مَوَاتٌ, (S, K,) and ↓ مَمَاتٌ. [Occurring in the Kur, vi. 163, xvii. 77, and xlv. 20,] (S,* TA, in art. حى, and Jel, in vi. 163.) [See also مُوتَانٌ, below: and see 1.] Or ↓ مَوَتَانٌ, signifies *much death,* like as حَيَوَانٌ signifies much life. (Msb, in art. حى.) — المَوْتُ الأَبْيَضُ, and الجَارِفُ, and القَاتِلُ, and اللَّافِتُ, *Sudden death.* (IAar, in T and TA, art. فلت.) — المَوْتُ الأَحْمَرُ *Death by slaughter with the sword.* (IAar, in T, TA, art. فلت.) — المَوْتُ الأَسْوَدُ *Death by drowning, and by suffocation.* (IAar, in T and TA, art. فلت.) — بَنَاتُ المَوْتِ † [*The daughters of death;*] meaning *deadly arrows.* (A, TA, voce جَعْبَةٌ, q. v.)

مَوَاتٌ: see مَوْتٌ: — see أَرْضٌ مَيْتَةٌ. — مَيْتٌ: *Unfruitful land;* like as ارض حَيَّةٌ means fruitful land, or land abounding with herbage. (TA, in art. حى.) — مَيْتَةٌ *Carrion:* whatsoever hath not been killed in the manner prescribed by the law. (K, Jel, ii. 168.) See مَيْتٌ.

مُوتَةٌ ‡ *A fainting,* or *swoon;* (K;) *and languor in the intellect:* (TA:) or [*an affection*] *like a fainting,* or *swoon:* (Lh:) *madness,* or *insanity,* or *diabolical possession;* syn. جُنُونٌ; (AO, K;) because it occasions a stillness like

death: (TA:) or a *kind of madness* or *diabolical possession* (جُنُون), *and epilepsy, that befalls a man; on the recovery from which, his perfect reason returns to him, as to one who has been sleeping, and to one who has been drunk.* (Ṣ.) [See هَمْز.]

مِيتَةٌ *A kind, mode,* or *manner, of death:* (Ṣ, Ḳ:) pl. مِيَتٌ. (TA.) — مَاتَ فُلَانٌ مِيتَةً حَسَنَةً *Such a one died a good kind of death.* (Ṣ.) — مَاتَ مِيتَةً جَاهِلِيَّةً *He died a pagan kind of death,* in error and disunion. (TA, from a trad.)

مَوْتَانُ الفُؤَادِ ‡ A man who is [*dead,* or] *not lively, in heart:* (A:) a man who is *stupid, dull, unexcitable,* or *not to be rendered brisk, sprightly,* or *lively;* (Ṣ, Ḳ;) *as though the heat of his intelligence had cooled and died:* (TA:) fem. with ة. (Ṣ, Ḳ.) — See مُوتَانٌ and مَوَاتٌ.

مُوتَانٌ (Fr, Ṣ, Ḳ) and ▼ مَوْتَانٌ (Ḳ) and ▼ مُوَاتٌ (Fr) *Death,* [or *a mortal disease,* or *a murrain,*] *that befalls camels* or *sheep* or *the like.* (Fr, Ṣ, Ḳ.) The first is of the dial. of Temeem: the second, of the dial. of others. (Et-Tilimsánee.) — وَقَعَ فِى المَالِ مُوتَانٌ, and ▼ مُوَاتٌ, *Death* [or *a mortal disease*] *happened among the camels &c.* (Fr.) — Also, *The like among men.* Ex., from a trad., يَكُونُ فِى النَّاسِ مُوتَانٌ كَقُعَاصِ الغَنَمِ, *There will be, among men, a mortality,* or *much death,* [or *mortal disease*], *like the* قُعَاص *that befalls sheep* or *goats.* (TA.)

مَوَتَانٌ † *Inanimate things,* or *goods; dead stock; such as lands and houses* [&c.]; (Ṣ;) contr. of حَيَوَانٌ [q. v.] (Ṣ, Ḳ.) It is made of this measure to agree in measure with its contr. حيوان: both these words deviate from the constant course of speech; being of a measure properly belonging to inf. ns. (TA.) [See also مَوَاتٌ.] — اِشْتَرِ المَوَتَانَ وَلَا تَشْتَرِ الحَيَوَانَ *Buy lands and houses* [or *the like*], *and buy not slaves and beasts of carriage* [&c.]. (Ṣ.) — رَجُلٌ يَبِيعُ المَوَتَانَ *A man who sells utensils* or *furniture* or *the like, and anything but what has life.* (L.) — See also مَوْتٌ.

مَوَاتٌ That *wherein is no spirit* or *life;* an *inanimate thing.* (Ṣ, Ḳ.) [See also مَوَتَانٌ.] — مَوَاتٌ (you say أَرْضٌ مَوَاتٌ, TA,) ‡ Land *that has no owner* (Ṣ, Ḳ) *of mankind, and of which no use is made,* or *from which no advantage is derived,* (Ṣ,) *and in which is no water:* such as is also called ▼ أَرْضٌ مَيِّتَةٌ: (En-Nawawee:) land *that has not been sown, nor cultivated, nor occupied by any man's camels &c.:* ▼ مَوَتَانٌ signifies the same as مَوَاتٌ (مُوَاتٌ ?), namely, land *that is no man's property;* and is also written مَوْتَانٌ: (L:) or مَوَتَانٌ signifies land *that has not yet been brought into a state of cultivation:* (Fr, Ṣ, L, Ḳ:) *in a trad. it* is said, that such land is the property of God and his Apostle; and whosoever brings into a state of cultivation such land, *to him* it belongs. (Ṣ.)

مُوَاتٌ: see مَوْتٌ and مُوتَانٌ.

مَيِّتٌ and ▼ مَيْتٌ signify the same, [*Dead,* or *dying*]: (Zj, Ṣ, Ḳ:) the former is originally مَيْوِتٌ, of the measure فَيْعِلٌ: (Ṣ:) the latter is contracted from the former; and is both masc. and fem.; (Zj, Ṣ;) as is also the former. (Zj.) 'Adee Ibn-Er-Raalà says,

* لَيْسَ مَنْ مَاتَ فَٱسْتَرَاحَ بِمَيْتٍ ▼ *
* إِنَّمَا المَيْتُ مَيِّتُ الأَحْيَآءِ *

[*He who has died and become at rest is not dead: the dead is only the dead of the living*]. (Ṣ, TA.) Or ▼ مَيْتٌ signifies One *who has died* (actually, TA,); and مَيِّتٌ, as also ▼ مَائِتٌ, one *who has not yet died,* (Ḳ,) *but who is near to dying:* or, accord. to a verse cited by AA, to Kh, مَيْتٌ is applied to him *who is borne to the grave;* [i. e., who is *dead,* or *lifeless*]; and مَيِّتٌ, to him *who* [*is dying, but*] *has life in him.* (TA.) Fr says, you say of him who has not died, إِنَّهُ مَائِتٌ عَنْ قَلِيلٍ and ▼ مَيِّتٌ; but you do not say of him who has died ▼ هٰذَا مَائِتٌ: (Ṣ:) but some say, that this is an error, and that مَيِّتٌ is applicable to that *which has died* [or *is lifeless*], and to that *which will soon die.* Those who assert that ميّت is applicable only to the living adduce the following words of the Ḳur, [xxxix. 31,] إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ: (TA:) i. e. *Verily thou wilt die, and verily they will die.* (Mṣb.) MF observes, that مَيْتٌ is asserted to be contracted from مَيِّتٌ; and if so, that there can be no difference in their meanings: that the making a difference between them is contrary to analogy; agreeably with which, they should be like هَيْنٌ and هَيِّنٌ, and لَيْنٌ and لَيِّنٌ: and also contrary to what has been heard from the Arabs; for they made no difference in their use of these two words. (TA.) [See also what is said of مَيْتَةٌ, below.] The pls. are أَمْوَاتٌ and مَوْتَى and مَيِّتُونَ and مَيْتُونَ. (Ṣ, Ḳ.) The first of these is pl. of مَيْتٌ, and consequently of مَيِّتٌ, because this latter is contracted from the former: as مَيِّتٌ is of the measure فَيْعِلٌ, and this measure resembles فَاعِلٌ, it has received a form of pl. which is sometimes applicable to the measure فاعل: (Sb:) or اموات is [only] pl. of مَيْتٌ. (Mṣb.) [The second form (which is applied to rational beings, Mṣb,) is also pl. of ميّت and ميت.] The third and fourth are [only] applied to rational beings. (Mṣb.) The fem. epithet is مَيِّتَةٌ and مَيْتَةٌ and مَيِّتٌ (Ḳ, TA) and مَيْتٌ. (TA; and so in some copies of the Ḳ, in the place of مَيِّتٌ.) مَيِّتَةٌ is an epithet applied to a female rational being; [and its pl. is مَيِّتَاتٌ:] مَيْتَةٌ, to a female brute, for the sake of distinction; and its pl. is مَيْتَاتٌ: the latter is contracted because it is more in use than the former epithet applied to a female rational being: (Mṣb:) the pl. of ميّت and ميت as fem. epithets is as above [أَمْوَاتٌ and مَوْتَى]. (TA.) — ▼ مَيْتَةٌ signifies *That which has not been slaughtered* (AA, Ṣ, Ḳ) [*in the manner prescribed by the law,* i. e., *carrion*]: or *that of which the life has departed without slaughter:* so in the classical language and in the language of practical law: all such is unlawful to be eaten, except fish and locusts, which are lawful by universal consent of the Muslims: (En-Nawawee:) or, in the common acceptation of the language of law, *what has died a natural death,* or *been killed in a state* or *manner different from that prescribed by the law, either the agent or the animal killed not being such as is so prescribed;* as that which is sacrificed to an idol, or slaughtered [by a person] in the state of إِحْرَام, or not by having the throat cut, and that which it is unlawful to eat, such as a dog: (Mṣb:) [and *any separated part of an animal of which the flesh is not lawful food:* see عَاجٌ.] — بَلَدٌ مَيِّتٌ *A tract of land without herbage,* or *pasture,* (Mṣb, in art. بلد.) — مَيِّتٌ † *An unbeliever;* like as حَيٌّ means a Muslim. (TA, in art. حى.)

[مَيِّتٌ and مَيْتٌ are employed in various other senses, agreeably with the senses of the verb.]

مَائِتٌ: see مَيِّتٌ. — فُلَانٌ مَائِتٌ فِى الغَمِّ ‡ [*Such a one is dying,* or *absorbed, in grief*]. (TA.) — مَوْتٌ مَائِتٌ *A severe, painful,* or *violent, death:* (TA:) like لَيْلٌ لَائِلٌ: the latter word being added to corroborate the former. (Ṣ.)

مَمَاتٌ: see مَوْتٌ.

مُمِيتٌ and مُمِيتَةٌ ‡ A woman, and a she-camel, *that has lost her offspring by death:* (Ṣ:) and a woman *who has lost her husband by death:* (TA:) pl. مَمَاوِيتُ. (Ṣ.)

مُتَمَاوِتٌ ‡ [*Feigning himself dead*]. — ‡ An epithet applied to *A hypocritical devotee,* (Ṣ, Ḳ,) *who pretends to be like one dead in his devotion, who lowers his voice, and moves little: as though he were one who put on the outward appearance of devotees, and constrained himself to characterize himself by the characteristics of the dead, that he might be imagined to be weak by reason of much devotion.* (TA.)

مُسْتَمِيتٌ A *courageous* man, *who seeks,* or *courts death:* (Ḳ:) a man *who seeks to be slain; who cares not, in war, for death:* (Ṣ:) *abandon-*

ing, or devoting, himself to death, (مُسْتَرْسِلٌ لِلْمَوْتِ,) as also مُسْتَقْتِلٌ. (A.) — † Abandoning, or devoting himself to a thing, or affair; syn. مُسْتَرْسِلٌ لِأَمْرٍ. (Ṣ, Ḳ.) — هُوَ مُسْتَمِيتٌ إِلَى كَذَا, as also مُسْتَهْلِكٌ, ‡ He [is devoted to such a thing, so that he] imagines that he shall die if he do not attain it. (A.) — Ru-beh says,

* وَزَبَدُ البَحْرِ لَهُ كَتِيتُ *
* وَاللَّيْلُ فَوْقَ المَاءِ مُسْتَمِيتُ *

[And to the froth of the sea there was a sound like that of boiling, and night impended over the water]. (Ṣ.) [It is implied in the Ṣ that مستميت here signifies مُسْتَرْسِلٌ.] — † One who feigns himself to be insane, or possessed by a devil; not being really so. (TA.) — † One who feigns lowliness, or submissiveness, in voice, &c., to this man until he feeds him, and to this until he feeds him, and, when he is satiated, is ungrateful to his benefactors. (TA.) — † One who makes a show of being good and quiet or tranquil, and is not so in reality. (Ibn-El-Mubárak.) = مُسْتَمِيتٌ The thin pellicle that adheres to the white of an egg. (Ḳ.) [See 10: and see also مُسْتَمِيتٌ, in art. ميت.]

موث

1. مَاثَ, aor. يَمُوثُ, inf. n. مَوْثٌ (and in the CḲ مَوْثٌ) and مَوَثَانٌ; (Ṣ, Ḳ;) as also مَاثَ, aor. يَمِيثُ; (TA;) and ↑ اماث; (Hr;) but this is disapproved by IAth; He steeped a thing in water, and mashed it with his hand: (TA:) he mixed and moistened a thing in water. (Ṣ, Ḳ.) [See also art. ميث.] — See also 7. — مَاثَتِ الأَرْضُ The land became soft and even. (Mṣb.)

4: see 1.

7. انماث, inf. n. انْمِيَاثٌ, It (a thing) was steeped in water, and mashed with the hand: (TA:) it was mixed and moistened in water. (Ṣ, Ḳ.) [See also art. ميث.] ↑ مَاثَ, aor. يَمُوثُ, is also [thus] used intransitively. (Mṣb.)

مِيثَآءٌ, with kesreh, of the measure مِفْعَالٌ Soft and even land. (Mṣb.) [See also مِيثَآءٌ, in art. ميث.]

موج

1. مَاجَ, aor. يَمُوجُ, inf. n. مَوْجٌ (Ṣ, Ḳ, &c.) and مُؤُوجٌ and مَوَجَانٌ; (TA;) It (the sea) was in a state of commotion; was tumultuous; (Mṣb;) was agitated with waves, conflicting, or dashing together; (Ṣ, Ḳ;) as also ↑ تموّج: (TA:) or this latter signifies it (the sea) was, or became, very tumultuous. (Mṣb.) [You say,] مَاجَ المَوْجُ The waves were in a state of commotion; were tumultuous; conflicted, or dashed together. (TA.) [And hence,] مَاجَ أَمْرُهُمْ † Their affair became in a confused and disturbed state. (TA.) — مَاجَ, inf. n. مَوْجٌ and مَوَجَانٌ, † It (anything) was in a state of commotion, or agitation. (TA.) — مَاجَ ‡ He was in a state of commotion, or agitation, and confounded, perplexed, or amazed. (IAạr.) — النَّاسُ يَمُوجُونَ ‡ The people, or men, are in a state of commotion, or tumultuous. (Ṣ.) — مَاجَتِ النَّاسُ ‡ The people were in a discordant and disturbed state of affairs. (Mṣb.) — مَاجَ عَنِ الحَقِّ, inf. n. مَوْجٌ, ‡ He declined from the truth, or from the true, right, or just, course. (A, Ḳ.) — مَاجَتِ الدَّاغِصَةُ, inf. n. مُؤُوجٌ, ‡ The patella, or knee-pan, moved backwards and forwards, or from side to side, between the skin and the bone, or, as in one copy of the Ḳ, flesh: (Ḳ, TA:) and in like manner السِّلْعَةُ [the ganglion]. (TA.)

5: see 1.

مَوْجٌ, [a coll. gen. n., Waves; billows; surges; or a collection of waves;] water rising above other water: (TA:) pl. أَمْوَاجٌ: (Ṣ, Ḳ, Mṣb:) مَوْجَةٌ has a more special signification; [namely, a wave, a single wave;] and the pl. of this, which is the n. un., is مَوْجَاتٌ. (Mṣb.) — فَرَسٌ غَوْجٌ مَوْجٌ: see art. غوج. موج is here an imitative sequent. (TA.) — مَوْجَةُ الشَّبَابِ ‡ The prime of youth. (Ḳ.)

نَاقَةٌ مَوْجِىٌّ † A swift (نَاجِيَة: in the CḲ نَاجِبَة) she-camel, whose أَنْسَاع [or woven thongs of the fore girth] have moved round (جَالَتْ) by reason of the backward and forward motion (اخْتِلَاف) of her fore and hind legs. (Ḳ.)

مَوَّاجٌ [A sea tumultuous with waves]. (Ḳ, art. رد.)

مَائِجٌ A sea in a state of commotion; tumultuous; agitated with waves, conflicting, or dashing together. (TA.) — Also, and ↑ مُتَمَوِّجٌ, A man in a state of commotion, or agitation. (TA.)

مُتَمَوِّجٌ: see مَائِجٌ.

موذ

1. مَاذَ, [aor. يَمُوذُ,] He lied. (L.)

مَاذٌّ Good in natural disposition, happy in spirits, cheerful in mind, merry, jocose, (L, Ḳ,) and pleasant in speech. (L.) See طَابٌ.

مَاذِىٌّ (Ḳ) and مَاذِيَّةٌ (Ṣ, L, Mṣb, Ḳ) A soft coat of mail, easy to the wearer; (Ṣ, L, Mṣb, K;) and [so] the former, any weapon: (Ḳ:) or the latter, a white coat of mail. (Mṣb.) — Hence, (Mṣb,) the latter, White honey: (Ṣ, L, Mṣb, Ḳ:) or [in the CḲ and] new honey: or pure honey: or excellent honey. (Ḳ.) — Also, the latter, Wine. (Ṣ, L, Ḳ.)

مور

1. مَارَ, aor. يَمُورُ, inf. n. مَوْرٌ, It moved from side to side, (Ṣ, M, A, Mṣb, Ḳ,) like the knee-pan on the knee; (A;) or to and fro, like as the tall palm-tree moves; (Ṣ;) as also ↑ تموّر: (Ṣ:) it came and went; (T;) as also ↑ تموّر. (Ḳ.) You say of a camel, تَمُورُ عَضُدَاهُ The upper bones of his two arms move from side to side. (Ṣ, TA.) And مَارَ السِّنَانُ فِى المَطْعُونِ [The spear-head moved from side to side in the person pierced]. (A.) And الطَّعْنَةُ تَمُورُ The thrust inclines to the right and left. (TA.) And النُّجُومُ تَمُورُ The stars come and go. (TA.) And مَارَ الغُبَارُ, inf. n. مَوْرٌ, The dust moved to and fro: or became raised by the wind. (M, Ḳ.) — It moved round about, (T, TA,) and to and fro: (TA:) it was in a state of commotion; in a state of tumult: (Ṣ,* M, Mṣb, Ḳ:) said of the sea, (Mṣb,) &c.: (M:) it was in a state of quick motion or commotion. (Mṣb.) It is said in a trad., that when the soul, or spirit, was blown into Adam, مَارَ فِى رَأْسِهِ فَعَطَسَ It circulated, and moved to and fro, in his head, and he sneezed. (TA.) And in the Ḳur, [lii. 9,] يَوْمَ تَمُورُ السَّمَآءُ مَوْرًا On the day when the heaven shall actually be in a state of commotion, or tumult: so accord. to Eḍ-Ḍaḥḥák: or shall move from side to side: so accord. to AO and Akh: (Ṣ:) or shall come and go; or move to and fro; or reel. (T.) And in a trad. of Ibn-Ez-Zubeyr, بِكَتَائِبَ تَمُورُ كَرِجْلِ الجَرَادِ With troops moving to and fro, in a state of commotion, like the leg of the locust, by reason of their multitude. (TA.) You say also, مَارَتِ النَّاقَةُ فِى سَيْرِهَا The she-camel was in a state of commotion, and reeled, in her pace, or going: and in like manner you say of a mare. (TA.) — مَا أَدْرِى أَغَارَ أَمْ مَارَ, a saying of the Arabs, related by IAạr, (TA,) I know not whether he have come to low country, or turned and returned to high country (نَجْد): (Ṣ, TA:) or have come to the low country, or come to the high country. (IAạr, Ḳ,* TA.) — مَارَ الدَّمُ (Ṣ, &c.) The blood ran, or flowed, upon the surface of the ground; (T, Ṣ, M, Mṣb, Ḳ;) and in like manner you say of tears, meaning they flowed: (M:) or the blood poured upon the surface of the ground, and went hither and thither, (TA,) sideways. (A.) — See also 4.

4. امار السِّنَانَ فِى المَطْعُونِ [He made the spear-head to move from side to side in the person pierced]. (A.) امارت الرِّيحُ الغُبَارَ The wind

made the dust to go to and fro: or *raised the dust.* (M, K.) — امار الدّم *He made the blood to run* or *flow;* (T, S,* IKtt, Msb;) as also ↑ مَارَهُ, (IKtt, Msb,) inf. n. مَيْر. (IKtt. [as in the TA; but this seems to be a mistake for مَوْر.])

5: see 1, in two places.

مَوْرٌ *A road:* (T, S:) or *a trodden and even road:* (M, K:) an inf. n. used as a subst.: because people come and go upon it. (TA.)

مُورٌ *Dust moving to and fro* (M, K) *in the air:* (TA:) or *raised by the wind:* (M, K:) or *carried to and fro by the wind.* (T, S.) — See also مَوَّارٌ.

مَوَّارٌ, (TA,) or مَوَّارُ المِلَاطِ, (S, TA,) A camel *that moves the upper bones of his two arms from side to side;* (S, TA;) and مَوَّارُ الضَّبْعَيْنِ [signifies the same]. (A.) — مَوَّارَةٌ, (M, K,) or مَوَّارَةُ اليَدِ, (S, Msb,) A she-camel *quick in her pace:* (S, Msb:) or *easy in her pace, and quick.* (M, K.) — رِيحٌ مَوَّارَةٌ *Wind that blows the dust to and fro:* or *that raises the dust:* pl. رِيَاحٌ مُورٌ, which is extr. [with respect to rule]. (M.)

مَائِرَاتٌ *Bloods* [*flowing, and running hither and thither*]. So in the following verse (of Rusheyd Ibn-Rumeyd El-'Anazee, TA; not of El-Aashà; [as it is said to be in the S in art. عوض;] Sgh, in TA, art. عوض:)

* حَلَفْتُ بِمَائِرَاتٍ حَوْلَ عَوْضٍ *
* وَأَنْصَابٍ تُرِكْنَ لَدَى السَّعِيرِ *

[or السُّعَيْرِ, i.e., *I swore,* or *I swear, by bloods flowing and running hither and thither, around 'Owd, and stones set up to be worshipped, left by Es-Sa'eer* or *Es-So'eyr*]. 'Owd and Es-Sa'eer [or Es-So'eyr] were two idols. (S, TA.) [See also another verse, cited in art. عز.]

موز

مَوْزٌ *A certain kind of tree,* (Mgh,) or *fruit,* (Msb, K,) *well known;* (S, Mgh, Msb, K;) [the *fruit of the banana-tree,* or *musa paradisiaca;*] *i. q.* طَلْحٌ [in one of the acceptations of this latter word]: (Msb:) *it is lenitive, diuretic, provocative of venery, and augments the spermatic fluid and the phlegm and the yellow bile, and the eating much of it is very oppressive,* (K,) *for it is slow of digestion:* (TA:) *the tree grows in the manner of the* بَرْدِىّ, [i. e., *papyrus,* or perhaps *other rushes,*] *and has a long and broad leaf, which may be three cubits by two cubits,* (AHn, Mgh, TA,) *the* مَوْز [i. e., the *fruit*] *is found, where it grows, throughout the whole year,* (AHn, as cited by 'Abd-El-Lateef,) *and there may be on one of its racemes from thirty to five hundred fruits;* (AHn, Mgh, K, TA;) this is seen in the districts of Makdishoo [between Abyssinia and the country of the Zenj]; (TA;) *and when this is the case, the raceme is propped up;* (AHn, Mgh;) *it rises to the height of the stature of a man,* [*and higher,*] *and its offsets continually grow around it, every one of them smaller than another; and when it has produced its fruit, the mother-tree is cut down at the foot, and its offset that has attained to its height fructifies, and becomes a mother, the rest remaining its offsets, and thus it continues:* whence the saying of Ash'ab, to his son, as related by As, Wherefore dost thou not become like me? to which he answered, Such as I is like the مَوْزَة, which does not attain to a good state until its mother dies. (AHn, TA.) مَوْزَةٌ is the n. un. (S, Msb.)

مَوَّازٌ *A seller of* مَوْز [or *fruit of the banana-tree*]. (K.)

موس

1. مَاسَ, aor. يَمُوسُ, (Msb,) inf. n. مَوْسٌ, (Sgh, Msb, K,) *He shaved* (Sgh, Msb, K) the head, (Sgh, Msb,) or the hair: (K:) but Sgh says, that its correctness requires consideration, and it was doubted by IF. (TA.) See مُوسَى, below.

المَاسُ, not أَلْمَاسُ, (K,) i.e., with the disjunctive hemzeh, (TA,) for this is an incorrect pronunciation, (K,) of the vulgar, as Sgh and others have plainly asserted; but IAth says, I think that the hemzeh and lám in it are radical letters, as they are in الياس, [i.e., أَلْيَاس or إِلْيَاس,] and it is not Arabic; and if so, its place is under the letter hemzeh, because they say أَلْمَاسُ; but if they be [prefixed] for the purpose of rendering the word determinate, the present is its [proper] place; (TA;) [*The diamond;*] *a certain precious stone,* (K,* TA,) *reckoned among jewels, like the* يَاقُوت *and the* زُمُرُّذ, (TA,) *the largest of which is like the walnut,* (K, TA,) or *the egg of the pigeon,* (TA,) *and this is rare,* or *very rare,* (K, TA,) *the only instance being said to be the one called* الكَوْكَبُ الدُّرِّىُّ, *which is suspended at the tomb of the Prophet:* (TA:) *it breaks all stony bodies, and the holding it in the mouth breaks the teeth, and fire has no effect upon it, nor iron, but only lead breaks it and powders it,* [a strange mistake, for it is well known that it is powdered by being pounded in a steel mortar,] *after which it is taken* [*in the state of powder*] *upon drills, and pearls &c. are drilled with it.* (K.)

مُوسَى [*A razor;*] *a certain instrument of iron,* (M, Msb, TA,) *with which one shaves:* (Lth, L, K, TA:) of the measure فُعْلَى, (Ks, M, Msb, K,) from المَوْسُ, [inf. n. of مَاسَ,] so that the م is a radical letter, (K,) accord. to Lth, (TA,) [for] Lth says, (L, TA,) المُوسُ is the root (تَأْسِيس [lit. foundation]) of المُوسَى, (L, K, TA,) the thing with which one shaves; (L, TA;) therefore, (Az, Msb, K,) it is imperfectly decl., because of the short fem. ا [written ى], (Msb,) without tenween; (Az, K;) and which Fr cites a verse [of obscene meaning] in which it is made fem.: (TA:) or it is from أَوْسَيْتُ رَأْسَهُ, meaning "I shaved his head," (ISk, M,* Msb, K,) of the measure مُفْعَل, (ISk, Msb, TA,) so that the ى is a radical letter, as El-Umawee and Yz say, and Aboo-'Amr Ibn-el-Alà inclined to think it so, (TA,) and therefore it is perfectly decl., (Msb,) with tenween, (Msb, K,) when indeterminate; (Msb;) or it is of the measure مُفْعَل because this measure is more common than فُعْلَى, and because it is perfectly decl. when indeterminate, whereas فُعْلَى is not so when indeterminate and when determinate: (Ibn-Es-Sarráj, TA:) but IAmb says, that it is masc. and fem., and perfectly decl. and imperfectly decl.: ISk says, that the approved way is to make it perfectly decl.: (Msb:) [but] he says that it is fem. [also, and if so it is imperfectly decl.]: (TA:) and it is related of A'Obeyd, in the Bári', that he said he had not heard it made masc. except by El-Umawee; (Msb;) who asserted it to be masc. only: (TA:) the pl., accord. to him who makes it imperfectly decl., is مُوسَيَاتٌ; and accord. to him who makes it perfectly decl., مَوَاسٍ. (Msb.) The dim. of مُوسَى, in the sense above explained, [not as a proper name, in which case it is مُوَيْسَى only, without tenween, and has no relation to the same word signifying a razor,] is مُوَيْسِيَةٌ, [but by rule it should be مُوَيْسَى, like حُبَيْلَى,] accord. to him who says هٰذِهِ مُوسَى; and مُوَيْسٍ accord. to him who says هٰذَا مُوسًى. (ISk, TA.)

موش

مَاشٌ [*Indian peas;*] *a certain grain, well known,* (S in art. ميش, and K,) *round, smaller than the* حِمَّص [or *chick-pea*], *of a tawny colour inclining to greenness; it is in Syria and India; and is sown;* (TA;) also called مُجّ and خُلَّرٌ and زِنّ: (TA, art. مج:) it is of moderate temperature; and the mixture made thereof is commended, being beneficial to him who is fevered, and him who is affected with rheum; it is lenitive; and when cooked with vinegar, it is beneficial for purulent pustulous mange or scab; and an external application thereof strengthens feeble limbs: (K:) the word is arabicized [from the Persian مَاش], or post-classical. (S.) — *Utensils and furniture, of the meaner sort, of a house* or *tent.* (IAar, K.) Hence the saying, المَاشُ خَيْرٌ مِنْ لَاشٍ, [in one copy of the K I find لَاش, but the former seems to be the right reading,] meaning, *Mean house-*

hold utensils and furniture are better than nothing; or] *what is in the house*, or *tent*, *of worthless utensils and furniture, is better than its being empty*: (Ḳ, TA:) لَاشٍ is here contracted [from لَاشَىْءٌ] for the sake of its resembling مَاشٍ. (TA.) And خَاشٍ مَاشٍ and خَاشَ مَاشَ signify the same as مَاشٍ thus used: (Ḳ, TA in art. خوش:) or the *refuse*, or *meanest sort, of people*, or *of mankind*; as in the M. (TA.)

[موص, &c.

See Supplement.]

ميب

مَيْبَةٌ *A certain remedy*, or *medicine*: (Ḳ:) [an arabicized word] from the Persian مَىْ "a beverage," and بِهْ "a quince:" *quince-beverage; diacydonium; a medicine prepared of the juice of quinces*: some of it is raw; and some, not raw: some is perfumed; and some, not perfumed. (TA, from the book entitled Má lá yesa'u, &c.)

ميت

1. مَاتَ, aor. يَمِيتُ: see art. موت.

دَارِى بِمِيتَاءِ دَارِهِ, [as also بِمِيدَاءِ,] *My house is opposite to his house.* (L, not in the TA.) [See also art. اتى.] — مِيتَآءُ طَرِيقٍ *The measure of the two sides, and the distance, of a road*; as also مِيدَاءُ. (L, not in the TA.) [See also art اتى.]

ميث

1. مَاثَ, aor. يَمِيثُ, (inf. n. مَيْثٌ, Ḳ,) i. q. مَاثَ, aor. يَمُوثُ, inf. n. مَوْثٌ; (Ṣ, Ḳ;) [in the CḲ, for المَوْثُ is put المَوْتُ;] as also ▼ مَيَّثَ, inf. n. تَمْيِيثٌ; (Ḳ;) and ▼ اماث, inf. n. إِمَاثَةٌ; but this is disapproved by IAth; (TA;) and ▼ امتاث, inf. n. إِمْتِيَاثٌ; (Ḳ;) and ▼ إِمَّاثَ, [for إِنْمَاثَ,] inf. n. إِمِّيَاثٌ; (TA;) [but the last form I have only found used intransitively;] *He steeped* a thing *in water, and mashed* it *with his hand*: (TA:) *he mixed and moistened* a thing in water: (Ṣ, Ḳ:) or ماث and ▼ ميّث, *he steeped* anything, such as saffron, and dates, and raisins, and the preparation of churned milk called أَقِط, *in water, so that it dissolved, and mashed* it *with his hand.* (Lth.) — مَاثَ *He dissolved* salt in water; (ISk, Lth;) and in like manner clay, or loam. (ISk.) اللّٰهُمَّ مِثْ قُلُوبَهُمْ كَمَا يُمَاثُ المِلْحُ فِى المَآءِ — [*O God, dissolve their hearts, like as salt is dissolved in water!*] (TA, from a trad.)

2. مَيَّثَ: see 1. — ‡ *He rendered* a man *gentle.* (TA.) — ‡ *He rendered* a man *submissive.* (TA.) — ‡ *It* (fortune, or misfortune,) *rendered a man expert and submissive.* (TA.) — [And so] ▼ تَمَيَّثَ ‡ *He* (a man) *became submissive, and languid*, or *flaccid.* (TA.)

4: see 1.

5: تَمَيَّثَتِ الأَرْضُ *The ground became softened* (*and cooled*, Ṣ,) *by rain.* (Ṣ, Ḳ.) [See also مَاثَتِ الأَرْضُ, in art. موث.] See 2.

7. انماث, [inf. n. إِنْمِيَاثٌ;] (ISk;) and إِمَّاثَ, inf. n. إِمِّيَاثٌ; (Lth;) *It* (salt) *became dissolved* in water; (ISk, Lth;) and in like manner, clay, or loam. (ISk.) — See 1.

8. امتاث, (inf. n. إِمْتِيَاثٌ, TA,) *He attained to an easy state of life*; (Ḳ;) or *a pleasant life.* (TA.) — امتاث *He steeped in water, and mashed with his hand, and drank*, the preparation of churned milk called أَقِط. (Ḳ.) — See 1.

مَيْثٌ *Soft.* (Ḳ.) — رَجُلٌ مَيْثُ القَلْبِ ‡ *A man of soft*, or *gentle, heart.* (TA.)

مِيثَآءُ *Even*, or *plain*, or *soft*, land: pl. مِيثٌ: (Ṣ, Ḳ:) you say, أَرْضٌ مِيثَآءُ, and أَرَاضٍ مِيثٌ: (A:) [see also مِيثَآءُ, in art. موث:] *an even*, or *a plain*, or *soft, tract of sand*: and *a hill of a good soil*: (L:) and *a* [*water-course such as is called*] تَلْعَةٌ, *that becomes as large as half*, or *two-thirds*, *of the valley.* (L, Sh, in TA, voce تلعة.)

مُسْتَمِيثٌ The *thin pellicle that adheres to the white of an egg.* (AA, Ḳ.) [See also مُسْتَمِيتٌ, in art. موت.]

ميح

1. مَاحَ, aor. يَمِيحُ, (Ṣ, Ḳ,) inf. n. مَيْحٌ; (A, Ḳ;) and ▼ امتاح; (A, [and the same seems to be indicated in the Ṣ, where it is said that إِمْتِيَاحٌ signifies the same as مَيْحٌ;]) *He descended into*, (Ṣ, A,) or *entered*, (Ḳ,) *the well, and filled the bucket*: (Ṣ, A, Ḳ:) this is done when its water is little. (Ṣ.) — مَاحَ المَآءَ, aor. يَمِيحُ; and ▼ امتاحه; *He drew water by descending into the well and filling the bucket.* (A.) — مَاحَ فِى مِشْيَتِهِ, (Ṣ, A, Ḳ,*) inf. n. مَيْحٌ and مَيَحُوحَةٌ; (Ḳ;) and ▼ ميّح, and ▼ تمايح; (A;) ‡ *He walked in a certain elegant manner*, (Ḳ,) *with a self-conceited gait, and with an affected inclining of his body from side to side*, (Ṣ, A,) *like as a duck walks.* (Ṣ, Ḳ.) — ▼ مَرَّ يَتَمَيَّحُ ‡ *He passed along so walking, and looking at his shadow.* (A.) — Also ▼ تميّح ‡ *He inclined his body from side to side in walking*: (Ḳ:) and ▼ تمايح *he*, or *it*, (a drunken man, and a branch, Ṣ,) *inclined from side to side*; (Ṣ, Ḳ;) as also ▼ ميّح and ▼ تميّح: (TA:) which last is also said of a branch, or twig. (M, L, art. راد.) — ▼ السَّكْرَانُ يَتَمَيَّحُ, and ▼ يَتَمَايَحُ, ‡ [*The drunken man reels*, or *inclines from side to side in walking*]. (A.) — مَاحَتِ الرِّيحُ الشَّجَرَةَ † *The wind made the tree to incline.* (TA.) = ماحه عند السُّلْطَانِ, aor. يَمِيحُ, (Ṣ, Ḳ,*) inf. n. مَيْحٌ, (Ḳ,) ‡ *He interceded for him with the Sulṭán.* (Ṣ, Ḳ.) = مَاحَهُ, aor. يَمِيحُ, (Ṣ, Ḳ,) inf. n. مَيْحٌ and مِيَاحَةٌ; and ▼ امتاحه; (Ḳ;) ‡ *He gave him* [*a thing*]. (Ṣ, Ḳ.) — مَاحَ ‡ *He conferred a benefit, favour*, or *kindness.* (L.) = مَاحَ فَاهُ, aor. يَمِيحُ, (Ṣ, Ḳ,) inf. n. مَيْحٌ, (Ḳ,) بِالْمِسْوَاكِ ‡ *He rubbed and cleaned his teeth with a tooth-stick*: (AA, Ṣ, Ḳ:) or [so accord. to the L; but in the Ḳ, and] *he cleansed out the saliva from his mouth with the tooth-stick.* (L, Ḳ.)

2: see 1.

3. مايحه, (A, Ḳ,) inf. n. مُمَايَحَةٌ, (A,) ‡ *He commingled*, or *conversed*, or *held intercourse, with him*; (Ḳ;) namely, with a Sulṭán; and in like manner with women. (A.) — بَيْنِى وَبَيْنَهُ مُمَايَحَةٌ وَمُمَالَحَةٌ ‡ [*Between me and him are a commingling*, or *converse*, or *intercourse, and fellowship in eating.*] (A.)

5 and 6: see 1.

8. امتاحه: see 1. — ‡ *It* (heat, and work or labour,) *made him to sweat.* (A.) — امتاحت الشَّمْسُ ذِفْرَى البَعِيرِ ‡ *The sun drew forth the sweat from the protuberance of the camel's head, behind his ears.* (Ḳ.) = See 10.

10. استماحه, (Ṣ, A, Ḳ,) and ▼ امتاحه, (A,) ‡ *He asked him for a gift.* (Ṣ, A, Ḳ.) ▼ امتاحه ‡ *He came to him seeking his bounty.* (L.) — استماحه ‡ *He asked him to intercede for him*, (Ṣ, A, Ḳ,) عِنْدَ السُّلْطَانِ *with the Sulṭán.* (Ṣ, A.)

مَاحٌ The *yolk* of an egg: or its *white.* (AA, Ḳ.) [See also مُحٌّ.]

مَيْحٌ ‡ *Profit*; *advantage.* (Ḳ.) See مَائِحٌ.

مَيْحٌ *A bad kind of dates*; i. q. شِيصٌ. (Ḳ.)

مَاحَةٌ The *court* of a house: (Ḳ:) a dial. form of بَاحَةٌ. (TA.)

مَيَّاحٌ ‡ A man *who walks with a self-conceited gait, and with an affected inclining of his body from side to side*: (L:) fem. with ة. (Ṣ, L.)

مَائِحٌ A man *who descends into a well and fills the bucket*, when its water is little: pl. مَاحَةٌ. (Ṣ.) The مَائِح is he who draws the water from the mouth of the well. (L.) — مَائِحٌ ‡ *A tooth-stick*; syn. سِوَاكٌ: so called because it draws away the saliva, like as he who descends into a well ladles out the water: (L:) and so (accord. to some, TA) ▼ مَيْحٌ. (Ḳ.)

ميد

1. مَادَ, aor. يَمِيدُ, inf. n. مَيْدٌ (Ṣ, L, Mṣb, Ḳ) and مَيَدَانٌ, (L, Mṣb, Ḳ,) *It* (a thing) *was*, or

became in a state of motion, or commotion; was, or became agitated: (Ṣ, L, Mṣb, Ḳ:) or, in a state of violent motion or commotion; or violently agitated. (El-Baṣáïr, TA.) So in the expression in the Ḳur, [xvi. 15; and xxxi. 9;] أَنْ تَمِيدَ بِكُمْ Lest it (the earth) should be convulsed with you, and go round with you, and move you about violently. (El-Baṣáïr, TA.) — مَادَ It turned or twisted about, or became contorted and convulsed. (IKṭṭ.) — مَادَ فِى الرُّمْحِ ‡ He (a man pierced) writhed upon the spear. (A.) — مَادَ It (the mirage, سَرَاب,) was in a state of commotion; it quivered, or trembled. (L, Ḳ.) — مَادَ † He was, or became, confounded, perplexed, or amazed. (TA.) — مَادَ, (aor. يَمِيدُ, TA, inf. n. مَيْدٌ or مَيَدٌ, L,) ‡ He (a man, L,) became affected with a heaving of the stomach, or a tendency to vomit, and a giddiness in the head, by reason of intoxication, or of voyaging upon the sea. (L, Ḳ.) — You say also مَادَ بِهِ البَحْرُ, aor. يَمِيدُ, inf. n. مَيْدٌ, ‡ The sea affected him with a heaving of the stomach, &c. (L.) And مَادَتْ بِهِ الأَرْضُ ‡ The ground went round with him. (A.) — مَادَتِ الحَنْظَلَةُ, (aor. يَمِيدُ, L,) The colocynth became affected by day-dew, (L, Ḳ,) or by moisture, (L,) and in consequence, changed [in odour, or stinking]: (L, Ḳ:) and in like manner a date. (L.) — مَادَ, (Ṣ, A, L,) inf. n. مَيْدٌ (L) and مَيَدَانٌ; (A;) and ▼ تَمَايَدَ; (A;) It (a branch) inclined from side to side. (Ṣ, A, L.) — ‡ He inclined from side to side in walking. (L.) — مَادَ, inf. n. مَيْدٌ and مَيَدَانٌ, It inclined to one side: as the earth is, in a trad., described to have done before the mountains were formed. (L.) — مَادَ ‡ He (a man, Ṣ,) affected a bending of his person, body, or limbs; (L;) he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side; (Ṣ, L, Ḳ;) and مَادَتْ and ▼ تَمَيَّدَتْ signify the same, said of a woman. (A.) ═ مَادَ He conferred, or bestowed, a benefit or benefits, or a favour or favours. You say, مَادَنِى فُلَانٌ Such a one conferred a benefit or benefits upon me. (L.) — مَادَهُ, (L, Mṣb,) and ▼ أَمَادَهُ, (L,) He gave him. (L, Mṣb.) — مَادَ He furnished persons with, or gave them, provisions for travelling; syn. زَادَ. (L.) [In the Ḳ, زَارَ He visited.] — He brought a people wheat, or food; i. q. مَارَ, (Ṣ, L, Ḳ,) of which it is a dial. form. (Ṣ.) — مَادَ, He trafficked as a merchant. (L.) — مَادَ, inf. n. مَيْدٌ and مَيَدَانٌ, It increased, or grew; syn. زَكَا and رَاعَ. (M, L, Ḳ.) [In the copies of the Ḳ in my hands, for رَاعَ is put زَاغَ.]

4, 5, and 6: see 1.

8. امتاده He asked him, or desired him, to give him. (L.) — امتاده He asked or desired him to bring him wheat, or food. (A.)

مَيْدَ a dial. form of بَيْدَ, (Ṣ,) in the sense of غَيْرُ: (Ṣ, L;) and in that of عَلَى: (L:) or that of مِنْ أَجْلِ. (Ṣ, L.) It is said in a trad., أَنَا أَفْصَحُ العَرَبِ مَيْدَ أَنِّى مِنْ قُرَيْشٍ وَنَشَأْتُ فِى بَنِى سَعْدِ بْنِ بَكْرٍ [rendered in art. بيد]. (Ṣ, L.) See what next follows.

فَعَلْتُهُ مَيْدَا ذٰلِكَ, (M, Ḳ,) or مَيْدَ ذٰلِكَ, (L,) I did it on account, or for the sake, of that. (M, L, Ḳ.) مِنْ مَيْدَا ذٰلِكَ has not been heard. (M, L.)

مَيْدَةٌ: see مَائِدَةٌ.

مِيدَآءٌ The amount, and measure, of a thing: (L, Ḳ:) and the two sides, and distance, or extent, of a thing, (L,) or of a road; (Ḳ;) and the surface of a road. (L.) One says, لَمْ أَدْرِ مَا مِيدَآءُ ذٰلِكَ I knew not what was the amount of that, and its measure: or, what was the measure of its two sides, and its extent: as also مِيتَاؤُهُ. (L.) — The extreme limit of the distance to which horses run; and so مِيتَآءٌ. (Ṣ, TA, art. أتى.) ═ مِيدَآءٌ A mode, manner, fashion, or form. Ex. بَنَوْا بُيُوتَهُمْ عَلَى مِيدَآءٍ وَاحِدٍ They built their houses, or constructed their tents, after one mode, &c. (L.) [See also مِئْتَآءٌ, in art. اتى.]

هٰذَا مِيدَاؤُهُ, [thus in the copies of the Ḳ and in the TA, app. a mistake for مِيدَآؤُهُ, like تِلْقَآؤُهُ,] and بِمِيدَائِهِ, and بِمِيدَاهُ, This is opposite to, or facing, it. (Ḳ.) And دَارِى بِمِيدَا دَارِهِ, with fet-h to the م; (as also بِمِيتَآءِ دارِهِ, L in art. ميت; and بِمِئْتَآءِ دارِهِ, Ṣ in art. اتى;) My house is opposite to his house. (Yaạḳoob, L.) — مِيدَآءُ الطَّرِيقِ: see مِئْتَآءٌ in art. أَتَى, and مِيتَآءٌ in art. ميت.

مَيْدَانٌ (Ṣ, L, Mṣb, Ḳ, &c.) and ▼ مِيدَانٌ (Ḳ) A horse-course; race-ground; hippodrome: (Mṣb, TA:) pl. مَيَادِينُ: (Ṣ, Ḳ, &c.:) of the measure فَعْلَانٌ, (IKṭṭ,) from مَادَ "it was in a state of motion;" because the sides of the horse-course shake on the occasion of a race: (Mṣb:) or from مَادَ "it turned or twisted about, or became contorted and convulsed;" because the horses wheel about, and bend or convulse themselves, in the place so called: or of the measure فَلْعَانٌ, from مَدًى "a limit, or goal;" because horses run to their goals in the place so called; originally مَدْيَانٌ, the second and third radicals being transposed; as in بِيزَانٌ, originally بُزْيَانٌ: or of the measure فَيْعَالٌ, from مَدَنَ "he abode, or dwelt;" because horses confine themselves especially to the place so called for wheeling about and the like. (IKṭṭ.) ═ عَيْشٌ مَيْدَانٌ A delicate, a pleasant, or an ample and easy, life. (Ṣ, L.) — مَيْدَانُ الخُلَفَآءِ ‡ a term applied by historians to The period of the reign of Khaleefehs; from twenty to twenty-four years. (MF, TA.)

مِيدَانٌ: see مَيْدَانٌ.

مَيُودٌ That moves about, or is agitated, much; that vacillates much: (L:) an intensive epithet; applied in a trad. to worldly prosperity. (L, art. حيد.)

مَيَّادٌ: see مَائِدٌ.

مَائِدٌ ‡ A man affected with a heaving of the stomach, or a tendency to vomit, and a giddiness in the head, by reason of intoxication, or of voyaging upon the sea: pl. مَيْدَى. (L.) — مَائِدٌ A branch inclining [from side to side: see 1]: (A, L:) as also ▼ مَيَّادٌ: (L:) [or rather the latter signifies inclining much, or frequently, from side to side:] pl. [of the former] مُيَّدٌ. (TA.) — فُلَانٌ يَمْشِى عَلَى الأَرْضِ فَيَادًا مَيَّادًا ‡ Such a one walks upon the ground with an elegant and a proud and a self-conceited gait, with an affected inclining of his body from side to side. (A, art. فيد.)

مَائِدَةٌ (and ▼ مَيْدَةٌ, El-Jarmee, L, Ḳ) A table with food upon it: (Ṣ, L, Ḳ:) without food upon it, a table is not thus called, but is called خِوَانٌ: (AAF, Ṣ, L:) or also applied to a table itself: (L:) MF says, that this latter application is allowable, considering that food has been, or is to be, placed upon the table: but El-Ḥareeree asserts it to be incorrect, and the former application only to be allowable: (TA:) مائدة is thus used in its proper sense of an act. part. n., and is from ماد "it was in a state of motion;" as though the table [which was generally a round piece of leather or the like spread upon the ground] moved about with what was upon it: (Zj, L, Mṣb:*) or from ماد "he brought wheat or food;" because food is brought upon it [or as though it brought food]: (L:) or from ماد "he gave;" as though it gave of what was upon it to those around it: (El-'Ináyeh:) or it is of the form of an act. part. n. and used in the sense of a pass. part. n., from ماد "he gave," (AO, Ṣ, L, Mṣb,) like رَاضِيَةٌ in the phrase عِيشَةٌ رَاضِيَةٌ; (AO, Ṣ, L;) because what is thus called is given by its owner to the people [who are to eat]: (Mṣb:) also, food itself; (Akh, AḤát, ISd, L, Ḳ;) even if without a table: (L:) [pl. مَوَائِدُ]. See also فَاثُورٌ. — مَائِدَةٌ: ‡ A round piece of land or ground: (L, Ḳ:) likened to a table. (TA.)

مَوَائِدُ: see مَائِدَةٌ. — Also, Calamities: formed by transposition from مَآوِدُ. (T, L.)

مُمْتَادٌ Asking, or desiring, to give; asking or

desiring, a gift. (Ḳ.) And *Asked,* or *desired, to give; one of whom a gift is asked,* or *desired.* (Ṣ, L, Ḳ.) — مُمْتَارٌ A man [*asking,* or *desiring,* and —] *asked,* or *desired, to bring wheat* or food. (Ṣ, L.)

مير

1. مَارَ أَهْلَهُ (T,* Ṣ, A, Mṣb,*) and عِيَالَهُ, (M, Ḳ,) aor. يَمِيرُ, (T, Ṣ, A, &c.,) inf. n. مَيْرٌ, (T, Ṣ, M, Mṣb, Ḳ,) *He brought,* or *conveyed,* or *purveyed,* طَعَام, [here meaning *wheat,* or other *corn,* and *food, victuals,* or *provision,* of any kind, (see مِيرَةٌ,)] (T, Ṣ, M, A, Ḳ) *to,* or *for, his family,* (T,* Ṣ, A,) or *his household:* (M, Ḳ:) or *he brought to them* مِيرَة, i.e. طَعَام: (Aṣ [accord. to whom, as I find in the TA, the aor. is يَمُورُ, but this I suppose to be a mistranscription,] T, Mgh, Mṣb:) or *he gave them* مِيرَة: (TA:) and ♦ أَمَارَهُمْ signifies the same as مَارَهُمْ; (Ḳ;) and so ♦ امتار لهم: (Ṣ,* M, Ḳ:) or you say, هُمْ يَمْتَارُونَ لِأَنْفُسِهِمْ *they bring,* or *convey,* or *purvey,* طعام *for themselves;* (Ḳ;) and ♦ امتار لنفسه, (A,) or ♦ امتار المِيرَةَ لنفسه, (Mgh, Mṣb,) *he brought,* (A, Mgh, Mṣb,) or *conveyed,* or *purveyed,* (A,) طعام *for himself.* (A, Mgh, Mṣb.) See مِيرَةٌ.

4: } see 1.
8: }

مَيْرٌ: see مِيرَةٌ.

مِيرَةٌ: *i.q.* طَعَامٌ [here meaning *Wheat,* or other *corn,* and *food, victuals,* or *provision,* of any kind,] (T, Ṣ, A,* Mgh, Mṣb, Ḳ,*) *which a man brings,* or *conveys* or *purveys* (يَمْتَارُهُ) [*to be laid up in store for himself* or *his family* or *household,* or *for sale*]; (Ṣ, TA;) and ♦ مَيْرٌ signifies the same as مِيرَةٌ [in these senses, as will be seen from what follows], and is applied to *victuals,* or *food,* or *aliment,* syn. قُوتٌ. (TA.) Ex. جَالِبُ المِيرَةِ, (Ḳ,) or ♦ المَيْرِ, (M,) [*The bringer,* or *conveyer,* or *purveyor, of wheat,* &c.] And أَتَاهُ بِمِيرَةٍ *He brought him* طَعَام. (T.) And جَاؤُوا بِالمِيرَةِ [*They brought,* or *conveyed,* or *purveyed, the wheat,* &c.] (A.) And مَا عِنْدَهُ خَيْرٌ وَلَا مَيْرٌ ♦ [*He has not wealth, nor wheat,* &c.] (T, Ṣ, A.) — Also, (T,) The *bringing,* or *conveying,* or *purveyance, of* طَعَام [here meaning as explained above] *from another place* (T, M, A, Ḳ,) [*for one's self* or *family* or *household,* (see 1,) or] *for sale:* (T:) pl. مِيَرٌ. (M, arts. دفأ and صيف; &c.) The first مِيرَة is the رِبْعِيَّة (M, arts. دفأ and صيف,) which is the مِيرَة in the beginning of [the season called] the شِتَآء [or winter, i.e., in the latter part of December or in January, during the season of rains called الرَّبِيع, about which time, the species of millet called ذُرَة, which, as Niebuhr mentions, (Descr. de l'Arabie, p. 135, note,) is called in El-Yemen طَعَام, is gathered in]: (Ṣ, Ḳ, art. ربع:) the second, the صَيْفِيَّة, (M, arts. دفأ and صيف,) also called the صَائِفَة, (Ṣ, M, Ḳ, art. صيف,) which is the مِيرَة in [the season called] the صَيْف [or spring], (Ṣ, M, art. صيف,) in the first part of the صَيْف [i.e., in the latter part of March, about which time, wheat, and a second crop of millet (ذُرَة), and barley, are gathered in]: (M, art. صيف:) the third, the دَفَئِيَّة, (M, arts. دفأ and صيف,) which is [also] in the first part of [the season called] the صَيْف [or spring, and consequently immediately after the صَيْفِيَّة, commencing in the season of the دَفَئِىّ rains, and app. continuing during part of April, when the same grains are gathered in; or by the صَيْف in this instance may be meant summer, but the more proper meaning is spring, and the term دَفَئِيَّة seems already to point to the season of the دَفَئِىّ rains]: (M, art. دفأ:) and the fourth, the رَمَضِيَّة, (M, arts. دفأ and صيف,) which is the مِيرَة coming when the earth becomes burnt [by the sun, about July, when the month of رَمَضَان began at the period when the calendar by the months was fixed by Kiláb Ibn-Murrah, about two centuries before the Hijreh, and at which season of the year a third crop of ذُرَة is gathered in; for in some parts of Arabia they have three crops of this grain in the year; the second and third being sown immediately after, or produced by the grain which is let fall in cutting, the first and second]. (M, art. دفأ.)

مَائِرٌ: see مَيَّارٌ.

مَائِرٌ (Ṣ, M, Ḳ) and ♦ مَيَّارٌ (M, Ḳ) One *who brings,* or *conveys,* or *purveys,* مِيرَة, (Ṣ,* Ḳ,) or مَيْر: (M, L:) pl. of the former, مُيَّارٌ (Ṣ, M, Ḳ) and مَيَّارَةٌ, like رَجَّالَةٌ. (Ṣ, Ḳ.) You say نَحْنُ نَنْتَظِرُ مُيَّارَنَا, and مَيَّارَتَنَا, [*We are expecting our bringers,* or *conveyers,* or *purveyors, of wheat,* &c.] (Ṣ.) The pl. مَيَّارَةٌ is applied to *A company of men who go together from the desert to the towns* or *villages to bring* مِيرَة. (TA.) It is said in a trad. الحَمُولَةُ المَائِرَةُ لَهُمْ لَاغِيَةٌ, meaning, *The camels that carry* مِيرَة *for them for sale and the like are exempt from the eleëmosynary taxation,* because they are working beasts. (TA.)

ميز

1. مَازَهُ, aor. يَمِيزُهُ, inf. n. مَيْزٌ; (Ṣ, A, Mṣb, Ḳ;) and ♦ مَيَّزَهُ, (Ṣ, Ḳ,) inf. n. تَمْيِيزٌ; (Ṣ;) or the latter has an intensive signification; (Mṣb;) *He put it,* or *set it, apart, away,* or *aside; removed it;* or *separated it;* (Ṣ, A, Mṣb, Ḳ;) from another thing, or other things; (Mṣb;) as also ♦ امازه: (Ḳ:) [or the second, rather, *he did so much,* or *greatly,* or *widely;* like زَيَّلَهُ.] You say, مَازَهُ مِنْهُ, and ♦ مَيَّزَهُ. (A.) Ex. مَازَ الأَذَى مِنَ الطَّرِيقِ *He put aside,* or *removed, what was hurtful from the road.* (TA.) And it is said in the Ḳur, [viii. 38,] لِيَمِيزَ اللّٰهُ الخَبِيثَ مِنَ الطَّيِّبِ [*That God may separate,* or *sever, the evil from the good*]. (Mṣb.) [It seems also, from what is said in the A, that مَايَزْتُ بَيْنَهُمَا signifies *I separated them two:* besides having another signification, which see below.] You say also مَازَ الشَّىْءَ, (aor. and inf. n. as above, TA,) meaning, *He separated one part of the thing from another;* فَصَلَ بَعْضَهُ مِنْ بَعْضٍ, (M, TA,) or عَنْ بَعْضٍ: (as in a copy of the A:) expl. in the Ḳ as signifying فَضَّلَ بَعْضَهُ عَلَى بَعْضٍ [he judged, or made, part of the thing to excel, or to have excelled, another]; but the explanation in the M is the right. (TA.) And ♦ مَيَّزَ الأَشْيَآءَ *He separated the things after knowledge of them.* (Mṣb.) — [Hence, *He distinguished it,* or *discriminated it,* or *discerned it.* And مَازَ بَيْنَ الأَشْيَآءِ, and ♦ مَيَّزَ بَيْنَهَا, *He distinguished,* or *discriminated,* or *discerned, between the things.* This is what is meant by its being said,] المَيْزُ also signifies التَّمْيِيزُ بَيْنَ الأَشْيَآءِ. (TA.) You say also, ♦ مَايَزْتُ بَيْنَهُمَا [*I distinguished,* or *discriminated,* or *discerned, between them two*]. (A.) From مَيَّزَ الاشيآء, meaning as explained above, is [also], app., derived the phrase سِنُّ التَّمْيِيزِ, used by the doctors of practical law, as signifying, [*The age of discrimination;*] *the age at which one knows what things are beneficial to him and what are hurtful to him:* or, accord. to some, التَّمْيِيز is *a faculty in the brain whereby meanings are elicited.* (Mṣb.) = مَازَ [is also intrans., and signifies] *He* (a man) *removed from one place to another.* (IAạr, Ḳ.) See also 8.

2: see مَازَهُ, throughout.

3: see مَازَهُ, in two places.

4: see مَازَهُ, first signification.

5: see 8, throughout. — You say also, فُلَانٌ يَكَادُ يَتَمَيَّزُ مِنَ الغَيْظِ *Such a one almost bursts asunder with wrath,* or *rage.* (Ṣ, Ḳ.*) The like is said in the Ḳur, lxvii. 8, tropically, of hell. (A, TA.)

6: } see 8, throughout.
7: }

8. امتاز, and ♦ تميّز, (Ṣ, A, Mṣb, Ḳ,) and ♦ انماز, (Ṣ, A, Ḳ,) and ♦ إِمَّازَ, (Lḥ, TA,) [the

last being a variation of that immediately preceding,] and ▼استماز, (Ṣ, A, Ḳ,) *It was*, or *became, put*, or *set, apart, away*, or *aside*; or *removed*; or *separated*; (Ṣ, A,* Mṣb,* Ḳ;) from another thing, or other things: (Mṣb:) and the last, ▼استماز, *he went*, or *withdrew, aside*, or *to a distance*, (Ḳ, TA,) عَنِ الشَّىْءِ *from the thing*. (TA.) All these forms are syn.; but in the phrase مِزْتُهُ فَلَمْ يَمْتَزْ [as though signifying *I put it*, or *set it, apart*, &c., *but it did not remain so*] Lḥ allows the verbs to be only in these two forms: (TA:) [though ▼انماز is used in other cases; for] you say ▼انماز عَنْ مُصَلَّاهُ *He shifted from his place of prayer*; or *quitted it for another*. (TA.) [See also 1, last signification.] You say also, امتاز القَوْمُ, meaning, ▼تميّز بَعْضُهُمْ مِنْ بَعْضٍ [*The people were*, or *became, put*, or *set, apart*, &c., *one from another*]: (Ṣ, TA:) and, as also ▼تميّزوا, *they became on one side*: or *they became alone*, or *separate*: and the former, *they withdrew, in a company* or *troop, aside*; as also ▼استمازوا: (TA:) and [in like manner] ▼تمايزوا *they became separated*: (A:) and *they formed themselves into separate companies*, or *troops, and went away, one from another*. (TA. [التَّمَايُزُ being there said to signify التَّحَزُّبُ وَالتَّنَافُرُ.]) — امتاز, and the other forms mentioned above, in the first sentence of the paragraph, as syn. with it, also signify *It was*, or *became, distinguished*, or *discriminated*, or *discerned*: in which sense, ▼تميّز is the most common. You say also, ▼تميّز فُلَانٌ بِالكَرَمِ *Such a one was*, or *became, distinguished by generosity*. And ▼تَمَيَّزَتْ and ▼تَمَايَزَتِ الأَشْيَآءُ *The things were*, or *became, distinguished, or discriminated, one from another*; or *distinct*.]

10: see 8, throughout.

مَيْزٌ inf. n. of 1, q.v. — Also, *High* or *elevated rank* or *condition* or *state* [*by which one is distinguished from others*]. (TA.)

مِيزَةٌ [The *act of putting*, or *setting, apart, away*, or *aside*; *of removing*, or *separating*]: a subst. from مَازَهُ. (TA.) — [*Discrimination*, or *discernment*: and hence,] *understanding*. (TA.)

رَجُلٌ مَيَّازٌ, and ▼مُمَيِّزٌ, [*A man of much discrimination* or *discernment*.] (A.)

مُمَيِّزٌ [*Distinguishing*, or *discriminating*: and hence, a *rational* animal]. رَجُلٌ مُمَيِّزٌ: see مَيَّازٌ.

ميس

1. مَاسَ, aor. يَمِيسُ, inf. n. مَيْسٌ and مَيَسَانٌ, *He walked with an elegant and a proud and self-conceited gait*; or *so walked with an affected inclining of the body from side to side*; (Ṣ, M, A, Ḳ;) excepting that in the A the fem. forms of the pret. and aor. are given;) as also ▼تميّس: (Ṣ, A,* Ḳ:) accord. to the Lth, مَيْسٌ signifies *a kind of* مَيَسَان, [app. a mistranscription for مَيَلَان, or *inclining*,] *with*, or *in, the gait and motion above described, like that of the bride, and of the camel*; for he sometimes does this in going along with his هَوْدَج [or litter which serves as a vehicle for women]. (TA.)

4. أَمَاسَتْ جِسْمَهَا [*She* (a woman) *made her body to incline from side to side in walking in the manner above described*.] (M.)

5: see 1.

مَيْسٌ *A kind of tree*, (AḤn, Ṣ, M, Ḳ,) *of great size*, (A, Ḥn, M, Ḳ,) *resembling in its growth and its leaves the* [*kind of willow called*] غَرَب: *when young, it is white within; but when it grows old, it becomes black, like* آبِنُوس [or *ebony*], *and so thick that wide tables are made of it*; (AḤn, M;) *and camels' saddles* (رِحَال) *are made of it*. (AḤn, Ṣ, M.) — Hence, *A camel's saddle* (رَحْل), as being made of the kind of tree above described. (TA.) — Also, *A species of grape-vine, that rises somewhat upon a trunk*, (AḤn, M, Ḳ,*) *not all of it spreading out into branches*: (AḤn, M:) AḤn adds, *its native place is the district of El-Jezeereh called Sarooa* (سَرُوع), *and it is related, of a person of knowledge, that he saw it at Eṭ-Ṭáïf: and hence the name of the raisins called* ▼مَيْسِىّ: (TA:) [but ISd says, in continuation of AḤn's account of the former of the trees above mentioned, not of the latter,] an Arab of the desert informed me, that he had seen it at Eṭ-Ṭáïf, and hence, he said, the raisins called مَيْس [not مَيْسِىّ] are thus named: (M:) [and F says,] مَيْسٌ signifies *a kind of raisins*; as well as a species of grape-vine &c. (Ḳ.) — Also, [The *pole of a plough*;] the *long piece of wood that is between the two bulls*. (AḤn, M.)

مَيْسِىٌّ: see مَيْسٌ.

مَيَّاسٌ: see مَيْسَانٌ.

مَيْسُونٌ: see مَيَّاسٌ. — Also, A boy *beautiful in stature and face*. (Ḳ.)

مَيُوسٌ: see مَيَّاسٌ.

مَيَّاسٌ (Ṣ, A, Ḳ) and ▼مَيْسَانٌ (Ibn-'Abbád, A, Ḳ) and ▼مَيُوسٌ and ▼مَائِسٌ (Ḳ) One *who walks with an elegant and a proud and self-conceited gait*; or *who so walks with an affected inclining of the body from side to side*: (Ṣ, A, Ḳ:) [or the first and second and third, one *who does so much*, or *often*, or *habitually*: and the last, being a simple act. part. n., one *so walking*:] fem. of the first and second, with ة: (A, TA:) and ▼مَيْسُونٌ signifies the same as مَيَّاسَةٌ, *in the* sense explained above, applied to a woman, and is of one of the measures not mentioned by Sb, like زَيْتُونٌ; or it is from مَسَنَ, and therefore of the measure فَيْعُولٌ; but more probably from المَيْس. (M.) — Also, المَيَّاسُ The lion *that so walks*; (Ḳ, TA;) an epithet applied to him because of his little regard for him whom he meets: (TA:) or *the lion*: (Ṣgh, TA:) and, (accord. to IDrd, TA,) *the wolf*; (Ḳ;) because he so walks. (TA.) — Also, غُصْنٌ مَيَّاسٌ *An inclining*, or *a bending, branch*. (M.)

مَائِسٌ: see مَيَّاسٌ.

[ميش,

See Supplement.]

ميط

1. مَاطَ, (Ṣ, Mṣb, Ḳ, &c.,) aor. يَمِيطُ, inf. n. مَيْطٌ (Mṣb, Ḳ) and مَيَطَانٌ, (Ḳ,) *He removed*; *retired*, or *went, to a distance*; or *became remote*; (Aṣ, IAar,* A'Obeyd, Ṣ, Mṣb, Ḳ;) عَنْهُ *from him*; (IAar, A'Obeyd, Ṣ, Ḳ;) as also ▼استماط; (TA;) and ▼اماط; (IAar, A'Obeyd, Ṣ, Ḳ;) but Aṣ disallows the last in this sense; (Ṣ,* Mṣb;) it occurs, however, in a trad.: (TA:) also, *he went away*; (Ṣ, TA;) and so ▼اماط: (TA:) and *it* (a thing) *went away*. (TA.) — *He*, or *it, inclined to one side*; or *declined*; i.q., مَادَ, and حَادَ. (TA.) — Also, aor. as above, inf. n. مَيْطٌ, *He declined*, or *deviated, from the right course*; or *acted unjustly*; (AZ, Ks, Ṣ, Ḳ;) فِى حُكْمِهِ *in his judgment*. (AZ, Ks, Ṣ.) — [See also مَيْطٌ, below: and see 3.] = Also, (A'Obeyd, Ṣ, Mṣb, Ḳ,) inf. n. مَيْطٌ; (TA;) and ▼اماط, (A'Obeyd, Ṣ, Mṣb, Ḳ,) inf. n. إِمَاطَةٌ; (Ṣ, Mṣb;) or the latter only, accord. to Aṣ; (Ṣ,* Mṣb, TA;) *He removed, put away*, or *put at a distance*, (A'Obeyd, Ṣ, Mṣb, Ḳ,) him, or it; (A'Obeyd, Ṣ, Mṣb;) and مَاطَ بِهِ signifies the same as اماطه; (Mṣb;) and some say ▼مَيَّطْتُ بِهِ [if this be not a mistranscription for مِطْتُ بِهِ] in the sense of أَمَطْتُهُ. (TA.) You say, ▼أَمَاطَ الأَذَى عَنِ الطَّرِيقِ, (Mgh, TA,) inf. n. إِمَاطَةٌ, (Ṣ, Mṣb,) *He removed*, or *put away*, or *put at a distance, what was hurtful from the road*, or *way*; (Ṣ, Mgh, Mṣb, TA;) and [some say] مَاطَهُ, inf. n. مَيْطٌ. (TA.) And it is said in a trad., ▼أَمِطْ عَنَّا يَدَكَ *Remove thou from us thy hand*. (TA.) And مَاطَ بِهِ and ▼اماطه signify *He took away him*, or *it*; syn. ذَهَبَ بِهِ and أَذْهَبَهُ. (TA.) — مَيْطٌ also signifies The act of *repelling, impelling, pushing*, or *thrusting*; (Ṣ;) and so ▼مِيَاطٌ: (Ṣ, Ḳ:) and both signify the act *of chiding*: (Ṣ, Ḳ:) the former

being an inf. n. of which the verb is مَاطَ, aor. يَمِيطُ: (Ḳ:) [the latter, app., an inf. n. of which the verb, namely مايط, is unused; the like being said of هِيَاطٌ, which we find coupled with مِيَاطٌ.] You say, ▼ القَوْمُ فِى هِيَاطٍ وَمِيَاطٍ *The people,* or *company of men, are engaged in making a clamour, and repelling, &c.:* (Ṣ, in the present art. and in art. هيط:) or هياط and مياط, respectively, signify the *most vehement driving in coming to water,* and the *most vehement driving in returning from water;* (Fr, Ḳ;) and مَا زِلْنَا بِالهِيَاطِ وَالْمِيَاطِ means *we ceased not to be engaged in coming and going:* (Fr, TA:) or *advancing* (Lḥ, TA) and *retreating:* (Lḥ, Ḳ:) or *labouring,* or *striving,* or *conflicting, one with another, to overcome,* (Lth, TA,) and *inclining* [*one towards another*]: (Lth, Ḳ:) or *collecting together,* in a neuter sense, and *mutual retiring to a distance:* or *collecting themselves together for peace* or *reconciliation,* and *dissolving themselves from a state of peace* or *reconciliation:* or *raising a clamour,* or *confused noise;* and *retiring to a distance:* or *saying No, by God,* and *Yes, by God.* (TA.) [See art. هيط.] You say also, مَا زَالَ فِى هَيْطٍ وَمَيْطٍ, meaning *He ceased not to be engaged in crying out,* or *vociferating,* or *calling for aid* or *succour, and in evil,* or *mischief, and raising a clamour,* or *confused noise.* (Ḳ in art. هيط.)

2. مَيَّطْتُ بِهِ: see 1. — مَيَّطَ بَيْنَهُمَا, inf. n. تَمْيِيطٌ, *He wavered between them two.* (TA.)

3. مِيَاطٌ: see 1, throughout the greater part of the latter half of the paragraph. — بَيْنَهُمَا مُمَايَطَةٌ and مُهَايَطَةٌ and مُعَايَطَةٌ and مُسَايَطَةٌ are said to signify *Between them two is low, faint,* or *gentle, speaking.* (TA in art. هيط.)

4: see 1, in five places.

6. تمايطوا *They removed, retired, went to a distance,* or *became remote, one from another; and their mutual state became bad, disordered,* or *disturbed;* (Ṣ, Ḳ;) contr. of تهايطوا. (Fr, Ṣ, in art. هيط.)

10: see 1, first sentence.

مَيْطٌ: see 1. — It also signifies *Inclination:* so in the trad., لَوْكَانَ عُمَرُ مِيزَانًا مَا كَانَ فِيهِ مَيْطُ شَعْرَةٍ [*If 'Omar were a balance, there would not be in it the inclination of a hair*]. (TA.) = Also, *A state of mixture,* or *confusion:* mentioned only by IF. (TA.)

مَائِطٌ and هَائِطٌ are explained by IAạr as signifying *Coming* and *going.* (TA.)

[موع, &c.

See Supplement.]

END OF THE SEVENTH PART OF BOOK I.

مَدُّ القَامُوسِ

AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE ḲÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,
DUKE OF NORTHUMBERLAND, K.G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,
HON. DOCTOR OF LITERATURE OF THE UNIVERSITY OF LEYDEN, CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 8.

ق – ن

AND SUPPLEMENT.

EDITED BY STANLEY LANE-POOLE.

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POSTSCRIPT.

The present Part completes the publication of the MS. materials which Mr. Lane left for the continuation of his Lexicon. The incompleteness of these materials has already been explained in the Preface to Part V. My original intention was to compile the missing articles from Mr. Lane's MS. copy of the Táj-el-'Aroos, with the addition of such notes as he had himself prepared during the progress of the work. This intention, however, was modified when the publication of the Táj-el-'Aroos at Boolák deprived Mr. Lane's MS. copy of its peculiar importance. The text can now be consulted by any scholar for himself, and to offer a bare translation of it, in a Lexicon intended mainly for the use of scholars, would be superfluous. The great value of Mr. Lane's work lies not so much in his translations from standard works of Arabic lexicography, as in the comments and explanations which he was able to add from his own profound knowledge of the language and its literature. Any scholar can translate the Táj-el-'Aroos: but none could have elucidated the obscurities of the native lexicographers with the precision and illumination which characterize Mr. Lane's commentary. The translation from the Táj-el-'Aroos has therefore been abandoned, and the Supplement appended to the present Part, instead of containing all the articles omitted from Parts V.—VIII., includes only such *notes* as Mr. Lane had made from time to time with a view to the eventual writing of these articles. These notes are not to be accepted as the final decision of their writer, far less as finished or even approximately complete articles. They have not enjoyed the benefit of his revision, and many of them are clearly the record of contemporary speech, which he would doubtless have excluded from a Lexicon of the classical language. Nevertheless, Mr. Lane's habitual accuracy and caution are sufficient guarantees that these notes were not made without careful deliberation. They contain many significations which are not to be found in the ordinary dictionaries; and the numerous cross-references, which I have verified, will prove of service, and to some extent supply the want of more complete explanations, especially for the commonest meanings of words. The notes refer chiefly to the less common meanings, and those most familiar to the student will often be found missing.

With regard to the "Book II." which Mr. Lane contemplated, and which was to contain rare words and explanations, I am obliged to admit that the materials are wanting. Some few articles are partly prepared, but are not sufficient to warrant any prospect of this part of the work being completed. It is the less needed since the publication of the late Professor Dozy's valuable *Supplément*.

Fifty years have passed since Mr. Lane undertook to write this Lexicon, and thirty since the first Part appeared. If there has been considerable delay in the production of the recent Parts, I must plead that the collation, revision, and verification of about two thousand columns of this work represent no little labour; and this duty has had to be done in the midst of other and no less pressing occupations.

S. LANE-POOLE.

1*st January*, 1893.

ن

The twenty-fifth letter of the alphabet: called نُونٌ: it is one of the class termed ذَلْقِيَّة [or *liquids*]; and is a letter of augmentation. — نّ with teshdeed, and preceded by a fet-hah, is sometimes redundantly affixed to a word at the end of a verse: see an ex. *voce* لَوْ. — نِ, the sign of the dual, with damm, in one dial., instead of kesr, see خُشَيْف. — See also صَادٌ. — As a numeral; it denotes *fifty*.

R. Q. 1. نَأْنَأَهُ *He fed him*, or *nourished him, well*. (Ḳ.) — *He restrained him*, or *turned him back*, (El-Umawee, Ṣ, Ḳ,) *from a thing that he desired to do*. (El-Umawee, Ṣ.) — نَأْنَأَ فِى الرَّأْىِ, inf. n. نَأْنَأَةٌ and مُنَأْنَأَةٌ; [the latter an unusual form of inf. n.;] and ↑تَنَأْنَأَ; *He was weak*, (M, Ḳ,) or *confused*; (Ṣ;) *and not firm* or *sound*, (Ṣ, M, Ḳ,) *in his judgment*, or *opinion*. (Ṣ, M, Ḳ.) — نَأْنَأَ فِى الأَمْرِ *He was weak in the affair*. (Ṣ.) — نَأْنَأَ عَنْهُ, and ↑تَنَأْنَأَ, *He was unable to do it*. (Ḳ.) — نَأْنَأَ, inf. n. نَأْنَأَةٌ; (AA;) and ↑تَنَأْنَأَ; (Ṣ;) *He was weak, feeble*, or *remiss*. (AA, Ṣ, TA.)

R. Q. 2: see R. Q. 1 in three places.

نَأْنَأٌ and ↑نَأْنَاءٌ (Ṣ, Ḳ) and ↑نُؤْنُؤٌ and ↑مُنَأْنَأٌ *Weak; cowardly*. (Ṣ, Ḳ.) — نَأْنَأٌ *One who frequently turns about*, or *rolls, the pupil*, or *black part, of his eye*. (Ḳ.)

نَأْنَأَةٌ: see the verb. — *Weakness*. (AA, Ṣ.) طُوبَى لِمَنْ مَاتَ فِى النَّأْنَأَةِ — [*Good betide him who hath died in* (*the time of*) *weakness!*] i. e., in the first of El-Islám, before it acquired strength, (Ṣ,) and its adherents and assistants multiplied. (TA.)

نَأْنَآءٌ, نُؤْنُؤٌ, and مُنَأْنَأٌ: see نَأْنَأٌ.

نأت

1. نَأَتَ, aor. ـِ, (Ṣ, Ḳ,) contr. to analogy, like يَرْجِحُ, (TA,) and ـُ, (Ḳ,) agreeably with analogy, (TA,) inf. n. نَئِيتٌ, (Ṣ, Ḳ,) of the measure فَعِيلٌ, because it signifies a sound, like أَنِينٌ, (TA,) and نَأْتٌ, (Ḳ,) contr. to analogy, because the verb is intrans., (TA,) *He* (a man, Ṣ) *moaned*; or *breathed violently*, or *with moaning*; or *uttered his voice* or *breath with moaning*; syn. أَنَّ, (Ṣ, TA) and نَهَتَ: (Ṣ, Ḳ:) or it signifies *he uttered a louder sound than such as is termed* أَنِينٌ. (Ḳ.) — نَأَتَهُ *He envied him*; (Ḳ;) [as also نَأَدَهُ]. — نَأَتَ, inf. n. نَأْتٌ, *He walked*, or *went, at a slow pace*. (L.)

نَآتٌ i. q. نَهَّاتٌ: (Ṣ:) النَّآتُ *The lion*. (Ḳ.)

نأج

1. نَأَجَ فِى الأَرْضِ, aor. ـَ, inf. n. نُؤُوجٌ, *He went, went away, departed*, or *set forth journeying, through the land*, or *earth*. (Ṣ, Ḳ.) — نَأَجَ الخَبَرُ *The news, tidings*, or *information, went*, or *went away, through the land*. (T.) — نَأَجَتِ الرِّيحُ, aor. ـَ, inf. n. نَئِيجٌ, *The wind became in a state of commotion: blew with a swift course, and with a sound*. (Ṣ, Ḳ.) — نَأَجَتِ الرِّيحُ المَوْضِعَ *The wind passed swiftly over the place*. (TA.) — نُئِجَ القَوْمُ (like عُنِىَ [pass. in form but neut. in signification] TA) *The people experienced*, or *suffered, a swift and sounding wind*. (Ṣ, Ḳ.) نَأَجَتِ الإِبِلُ فِى سَيْرِهَا — [See an ex. voce مَنْأَجٌ.] [*The camels were swift in their pace*]. (TA.) — نَأَجَتِ الرَّائِحَةُ i. q. عَبِقَتْ, [app., *The odour diffused itself strongly* or *powerfully*]. (TA.) — نَأَجَ, (aor. ـَ, inf. n. نَأْجٌ, TA,) *It* (an owl) *uttered a moaning cry*; or *hooted*; syn. نَأَمَ: (Ḳ:) and in like manner a man. (TA.) — نَأَجَ, (aor. ـَ and ـِ, inf. n. نَأْجٌ and نُؤَاجٌ, TA,) *He* (a bull) *lowed*. (Ḳ.) — نَأَجَ إِلَى اللّٰهِ, (aor. ـَ, TA,) *He humbled*, or *abased, himself, with earnestness*, in supplication, *to God*. (Ṣ, Ḳ.) — نَئِجَ *He ate weakly*, or *feebly*. (Ḳ.)

رِيحٌ نَؤُوجٌ *Wind in a state of commotion*: (Ṣ, Ḳ:) *swift in its course, and making a sound*: pl. نَوَائِجُ. (TA.)

نَأَّجٌ *Quick; swift*. (TA.) — النَّأَّجُ *The lion*: (Ḳ:) so called because of his quick leaping, or springing. (TA.) — نَأَّجٌ *A bull that lows much*. (TA.) — A man *having a high voice*. (TA.)

نَائِجَاتٌ [Birds of the kind called] هَام *uttering cries*. (Ṣ, L, Ḳ.) [In the CḲ, for هام is put هَوَامّ. See an ex. voce مَنْأَجٌ.] — Also, Winds *blowing violently*: (TA:) pl. نَوَائِجُ. (A.)

أُدْعُ رَبَّكَ بِأَنْأَجِ مَا تَقْدِرُ عَلَيْهِ *Supplicate thy Lord with the utmost humility*, or *abasement, and earnestness, of which thou art capable*. (TA, from a trad.)

مَنْأَجٌ [*A place where a wind blows with a swift course and with a sound*]. Ex.

* وَتَنْأَجُ الرُّكْبَانُ كُلَّ مَنْأَجِ *
* بِهِ نَئِيجُ كُلِّ رِيحٍ سَيْهَجِ *

(Ṣ.) — [*A place where birds of the kind called* هام *utter their cries*]. Ex.

* وَاتَّخَذَتْهُ النَّائِجَاتُ ↑ مَنْأَجَا *

(TA [but quoted in the Ṣ as an ex. of منأج in the former sense].)

حَدِيثٌ مَنْؤُوجٌ i. q. مَعْطُوفٌ [app. *A distorted story*]: (Ḳ:) so explained by ISk, as occurring in the following verse:

* قَدْ عَلِمَ الأَحْمَاءُ وَالأَزَاوِيجُ *
* أَنْ لَيْسَ عَنْهُنَّ حَدِيثٌ مَنْؤُوجٌ *

(TA.)

نأد

1. نَأَدَتْهُ دَاهِيَةٌ, (aor. ـَ, A, inf. n. نَأْدٌ, L,) *A calamity befell him*: (Ḳ:) or *pressed heavily upon him, and distressed him*. (A.) — See نَأَتَ.

نَأْدٌ and ↑نَآدَى (Ṣ, L, Ḳ) and ↑نَؤُودٌ (L, Ḳ) *A calamity*: (Ṣ, L, Ḳ:) pl. of the second, نَآدٌ.

(L.) — دَاهِيَةٌ نَآدٌ, and ↓ نَآدَى, and ↓ نَؤُودٌ, (A, L,) *A calamity that presses heavily, and distresses.* (A.)

نَآدَى : see نَآدٌ.

نَؤُودٌ : see نَآدٌ.

نأش

1. نَأَشَهُ, aor. ـَ, (S,) inf. n. نَأْشٌ, (S, A, K,) *He postponed, delayed,* or *retarded, it,* syn. أَخَّرَهُ; (S, M, A,* K,*) namely, an affair. (S, M.) — *He made it* (a thing) *to be distant,* or *remote; put it at a distance; put it,* or *sent it, away,* or *far away.* (TA.) = نَأْشٌ also signifies The *taking,* or *reaching,* [a thing,] *absolutely,* or *with the hand,* or *with the extended hand;* (A, K;) and so ↓ تَنَاؤُشٌ, (Msb,) and تَنَاوُشٌ, (Msb, K,) and نَوْشٌ: (IDrd, TA:) or ↓ تَنَاؤُشٌ, with ء, signifies the *taking from a distant place;* and without ء, the taking from a near place. (Th, TA.) You say, نَأَشْتُهُ, inf. n. نَأْشٌ, *I took it,* or *reached it, absolutely,* or *with my hand,* or *with my extended hand.* (TA.) And it is said in the Kur, [xxxiv. 51,] وَأَنَّى لَهُمُ التَّنَاوُشُ and ↓ التَّنَاؤُشُ, with and without ء, accord. to different readers: (TA:) with ء the word is from النَّوْشُ, the و being changed to ء because of the dammeh; [so that the meaning is, *But how shall the attaining* of belief *be possible to them?*] (Zj, Bd;*) or from نَأَشْتُ as signifying تَأَخَّرْتُ [see 6 below], so that the meaning is *the reaching* [or *attaining*] *from afar:* (Bd:) or from نَئِيشٌ, meaning, "motion in a state of slowness or tardiness:" (Zj:) or it is from نَأَشْتُ الشَّىْءَ, (Bd,) inf. n. نَأْشٌ, (IB, TA,) signifying *I sought,* or *sought for* or *after, the thing:* (IB, Bd:) [so that the above phrase in the Kur. may be rendered *But how shall the seeking* of belief *be possible to them?*] — It also signifies, (namely نَأْشٌ,) The *taking* [a thing]: and *seizing violently:* (A, K:) or *taking in a violent seizure:* you say, نَأَشَهُ, inf. n. نَأْشٌ, *he took him,* or *it, in a violent seizure.* (TA.)

6. تَنَاءَشَ *He,* or *it, became,* or *remained, behind; became delayed,* or *retarded; it became postponed;* syn. تَأَخَّرَ; (S;) and so ↓ نَأَشَ, said of a man; (Bd, xxxiv. 51;) and ↓ انتأش, (S, TA,) said of an affair. (S.) — *He,* or *it, became distant,* or *remote;* or *he went, removed, retired,* or *withdrew himself, to a distance,* or *far away;* (S, TA;) as also ↓ انتأش. (TA.) = See also 1, in three places.

8 : see 6, in two places.

نَؤُوشٌ *Strong; overcoming;* or *prevailing;* (K;) *possessing might* or *strength, courage, valour,* or *prowess.* (TA.) You say also, قَدَرٌ نَؤُوشٌ *An overcoming decree;* as also النَّوَّاشُ. (TA.) See also art. نوش.

نَئِيشًا فَعَلَهُ *He did it lastly,* or *latterly,* or *last of all.* (S, A, K.) And جَآءَ نَئِيشًا *He came lastly,* or *latterly,* or *last of all:* (A:) or *slowly, tardily,* or *late.* (TA.) And لَحِقَنَا نَئِيشًا مِنَ النَّهَارِ *He overtook us after the day had declined;* (Ibn-'Abbád, K;) i.e., he held back from us, and then followed us in haste, fearing escape. (TA.) — نَئِيشٌ also signifies *Motion in a state of slowness* or *tardiness.* (Zj.) = Th also explains نَئِيشٌ as signifying *Distant* or *remote.* (TA.)

[نأط, &c.

See Supplement.]

نب

1. نَبَّ, aor. ـِ, inf. n. نَبِيبٌ (S, K) and نَبٌّ and نُبَابٌ; and ↓ نَبْنَبَ; *He* (a goat) *uttered a sound,* or *cry,* [or *rattled,*] *and was excited by desire of the female:* (S:) or *uttered a sound,* or *cry,* [or *rattled,*] *when excited by desire of the female,* (K,) or *at rutting-time.* (TA.) لَا تَنِبُّوا عِنْدِى نَبِيبَ التُّيُوسِ † *Do not cry out* [*in my presence like as he-goats rattle at rutting-time*]. Said by 'Omar to some persons who had come to make a complaint to him. (TA.) — [Hence,] نَبَّ † *He desired sexual intercourse.* (TA.) — نَبَّ عَتُودُهُ † *He was proud,* or *behaved proudly, and magnified himself.* (K.)

2. نَبَّبَ, inf. n. تَنْبِيبٌ, *It* (a plant) *produced a knotted stem.* (K.) — إِنِّى أَرَى الشَّرَّ قَدْ نَبَّبَ † [*Verily I see evil,* or *the evil, to have grown, like a plant producing knotted stems*]. (TA.)

4. انبهُ طُولُ العُزْبَةِ † [*Length of celibacy made him to be desirous of sexual intercourse*]. (TA.) — انبّ, inf. n. إِنْبَابٌ, if not a mistake for انبت, inf. n. انبات, meaning "he became pubescent," probably signifies *He was excited, and uttered libidinous sounds, with the desire of sexual intercourse.* (TA.) See R. Q. 1.

5. تنبّب *It* (water) *was made to flow;* or *was set a-flowing.* (K.)

R. Q. 1: see 1. — نَبْنَبَ ‡ *He* (a man, TA) *talked nonsense, (and uttered libidinous sounds,* TA,) *in concubitu:* (K:) implying his acting like a he-goat at rutting-time. (TA.) — *He prolonged his work, to do it well.* (K.)

نَبَّةٌ *A disagreeable,* or *abominable, smell.* (K.) Probably a mistake for نَتْنَةٌ; and therefore not mentioned by the leading lexicographers. (TA.)

نُبِّىٌّ *A table* (مَائِدَة) *made of palm-leaves.* (K, voce بُتِّىٌّ, q.v.)

أُنْبُبٌ or أَنْبُبٌ : see أُنْبُوبٌ and أُنْبُوبَةٌ.

أُنْبُوبٌ and أُنْبُوبَةٌ : see أُنْبُوبٌ. — أُنْبُوبُ قَرْنٍ † *That part of a horn that is above the knotty portion, to the extremity:* [i.e., *the smooth part*]. (TA.) — أُنْبُوبٌ ‡ *The spout,* or *tube, of a jug.* (TA.) — † *A pipe* of a tank, or cistern, *through which the water flows:* either from تَنَبَّبَ, or from أُنْبُوبٌ as signifying "an internodal portion" of a reed, or cane. (TA.) — أَنَابِيبُ الرِّئَةِ ‡ *The* [*bronchi,* or] *air-passages of the lungs.* (K.) ↓ أُنْبُبٌ or أَنْبُبٌ is said to signify the same, in an instance mentioned by IAar, in which a poet speaks of the substance resembling lights which a camel in heat protrudes from his mouth, and which is called غِيلَة, as coming forth بَيْنَ الأُنْبُبِ: in which case, the word, if أُنْبُبٌ, may be a pl., regularly أُنْبٌ, of which the sing. is نَبٌّ; or, if with dammeh to the hemzeh, it may be a contraction of أُنْبُوبٌ, used as a coll. gen. n., in a pl. sense. (TA.) — إِلْزَمِ الأُنْبُوبَ أُنْبُوبٌ *A way,* or *road.* (K.) [Ex.] *Keep to the way,* or *road.* (As.) — أُنْبُوبُ جَبَلٍ ‡ *A track,* or *streak,* (طَرِيقَة,) *in a mountain,* (K,) *appearing distinctly therein:* of the dial. of Hudheyl: (TA:) Ex. ذَهَبَ فِى كُلِّ انبوبٍ [*He went along every track of the mountain,* or *mountains*]. (TA.) [As a coll. gen. n., used in the pl. sense: ex.] Málik Ibn-Khálid El-Khuzá'ee says,

فِى رَأْسِ شَاهِقَةٍ أُنْبُوبُهَا خَضِرٌ

[*On the top of a lofty mountain, the streaks of which are green*]. (TA.) — أُنْبُوبٌ ‡ *A row of trees* (K) &c. (TA.) [See أُسْكُوبٌ.] — أُنْبُوبٌ *An elevated tract of land:* (K:) *one that is fine* (رقيق) *and elevated:* pl. أَنَابِيبُ. (TA.)

أُنْبُوبَةٌ *An internodal portion* of a reed or cane; *such a portion* thereof *as intervenes between two joints,* or *knots:* (Lth, S:) i.q. كَعْبٌ, [which signifies as above, and also *a joint,* or *knot,*] with reference to a reed, or cane, or a spear-shaft: (K:) as also ↓ أُنْبُوبٌ (Lth, K) and ↓ أُنْبُبٌ, which latter is probably a contraction: (K:) [see below:] or the pl. of انبوبة is أُنْبُوبٌ and أَنَابِيبُ: (S:) [or انبوب is a coll. gen. n., of which the n. un. is انبوبة, and the pl. انابيب: see also art. انب]. — [Hence,] اِجْعَلِ الأَمْرَ أُنْبُوبَةً وَاحِدَةً *Make thou the affair,* or *case,* [*uniform,* or] *one uniform thing.* (Fr. in TA in art. بأج.) — [Also, *A sheath* of a plant. See أُمْصُوخَة.] — And *Any kind of tube.* See قَصَبٌ.]

نبأ

1. نَبَأَ, (K,) inf. n. نَبْأَةٌ, (TA,) *He uttered a low voice,* or *sound:* or *he* (a dog) *cried,* or *barked.* (K.) [See نَبَحَ.] — نَبَأَ, aor. ـَ, inf. n. نَبْءٌ and نُبُوْءٌ, *He was exalted,* or *elevated.* = نَبَأَ عَلَيْهِمْ, (K,) inf. n. نَبْءٌ and نُبُوءٌ, (S,) *He assaulted them;*

came forth upon them: (K:) like نَبَغَ and نَبَهَ: *he came upon them.* (AZ, S.) [See also نَابِئٌ.] — نَبَأَ *He went forth* from a land to another land. (S, K.) [See نَابِئٌ.] — نَبَأَتْ بِهِ الأَرْضُ i.q. جَاءَتْ بِهِ, *The land brought,* or *led him:* (S, L:) [accord. to Golius, *The land brought,* or *produced, it:* but it is a phrase well known to the learned among the Arabs in the present day, as similar to نَادَاهُ تُرَابُهُ "his dust, or earth, (i.e. the place of his burial,) called him:" and the explanation which I have given is confirmed by the citation, in the S, of the following verse, of Hanash Ibn-Málik, immediately after نبأت به in the sense of جاءت به:]

فَنَفْسَكَ أَحْرِزْ فَإِنَّ الحُتُو
فَ يَنْبَأْنَ بِالمَرْءِ فِي كُلِّ وَادْ

[*Then take good care of thyself; for deaths* (of various kinds) *bring* (or *lead*) *a man into every valley* (or *place*): i.e., fate brings him to the place where he is destined to be buried, wherever it be]. (S.) — نَبَأَ, aor. :: see 4.

2. نَبَّأَ: see 4.

3. نَابَأَهُ *He acquainted* or *informed him, and the latter did the same.* (K.) — Also, simply, *He acquainted* or *informed him.* (TA.) — نَابَأَهُمْ *He quitted their neighbourhood; withdrew to a distance from them.* (K.) [See also art. نبو.]

4. أَنْبَأَهُ إِيَّاهُ, and بِهِ, (and عَنْهُ, S, K, art. كود;) and ▼ نَبَّأَهُ (S,* K) and ▼ نَبَّاهُ, (S,* TA,) each followed by إِيَّاهُ or بِهِ; (TA;) *He informed him,* or *told him, of it:* (K:) or these verbs, followed by إِيَّاهُ, signify *he made him to know it;* and followed by بِهِ, *he informed him,* or *told him, of it.* (TA.) — Es-Semeen says, that انبأ and ▼ نبّأ and اخبر and خبّر, when they convey the meaning of knowledge, are triply transitive, or may govern three objective complements, the greatest number that any verb can govern: (TA:) [ex. أَنْبَأْتُ زَيْدًا عَمْرًا قَائِمًا *I acquainted Zeyd that 'Amr was standing*]. — It is also said, that ▼ نبّأ has a more intensive signification than انبأ: ex. مَنْ أَنْبَأَكَ هٰذَا قَالَ نَبَّأَنِي العَلِيمُ الخَبِيرُ [*Who hath acquainted thee with this? He said, The Knowing, the Intelligent* (God), *hath apprized me:* Kur, lxvi. 3]. (TA.) — Sb has mentioned أَنَا أَنْبُوكَ [for أَنَا أُنْبِئُكَ] as used for the sake of conformity in sound with a preceding word. (M, TA.) [See art. جوأ.] — رَمَى فَأَنْبَأَ *He cast,* or *shot, but did not split,* or *cleave,* or *make a slight cut,* or *scratch:* (S, K:) or, *did not penetrate.* (K.)

5. تَنَبَّأَ, (S, K,) said to have been pronounced with ء universally; (Sb, S;) but in the L, تَنَبَّى; (TA;) *He arrogated to himself the gift of prophecy,* or *office of a prophet.* (L, K.)

10. اِسْتَنْبَأَ النَّبَأَ *He sought,* or *searched after, information,* or *news.* (K.) — وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ (in the Kur, x. 54) means *And they will ask thee to inform them,* [saying,] *Is it true?* (Bd.)

نَبَأٌ *Information; a piece of information; intelligence; an announcement; news; tidings; a piece of news; an account; a narrative,* or *narration; a story:* or *what is related from another* or *others:* syn. خَبَرٌ: (S, Msb, K:) it is generally held to be syn. with خَبَرٌ; but accord. to Er-Rághib, signifies *an announcement of great utility, from which results either knowledge or a predominance of opinion, and true:* (TA:) pl. أَنْبَآءٌ. (K.) — النَّبَأُ العَظِيمُ [Kur, lxxviii. 2,] accord. to some, *The Kur-án:* others say, *the resurrection:* and others, *the case of the Prophet.* (TA.) — الأَنْبَآءُ, in the Kur, xxviii. 66, (فَعَمِيَتْ عَلَيْهِمُ الأَنْبَآءُ) signifies *The allegations, pleas,* or *excuses.* (TA.)

نَبْأَةٌ *An eminence,* or *protuberance, in the earth,* or *ground.* (TA.) — نَبْأَةٌ *A low voice,* or *sound:* (S, K:) or the *cry,* or *barking, of dogs.* (K.)

نَبِىءٌ, (S, K,) pronounced with ء in the dial. of the people of Mekkeh, (S,) whose pronunciation of it is disapproved by Sb on account of its uncommonness; (TA;) by others, نَبِىٌّ, without ء; (S, K, TA;) *A prophet:* (TA:) of the measure فَعِيلٌ used in the sense of the measure مُفْعِلٌ [i.e. مُفْعِلٌ or مُفْعَلٌ] (IB) or فَاعِلٌ (S, Es-Sunoosee) or مَفْعُولٌ; (Es-Sunoosee) i.e., *who acquaints* or *informs mankind,* (S, K, TA,) or *who is acquainted* or *informed, respecting God and things unseen:* or accord. to some, it is derived from نُبُوَّةٌ and نَبَاوَةٌ signifying "elevation;" (see art. نبو;) in which case it is originally without ء: or, accord. to others, from نَبِىءٌ in a sense given below; that of "a conspicuous way." (TA.) It is a less special word than رَسُولٌ [when thereby is meant an apostle of God]; for every رسول is a نبىّ, but not every نبىّ is a رسول. (TA.) Pl. أَنْبِيَآءُ (S, K, without ء, because the ء is changed into ى in the sing., S,) and نُبَآءُ (S, K, like كُرَمَآءُ [pl. of كَرِيمٌ] TA,) and أَنْبَآءٌ [K, these two preserving the original radical ء] and نَبِيُّونَ, (K,) without ء: (TA:) but some pronounced the first and last of these pls., in the Kur-án, with ء; though the more approved pronunciation is without ء. (TA.) The dim. is نُبَيِّئٌ, (S, K,) with those who make the pl. نُبَآءُ [or أَنْبَآءٌ]; but with those who make the pl. أَنْبِيَآءُ, it is نُبَىٌّ. (K.) — An Arab of the desert said to Mohammad, يَا نَبِىءَ اللّٰهِ, and the latter disapproved of his pronouncing نبىء in this case with ء, because, as it signifies *An emigrant,* he meant thereby to call him an emigrant from Mekkeh to El-Medeeneh. (S, K, TA.) — نَبِىءٌ *A conspicuous, an evident,* or *a clear, way.* (K.) Hence, accord. to some, the apostle [or rather prophet] is so called, because he is the conspicuous, evident, way, that conducts to God. (MF.) — نَبِىءٌ and ▼ نَابِئٌ *An elevated,* or *a protuberant,* or *gibbous, place.* (K.) — Hence it is said in a trad., لَا تُصَلُّوا عَلَى النَّبِىءِ [*Pray not upon the place that is elevated,* or *protuberant*]. (K.)

نُبُوءَةٌ, (K, in the CK نُبُوَّةٌ) in which the ء is sometimes softened in pronunciation, and sometimes [or rather generally] changed into و which is incorporated into the preceding و so that the word is written and pronounced نُبُوَّةٌ, (TA,) *Prophecy; the gift of prophecy; the office,* or *function, of a prophet.* (MA, K.) Dim. نُبَيِّئَةٌ. (S, K.)

نَابِئٌ act. part. n. of نَبَأَ. — A bull [app. a ثَوْرٌ وَحْشِىٌّ] *that goes forth from one land* or *country to another.* (TA.) — A torrent *that comes forth from another land* or *tract.* (S.) — A man *coming forth unexpectedly from an unknown quarter.* (S, A.) — [See also نَبِىءٌ.]

جَائِبَةُ خَبَرٍ i.q. نَابِئَةُ خَبَرٍ: هَلْ عِنْدَكُمْ نَابِئَةُ خَبَرٍ, [*Have ye any current news? or*—*news from a distant place?* &c.: see جَائِبَةٌ]. (A.)

نبت

1. نَبَتَ, (S, M, K,) aor. ُ, inf. n. نَبْتٌ and نَبَاتٌ; [which two ns. see mentioned as substs.;] and ▼ تَنْبَتَ; (M;) and ▼ انبت; (Fr, S, K;) [respecting which last see below;] *It* (a thing, M, or a leguminous [or other] plant, S, K,) *grew; grew forth; sprouted; vegetated;* or *germinated.* (S, M, K.) — As disallows ▼ انبت in this sense; but AO allows it, alleging the words of Zuheyr, حَتَّى إِذَا أَنْبَتَ ▼ البَقْلُ [*Until, when the leguminous plants grew*]. نَبَتَ and ▼ أَنْبَتَ are said to be like مَطَرَتِ السَّمَآءُ and أَمْطَرَتْ. In the Kur, xxiii. 20, Ibn-Ketheer, Aboo-'Amr and El-Hadramee read تُنْبِتُ: others, تَنْبُتُ: but ISd says, that, accord. to the former reading, some hold بِ, which follows تُنْبِتُ, to be redundant; and others hold that مَا تُنْبِتُ is understood after تُنْبِتُ. Fr holds them to be syn. (TA.) نَبَتَ عَلَى حَالَةٍ حَسَنَةٍ *He,* or *it, grew in a good manner, condition,* or *state.* (L.) — نَبَتَ, inf. n. نُبُوتٌ, ‡ *It* (a girl's breast) *became swelling, prominent,* or *protuberant.* (K.) — نَبَتَتِ الأَرْضُ, and ▼ أَنْبَتَتْ, *The land produced,* or *gave growth to, plants,* or *herbage.* (S, K.)

2. نَبَّتَ, inf. n. تَنْبِيتٌ, ‡ *He fed* or *nourished,* or *reared* or *brought up,* a child: (S, K:) *he nourished* a girl, *and nursed her up well, hoping that she might profit excellently.* (TA.) — نَبِّتْ أَجَلَكَ بَيْنَ عَيْنَيْكَ [‡ *Plant the term of thy life before* (lit. between) *thine eyes;* i.e., keep it ever before thee]. (S.) — نَبَّتَ, inf. n. تَنْبِيتٌ, *He planted* a tree. (M, S, K.) — *He sowed* seed, (M,) or grain. (A.)

4. انبتهُ, (Ṣ, Ḳ,) inf. n. إِنْبَاتٌ [for which نَبَاتٌ occurs, as shown below], (TA,) *He* (God) *caused it*, or *made it*, (a plant) *to grow, vegetate,* or *germinate.* (Ṣ, Ḳ.) — انبت, inf. n. إِنْبَاتٌ; for which inf. n. نَبَاتٌ occurs in the Ḳur, iii. 32, and lxxi. 16; ‡ *He* (God) *caused* a child *to grow.* (TA.) — See 1. — انبت *His* (a boy's) *hair of the pubes grew forth;* (Ṣ, Ḳ;) *he having nearly attained the age of puberty.* (TA.) *He* (a boy) *became hairy:* and in like manner a girl. (Mṣb.)

5: see 1.

10. استنبتهُ [*He endeavoured to make it grow,* or *vegetate,* or *germinate*]. (TA, art. بلس.) استنبتهُ بالبَذْرِ [*He grew it,* or *raised it, by means of seed*], and بِالنَّوَى [*by means of date-stones*], and بالغَرْسِ [*by means of planting*]. (Mgh, art. حرث.)

نَبْتٌ and ▾ نَبَاتٌ [properly coll. gen. ns.] are syn., (Ṣ, Ḳ,) [signifying *A plant, a herb:* and *plants, herbs,* or *herbage:*] *whatever God causes to grow, vegetate,* or *germinate, in the earth:* (Lth:) the latter is an inf. n. used as a subst.: (Lth:) or it is a subst. which is used in the place of an inf. n. of أَنْبَتَ: (Fr:) n. un. of the former نَبْتَةٌ; (AḤn;) [and of the latter نَبَاتَةٌ of which the pl. نَبَاتَاتٌ is mentioned in the Ḳ in this art., and frequently occurs in other works]. — أَهْلُ بَيْتٍ وَأَهْلُ نَبْتٍ *A people of the highest rank,* or *nobility,* and *a people whose property has grown to the most flourishing state by means of their own exertions.* (L, from a trad.)

نِبْتَةٌ The *manner, form, state,* or *condition, in which a thing grows,* or *germinates.* (L.) — إِنَّهُ لَحَسَنُ النِّبْتَةِ *Verily he,* or *it, is of a goodly manner, &c., of growth.* (L.)

نَبَاتٌ: see نَبْتٌ. — سُكَّر نَبَات [*Sugar-candy;* so called in the present day;] *an admirable kind of sugar, of which are made pieces resembling crystal, intensely white and lustrous:* app. Persian, and post-classical. (MF.)

نَبِيتٌ خَبِيتٌ *Vile, and contemptible,* or *despicable:* (Lḥ, Ḳ:) said of a man, and of a thing. (TA.) In some copies of the Ḳ, and in the L, instead of حَقِيرٌ, we read فَقِيرٌ, [accord. to which, the meaning is *vile, and poor*]. (TA.)

نَبِيتَةٌ sing. of نَبَائِتُ, which latter signifies the *ridges that are raised along the edges of rivulets such as are called* فُلْجَان (in the CK, فَلْجَان) *to retain the water:* النبائت being expl. by أَعْضَادُ الفُلْجَانِ: so in the L, &c.: in several copies of the Ḳ we read, in the place of اعضاد, اغصان: but this is a mistake. (TA.)

نَابِتُ كُلِّ شَىْءٍ *What is fresh,* or *new, of anything, when it is growing forth small.* (TA.)

نَبَتَتْ لَهُمْ نَابِتَةٌ *There grew up unto them young offspring,* (Ṣ, Ḳ,) *that became conjoined to the old, and increased their number.* (TA.) Dim. نُوَيْبِتَةٌ. (L.) إِنَّ بَنِى فُلَانٍ لَنَابِتَةُ شَرٍّ [*Verily the sons of such a one are an evil offspring*]. (Ṣ.) — مَا أَحْسَنَ نَابِتَةَ بَنِى فُلَانٍ *How good is the manner, condition,* or *state, in which grow* (مَا تَنْبُتُ عَلَيْهِ, see 1,) *the camels &c.,* (أَمْوَال) *and children of the sons of such a one!* — نَابِتَةٌ (TA) and نَوَابِتُ [pl. of the former] (Ṣ, Ḳ) *Inexperienced young men.* (Ṣ, Ḳ.) You say, هٰذَا قَوْلُ النَّابِتَةِ, and النَّوَابِتِ, *This is the saying of inexperienced young men.* (TA.) — النَّوَابِتُ *The name of a certain sect who introduced strange innovations in El-Islám.* (A, TA.) El-Jáhidh couples them with the رَافِضَة. (MF.)

مَنْبِتٌ: see مَنْبَتٌ.

مَنْبَتٌ ‡ *Origin,* or *race,* [from which a man springs;] syn. أَصْلٌ. (L.) So in the phrase إِنَّهُ لَفِى مَنْبَتِ صِدْقٍ ‡ *Verily he belongs to an excellent race; is of an excellent origin*]: and so in the phrase فِى أَكْرَمِ المَنَابِتِ [*of the most generous of origins,* or *races.*] (TA.) — مَنْبَتٌ *A place in which plants,* or *herbs, grow:* (Ṣ, Ḳ:) dev. from the constant course of speech: analogically it should be ▾ مَنْبُتٌ: (Ḳ:) as the aor. of the verb from which it is derived is not يَنْبِتُ, with kesreh: but there are other examples like it; as مَسْجِدٌ and مَطْلِعٌ &c.: ▾ مَنْبَتٌ, however, also sometimes occurs. (TA.) [Pl. مَنَابِتُ.]

أَرْضٌ مَنْبَاتٌ [*Land abounding with plants,* or *herbage*]. (Ḳ, voce كَمِئَةٌ, &c.)

مَنْبُوتٌ (contr. to analogy, Ṣ, [for مُنْبَتٌ,]) A plant *caused to grow,* or *germinate.* (Ṣ, Ḳ.)

مُتَنَبِّتٌ *Firmly rooted;* syn. مُتَأَصِّلٌ. (TA.)

تَنْبِيتٌ and ▾ تَنْبُتٌ, (Ḳ,) the latter so written, not as being so originally, but for the sake of agreement in sound [with respect to the first and second vowels], (AḤei,) a subst., signifying *What grows,* or *germinates, of slender* (i.e. small, TA,) *trees,* [or *shrubs,*] *and large:* (Ḳ:) ex.,

بَيْدَاءُ لَمْ يَنْبُتْ بِهَا تَنْبِيتُ

[*A desert in which there grew not aught of shrubs* or *of large trees*]: (TA:) *young shoots of palm-trees:* (IKṭṭ:) *the prickles and branches that are cut off from a palm-tree, to lighten it.* (AḤn, as from 'Eesa Ibn-'Omar.) — *Pieces of the hump of a camel.* (L.)

تَنْبُتٌ: see تَنْبِيتٌ.

يَنْبُوتٌ [coll. gen. n.] *A certain species of trees:* (Ṣ:) *poppy-plants;* syn. شَجَرُ الخَشْخَاشِ: and *other trees of a large kind:* or the *trees called* خَرُّوبٌ [see below]: (Ḳ:) or *a kind of thorny trees, having branches and leaves, with a fruit of the kind called* جِرْوٌ, i.e., *round; called in 'Omán* غَافٌ: n. un. with ة: AḤn says that there are two species of ينبوت; one of these is *a kind of thorny and short trees, also called* خَرُّوب [q. v.] *having a fruit resembling a bubble, in which are red grains, having an astringent effect upon the bowels, used as a medicine;* the other species is *a large species of trees:* ISd says, An Arab of the desert, of the tribe of Rabeea, described to me the ينبوتة as [*a tree*] *resembling a large apple-tree, the leaves of which are smaller than those of the apple, having a fruit smaller than the* زُعْرُور, *intensely black and intensely sweet, with grains,* or *stones, which are put into scales,* or *balances:* [evidently meaning the *carob,* or *locust-tree,* (see خروب,) whence our term "carob," applied to a small weight, the twenty-fourth part of a grain]. (L [See غاف and قُرْقُور].)

نبث

1. نَبَثَ, aor. ـُ, inf. n. نَبْثٌ; (and ▾ انتبث, Ḳ;) *i.q.* نَبَشَ; (AZ, Ṣ, Ḳ;) i.e., *He dug with the hand.* (AZ, Ṣ.) — نَبَثَ, aor. ـُ, inf. n. نَبْثٌ, *He took forth,* or *dug out,* dust, or earth, from a well or a river. (L.) — نَبَثُوا عَنِ الأَمْرِ ‡ *They searched,* or *sought, for,* or *after, the thing; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized,* or *examined, it.* (TA.) — نَبِثَ, [aor. ـَ,] inf. n. نَبْثٌ, ‡ *He was angry.* (Ḳ.)

6. تَنَابَثُوا عَنِ الأَسْرَارِ ‡ *They searched into each other's secrets.* (A.)

8. انتبث: see 1. — *He took; received into his hand.* (Ḳ.) — *He tucked up the skirts of his shirt,* or *the like, when sitting on the ground.* (Ḳ.) — *It* (سَوِيق or the like) *increased in size* (رَبَا) *in the water:* (Ḳ:) as also انتبذ. (TA.)

10. استنبث أَخَاهُ عَنْ سِرِّهِ ‡ *He examined his brother respecting his secret.* (A.)

نَبَثٌ *A trace, vestige,* or *mark:* (Ḳ:) *a trace,* or *mark, of digging:* (A:) pl. أَنْبَاثٌ. (TA.) — مَا رَأَيْتُ لَهُ عَيْنًا وَلَا نَبَثًا *I saw not the man himself,* or *the thing itself, nor any trace of him,* or *it.* (L.) — See نَبِيثٌ.

نَبِيثٌ The *dust that an animal digs up with its feet in running.* (IAạr.) — ▾ نَبِيثَةٌ (Ṣ, Ḳ) and نَبِيثٌ and ▾ نَبَثٌ (L) The *dust,* or *earth, that is taken forth,* or *dug out, from a well* or *a river:* (Ṣ, L, Ḳ:) pl. of the first, نَبَائِثُ. (A.) — نَبِيثٌ and ▾ مَنْبُوثٌ Earth, or dust, *taken forth,* or *dug out, from a well* or *a river.* (L.) — نَبِيثَةٌ ▾ سَبِخ —

Flesh-meat buried by a beast of prey against the time of want. (IAth, from a trad.) = نَبِيثٌ *A species of sea-fish;* accord. to IAạr; but it is also said, on his authority, that it is called يَنْبِيثٌ; therefore it seems that one of these two words is a mistake for the other, or that they are two dial. forms. See also يَنْبِيثٌ, in art. ينبث. (TA.) = خَبِيثٌ نَبِيثٌ ‡ *Very bad, evil, wicked,* or *corrupt:* (Ḳ:) applied to a man: (TA:) the latter word is an imitation sequent to the former. (Ṣ, and some copies of the Ḳ.) = أَبْدَى نَبِيثَةَ القَوْمِ, and نَبَائِثَهُمْ, ‡ [*He revealed the elicited secret of the people, and their elicited secrets*]. (A.) — بَيْنَهُمْ شَحْنَآءُ وَنَبَائِثُ ‡ [*Between them are enmity and secrets elicited*]. (A.)

نَبِيثَةٌ : see نَبِيثٌ.

أُنْبُوثَةٌ *A certain game (played by children,* TA,) *in which something is buried in a hole dug in the ground, and he who takes it forth wins the game.* (Ḳ.)

مَنْبُوثٌ : see نَبِيثٌ.

ظَهَرَتْ مَنَابِثُهُمْ وَلَمْ تَخْفَ خَبَائِثُهُمْ ‡ [*The occasions for the scrutiny of their conduct appeared, and their evil qualities were not hidden*]. (A.)

نبج

1. نَبَجَ, aor. ـِ, inf. n. نَبِيجٌ, *He uttered a loud,* or *vehement voice,* or *cry.* (TA.) — نَبَجَ, inf. n. نَبْجٌ, *Pepedit, certo modo:* (TA:) inf. n. نُبَاجٌ, *crepitum ventris emisit; pepedit.* (Ṣ, Ḳ.) — نَبَجَ, inf. n. نُبَاجٌ and نَبِيجٌ, *He* (a dog) *barked; i.q.* نَبَحَ. (Ṣ, Ḳ.) = نَبَجَ *He mixed up,* or *beat up,* fresh milk, *with a* نَبَّاجَة, *until it became froth, in which state it is eaten with dates, taken up with three fingers.* Only the Benoo-Asad did this. (IKh.) — نَبَجَ *He mixed up* سَوِيق &c. (TA.)

نَبِيجٌ and ↓ مَنْبُوجٌ Milk *mixed up,* or *beaten up, in the manner explained voce* نَبَجَ. (IKh.) — نَبِيجٌ and ↓ نَابِجَةٌ *A kind of food of the Arabs in the time of paganism, (in seasons of dearth,* or *famine,* TA,) *made by mixing up, and beating up, soft camel's hair* (وَبَر) *with milk.* (Ḳ.)

نُبَاجٌ *Loud,* or *vehement, in voice,* or *cry.* (Ṣ, Ḳ.) — نَبَّاجٌ and ↓ نَبَّاجِيٌّ A dog *that barks much;* (Ḳ;) a *loud-barking dog.* (Ṣ.) [See نُبَاجٌ.] = نَبَّاجٌ [The *wooden implement called*] a مِجْدَح, *for* [*mixing up*] سَوِيق (Ḳ) *&c.;* (TA;) also called مِخْوَض and مِزْهَف. (El-Mufaḍḍal.) [See also نَبَّاجَةٌ.]

النَّبَّاجَةُ *The anus;* syn. الإِسْتُ. (Ṣ, Ḳ.) — كَذَبَتْ نَبَّاجَتُهُ *Pepedit.* (Ṣ.) — نَبَّاجَةٌ *A wooden implement at the end of which is a thing resembling a* فَلْكَة [or the *round head of a spindle*], *with which fresh milk is mixed up,* or *beaten up, in the manner explained voce* نَبَجَ. (IKh.) [See also نَبَّاجٌ.]

نَبَّاجِيٌّ : see نَبَّاجٌ.

نَابِجَةٌ : see نَبِيجٌ.

أَنْبَجٌ and ↓ أَنْبِجٌ The *fruit of a certain Indian tree,* (Ḳ,) *which is preserved,* or *made into a confection, with honey; in form like the peach, with the head edged* (مُحَرَّف); [but this seems rather to apply to a kind mentioned below, resembling the almond;] *it is brought to El-'Irák; and has within it a stone like that of the peach:* (L:) an arabicized word, from [the Persian] أَنْبْ [or أَنْبَهْ]. (Ḳ.) — Hence ↓ أَنْبِجَاتٌ, (L,) with kesreh to the ب, *Medical confections:* app. an arabicized word: (Ṣ:) or *confections,* or *preserves, made with honey, of the* أُتْرُجّ *and* إِهْلِيلَج *and the like.* (L.) — Accord. to AḤn, أَنْبَج is the name of *Certain trees abounding in Arabia, in the districts of 'Omán; planted; they are of two kinds; one of these has a fruit resembling the almond, which is sweet from the commencement of its growth; the other has a fruit in appearance like the Damask plum* (إِجَّاص), *is at first sour, and then becomes sweet when ripe: each has a stone, and has a sweet odour: the fruit of the sour kind is pressed down in jars,* or *earthen pots,* [حِبَاب? so I read for جباب:] *while fresh, and kept until it attains to a ripe state, when it becomes as though it were the banana, in its odour and taste: the tree grows great so as to become like the walnut* (جَوْز), *which it resembles also in its leaves: and when it attains to perfection, the sweet* [fruit] *is yellow; and the bitter,* [or *sour,*] *red.* (L.)

أَنْبِجٌ : see أَنْبَجٌ.

أَنْبَجَانٌ Dough *that has become in a state of fermentation, and inflated,* or *swollen,* (Ṣ, Ḳ,) *and sour:* (TA:) in some books written with خ; but heard from the Arabs with ج, accord. to Aboo-Sa'eed and Abu-l-Ghowth and others: (Ṣ:) there is no word like it except أَرْوَنَانٌ. (Ṣ, Ḳ.)

مَنْبَجَانِيٌّ : see أَنْبَجَانِيٌّ. — Also, A mess of broken, or crumbled, bread, (ثَرِيد,) *in which is* [*some degree of*] *heat.* (Ḳ.)

كِسَآءٌ مَنْبَجَانِيٌّ, (Ṣ, Ḳ,) the latter word being formed after the manner of مَنْظَرَانِيٌّ and مَخْبَرَانِيٌّ, (Ṣ,) and ↓ أَنْبَجَانِيٌّ, rel. ns. of مَنْبِجٌ, each with fet-ḥah to the ب, contr. to analogy, (Ḳ,) the latter disallowed by IḲt, but occurring in a trad. and in poetry, and not to be disallowed because contr. to analogy, since there are many such rel. ns., as مَرْوَزِيٌّ and رَازِيٌّ &c., (TA,) *A certain kind of* كِسَآء, *so called in relation to a place named* مَنْبِجٌ: (Ṣ, Ḳ, &c.:) or كِسَآء أَنْبَجَانِيٌّ, and أَنْبِجَانِيٌّ, which latter form is related by IAth as the one retained in the memory, *a certain kind of* كِسَآء, *so called in relation to a place named* انبجان; *of wool, having a nap,* or *pile, without a border; one of the meanest kinds of coarse garments:* its ا, accord. to some, is an augmentative letter. (TA.)

مَنْبُوجٌ : see نَبِيجٌ.

نبح

1. نَبَحَ, aor. ـِ and ـَ, [the former of which, accord. to the Mṣb, seems to be more common,] inf. n. نَبْحٌ and نَبِيحٌ and نُبَاحٌ and نِبَاحٌ (Ṣ, Ḳ) and نُبُوحٌ (L,) and تَنْبَاحٌ, (Ḳ,) the last having an intensive and frequentative signification, (TA,) *He* (a dog, Ṣ, L, Ḳ) *barked.* (L.) — Also, (sometimes, Ṣ,) ‡ said of a gazelle, (T, Ṣ, Ḳ,) when he has advanced in years, and his horns have branched forth: (T:) and ‡ of a he-goat, (Ḳ,) in coupling-time: (L:) and ‡ of a serpent; (Ḳ;) meaning *he uttered a cry,* or *sound:* (L:) also ‡ of a hoopoe, (هُدْهُد,) inf. n. نُبَاحٌ, signifying *it uttered a harsh cry, by reason of age:* (L:) and ‡ of a lion, inf. n. نُبَاحٌ, signifying *he uttered a cry* (L, Ḳ) *like the barking of a whelp.* (Aboo-Kheyreh, L.) — نَبَحَ عَلَيْهِ الكَلْبُ and نَبَحَهُ, (T, Mṣb,) and ↓ نَابَحَهُ, (T,) *The dog barked at him.* (Mṣb.) — فُلَانٌ لَا يُعْوَى وَلَا يُنْبَحُ ‡ [*Such a one is not howled at nor barked at*]: i. e., by reason of his weakness, no account is taken of him, and neither good nor evil is said to him. (L.) — نَبَحَ ‡ *He* (a poet) *satirized.* (A.) — نَبَحَتْنِي كِلَابُكَ ‡ *Thy revilings reached,* or *overtook, me.* (L.)

3: see 1.

4. انبحهُ and ↓ استنبحهُ, *He made him* (a dog) *to bark:* (Ṣ, Ḳ:) ↓ استنبح الكَلْبَ *he excited,* or *induced, the dog to bark:* said of a man when, having lost his way, he imitates the bark of that animal, in order that a dog may hear him, and, imagining him to be a dog, may bark, and so guide him. (L.) Said also of a guest, [or one who would be a guest, and who desires to guide himself to a place of entertainment]. (A.) [See an ex. cited, from the poet El-Akhṭal, voce إِرْدَبٌّ.]

10: see 4.

نُبُوحٌ ‡ The *clamour, confused noise,* or *mixture of voices, of a tribe,* (Ṣ,) or *of a people,* (Ḳ,) *and* the *barkings of their dogs,* (Ṣ, Ḳ,) *and the cries of their other animals.* (A.) — Subsequently put in the place of ‡ *Multitude, and might,* or *power:* (Ṣ:) and signifying ‡ *a numerous assembly.* (Ḳ.) El-Akhṭal says,

إِنَّ العَرَارَةَ وَالنُّبُوحَ لِدَارِمٍ

[Verily strength, or eminence, or lordship, and multitude, and might, or power, belong to Dárim]. (Ṣ.)

نَبَّاحٌ A dog that barks much. (A.) — نَبَّاحٌ A man (L) having a vehement, or loud, voice. (L, Ḳ.) — ▾ نُبَاحٌ, with ḍammeh, (Ḳ,) or نَبَّاحٌ (as in the L) ‡ A hoopoe (هُدْهُد) that cooes (يُقَرْقِرُ) much. (IAạr, Ḳ.) — نَبَّاحٌ ‡ A gazelle that cries much, or often: (IAạr:) and ▾ نَبْحَآءُ the same applied to the female. (AA, Ḳ.) == نَبَّاحٌ White, small [shells such as are called] صَدَف: (TA:) small, white [shells such as are called] مَنَاقِف, of Mekkeh, (T, Ḳ, TA,) i.e. brought from Mekkeh: (TA:) put into [necklaces such as are called] قَلَائِد (Ḳ, TA) and وُشُح, and used for repelling the [evil] eye: (TA:) n. un. with ة. (Ḳ.)

نُبَاحٌ: see نَبَّاحٌ.

نُبَاحِىٌّ A dog having a loud bark. (Lḥ.)

كَلْبٌ نَابِحٌ A barking dog: pl. كِلَابٌ نَوَابِحُ, and نُبَّحٌ, and نُبُوحٌ. (L.)

نَبْحَآءُ: see نَبَّاحٌ.

رَجُلٌ مَنْبُوحٌ A man likened to a dog. (L.) — ‡ A man reviled. (L.)

نبخ

4. انبخ He sowed in a land such as is called نَبْخَآء. (Ḳ, TA.)

نَبْخٌ The small-pox; (Ṣ;) in an absolute sense: (TA:) or the small-pox of sheep or goats &c., (Ḳ,) — Also, (Ṣ, Ḳ,) and ▾ نَبَخٌ, (Ḳ,) Blisters, or pustules that fill with water, on the hand, (Ṣ, Ḳ,) occasioned by work: (Ḳ:) when they break, or dry up, the hand becomes callous by work: [a coll. gen. n.:] n. un. with ة. (TA.) — Also ▾ نَبَخٌ Marks of fire, [or blisters occasioned by burning,] upon the body.

نَبَخٌ: see نَبْخٌ.

أَكَمَةٌ نَبْخَآءُ A hill, or mound, such as is called أَكَمَة: (Ṣ:) or elevated ground: (TA:) or elevated and loose ground, not consisting of sand, but of hard and stony earth: (Th, Ḳ:) pl. نَبَاخِى: (Ḳ:) it has a broken pl. of the class proper to substs. because it is an epithet in which the quality of a subst. predominates. (TA.)

نَابِخَةٌ A proud, a haughty, or an imperious, man: (Ṣ, Ḳ:) pl. نَوَابِخُ. (Ṣ.) — A speaker. (Ḳ.)

أَنْبَخُ Rude, coarse, rough, gross; (Ḳ;) an epithet applied to a man. (TA.) — تُرَابٌ أَنْبَخُ Dust of a dusky colour, and abundant. (L, Ḳ.) [See an ex. voce هَبَيَّخ, art. هبخ.]

نبذ

1. نَبَذَهُ, aor. ِ, inf. n. نَبْذٌ, (Ṣ, L, Mṣb, Ḳ,) He cast, threw, or flung, it away, as a thing esteemed of no account or importance: this is the original signification; and in this sense it is mostly used in the Ḳur-án: (Er-Rághib:) he cast, threw, or flung, it (Ṣ, A, L, Mṣb, Ḳ) from his hand, (Ṣ, L,) before him or behind him: (L, Ḳ:) and he cast, threw, or flung, it far away, or to a distance: (L:) and (so in the L; but in the Ḳ, or) he cast, threw, or flung it in any manner: (L, Ḳ:) ▾ نبّذ has teshdeed given to it to denote frequency, or repetition, of the action, or its application to many objects. (Ṣ, A, L.) — نَبَذَ خَاتَمَهُ He threw his signet from his hand. (L, from a trad.) — فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ (Ḳur, iii. 184) ‡ [lit., And they cast it behind their backs;] means and they did not observe it; (namely, their covenant;) they disregarded it. (Beyḍ.) — نَبْذٌ is both by act and by word; having for its objects both substances and accidents: (L:) you say نَبَذَ العَهْدَ ‡ He dissolved the league, or covenant, and cast it from him to him with whom he had made it: (A, L, Mṣb:*) and نَبَذَ كُلُّ فَرِيقٍ مِنْهُمَا إِلَى صَاحِبِهِ العَهْدَ الَّذِى تَهَادَنَا عَلَيْهِ ‡ [Each party of them cast from him, to the other, the league, or covenant, by which they had made a truce; i. e., each party of them rejected it, or renounced it, to the other]: (T:) and نَبَذَ إِلَى العَدُوِّ, and ▾ نابذهُ, ‡ He cast from him the league, or covenant, to the enemy, and dissolved it: and ▾ تَنَابَذُوا ‡ They mutually cast from themselves the league, or covenant, and dissolved it. (A.) See also 3. — نَبَذَ أَمْرِى وَرَآءَ ظَهْرِهِ ‡ [lit., He cast my affair behind his back; meaning,] he did not perform my affair; (A;) he neglected it. (Mṣb.) — نَبَذَتْ فُلَانَةُ قَوْلًا مَلِيحًا ‡ Such a woman threw out a goodly, beautiful, or pretty, saying. (A.) — نَبَذْتُ إِلَيْهِ السَّلَامَ, and التَّحِيَّةَ, ‡ I threw to him the salutation. (A.) — نُبِذْتُ بِكَذَا ‡ [I had such a thing as it were thrown to me; I had it thrown in my way;] I had it offered, or presented, to me, the meeting with it being appointed, or prepared; as also رُمِيتُ بِهِ. (A.) — لِلّٰهِ أُمٌّ نَبَذَتْ بِكَ ‡ To God (be attributed the excellence of) the mother that brought thee forth! (A.) — نَبَذَ He threw forth earth or dust [in digging a hole &c.]; as also نَبَثَ. (A.) See also نَبِيذَة. — نَبَذَ He threw dates or raisins into a bag or skin, and poured water upon them, and left the liquor until it fermented and became intoxicating: (T:) [or, simply, he steeped dates or raisins in water; for the beverage thus made, called نَبِيذ, was not always left until it became intoxicating, as is shown by several trads.] — نَبَذَ نَبِيذًا, (Ṣ, L, Ḳ, &c.,) the most usual form of the verb, (Kz,) aor. ِ, only; (MF;) and ▾ نبّذهُ, (A, L, Ḳ,) and ▾ انبذهُ, (L, Ḳ,) a form used by the vulgar, (S, IDrst,) and rejected by Th and others, but mentioned, on the authority of Er-Ruásee, by Fr, who says that he had not heard it from the Arabs, but that the authority of its transmitter is worthy of reliance, (TA,) and ▾ انتبذهُ; (L, Ḳ;) ‡ He made beverage of the kind called نَبِيذ. (Ṣ, A, L, Ḳ.) — Also, نَبَذَ تَمْرًا, (Lḥ, IAth, L,) and عِنَبًا, (IAth, L,) and ▾ انبذهُ, but this is seldom used, (Ḳuṭr, Lḥ, ISk, and others, and L,) and ▾ انتبذهُ, (L,) ‡ He made, of the dates, and of the grapes, beverage of the kind called نَبِيذ; (Lḥ, L;) he left the dates, and the grapes, in water, that it might become beverage of the kind so called. (IAth, L.) — Also, ▾ انتبذ ‡ He made for himself that beverage. (A.) — فُلَانٌ يَنْبِذُ عَلَىَّ ‡ Such a one boils against me like [the beverage called] نَبِيذ. (A.) == نَبَذَ, [aor. ِ,] (Ṣ, L, Ḳ,) inf. n. نَبْذٌ (L, Ḳ) and نَبَذَانٌ, (Ṣ, Ḳ,) It (a vein) pulsed; (L, Ḳ;) a dial. form of نَبَضَ. (Ṣ, L.)

2: see 1.

3. نابذهُ, inf. n. مُنَابَذَةٌ, He bargained with him by saying, Throw thou to me the garment, or piece of cloth, (A'Obeyd, L, Ḳ,) or other article of merchandise, (A'Obeyd, L,) or I will throw it to thee, and the sale shall become binding, or settled, or concluded, for such a sum: (A'Obeyd, L, Ḳ:) or, by throwing to another a garment, or piece of cloth, the other doing the like: (Lḥ, L, Ḳ:) or, by saying, When thou throwest thy commodity, or when I throw my commodity, the sale is binding, or settled, or concluded, for such a sum: (Mṣb:) or, by saying, When I throw it to thee, or when thou throwest it to me, the sale is binding, or settled, or concluded: (Mgh, art. لمس:) or, by saying, When I throw the pebble (L, Ḳ) to thee, (L,) the sale is binding, or settled, or concluded: (L, Ḳ:) or by another's throwing a pebble to him: (L:) بَيْعُ الحَصَاةِ and بَيْعُ المُنَابَذَةِ and بَيْعُ إِلْقَآءِ الحَجَرِ signify the same; (Mgh;) as also بَيْعُ الإِنْبَاذِ: (A:) such bargaining is forbidden. (L.) — نابذوا, inf. n. مُنَابَذَةٌ; and ▾ انتبذوا; ‡ They retired, each of the two parties, apart, in war. (L, Ḳ.) — نَابَذَهُمُ الحَرْبَ, and نَبَذَ إِلَيْهِمُ الحَرْبَ, He retired from them to a place aside, or apart, in war, for a just purpose, (لِلْحَقِّ, in the 'Eyn for war, لِلْحَرْبِ, TT,) they doing the like: (Lth, T, L:) or these two phrases, followed by عَلَى سَوَآءٍ, are used when there is between two parties at variance a covenant, or league, or a truce, after fighting, and they desire to dissolve the league, or covenant, and each party casts it from him (يَنْبِذُهُ) to the other: thus, فَانْبِذْ إِلَيْهِمْ عَلَى سَوَآءٍ, in the Ḳur, [viii. 60, lit., cast thou from thee, to them, their league, or covenant, in an equitable, or just, manner,] means, announce thou to them that thou hast dissolved the league between thee and them, so that they may have equal knowledge with thee of the dissolving thereof and of the returning to war:

(T, L:) على الحَقّ here signifies على سواء: (Lḥ:) نَابَذَهُ الحَرْبَ also signifies *he made war with him openly;* (Ṣ, L, Mṣb;) and is syn. with نَبَذَ إِلَيْهِ الحَرْبَ: (L:) and نَابَذُوهُمْ عَلَى سَوَآءٍ *they made war with them openly, in an equitable manner, declaring their hostile intention, so that it was equally known to their enemies and themselves.* (L.) See also 1. — نَابَذْتُهُمْ ‡ *I acted contrarily to,* or *differently from,* or *adversely to, them;* or *was,* or *became, contrary to,* or *different from,* or *adverse to, them;* syn. خَالَفْتُهُمْ. (Mṣb.)

4: see 1.

6: see 1.

8. انتبذ ‡ *He went, withdrew,* or *retired, aside,* or *apart,* from others; *separated himself from others.* (Ṣ, A, L, Ḳ.) — انتبذت مَكَانًا (Ḳur, xix. 16,) ‡ *She withdrew,* or *retired, to a place apart from her family,* (L, Mṣb,) *far away.* (Mṣb.) — اِنْتَبَذَ عَنْ قَوْمِهِ *He withdrew,* or *retired, from his people.* (M.) — انتبذ نَاحِيَةً *He went aside.* (T.) See 1. — And see اِنْتَبَشَ in art. نبش.

نَبْذٌ ‡ *A little; a small quantity;* (Ṣ, A, L, Ḳ;) مِنَ المَالِ *of wealth,* or *property;* (Ṣ, A, L;) as also ▼ نُبْذَةٌ [which is a word much used though I find it explained in few lexicons]; (L, TA;) because what is little is thrown away, and disregarded: (A:) and in like manner, of herbage, and of rain, and of hoariness or hoary hair, (Ṣ, A, L,) &c.: (L:) and *a small number* of men: (A, L:) and the latter word, *a piece,* or *portion,* of a thing, such as a perfume: (L:) pl. of the former, أَنْبَاذٌ: (L, Ḳ:) [and of the latter, نُبَذٌ.] — أَنْبَاذٌ مِنَ النَّاسِ (Ḳ,* TA) ‡ The *refuse of the people;* (TA;) *mixed people of the baser sort.* (Ḳ, TA.)

— بَيْنَنَا وَبَيْنَ بَنِى فُلَانٍ نَبْذَةٌ: see جَذْبَةٌ. — جَلَسَ نَبْذَةً, and ▼ نُبْذَةً, ‡ *He sat aside,* or *apart.* (Ṣ, A, L, Mṣb, Ḳ.)

نُبْذَةٌ: see نَبْذٌ: — and نَبْذَةٌ.

نَبِيذٌ *Cast, thrown,* or *flung,* [*&c.;* see 1;] (Ḳ;) *i. q.* مَنْبُوذٌ. (L.) But see below. — ▼ نَبِيذَةٌ The *earth* or *dust that is thrown forth from a hole* or *the like that is dug;* as also نَبِيثَةٌ: pl. نَبَائِذُ. (A,* L.) Yaạḳoob asserts, that the ذ is a substitute for ث. (L.) — نَبِيذٌ ‡ *A kind of beverage, made of dates, and of raisins;* i. e., *must; and of honey;* i. e., *mead; and of wheat, and of barley, &c.;* i. e. *wort:* (L:) or *made of dates,* or *of raisins, which one throws* (يَنْبِذُ, i. e. يَطْرَحُ, whence its appellation,) *into a vessel* or *skin of water, and leaves until it ferments* (يَفُورُ, T, L, or يَغْلِى, Mgh) *and becomes intoxicating,* or *not so long as to become intoxicating:* before it has become so, it is a lawful beverage: (T, L:) whether intoxicating or not, it is thus called: (L:) or it is thus called because it is left (يُنْبَذُ, i. e., يُتْرَكُ,) until it becomes strong; (Mṣb;) being *expressed juice,* or *the like, that is left* (نُبِذَ) [*for a time to acquire strength*]: (L, Ḳ:) it is said that this word is originally of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, but that it has become obsolete in this latter sense, and, applied to the beverage, is used as though it were a primitive substantive, as is shown by the form of its pl., (M, F,) which is أَنْبِذَةٌ; (Ṣ, L, MF;) for a word of the measure فعيل in the sense of the measure مفعول has not this form of pl.: (MF:) *wine expressed from grapes* is also called نَبِيذٌ, like as نبيذ is also called خَمْرٌ: [نَبِيذٌ is a coll. gen. n., and its n. un. is with ة:] نَبِيذَةٌ signifies *some* نَبِيذ; lit., *a portion thereof.* (Mṣb, art. خمر.) See also مِزْرٌ. (L.)

نَبِيذَةٌ: see نَبِيذٌ, and مَنْبُوذٌ.

نَبَّاذٌ [One *who throws things away often,* or *quickly*]. See أَخَّاذٌ. = نَبَّاذٌ [One *who makes,* or *sells, the beverage called* نَبِيذ]. (Ṣ, Ḳ, art. سكر.)

مِنْبَذَةٌ *A pillow,* or *cushion;* (Lḥ, Ṣ, A, L, Ḳ;) *upon which one reclines,* or *sits:* so called because it is thrown upon the ground to be sat upon: (L:) pl. مَنَابِذُ. (A.) Ex. تَرَبَّعُوا عَلَى المَنَابِذِ [*They sat cross-legged upon the pillows,* or *cushions*]. (A.)

مَنْبُوذٌ *A child cast out by its mother* (T, Ṣ, L, Mṣb, Ḳ) *in the road,* (T, Ṣ, L, Ḳ,) *on the occasion of her bringing it forth, and which a Muslim picks up and maintains; whether a bastard or lawfully begotten;* (T, L;) *a foundling:* (L, Ḳ:) such may not be called a bastard because its kin may be established: (T, L:) also, † *a bastard;* (L, Ḳ;) because such is cast away in the road: (L:) fem. مَنْبُوذَةٌ (L) and ▼ نَبِيذَةٌ: (A, L:) pl. masc. مَنْبُوذُونَ and مَنَابِذَةٌ; (L;) and pl. of نبيذة, نَبَائِذُ. (A.) — مَنْبُوذَةٌ and ▼ نَبِيذَةٌ † A ewe or other animal (L) *that is not eaten, by reason of its leanness:* (L, Ḳ:) so called because it is cast away. (L.) — صَلَّى عَلَى قَبْرٍ مَنْبُوذٍ *He* (Mohammad) *prayed upon the tomb of a foundling:* or, accord. to another reading على قَبْرٍ مَنْبُوذٍ, meaning, *upon a tomb apart,* (L,) or *distant,* (Ḳ,) *from other tombs;* (L, Ḳ;) like an expression occurring in another trad., مَرَّ بِقَبْرٍ مُنْتَبِذٍ ▼ *he passed by a tomb apart from other tombs.* (L.)

هُوَ مُنْتَبِذُ الدَّارِ ‡ *He is far from his house.* (A.) — مُنْتَبِذٌ and ▼ مُتَنَبِّذٌ [A man &c.,] *aside,* or *apart,* or *separate, from others;* (L;) [See also مَنْبُوذٌ: and see a verse of Lebeed, voce أَصْلٌ.]

مُتَنَبِّذٌ: see مُنْتَبِذٌ.

نبر

1. نَبَرَ, (T, Ṣ, A, Ḳ,) aor. ـِ, (Ṣ, Ḳ,) inf. n. نَبْرٌ, (Ṣ,) *He,* (a man, Ṣ, A,) or *it,* (anything, T,) *raised,* or *elevated,* a thing: (T, Ṣ, A, Ḳ:) or نَبْرٌ signifies specially the *raising of the voice:* (MF, from the first part of the Keshsháf:) or the *rising of the voice;* so with the Arabs; and one says نَبَرَ الرَّجُلُ, inf. n. نَبْرَةٌ, meaning, *the man spoke in a high tone:* (IAmb:) and نَبَرَ, inf. n. نَبْرَةٌ, *he* (a man) *uttered a sound:* (A:) and [the inf. n.] نَبْرَةٌ, signifies the *crying out,* or *shouting, from fright,* or *fear:* (T, Ḳ:) and نَبْرَةُ المُغَنِّى, *the singer's raising his voice from a low to a high pitch.* (Ṣ, Ḳ.) — نَبَرَ الحَرْفَ, (Ṣ, M, A, Ḳ,) aor. ـِ, (M, Ḳ,) inf. n. نَبْرٌ, (Ṣ, M,) *He pronounced the letter with hemz* (هَمْزٌ). (Ṣ, M, A, Ḳ.) قُرَيْشٌ لَا تَنْبِرُ [*The tribe of Ḳureysh*] *do not pronounce with hemz.* (Ṣ.) A man said to the Prophet, يَا نَبِىْءَ ٱللّٰهِ [*O Prophet of God*]; and he said لَا تَنْبِرْ بِٱسْمِى, i. e. *Pronounce not thou my name with hemz:* (M:) for the tribe of Ḳureysh did not pronounce with hemz. (TA.) And when El-Mahdee performed the pilgrimage, he preferred El-Kisáee to recite the prayers in El-Medeeneh, and the people of that city disapproved of his pronouncing with hemz, asking him wherefore he did so in reciting the Ḳur-án in the mosque of the Apostle of God. (TA.)

8. انتبر *It* (a heap of wheat) *rose,* by additions. (T.) — *It* (the body, M, Ḳ, and a wound, T, A) *swelled; became swollen.* (T, M, A, Ḳ.) — *It* (the mouth, TA,) *became blistered,* or *vesicated.* (Ḳ, TA.) And انتبرت يَدُهُ *His arm,* or *hand, became blistered.* (Ṣ, A.) — *He* (the أَمِير, M, and the خَطِيب, Ḳ) *ascended the* مِنْبَر [or *pulpit*]. (M, Ḳ.)

نِبْرٌ, sing. of أَنْبَارٌ, (T, Ṣ,) which signifies *Heaps,* syn. أَكْدَاسٌ, (M, Ḳ,) or *a collection,* (M, Ṣ,) of طَعَام, (Ṣ, M, Ḳ, MṢ,) meaning of wheat, and of barley, [or other corn,] and of dates: (MṢ:) or [in the TA, and] *granaries* (أَهْرَآء) of طعام: (in the present day, *a granary:*] what is called هُرْىٌ being also called نِبْرٌ because the طعام, when poured in its place, rises: and the pl. pl. [i. e. pl. of انبار] is أَنَابِيرُ. (T.) — أَنْبَارٌ also signifies *A merchant's magazine,* or *chamber,* (بَيْت,) *in which he puts together, in order,* or *piles up, his goods.* (M, Ḳ.) [In the Ḳ, it is added, that the sing. is نِبْرٌ: but this addition seems to be misplaced: for انبار in the last of the senses here explained, as well as when applied to a granary, and to a collection of طعام, appears to be a pl. without a sing.]

نَبْرَةٌ *Anything rising from a thing.* (M, A, Ḳ.) — *A swelling in the body.* (M, Ḳ.) — *I. q.* هَمْزَةٌ [meaning the *sound,* or the *character, so called*]. (T, Ṣ, Ḳ.)

مِنْبَرٌ The *pulpit of the* خَاطِب [*in a mosque*]: (M, TA:) so called because of its height: (Ṣ, M, A, Ḳ:) [pl. مَنَابِرُ.]

مُنْبِرٌ: see مَنْبُورٌ.

المَسْأَلَةُ المِنْبَرِيَّةُ: see the first paragraph of art. عول.

مَنْبُورٌ *Pronounced with hemz* (هَمْز). (T.) قَصَائِدُ مَنْبُورَةٌ, and ↓ مُنْبَرَةٌ, *i. q.* مَهْمُوزَةٌ [i. e. *Poems of which the verses end with hemz*].

نبز

1. نَبَزَهُ, aor. ِ, inf. n. نَبْزٌ, *He called him, or named him, by a by-name, surname, or nickname; he by-named him, surnamed him, or nicknamed him;* syn. لَقَّبَهُ; (Ṣ, Mṣb, Ḳ;) mostly signifying *he called him, or named him, by a nickname, a name of reproach, or an opprobrious appellation;* (TA;) as also ↓ نَبَّزَهُ: (Ḳ:) or the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects: you say, فُلَانٌ يُنَبِّزُ ↓ بِالصِّبْيَانِ *Such a one by-names, surnames,* or [rather] *nicknames, the children;* syn. يُلَقِّبُهُمْ. (Ṣ.) — النَّبْزُ is also *syn. with* اللَّمْزُ; (Ḳ;) or is *like the latter:* (TA;) [i.e., نَبَزَهُ also signifies *He upbraided,* or *reproached, him;* or *the like.*]

2: see 1, in two places.

6. تَنَابَزُوا بِالأَلْقَابِ, (Mṣb, Ḳ,*) or تَنَابَزُوا, (Ṣ,) *They called one another by by-names, surnames,* or [rather] *nicknames:* (Ṣ, Mṣb,* Ḳ:) or *they upbraided, reproached,* or *reviled, one another;* (Ḳ, TA;) *calling one another by names of reproach.* (TA.) So in the Ḳur, xlix. 11; where the doing so is forbidden. (TA.)

نَبَزٌ, [or, accord. to the Mṣb, it seems to be نَبْزٌ, for it is there said to be an inf. n. used as a subst., but this form I have never met with elsewhere,] *A by-name;* or *surname;* or *nickname;* syn. لَقَبٌ; (Ṣ, Mṣb, Ḳ;) mostly, *the latter;* i. e., *a name of reproach; an opprobrious appellation:* (TA:) but Kh, [makes it, contr. to common usage, to signify *a proper name;* for he] says, that names are of two kinds; أَسْمَآءُ نَبَزٍ, such as زَيْدٌ and عَمْرٌو; and أَسْمَآءُ عَامٍّ, such as فَرَسٌ and رَجُلٌ and the like: (TA:) pl. أَنْبَازٌ. (Ṣ.)

نِبْزٌ *Ignoble,* or *mean,* (Ṣgh, Ḳ,) *in his grounds of pretension to respect,* or *his rank* or *quality, and in his natural disposition.* (Ḳ.)

رَجُلٌ نُبَزَةٌ *A man who is much accustomed to call others by by-names, surnames,* or [rather] *nicknames.* (Ḳ.)

نبش

1. نَبَشَ, aor. ُ, (Ṣ, Mgh, Mṣb,) inf. n. نَبْشٌ, (Ṣ, A, Mgh, Mṣb, Ḳ) *He took, drew,* or *pulled, out,* or *forth,* (Mgh, Mṣb, Ḳ,) a thing, (Mṣb, TA,) [as] a leguminous plant, (Ṣ,) or a thing buried, (Mgh,) or a thing *after burial,* (TA,) [as] a corpse; (Ṣ, TA;) whence نَبَّاشٌ, q. v.: (Ṣ, Mgh:) *he made* a thing that was concealed or covered *to come out* or *forth,* or *to become* apparent. (A, Ḳ.) — [Hence,] هُوَ يَنْبُشُ لِعِيَالِهِ, (A, TA,) inf. n. as above, (Ḳ, TA,) ‡ *He draws forth sustenance hence and thence for his family,* or *household:* (A:) or ‡ *he gains,* or *earns,* or *seeks sustenance, for them.* (Ḳ,* TA.) — And هُوَ يَنْبُشُ الأَسْرَارَ, (A, TA,) and الحَدِيثَ, inf. n. as above, (Ḳ, TA,) ‡ *He draws forth,* or *elicits, secrets,* and *discourse, narration,* or *information:* (Ḳ,* TA:) or نَبَشْتُ السِّرَّ signifies † *I divulged the secret.* (Mṣb.) — And ↓ إِنْتَبَشَ العُرُوقَ ‡ *He drew forth,* or *extracted, the veins.* (A.) — Also, *He removed,* a thing from over another thing which it covered or concealed; (A, Mṣb,* Ḳ;) and earth from a thing beneath it: (A, Mṣb:*) whence نَبَّاشٌ, q. v. (Mṣb, Ḳ.) — And hence, نَبَشَ القَبْرَ [*He uncovered,* or *he rifled,* or *ransacked, the grave*]. (A, Mgh, Mṣb.) — Also, *He dug with the hand;* as also نَبَثَ. (AZ, in Ṣ, art. نبث.)

5. هُوَ يَتَنَبَّشُ عَنِ الأَسْرَارِ [app. † *He endeavours to draw forth* or *elicit,* or *he searches out, secrets*]. (TA.)

8: see 1.

نِبَاشَةٌ The *trade,* or *occupation, of the* نَبَّاش. (TA.)

[نَبِيشَةٌ *Earth extracted* from a well or burrow or the like. Hence,] نَبِيشَةُ اليَرْبُوعِ [*The earth extracted by the jerboa* in making its burrow]. (T in art. دمر.)

نَبَّاشٌ *One who rifles,* or *ransacks, graves; who takes forth the dead from them;* or *who uncovers graves.* (Mgh, Mṣb.) See 1, in two places.

أُنْبُوشٌ *A thing that is taken, drawn,* or *pulled, out,* or *forth:* (Lḥ:) the *lower part of leguminous plants taken, drawn,* or *pulled, out,* or *forth:* (Ṣ, Ḳ:) or *trees pulled out by the trunk and roots:* (Ḳ:) as also ↓ أُنْبُوشَةٌ: (TA:) or ↓ both signify *what is torn out by the rain:* (AHeyth:) pl. أَنَابِيشُ, (Ṣ, Ḳ,) the pl. of both the above words. (AHeyth.) — Also, *Full-grown unripe dates that are pierced with thorns in order that they may ripen.* (TA.) — And the pl. signifies *Small arrows.* (Ṣgh.) Some say that this pl. has no singular. (MF.)

أُنْبُوشَةٌ: see أُنْبُوشٌ, in two places.

نبض

1. نَبَضَ, aor. ِ, inf. n. نَبْضٌ and نَبَضَانٌ (Ṣ, A, Ḳ) and نَبِيضٌ, (so in a copy of the Ṣ,) *It* (a vein, or an artery,) *pulsed,* or *beat,* (TA,) [or *throbbed;*] *was,* or *became, in a state of motion,* or *agitation.* (Ṣ, A, Ḳ.) — [Hence,] مَا نَبَضَ لَهُ عِرْقٌ عَصَبِيَّةٌ ‡ [*No party-spirit,* or *zeal in the cause of his party, became roused,* or *excited, in him;*] *he did not aid his people,* or *party, against oppression; was not angry,* or *zealous, for them, and did not defend them.* (A, TA.) — And ↓ نَبَضَ نَابِضُهُ ‡ *His anger became roused,* or *excited.* (A, TA.) — [Hence also,] نَبَضَتِ الأَمْعَآءُ, aor. as above, (in the L, written ُ, but this is doubtless a mistake,] † *The bowels became in a state of commotion.* (TA.) — And نَبَضَ البَرْقُ † *The lightning flashed lightly,* or *slightly,* (Ḳ, TA,) *like the* نَبْض *of a vein* or *an artery.* (TA.) = See also 4.

2: see 4, in two places.

4. أَنْبَضَتِ الحُمَّى عِرْقَهُ *The fever made his vein,* or *artery, to pulse, beat,* (TA,) [*throb,*] or *become in a state of motion* or *agitation.* (A, TA.*) — انبض القَوْسَ, (T, Ṣ, M, A, Mgh,) like أَنْضَبَهَا, (Lth, T, M,) but the former is the more approved; (Lth, 'Eyn;) and انبض عَنْهَا; (A, Mgh;) or انبض فِيهَا; (AḤn, Ḳ;) and ↓ نَبَّضَ فِيهَا, inf. n. تَنْبِيضٌ; (AḤn, TA;) in the Ḳ, ↓ نَبَضَ فِيهَا, which is a mistake; (TA;) [*He twanged the bow;*] *he made the bow to give a sound:* (AḤn, Ḳ:) or *he put the string of the bow in motion,* [or *made it to vibrate,*] (A, Ḳ,) or *pulled it,* (T, Ṣ, M, Mgh,) *and then let it go,* (Ṣ, Mgh,) *in order that it might twang,* (Ṣ, Ḳ,) or *produce a sound:* (T, M, Mgh:) and انبض بِالوَتَرِ (Ṣ, A, Mgh) signifies the same: (Ṣ, Mgh:) or *he took the string of the bow with the ends of his two fingers, and then let it go so that it might fall against the handle of the bow:* (Jm:) and انبض الوَتَرَ *he pulled the string of the bow without an arrow, and then let it go:* (Yaḳoob:) or *he pulled the string of the bow, and then let it go so that he heard it give a sound.* (Lḥ.) Hence the proverb, إِنْبَاضٌ بِغَيْرِ تَوْتِيرٍ, (Ṣ,) or مِنْ غَيْرِ تَوْتِيرٍ, (A,) [*Twanging* the bow *without fastening,* or *binding,* or *bracing, the string;* meaning ‡ *threatening without the means of execution*]: applied to him who pretends to that which he has not the means of performing. (A, TA.) [See also art. وتر.] And a poet says,

* لَأَرْمِيَنَّكَ رَمْيًا غَيْرَ تَنْبِيضِ ↓

[*I will assuredly shoot thee with a shooting, not a mere twanging*]: meaning, my pulling [of the bow] shall not be a threatening, but execution. (TA.) — You say also, أَنْبَضَ النَّدَّافُ مِنْبَضَتَهُ [*The separater and loosener of cotton by means of the bow and mallet made his mallet to cause the string of the bow to vibrate*]. (A, TA.)

نَبْضٌ [an inf. n. used as a subst., signifying The *pulse*]. — Also, *A pulsing vein,* or *artery:*

as in the saying جَسَّ الطَّبِيبُ نَبْضَهُ [*The physician felt his pulsing vein, or artery: or his pulse*]: but it is more chaste to say ▼ مَنْبِضَهُ q.v. (TA.) — See also نَبَضٌ. — [It is also used as an epithet. You say,] فُؤَادٌ نَبْضٌ, as also ▼ نَبَضٌ, and ▼ نَبِضٌ, (Ṣgh, Ḳ,) and ▼ نَبِيضٌ, (A, TA,) ‡ *A heart that is sharp in intellect, clever, acute,* (A, Ṣgh, Ḳ,) *and very brisk* or *lively* or *sprightly* or *prompt.* (A, TA.)

نَبَضٌ مَا بِهِ حَبَضٌ وَلَا نَبَضٌ, (IDrd, Ṣ, Ḳ,) and حَبْضٌ ▼ وَلَا نَبْضٌ, (Ṣgh,) *There is not in him any motion:* (Ṣ, Ṣgh, Ḳ:) or *sound,* or *voice, nor pulsation:* (AA, in Ṣ, art. حبض:) or *strength:* (IDrd:) with fet-ḥ to the second letter, only used in a negative phrase: (L:) Aṣ says, I know not what is الحَبَضُ, (Ṣ in art. حبض,) or الحَبْضُ. (TA.) — فُؤَادٌ نَبَضٌ: see نَبْضٌ.

نَبِضٌ: see نَبْضٌ.

نَبْضَةٌ [*A single pulsation*]. You say, رَأَيْتُ وَمْضَةَ بَرْقٍ كَنَبْضَةِ عِرْقٍ [*I saw a slight flash of lightning, like a single pulsation of an artery*]. (A, TA.)

نَبِيضٌ: see نَبْضٌ.

نَابِضٌ [part. n. of 1]. You say, مَا دَامَ فِي عُرَيْقٌ نَابِضٌ لَمْ أَخْذُلْكَ [*As long as there remains in me a little artery pulsing, I will not abstain,* or *hold back, from aiding thee*]; i.e., ‡ *as long as I remain alive.* (A, TA.) — [Hence,] ‡ *Anger.* (Lth, A, Ḳ.) See 1, where an ex. is given. — † *An archer:* lit. *one who has a twanging.* (Mgh.)

مَنْبِضُ القَلْبِ *The place where one sees the heart pulsing,* (TA,) or *in motion;* (A, Ḳ;) *and where one perceives the gentle sound of its* [*pulsation,* or] *motion.* (A, O.) You say, جَسَّ الطَّبِيبُ مَنْبِضَهُ [*The physician felt his place of pulsation*], and مَنَابِضَهُمْ [*their places of pulsation*]. (A, TA.) — مَا يُعْرَفُ لَهُ مَنْبِضُ عَسَلَةٍ means ‡ *He has no origin* [*known*]; like مَضْرِبُ عَسَلَةٍ; (A, TA;) *nor any people* [*to whom he belongs*]. (TA.)

وَجَعٌ مُنْبِضٌ [*A pain causing pulsation,* or *throbbing*]. (L, TA.)

مِنْبَضٌ, (Ṣ, Ḳ,) or ▼ مِنْبَضَةٌ, (A,) *The wooden mallet with which one separates and loosens cotton by striking with it the string of a bow;* syn. مِنْدَفٌ, like مِحْبَضٌ; (Ṣ;) or مِنْدَفَةٌ: (A, Ḳ:) مَنَابِضُ is said by Kh to occur in poetry as [its pl.,] meaning مَنَادِفُ. (Ṣ.)

مِنْبَضَةٌ: see what next precedes.

نبط

1. نَبَطَ, aor. ـُ and ـِ, inf. n. نُبُوطٌ (Ṣ, Ḳ) and نَبْطٌ, (Ḳ,) *It* (water) *welled,* or *issued forth.* (Ṣ, Ḳ.) = See also 4.

2: see 4.

3: see 10.

4. انبط *He* (a digger) *reached the water:* (AA, Ṣ:) or *reached the first that appeared of the water of a well,* (Ḳ, TA,) and *produced it,* or *fetched it out, by his labour.* (TA.) And انبط فِي غَضْرَاءَ *He produced,* or *fetched out, by labour, water from good clay,* or *from clay containing no sand.* (TA.) = [It is also trans.: you say,] انبط الرَّكِيَّةَ; and ▼ استنبطها; (M, Ḳ;) and ▼ نَبَطَهَا; (IAạr, M, TA;) in the Ḳ ▼ تَنَبَّطَهَا; (TA;) and ▼ نَبَطَهَا, (M, Ḳ [in the CḲ with teshdeed to the ب]) aor. ـُ, (TA,) inf. n. نَبْطٌ; (M;) *He produced,* or *fetched out, by his labour* [*in digging*], *the water of the well;* syn. أَمَاهَهَا; (M, Ḳ;) and of the first, (TA,) and last, (TA,) [or rather of all,] استخرج مَاءَهَا. (Ḳ, TA.) And انبط المَاءَ, inf. n. إِنْبَاطٌ; and ▼ استنبطه; *He* (a digger [of a well]) *produced,* or *fetched out, by his labour,* or *work, the water.* (Mṣb.) — See also 10, in five places. = إِنْبَاطٌ also signifies The *producing an effect,* or *making an impression;* syn. تَأْثِيرٌ. (Ibn-'Abbád, Ṣgh, Ḳ.)

5: see 4: — and 10. = تنبّط also signifies *He affected to be like,* or *imitated, the* نَبَط [or *Nabathæans*]: or *he asserted himself to be related to them.* (Ḳ, TA.) [Compare 10, in the last of the senses assigned to it below.]

8: see 10.

10. استنبط: see 4, in two places: its primary signification is [that mentioned above,] from نَبَطٌ signifying the "water that comes forth from a well when it is first dug." (Zj.) — And hence, (Zj,) *He drew out,* or *forth; extracted; educed; produced; elicited; fetched out by labour* or *art; got out;* or *extorted;* syn. اِسْتَخْرَجَ; (Zj, Ṣ;) a thing: (Zj:) and † *He made* anything *to appear after occultation;* as also ▼ انبط; (B;) [i. e. *he brought it to light:*] and اُسْتُنْبِطَ † *it* (anything) *was made apparent, after occultation;* as also ▼ أُنْبِطَ: (Ḳ:) or the latter, [simply,] † *it was made apparent.* (L.) And [hence] ‡ *He* (a lawyer) *elicited* (استخرج) *an occult,* or *esoteric, doctrine of law, by his intelligence, and his labour,* or *study:* (Ḳ, TA:) or you say استنبطه, meaning † *he elicited it* (استخرجه), namely a judicial sentence, *by labour,* or *study;* as also ▼ انبطه, inf. n. إِنْبَاطٌ: (Mṣb:) or † *he searched out the knowledge of it.* (Jel. iv. 85.) And استنبط مِنْهُ عِلْمًا, and خَيْرًا, and مَالًا, ‡ *He drew forth, elicited,* or *extorted,* (استخرج,) *from him knowledge,* and *good,* or *wealth,* and *property.* (TA.) And ▼ نَبَاطٌ [app. an inf. n. of نَابَطَ] signifies the same as إِسْتِنْبَاطٌ; ‡ The *drawing forth,* or *eliciting,* (إِسْتِخْرَاجٌ) *of discourse.* (TA.) And تنبّط ▼ الكَلَامَ, accord. to the Ḳ, or, accord. to Ṣgh, on the authority of Ibn-'Abbád, ▼ انتبطه, (TA,) † *He drew forth,* or *elicited,* (استخرج,) *speech.* (Ibn-'Abbád, Ṣgh, Ḳ.) And ▼ انبط العِلْمَ ‡ *He revealed knowledge, and spread it among men.* (TA.) — استنبط الفَرَسَ † *He sought to obtain offspring from the mare:* occurring in a trad.: but accord. to one relation, it is اِسْتَبْطَنَهَا, meaning, "he sought what was in her belly." (TA.) = *He* (a man) *became a* [*naturalized*] نَبَطِىّ [or *Nabathæan*]. (Ṣ,* TA.) It is said by Eiyoob Ibn-El-Ḳirreeyeh, أَهْلُ عُمَانَ عَرَبٌ اسْتَنْبَطُوا وَأَهْلُ البَحْرَيْنِ نَبِيطٌ اسْتَعْرَبُوا [*The people of 'Omán are Arabs who became naturalized Nabathæans, and the people of El-Baḥreyn are Nabathæans who became naturalized Arabs*]. (Ṣ, TA.) [See also 5.]

نَبَطٌ *What first appears of the water of a well* (IDrd, Ḳ) *when it is dug;* (IDrd;) as also ▼ نُبْطَةٌ: (Ḳ:) or *the water that comes forth from a well when it is first dug:* (Zj:) or the *water that issues forth from the bottom of a well when it is dug;* (Ṣ, accord. to one copy;) or this is termed ▼ نَبِيطٌ; (Ṣ, accord. to another copy; and TA:) pl. [of pauc.] أَنْبَاطٌ and [of mult.] نُبُوطٌ. (TA.) — [Hence the saying,] فُلَانٌ قَرِيبُ الثَّرَى بَعِيدُ النَّبَطِ † *Such a one's promising is near,* [but] *his fulfilling is remote:* i. e. *he promises, but does not fulfil.* (IAạr.) And فُلَانٌ لَا يُدْرَكُ نَبَطُهُ, (TA,) and لَا يُدْرَكُ لَهُ نَبَطٌ, (ISd, TA,) ‡ *Such a one's depth is not known,* (Ḳ,* TA,) and *the extent of his knowledge:* (TA:) or *such a one's depth is not known;* meaning that he is cunning, or possessing intelligence mixed with craft and forecast. (ISd, TA.) And فُلَانٌ لَا يُنَالُ نَبَطُهُ † *Such a one is invincible, and inaccessible to his enemy.* (TA.) — نَبَطٌ also signifies *A well of which the water has been produced,* or *fetched out, by labour* [*of the digger*]. (Ṣ, TA.) — And *What oozes,* or *exudes, from a mountain, as though it were sweat, coming forth from the sides of the rock.* (TA.) = النَّبَطُ, (Ṣ, Mgh, Mṣb, Ḳ,) and ▼ النَّبِيطُ, (Ṣ, Mṣb, Ḳ,) and الأَنْبَاطُ, (Ḳ,) the last is a pl. (AAF, Ṣ, Mṣb) of the first, (AAF,) and the second is [a quasi-pl. n.] like كَلِيبٌ, (AAF, L,) [*The Nabathæans;*] *a people who alight and abide in the* بَطَائِحُ [see أَبْطَحُ] *between the two 'Iráḳs:* (Ṣ, Ḳ:) or *a people* (T, M, Mgh, Mṣb) *who alight and abide,* (T, TA,) or *who used to alight and abide,* (Mṣb,) *in the* سَوَاد (T, M, Mgh, Mṣb) *of El-'Iráḳ:* (M, Mgh, Mṣb:) afterwards applied to *mixed people;* or *people of the lowest* or *basest* or

meanest sort; or *the refuse of men;* and *the vulgar sort thereof:* (Mṣb:) the people to whom these appellations properly apply were called نَبَط because of their fetching out by labour (لِٱسْتِنْبَاطِهِمْ) what comes forth from the lands: (TA:) [for they were distinguished for agriculture; and hence their proper appellations are used as equivalent to "clowns," or "boors:" but a derivation commonly obtaining with us is that from Nebaioth the son of Ishmael:] the n. un. is ♦ نَبَاطِىٌّ, (Yaaḳoob, IAạr, Ṣ, Mgh, Mṣb, Ḳ,) and ♦ نُبَاطِىٌّ, (IAạr, Ṣ, Mṣb, Ḳ,) like يَمَانِىٌّ, (Ṣ,) and ♦ نِبَاطِىٌّ, (Ḳ,) and ♦ نَبَاطٍ, (Ṣ, Ḳ,) like يَمَانٍ, (Ṣ,) and ♦ نَبَطِىٌّ, (Ṣ, Ḳ,) like يَمَنِىٌّ, (Ṣ,) but this is disallowed by IAạr, (Mgh, TA,) and, accord. to Lth, ♦ نَبَطَانِىٌّ, but this [also] is disallowed by IAạr. (Mṣb.)

نُبْطَةٌ :
نَبَطِىٌّ :
نَبَطَانِىٌّ :
نَبَاطٍ :
نَبِيطٌ : and النَّبِيطُ :
نَبَاطِىٌّ and نُبَاطِىٌّ and نِبَاطِىٌّ :
see نَبَطٌ.

[نبع, &c.

See Supplement.]

نبهرج

نَبَهْرَجٌ *i.q.* بَهْرَجٌ, q.v. (TA). [The place in which it is mentioned in the Ḳ shows that F regards the ن as a radical letter; and though it is said in the TA that its being so is doubtful, he is right accord. to those who hold that every letter of an arabicized word is to be regarded as a radical if it, or a letter for which it is substituted, is found in the original.]

[نبو,

See Supplement.]

نت

1. نَتَّ, [aor. ـِ,] inf. n. نَتِيتٌ, *i.q.* كَتَّ, inf. n. كَتِيتٌ; (Ḳ;) and نَغَتَ, inf. n. نَغِيتٌ: (L, Ḳ:) [*It* (a cooking-pot) *boiled: &c.*] — نَتَّ مَنْخِرُهُ غَضَبًا *His nostril became inflated,* or *swollen, by reason of anger.* (Ḳ.)

2. نتّت *He explained* news, tidings, or a report. (Ḳ.)

5. See R. Q. 1.

R. Q. 1. نَتْنَتَ (in a MS. copy of the Ḳ ♦ تَنَتَّتَ, [and so in the CḲ,] but the former is the more correct, TA) *He* (a man, L) *became dirty* (تقذّر) *after having been clean.* (IAạr, L, Ḳ.)

نُتَّةٌ *A small hollow,* or *cavity, in* [*stones of the kind called*] صَفْوَان, (Ḳ,) in which the rain-water collects. (TA.)

نتأ

1. نَتَأَ, aor. ـَ, inf. n. نَتْءٌ and نُتُوْءٌ, (Ṣ, Ḳ,) *It swelled; swelled up; rose; grew up.* (Ḳ.) Said of a plant, &c. (Ṣ.) — نَتَأَ, (Ṣ, Ḳ,) inf. n. نُتُوْءٌ, (TA,) *It protruded,* or *projected, from its place, without becoming separated.* (Ṣ, Ḳ.) — نَتَأَ *It* (an ulcer, or a wound,) *swelled.* (Ṣ, Ḳ.) — *It* (a girl's breast) *swelled forth,* or *became prominent,* or *protuberant.* (TA.) — نَتَأَتْ *She* (a girl) *grew up,* (Ṣ,) *and became marriageable.* (Ṣ, Ḳ.) — نَتَأَ عَلَيْهِمْ, inf. n. نَتْءٌ, *He rose,* or *exalted himself, above them.* (TA.) — [You say,] تَحْقِرُهُ وَيَنْتَأُ *Thou despisest him, and he riseth,* or *exalteth himself:* (Ṣ:) or — *he emulateth thee:* or — *he becometh great.* A proverb, said of him who does not manifest his character or design by outward appearance, but keeps it secret: or of him who advances and exalts himself by his cunning, while thou thinkest him senseless, or negligent. Accord. to some, it is تحقره وينتو, without ء: see art. نتو. (TA.) ═ نَتَأَ *He went up* from one country or land to another. (TA.) ═ نَتَأَ عَلَيْهِمْ *He came upon them;* syn. إِطَّلَعَ. (Ṣ, Ḳ.)

8. انتتأ *He rose,* or *exalted himself.* (Ḳ.) — انتتأ لهُ *He encountered him; met him; opposed himself to him.* (Ḳ, TA: the verb is explained in the Ḳ by إِنْبَرَى.)

نتب

1. نَتَبَ, aor. ـُ, inf. n. نُتُوبٌ, *It swelled forth; became prominent,* or *protuberant.* (Ṣ, Ḳ.) Said of a girl's breast. (Ṣ.)

نتج

1. نَتَجَ, (Ṣ, Ḳ, &c.,) aor. ـِ, (as in the L, [but I believe this to be a mistake,]) or ـَ, (accord. to the Mṣb, MṢ, MF,) inf. n. نَتْجٌ; (Ṣ;) and ♦ انتج; (A;) *He assisted* a she-camel, (Ṣ, K, &c.,) [and a mare, see نُتِجَتْ,] and a ewe or she-goat (Mṣb) [or other quadruped], *in bringing forth; delivered* her *of her young one; acting to her as a midwife does to a woman.* (T, Mṣb, &c.) The original form of expression is نَتَجَهَا وَلَدًا *He assisted her in bringing forth a young one; delivered her of a young one.* (Mṣb.) El-Kumeyt has used the form ♦ أَنْتَجَ in the sense of نَتَجَ: but it is not commonly current in Arabic. (TA.) AḤn mentions the saying إِذَا نَآتِ الجَبْهَةُ نَتَّجَ ♦ النَّاسُ وَوَلَّدُوا وَٱجْتُنِىَ أَوَّلُ الكَمْأَةِ [*When El-Jebhah* (the tenth of the Mansions of the Moon) *sets anti-heliacally,* (for the setting, not the rising, is here meant, and this it did, about the commencement of the era of the Flight, in central Arabia, on the 11th of February,) *the people assist their beasts, much,* or *frequently, in bringing forth, and deliver them, and the first of the truffles are gathered*]. Thus he relates the saying, with teshdeed to the ت of نتج, to denote frequency of the act. (L.) — نُتِجَتْ, pass. in form, [but neut. in signification,] inf. n. نِتَاجٌ (Ṣ, Ḳ, &c.) and نَتْجٌ; (TA;) and ♦ أُنْتِجَتْ, (Ḳ,) also pass. in form; and some say نَتَجَتْ, but this is rare, and not heard by IAạr; (TA;) and some, also, say ♦ أَنْتَجَتْ, (Lth, Kr,) but Az holds this to be a mistake; (TA;) *She* (a camel, IAạr, Ṣ, Ḳ, &c., and a mare, IAạr, and a sheep or goat or other quadruped, Mṣb) *brought forth:* (T, Mṣb, TA:) or one does not say نُتِجَتِ الشَّاةُ unless a man assist at the bringing forth. (Lth.) Thus one suppresses the objective complement of the verb. And one also says نُتِجَتِ النَّاقَةُ وَلَدًا *The she-camel brought forth a young one:* and in like manner one says of a ewe or a she-goat: and sometimes, with the same meaning, نَتَجَت الناقة ولدا, in the act. form. (Mṣb.) One also says تَنَاتَجَتْ ♦ الإِبِلُ *The camels brought forth.* (A.) [You say,] نَتَجَ القَوْمُ, (Lth,) and ♦ أَنْتَجَ, (L,) *The people's camels* or *sheep* or *goats brought forth:* (Lth, L:) or ♦ أَنْتَجُوا *they had pregnant camels bringing forth.* (Ḳ.) One may also say نُتِجَ الوَلَدُ, meaning *The young one* of a she-camel &c., [see نُتِجَتْ, above,] *was brought forth,* or *born.* (Mṣb.) See 4. — [Hence,] الرِّيحُ تَنْتِجُ السَّحَابَ ‡ [*The wind assists the clouds in the discharging of their rain;* i. e., *draws forth the rain from the clouds.* (A, L.) — [نُتِجَ *It was produced, it resulted,* or *was a natural consequence.*]

2: see 1.

4. أَنْتَجَتْ *She* (a camel, Ṣ, and a mare, Ṣ, Ḳ, or other solid-hoofed animal, Mṣb,) *became pregnant:* (T:) and so ♦ نَتَجَتْ, said of a she-camel, (Mṣb,) or other beast; but this is rare: (Es-Saraḳusṭee, Mṣb:) or *attained to the time of bringing forth:* (Ṣ, Ḳ:) or *became evidently pregnant:* (Yaaḳoob, Ṣ, Mṣb:) accord. to IAạr, أُنْتِجَتْ, in the pass. form, signifies *she* (a mare, and a camel,) *became near to the time of bringing forth;* and he had not heard أَنْتَجَتْ, in the act. form. (TA.) — See 1 and 8. — أَنْتَجَ or أُنْتِجَ (?) ‡ *It produced* a thing *as its fruit,* or *result.* Ex. العَجْزُ وَالتَّوَانِى تَزَاوَجَا فَأَنْتَجَا الفَقْرَ *Impotence and remissness combined together, and produced, as*

their result, poverty. (A, L.) And هٰذِهِ المُقَدِّمَةُ لَا تُنْتِجُ نَتِيجَةً صَادِقَةً *This preamble will not produce a praiseworthy result.* (A.)

5. تَنَتَّجَتْ *She* (a camel) *breathed hard* (تزحّرت) *that her young one might come forth.* (K.)

6: see 1.

8. اِنْتَتَجَتْ (L, K, TA: in the CK أُنْتُتِجَتْ) *She* (a camel) *went away at random, and brought forth in a place unknown:* (K:) or *she brought forth by herself, unassisted by any one;* (Yaakoob, L;) as also ↓ أُنْتُتِجَتْ. (L.)

نِتَاجٌ: see نُتِجَتْ. — [Also, an inf. n. in the sense of a pass. part. n., like حَمْلٌ in the sense of مَحْمُولٌ, &c., *What is brought forth* by a camel &c.; and *what are brought forth* by camels &c., collectively; *a brood* thereof; its, or their, *increase,* or *offspring;* as is plainly shown in the lexicons &c., in many passages: for ex., see شُرْخٌ, and دِفْءٌ: also applied, in the TA art. بطن, to the *young* in the belly of a mare].

نَتُوجٌ, (AZ, S, K,) a rare form of epithet from a verb of the measure أَفْعَلَ, (Kr,) and ↓ مُنْتِجٌ, (AZ, TA,) or the latter is not allowable, (S, K,) and ↓ نَتِيجٌ, (Kr,) A she-camel, (S, Kr,) or a mare, (S, K,) or other solid-hoofed animal, (Msb,) *pregnant:* (Lth:) or *that has attained to the time of bringing forth:* (S, K:) or *evidently pregnant:* (Yaakoob, S, Msb:) or *near to the time of bringing forth, and big-bellied.* (AZ.) — [See also مَنْتُوجَةٌ.]

نَتِيجٌ: see نَتُوجٌ.

نَتِيجَةٌ *A young one* of a she-camel &c. [see نَتَجَ and نُتِجَتْ] *brought forth.* (Msb.) — نَتِيجَةٌ † *Any produce, fruit, result,* or *natural consequence,* of a thing: (KL:) [the *sum* of a speech or saying: *a necessary inference:* the *conclusion* of an argument or of a syllogism: pl. نَتَائِجُ.] You say, هٰذِهِ نَتِيجَةٌ مِن نَتَائِجِ كَرَمِكَ ‡ [*This is one of the fruits,* or *results, of thy generosity*]. (A.) [For another ex. see 4.] — هُمَا نَتِيجَةٌ *They are both of one age:* said of two sheep. (Yoo, S.) غَنَمُ فُلَانٍ نَتَائِجُ *The sheep,* or *goats, of such a one are of one age.* (S, K.) هٰذَا الوَلَدُ نَتِيجُ وَلَدِى ‡ *This child is one born in the same month, or year, as my child.* (A.)

نَاتِجٌ A man *assisting* a she-camel &c. [see نَتَجَ] *in bringing forth; delivering* her; or *one who assists* her *in bringing forth; who delivers her.* (Msb, TA.)

مَنْتِجٌ The *time at which a she-camel,* (S,) or a *mare,* (K,) *brings forth.* (S, K.) Ex. أَتَتِ النَّاقَةُ عَلَى مَنْتِجِهَا *The she-camel arrived at the time of her bringing forth.* (S.)

مُنْتِجٌ: see نَتُوجٌ. — قَعَدَ مُنْتَبِجًا ‡ *He sat accomplishing a want of nature.* (A.)

مُنْتَجَةٌ The *anus;* syn. اِسْتٌ; as also مُنْتَتَجَةٌ. (K.)

مَنْتُوجَةٌ A she-camel &c., [see نَتَجَ] *assisted in bringing forth; delivered.* (Msb, TA.) — Also, A she-camel [&c., see نُتِجَتْ,] *bringing forth;* (T;) and so, accord. to Kr, ↓ نَتُوجٌ, which, he says, is the only epithet of this measure from a verb of the measure فُعِلَ, except بَتُولٌ: (TA:) pl. مَنَاتِيجُ: ex. نُوقٌ مناتيج *she-camels bringing forth.* (A.)

نتح

1. نَتَحَ, aor. ـِ, inf. n. نَتْحٌ, *He,* or *it, sweated.* (L.) — نَتَحَ, aor. ـِ, inf. n. نَتْحٌ and نُتُوحٌ, *It* (a leathern vessel, or skin,) *sweated,* or *exuded moisture,* (S, L,) as when a skin sweats with the butter that is in it. (L.) — نَتَحَ, aor. ـَ, inf. n. نَتْحٌ and نُتُوحٌ, *It* (sweat) *exuded* (S, L, K) from the skin, (L, K,) or from the roots of the hair; (T, L;) and grease, from a skin; and moisture, from the soil. (L, K.) — [And said of moisture, *It percolated:* see an ex. voce عَرِقَ.] — فُلَانٌ يَنْتِحُ نَتِيحَ الحَمِيتِ ‡ [*Such a one sweats like a butter-skin*]: said of one who is fat. (A.) — نَتَحَتْ ذِفْرَى البَعِيرِ عَرَقًا *The camel's protuberance behind his ear dripped with sweat,* by reason of his journeying during a vehemently hot summer-day. (L.) — نَتَحَتِ الدُّمُوعُ, inf. n. نَتْحٌ, † *The tears flowed.* (MF.) — نَتَّحَهُ *It* (heat, L, K, and some other thing, L,) *made him to sweat.* (L, K.) [Its aor. seems to be يَنْتَحُ; and MF thinks that, in an instance which follows, it may be written with ا after the ت by poetic licence.] F observes, that J has fallen into three errors with respect to اِنْتَاحَ; [saying that الاِنْتِيَاحُ (in the place of which is put, in some copies of the S, الاِنْتِتَاحُ, as is mentioned in the TA,) is like النَّتْحُ, and citing these words of Dhu-r-Rummeh, describing a camel making his voice to reciprocate in the شِقْشِقَة,

[* رَقْشَآءَ تَنْتَاحُ اللُّغَامَ المُزْبِدَا *]

first, because the root of the present art. is sound, so that الانتياح has no place in it; secondly, because this word *has* no meaning (in this art. TA); and thirdly, because the [correct] reading is تَمْتَاحُ, meaning "casts forth" the froth of the mouth. Neither IB nor IM has animadverted on J in this case. MF, however, observes, that one relation of a verse &c., does not impugn the correctness of another relation that differs from it; and that perhaps the ن of تنتاح is a substitute for م; such substitution being frequent; [as in the case of اِنْتَتَحَ;] or that the ا is what is termed أَلِفُ إِشْبَاعٍ, and added for the sake of the metre. (TA.)

8. اِنْتَتَحَ: see اِمْتَتَحَ, in art. متح.

نَتْحٌ *Sweat.* (K.) — See what follows.

نُتُوحٌ The *gums* of trees: (S, K:) one should not say نُتُوعٌ, (S,) as is commonly said: (TA:) it is doubtful whether its sing. be نَتْحٌ, or of some other form. (MF.)

نِحْىٌ نَتَّاحٌ *A butter-skin that sweats much.* (A.)

مُنْتَتَحَةٌ The *podex:* or the *anus:* syn. اِسْتٌ. (L, K.)

يَنْتُوحٌ *A certain bird,* (L, K,) *bald-headed, found in sandy tracts.* (L.)

مَنَاتِحُ العَرَقِ *The pores through which the sweat exudes.* (S.)

نتخ

1. نَتَخَ, (S, L, K,) aor. ـِ, (K, JK,) or ـُ, (L, JK,) inf. n. نَتْخٌ, (S, L,) *He pulled* a thing *out,* or *up,* or *off; removed it from its place; displaced* it. (S, L, K.) *He extracted,* or *pulled out,* a tooth: (S, L:) and, a thorn from his foot (S, L) with an instrument called مِنْتَاخٌ, or مِنْتَاخَانِ: (L:) or *he extracted* in a general sense. (L.) *It* (a hawk, or falcon, L, K, and a vulture, L,) *pulled off,* or *tore off,* or *snatched away,* flesh (S, L, K) with its bill: (S, L:) and a raven, or crow, in like manner, a sore upon the back of a camel. (L.) — نُتِخَ مِنْ أَصْحَابِهِ ‡ *He was removed,* or *taken away, from his companions.* (A.) نَتَخَتْهُ المَنِيَّةُ مِنْ بَيْنِ قَوْمِهِ ‡ *Death removed him from among his people.* (A.) — See also نَتَفَ.

مِنْتَاخٌ *An instrument with which thorns are extracted from the foot;* syn. مِنْقَاشٌ: (S, L, K:) مِنْتَاخَانِ the *same, having two extremities.* (Az, L.) See مِنْقَاشٌ.

نتر

1. نَتَرَ, aor. ـُ, (S, M, A, Msb,) inf. n. نَتْرٌ, (S, M, Msb, K,) *He pulled* a thing, (S, M, Msb, K,*) [as, for instance,] a garment, or piece of cloth, (A,) and his ذَكَر, which a man is required to do three times after بَوْل, (S, TA,) *hard,* or *with vehemence.* (S, M, A, Msb, K.) — *He drew* a bow *vehemently:* (K,* TA:) *he drew* the bow-string *strongly;* (TA;) or *so that the bow nearly broke.* (A.) — *He rent* a

garment, or piece of cloth, *with his fingers* or *with his teeth.* (M, Ḳ.) And [in like manner,] نَتَرَتِ القِسِىُّ أَوْتَارَهَا *The bows broke their strings.* (IḲṭṭ.) —— *He snatched* a thing *unawares.* (Ḳ,* TḲ.) —— *He acted ungently, roughly, harshly,* or *violently,* (Ḳ,* TA,) in an affair. (TA.) —— نَتَرَ فِى مَشْيِهِ, (T, M,) inf. n. as above, (T,) *He* (a man) *was as though he were pulling, in his walking:* (T:) *he leaned in his walking;* as also ↓ انتتر. (M.)

8. انتتر *It became pulled* (M, Ḳ) *hard,* or *with vehemence.* (M.) —— See also 1, last signification.

10. استنتر مِنْ بَوْلِهِ ذَكَرَ *He pulled his* ذَكَر *so as to express the remains of his* بَوْل, in purifying himself in the manner termed إِسْتِنْجَآء; (M,* A, Ḳ,*) being earnestly desirous and careful to perform this act [fully]. (A, Ḳ.)

طَعْنٌ نَتْرٌ *A thrusting,* or *piercing, in which extraordinary force* or *energy is exerted,* (M, Ḳ,) *as though pulling vehemently that by which the weapon passes in the person thrust,* or *pierced:* app. an inf. n. used as an epithet: (M:) or *a thrusting,* or *piercing, that is like a snatching unawares.* (ISk, T, Ṣ.) The saying of 'Alee, recorded in a trad., إِطْعَنُوا النَّتْرَ, has been explained as meaning *Thrust ye,* or *pierce ye, with extraordinary force* or *energy:* and *as though snatching unawares.* (TA.) [See art. سعر.] Accord. to IAạr, (T,) طَعْنَةٌ نَتْرَةٌ signifies *A thrust that passes through.* (T, Ḳ.)

نَتْرَةٌ *A hard,* or *vehement, pull:* (Mṣb:) pl. نَتَرَاتٌ. (Ṣ, Mṣb.) —— See نَتْرٌ.

قَوْسٌ نَاتِرَةٌ *A bow that breaks its string, by reason of its hardness:* (Ṣ, Ḳ:) pl. نَوَاتِرُ: (Ṣ:) or قِسِىٌّ نَوَاتِرُ signifies *bows having the strings broken.* (M.)

[مُنَاتِرَةٌ, in the Ḳ, I suspect to be a mistake for مُنَابِرَةٌ.]

نتش

1. نَتَشَ, (Ṣ, A, Ḳ,) aor. ـِ, inf. n. نَتْشٌ, (A, Ḳ,) *He extracted;* or *drew,* or *pulled, out,* or *forth;* (Ṣ, A, Ḳ;) a thing, (Ṣ,) or a thorn, (A, Ḳ,) and the like, (Ḳ,) and hair, (TA,) with the مِنْتَاش: (Ṣ, A, Ḳ, TA:) *he plucked out* hair or the like. (IDrd, Ḳ.) —— *He plucked,* or *pulled,* flesh, and the like, *by pinching it with his fingers,* (Lth, Ḳ,) and *by taking hold upon it with his teeth.* (Lth, TA.) —— نَتَشَ الجَرَادُ الأَرْضَ, aor. and inf. n. as above, *The locusts ate the herbage of the earth.* (TA.) —— مَا نَتَشْتُ مِنْ فُلَانٍ شَيْئًا *I did not obtain,* (Ṣ,) or *take,* (A,) *from such a one anything.* (Ṣ, A.) —— هُوَ يَنْتِشُ لِعِيَالِهِ, (Lḥ, TA,) inf. n. as above, (Ḳ,) ‡ *He gains,* or *earns,* or *seeks sustenance, for his family,* or *house-hold.* (Lḥ, Ḳ,* TA.) —— هُوَ يَنْتِشُ مِنْ كُلِّ عِلْمٍ † *He takes* [or *acquires*] *of every science.* (A,* TA.)

مَا أَخَذَ إِلَّا نَتْشًا *He took not save a little.* (TA.)

مِنْتَاشٌ [*A kind of tweezers;*] *an instrument with which one extracts,* or *draws* or *pulls out* or *forth,* (Ṣ, A, Ḳ,) *a thing* (Ṣ,) or *a thorn,* (A, Ḳ,) and *the like,* (Ḳ,) and *hair;* (TA;) *i. q.* مِنْقَاشٌ. (Ṣ, Ḳ.)

[نتض &c.,

see Supplement.]

نث

1. نَثَّ, [aor. ـِ,] inf. n. نَثٌّ, *It* (a bone) *distilled,* or *let flow, the oily matter that was in it:* (TA:) [as also مَثَّ]. —— نَثَّ, aor. ـِ, inf. n. نَثِيثٌ (Ṣ, Ḳ) and نَثٌّ; (Ṣ;) and ↓ نَثْنَثَ; (Ḳ;) *It* (a skin) *exuded* (Ṣ, Ḳ) *the clarified butter that was in it:* like مَثَّ. (TA.) —— وَأَنْتَ تَنِثُّ نَثِيثَ الحَمِيتِ (accord. to one reading, نَثَّ الحميت, TA) *And thou sweatest like the butter-skin.* (Ṣ, from a trad.) —— نَثَّ, aor. ـِ, inf. n. نَثِيثٌ, *He sweated by reason of fatness, and appeared as though he were anointed:* as also مَثَّ: (TA:) or *he sweated by reason of his bigness, and his abundance of flesh.* (A'Obeyd.) —— نَثَّ, (so in the TA,) [aor. ـُ,] or ↓ نَثْنَثَ, (so in the Ḳ,) *He wiped* his hand (Ḳ) with a napkin: as also مَثَّ. (TA.) —— نَثَّ, [aor. ـُ,] *He anointed* a wound: as also مَثَّ. (TA.) —— نَثَّ, aor. ـُ, (Ṣ, M, L, Ḳ,) and ـِ, (M, L, Ḳ,) the latter [which deviates from a constant rule] thought by MF to be a mistake, he not knowing any authority for it except the Ḳ, and disallowed by the T, (TA,) inf. n. نَثٌّ; (Ṣ;) and ↓ نثّث, inf. n. تَنْثِيثٌ; (TA;) *He divulged,* (Ṣ, Ḳ,) or *spread, dispersed, disseminated,* (TA,) news, tidings, or information, (Ḳ,) or what was talked of: (Ṣ, TA:) like بَثَّ: or *he spread* what should rather be concealed than spread. (TA.) [See also نَثَا.]

2: see 1.

R. Q. 1. نَثْنَثَ *He sweated much.* (Ḳ.) —— See 1.

نَثٌّ A wall (حَائِطٌ) that is *moist,* or *damp,* (Ḳ,) *and flaccid.* (TA.)

كَلَامٌ غَثٌّ نَثٌّ [*Very bad,* or *corrupt speech*]: نَثٌّ is here an imitative sequent to غَثٌّ. (Ḳ.)

نَثَاثٌ *Ointment with which a wound is anointed.* (Ḳ.)

نَثِيثَةٌ The *moisture exuded by a skin, such as is called* زِقٌّ or سِقَآء. (Ḳ.)

نَثَّاثٌ and ↓ مِنَثٌّ [A man *who is in the habit of divulging,* or *spreading, dispersing,* or *disseminating, news, tidings,* or *information,* or *what is talked of,* or *what should rather be concealed*]. (Th.)

نَاثٌّ One *who traduces the Muslims behind their backs, but saying of them what is true, and mentioning their vices,* or *faults:* pl. نُثَّاثٌ: (AA:) [the pl. only is mentioned in the Ḳ, and explained as signifying persons *who traduce others behind their backs, but saying of them what is true*].

مِنَثٌّ: see نَثَّاثٌ.

مِنَثَّةٌ *A small portion of wool with which one anoints* (Ḳ) *a wound.* (TA.)

نثت

نَثِتَ, aor. ـَ, [inf. n. نَثَتٌ,] *It* (flesh-meat) *became changed,* or *altered, and stank:* formed by transposition from نَتِثَ: (Ḳ:) and so a wound. (TA.)

لِثَةٌ نَثِتَةٌ *A gum that is flabby and bleeding:* and in like manner شَفَةٌ, *a lip:* (TA:) [as also نَتِثَةٌ].

نثر

1. نَثَرَ, aor. ـُ, (Ṣ, M, A, Mṣb, Ḳ,) and ـِ, (M, Mṣb, Ḳ,) inf. n. نَثْرٌ (Ṣ, M, A, Mṣb, Ḳ) and نِثَارٌ, (M, Ḳ,) or the latter is a simple subst., (Ṣ, A, Mṣb,) *He scattered* a thing, *sprinkled* it, *strewed* it, *dispersed* it, or *threw* it *dispersedly,* (Lth, T, M, A, Mṣb, Ḳ, TA,) *with his hand;* (Lth, T;) as, for instance, grain, (Lth, T,) and fruit and the like, (Mṣb,) walnuts and almonds and sugar, (Lth, T,) and pearls, &c.; (A;) as also ↓ نثّر, (M, Ḳ,) inf. n. تَنْثِيرٌ; (TA;) [or the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action; or its application to many objects: see مُنَثَّرٌ.] —— نَثَرَتِ النَّخْلَةُ ‡ *The palm-tree* [*scattered* or] *shook off its unripe dates.* (A.) —— وَجَأَهُ فَنَثَرَ أَمْعَآءَهُ ‡ *He smote him with a knife and scattered his intestines*]. (M, A.) —— لَأَنْثُرَنَّكَ نَثْرَ الكَرِشِ ‡ [*I will assuredly scatter thine intestines like as one scatters the contents of the stomach of a ruminant beast*]: said in threatening. (A.) —— نَثَرَ وَلَدًا ‡ *He* (a man, M) *had many children born to him.* (M, Ḳ, TA.) And نَثَرَتِ المَرْأَةُ بَطْنَهَا, (T, A, Mgh TA,) and ذَا بَطْنِهَا, (T, Mgh, TA,) and كَرِشَهَا, (A, in art. كرش,) ‡ *The woman brought forth many children;* (T, A, in art. كرش;) *scattered children;* لِلزَّوْجِ *to the husband.* (Mgh.) —— نَثَرَ الكَلَامَ ‡ *He spoke,* or *talked, much.* (M, Ḳ, TA.) —— نَثَرَ قِرَاءَتَهُ

‡ *He hastened*, or *was quick, in his reading*, or *reciting*. (A.) — نَشَرَ, aor. ـُ, inf. n. نَشِيرٌ, ‡ *He* (a beast of carriage, M, Ḳ, and a camel, M, and an ass, T) *sneezed* [app. *so as to scatter the moisture in his nostrils*]: (T, M, Ḳ, TA:) or *did with his nose what is like sneezing*: (T:) *he* (an ass, and a sheep or goat) *sneezed, and expelled what annoyed* or *hurt him, from his nose*: (A:) or نَثَرَتْ *she* (a ewe or goat) *ejected from her nose what annoyed* or *hurt her*. (Ṣ.) And نَثَرَ, (Fr, T, IAth, Mgh, Mṣb,) aor. ـِ, (T, IAth,) inf. n. نَثْرٌ (T, Mgh) [and app. نَثِيرٌ, as above], ‡ *He* [a man] *blew his nose; ejected the mucus from his nose*; syn. اِمْتَخَطَ; (IAth;) as also ↓ استنثر: (Ṣ, Ḳ, art. مخط:) and *he ejected what was in his nose, of mucus*, and *of that which annoyed* or *hurt him, in performing the ablution termed* وُضُوء; (Ṣgh, TA;) as also ↓ أَنْثَرَ, accord. to some: (TA:) or ↓ أَنْثَرَ signifies *he ejected what was in his nose*; or *he emitted his breath from his nose*; or *he introduced the water into his nose*; as also ↓ انتثر and ↓ استنثر: (Ḳ:) but this last explanation is outweighed in authority; the form ↓ انثر is disallowed by the leading lexicologists; and the author of the Ḳ, in respect of this form, follows Ṣgh, without due consideration: (TA:) [accord. to the more approved opinion,] نَثَرَ signifies *he scattered what was in his nose by the breath*; as also ↓ انتثر and ↓ استنثر: (Ṣ:) or, as some of the learned say, *he snuffed up water, and then ejected what was in it, of anything annoying* or *hurting*, or *of mucus*; as also ↓ استنثر: (IAạr, T, Mgh:) or ↓ استنثر (T, M, IAth, Ḳ) and ↓ انتثر, (Ḳ,) *he snuffed up water, and then ejected it* (T, M, IAth, Ḳ) *by the breath of the nose*: (T, M, Ḳ:) accord. to some, نَثَرَ and ↓ استنثر signify *he* (a person performing وُضُوء) *snuffed up water*: but others say that the latter signifies *he ejected what was in his nose, of mucus &c.*; agreeably with a trad. to be cited below: (Mṣb:) IAạr says, that ↓ استنثر signifies *he snuffed up water, and put in motion the* نَثْرَة, or *end of the nose*, in purification: (T [in the Mgh, this explanation is ascribed to Fr:]) and Fr, that نَثَرَ and ↓ انتثر and ↓ استنثر signify *he put in motion the* نَثْرَة, in purification. (T.) It is said of Moḥammad, كَانَ يَسْتَنْشِقُ ثَلَاثًا فِى كُلِّ مَرَّةٍ يَسْتَنْثِرُ [*He used to snuff up water three times, every time ejecting it*; &c.] and this indicates that ↓ استنثر differs from استنشق. (T, Mgh, Mṣb.) And it is said in a trad., إِذَا ٱسْتَنْشَقْتَ فَٱنْثِرْ, (Ṣ, Mṣb,) and فَٱنْثُرْ, with the conjunctive ا, and with ḍamm and kesr to the ث, (Mṣb,) *When thou snuffest up water, scatter what is in thy nose by the breath*; (Ṣ;) or *eject what is in thy nose, of mucus, &c.*: (Mṣb:) or, as A'Obeyd relates it, ↓ فَأَنْثِرْ; inf. n. إِنْثَارٌ: (Mṣb:) or, as he relates it إِذَا تَوَضَّأْتَ فَأَنْثِرْ, with the disjunctive ا; and he does not explain it; but the lexicologists do not allow ↓ أَنْثَرَ, from الإِنْثَارُ; one only says, نَثَرَ and ↓ انتثر and ↓ استنثر. (T.) No instance of ↓ استنثر used transitively has been heard, except in a trad. of El-Ḥasan Ibn-'Alee, اِسْتَنْثَرَ ↓ أَنْفَهُ [*He ejected the contents of his nose*; or *he blew his nose*]; as though the root [نَثَرَ] were regarded in it, or as though it were made to import the meaning of نَقَّى. (Mgh.)

2: see 1, first signification.

3. [ناثرهُ *He contended with him in scattering, strewing*, or *dispersing*, a thing or things. And hence,] — رَأَيْتُهُ يُنَاثِرُهُ الدُّرَّ [lit., *I saw him contending with him in scattering pearls*: meaning,] ‡ *I saw him holding a disputation*, or *colloquy, with him, in beautiful*, or *elegant, language*. (A.)

4. انثر as syn. with نَثَرَ and استنثر and انتثر: see 1, latter half. = انثرهُ ‡ *He made his nose to bleed*; syn. أَرْعَفَهُ. (Ṣ, A, Ḳ.) You say, طَعَنَهُ فَأَنْثَرَهُ ‡ [*He pierced him and made his nose to bleed*]: (Ṣ:) and ضَرَبَهُ فَأَنْثَرَهُ [*He smote him and made his nose to bleed*]. (A.) — ‡ *He threw him down upon his* نَثْرَة, (M, A, TA,) i. e., (TA,) [*upon the end of his nose*: or] *upon his* خَيْشُوم. (Ḳ, TA.) You say, طَعَنَهُ فَأَنْثَرَهُ عَنْ فَرَسِهِ ‡ [*He pierced him and threw him down upon the end of his nose from his horse*]. (M, A.*)

5: } see 8.
6: }

8. انتثر (Ṣ, M, A, Mṣb, Ḳ) and ↓ تناثر (Ṣ, M, A, Ḳ) and ↓ تنثّر (M, Ḳ) *It became scattered, strewn, dispersed*, or *thrown dispersedly*: (Ṣ,* M, A, Mṣb, Ḳ:) [or the second more properly signifies *it became scattered, &c., by degrees, gradually*, or *part after part*; resembling تَسَاقَطَ &c.: and the third, being quasi-pass. of 2, denotes muchness, or frequency, or repetition, of the action; or its application to many things.] You say, انتثرت الكَوَاكِبُ † *The stars became dispersed*: or *became scattered like grain*. (TA.) And انتثروا and ↓ تنثّروا ‡ [*They* (meaning men) *became as though they were scattered by the hand*]. (A.) [And ↓ تناثر الشَّعَرُ, and الوَرَقُ, † *The hair*, and *the leaves, fell off, and became scattered, by degrees*.] And ↓ تناثر القَوْمُ ‡ *The people fell sick and died* [*one after another*]: (M, Ḳ:*) or you say مَرِضُوا فَتَنَاثَرُوا ↓ مَوْتًا [*they fell sick and became separated by death, one after another*]. (A.) = See also 1, latter half, throughout.

10: see 1, latter half, throughout.

نَثْرٌ ‡ [*Prose*: so accord. to general usage: and] *rhyming prose*: *contr. of* نَظْمٌ: so called as being likened to [scattered pearls, or] scattered grain. (TA.)

نَثْرٌ: see نُثَارٌ: and نِثَارٌ: and مُنْتَثِرٌ. = ‡ *Loquacity*, (M, TA,) *and* the *divulging of secrets*. (TA.)

نَثِرٌ ‡ *Loquacious*; one *who talks much*: as also ↓ مِنْثَرٌ (M, Ḳ) and ↓ نَيْثَرَانٌ: (Ṣgh, Ḳ:) or *vainly* or *frivolously loquacious, and a divulger of secrets*: (A:) fem. نَثِرَةٌ only. (M.)

نَثْرَةٌ [*A single act of scattering, strewing, dispersing*, or *throwing dispersedly, with the hand*. And hence,] — ‡ *A sneeze*: (Ḳ:) or the *like thereof*; peculiar to a beast of carriage (Ṣ) [or other beast, and a fish, as appears from what here follows.] It is said in a trad. (A, TA) of Kaạb, (TA,) الجَرَادُ نَثْرَةُ حُوتٍ (A, TA) ‡ *The locust is* [produced by] *the sneeze of a fish*: or, as in a trad. of I'Ab, نَثْرَةُ الحُوتِ *the sneeze of the fish*. (TA.) [From this it is inferred that the locust is, like fish, lawful to be captured by one in a state of إِحْرَام.] = ‡ The *end of the nose*: (IAạr, T:) or *i. q.*, خَيْشُومٌ: (A:) or the خيشوم *with what is next to it*: (M, Ḳ:) and (M, A; but in the Ḳ, or) the *interstice that is between the two mustaches*, (Ṣ, M, A, Ḳ,) *against the partition between the two nostrils*: (Ṣ, M, Ḳ:) so [in a man and] in the lion: (Ṣ, M:) or the *nose* of the lion. (M.) — Hence, (T, &c.,) النَّثْرَةُ, (T, Ṣ, M, Ḳ,) and نَثْرَةُ الأَسَدِ, (T, A,) ‡ *Two stars, between which is the space of a span*, (شِبْرٌ, [said in several law-books to be the twelfth part of a رُمْحٌ, and therefore twenty-two minutes and a half, accord. to modern usage; but there is reason to believe that ancient usage differed from the modern with respect to both these measures, and was not precise nor uniform;]) *and in* [or *between*] *which is a particle* (لَطْخٌ) *of white, as though it were a portion of cloud*; it is *the nose of Leo*, [which the Arabs extended far beyond the limits which it has upon our globes, (see الذِّرَاعُ,)] (Ṣ, Ḳ,) and is *a Mansion of the Moon*: (Ṣ:) [app. *the Aselli; Asellus Boreus and Asellus Australis; two small stars in Cancer, between which is a little cloud* or *nebula, called Præsepe*: (see Pliny, l. xviii. c. 35:)] *a certain star* or *asterism, which is of the stars* or *asterisms of Leo, and which is a Mansion of the Moon*: (M:) [app. meaning *the same*, or *Præsepe*:] or *a certain star in the sky, as though it were a particle* (لَطْخ) *of cloud, over against two small stars, in the science of astronomy pertaining to the sign of Cancer* [*though accord. to the Arabs belonging to Leo*]: (T:) [app. *Præsepe*; the two small stars adjacent to it being the Aselli:] *a certain star, as though it were a particle* (لَطْخ) *of cloud*; so called because it appears as though the lion had ejected it from his nose: (A:) [app. meaning the same:] in the Megista [of Ptolemy] it is mentioned by the name of *the manger* [i. e., *Præsepe*], and the name of the two

small [for المنيرة in my copy of Ḳzw, I read الصغيرة,] stars is the two asses [i. e., the Aselli]: (Ḳzw, Description of Cancer:) or *the nose and nostrils of the lion, consisting of three obscure stars, near together:* الطَّرْفُ *is* [*before them, and is*] *the two eyes of the lion, consisting of two stars, before which is* الجَبْهَةُ, *consisting of four stars:* (AHeyth:) [app. meaning *the Aselli together with Præsepe:*] *three stars, near together; the nose of the lion;* [app. meaning the same;] *which compose the Eighth Mansion of the Moon:* (Ḳzw, Description of the Mansions of the Moon:) [these descriptions apply to this Mansion of the Moon accord. to those who make النَّوْء to signify "the heliacal rising:" see مَنَازِلُ القَمَرِ, in art. نزل:] or *the bright star* [app. meaning β] *in Cancer:* (Ḳzw, Description of Cancer:) [this agrees with the place of the Eighth Mansion of the Moon accord. to those who make النَّوْء to signify "the anti-heliacal setting:" see again مَنَازِلُ القَمَرِ.] The Arabs say إِذَا طَلَعَتِ النَّثْرَةُ قَنَأَتِ البُسْرَةُ, meaning, *When* النثرة *rises* [heliacally], *the unripe date begins to have its redness intermixed with blackness:* its rising is very soon after that of الشِّعْرَى [or Sirius: about the epoch of the Flight, it rose heliacally, in central Arabia, on the 17th of July, O. S.; and Sirius, on the 13th of the same month]. (M.)

نُثَارٌ *What becomes scattered, strewn, or dispersed, of, or from, a thing;* (Ṣ, Mṣb;) as also ▼نُثَارَةٌ, (M, Ḳ,) and ▼نَثَرٌ, (Ḳ, [but see مُنْتَثِرٌ,]) and, as some say, ▼نِثَارٌ: (Mṣb:) so the ▼نُثَارَة of wheat, and of barley, and the like: (Lḥ, M:) or نُثَارٌ signifies the *crumbs of bread,* and *of everything, that become scattered around the table:* (T:) or the *crumbs* of the table *that become scattered around;* as also ▼نُثَارَةٌ: (A:) or this last, *what becomes scattered from the table, and is eaten in the hope of obtaining a recompense* [*for preventing its being thrown away* or *trodden under foot*]. (Lḥ, M, Ḳ.*)

نِثَارٌ, with kesr, a subst. from نَثَرَ, (Ṣ, A, Mṣb,) signifying The *act of scattering, strewing, dispersing,* or *throwing dispersedly,* [anything,] (Lth, T, A, Mṣb,) [and particularly fruits and the like, such as] walnuts and almonds and sugar [and money, &c., on festive occasions,] and grain. (Lth, T.) You say شَهِدْتُ نِثَارَ فُلَانٍ *I was present at,* or *I witnessed, such a one's scattering* (Lth, T, A) of fruits, &c. (Lth, T.) And كُنَّا فِى نِثَارِهِ *We were at his scattering.* (A.) — Also, *What is scattered, strewn, dispersed,* or *thrown dispersedly,* (A, Mṣb, TA,) of such things as sugar and fruits and the like, (A, TA,) [and money, &c., on festive occasions;] a subst., (A, TA,) in the sense of مَنْثُورٌ, (A, Mṣb, TA,) like كِتَابٌ in the sense of مَكْتُوبٌ; (Mṣb;) as also ▼نَثَرٌ. (A, TA.) [See also مُنْتَثِرٌ.] You say أَصَبْتُ مِنَ النِّثَارِ *I obtained* [somewhat] *of the scattered* [sugar or fruits &c.]. (Mṣb.) And مَا أَصَبْنَا مِنْ نَثَرِ فُلَانٍ شَيْئًا *We did not obtain aught of such a one's scattered things,* such as sugar and fruit. (TA.) — Accord. to some, *i. q.* نُثَارٌ in the first of the senses explained above. (Mṣb.)

نَثُورٌ ‡ A female, (Ṣ, Ḳ,) or woman, (M,) *having numerous offspring:* (Ṣ, M, A, Ḳ:) and so a male, (M,) or man. (TA.) — ‡ A ewe, or she-goat, (TA,) *having a wide orifice to the teat:* (Ḳ, TA:) as though she scattered the milk. (TA.) — See also نَاثِرٌ.

نَثِيرٌ: see مَنْثُورٌ.

نُثَارَةٌ: see نُثَارٌ, in three places.

نَاثِرٌ (A) and ▼مِنْثَارٌ (A, Ḳ) ‡ A palm-tree (نَخْلَةٌ) *that shakes off its unripe dates:* (A:) or *of which the unripe dates become scattered.* (Ḳ.) — And the former, ‡ A sheep or goat *that coughs, so that something becomes scattered from its nose;* as also نَافِرٌ: (Aṣ, Ṣ:) or a sheep or goat *that ejects from its nose what resembles worms;* as also ▼نَثُورٌ: (M, Ḳ:) or *that sneezes, and ejects from its nose what annoys* or *hurts it, resembling worms.* (TA.)

نَيْثَرَانٌ: } see نَثْرٌ.
مِنْثَرٌ: }

دُرٌّ مُنَثَّرٌ *Pearls scattered,* or *strewn, much.* (Ṣ, TA.) See مَنْثُورٌ.

نَاثِرٌ: see مِنْثَارٌ.

دُرٌّ مَنْثُورٌ, and ▼نَثِيرٌ, *Pearls scattered, strewn, dispersed,* or *thrown dispersedly, with the hand.* (A,* TA.) See also مُنْتَثِرٌ, and مُنَثَّرٌ. You say كَأَنَّ لَفْظَهُ الدُّرُّ النَّثِيرُ ▼ [*As though his speech were scattered pearls*]. (A.) — لَهُ كَرِشٌ مَنْثُورَةٌ ‡ *He has* [*numerous*] *young children.* (A, art. كرش.) — Also مَنْثُورٌ *A kind of sweet-smelling flower;* (TA;) [the *gilliflower:* so called in the present day: see also خِيرِىٌّ.] — See also خَشْخَاشٌ.

مُنْتَثِرٌ *In a scattered* or *strewn state; in a state of dispersion;* (M;) as also ▼مُتَنَاثِرٌ, (TA,) and ▼نَثَرٌ, which last is applied to a thing and to things. (M.) See also نِثَارٌ, and نُثَارٌ, and مَنْثُورٌ. You say ▼دُرٌّ مُتَنَاثِرٌ [*Pearls in a scattered state*]. (TA.)

مُتَنَاثِرٌ: see مُنْتَثِرٌ.

[نشط, &c.

See Supplement.]

نج

1. نَجَّ, aor. ـِ, inf. n. نَجِيجٌ (Ṣ, Ḳ) and نَجٌّ, (TA,) *It* (a wound, or an ulcer) *flowed with its contents* [namely *purulent matter,* or *blood*]: (Aṣ, Ṣ, Ḳ:) or *exuded its contents:* and in like manner, *it* (the back of a beast) *flowed with purulent matter:* and *it* (the ear) *flowed with blood and purulent matter.* (TA.) = مَجَّ and نَجَّ, (in the TA, art. مج, it is said مَجَّ and نَجَّ,) accord. to IAạr, are syn. (TA) نَجَّ الشَّىْءَ مِنْ فِيهِ, inf. n. نَجٌّ, signifies *i. q.* مَجَّهُ. (TA.)

R. Q. 1. نَجْنَجَ الأَمْرَ, (inf. n. نَجْنَجَةٌ, Ṣ,) *He agitated the thing,* or *affair, to and fro, in his mind,* (Ṣ,) *and did not execute it;* (TA;) *he thought upon the thing,* or *affair, but did not determine upon it.* (Ṣ, Ḳ.) See R. Q. 2. — نَجْنَجَ الإِبِلَ *He drove back the camels from the water:* (L:) or *he drove them back time after time to the tank,* or *cistern;* expl. by رَدَّدَهَا عَلَى الحَوْضِ: (Ṣ, Ḳ:) [but عَلَى, meaning here *to,* seems to be a mistake for عَنْ, *from*]. Dhu-r-Rummeh says,

* حَتَّى إِذَا لَمْ يَجِدْ وَغْلًا وَنَجْنَجَهَا *
* مَخَافَةَ الرَّمْىِ حَتَّى كُلُّهَا هِيمُ *

[*Until, when he finds not a place of refuge, and drives them back from the water,* (accord. to the explanation in the L,) *fearing to be shot at, so that all of them are thirsting*]. (Ṣ.) — نَجْنَجَ *He moved about* [a thing; in the Ṣ, on the authority of A'Obeyd, a man], (Ṣ, Ḳ,) *and turned over and over.* (TA.) — One says, نَجْنِجْ أَمْرَكَ فَلَعَلَّكَ تَجِدُ إِلَى الخُرُوجِ سَبِيلًا [*Turn the thing over and over in thy mind, and perhaps thou wilt find a way of egress,* or *escape*]. (TA.) — نَجْنَجَ, (inf. n. نَجْنَجَةٌ, Ṣ,) *He went round about in fright,* or *fear.* (Ṣ, Ḳ.) — نَجْنَجَ اللُّقْمَةَ *He moved the morsel to and fro* in his mouth, *and did not swallow it;* like لَجْلَجَ. (Aboo-Turáb.)

R. Q. 2. تَنَجْنَجَ *He was in a state of commotion,* or *agitated, and confounded, perplexed,* or *amazed.* (Ḳ.) — تنجنج فِى رَأْيِهِ, and ▼نَجْنَجَ فِيهِ, *He was confounded,* or *perplexed, and agitated, in his judgment,* or *opinion.* (TA.) — تَنَجْنَجَ لَحْمُهُ *His flesh became much and flabby.* (Ṣ.) Accord. to F, this is a mistake for تَبَجْبَجَ; but Hr agrees herein with J. (TA.)

نجأ

1. نَجَأَهُ, aor. ـَ, (Ṣ, Ḳ,) inf. n. نَجْءٌ (so in the Ṣ: in the TA, نُجْأَةٌ: [but this I think a mistake:]); and ▼انتجاه (Lḥ, Ḳ) and ▼تنجّاه; (Ṣ, Ḳ;) *He affected him, or it, by an evil,* or *a malignant, eye.* (Ṣ, Ḳ.)

5 and 8: see 1.

نَجِىٌّ ▼ العين and نَجُوءُ العين, and نَجُوُ العَيْنِ, and نَجِىُّ العين, *Having an evil, or a malignant, eye;* (Fr, Ṣ, Ḳ;) *and powerfully affecting therewith.* (Ḳ.)

نَجُوُ العَيْنِ : see نَجُوءٌ and نَجِىٌّ ; and نَجِىٌّ.

نَجْأَةٌ *An affecting with an evil, or a malignant, eye:* (Ks:) *force,* or *eagerness, of look:* (Ks, IAth, Ṣ:) *lust,* or *desire,* or *a hankering after a thing.* (Ks, Ḳ.) Ex. رُدُّوا نَجْأَةَ السَّائِلِ بِاللُّقْمَةِ (Ṣ) *Avert the beggar's evil eye;* (Ks;) or *the force,* or *eagerness, of his look at thy food,* or *at thee;* (Ṣ;) or *his lust;* or *accomplish his desire, and avert his eye from thy food, in compassion for him;* (TA;) do this *by giving him a morsel.* (Ṣ.) — رُدَّ عَنْكَ نَجْأَةَ هٰذَا الشَّىْءِ *Avert from thee the desire of this thing.* (TA.)

نجب

1. نَجَبَ الشَّجَرَةَ, aor. ـُ and ـِ, inf. n. نَجْبٌ, *He took off the bark of the stem,* or *trunk, of the tree:* (Ṣ:) or نَجَبَهُ, aor. and inf. n. as above; and ▼ نَجَّبَهُ, inf. n. تَنْجِيبٌ; and ▼ انتجبه; *He took off its bark; barked it.* (ISd, Ḳ.) See نَجَبٌ. — نَجُبَ, aor. ـُ, inf. n. نَجَابَةٌ, *He was generous, noble,* or *liberal, &c.:* [see نَجِيبٌ]. (Mṣb, Ḳ.) *He,* or *it, was excellent,* or *choice.* (MA.) [Said of a horse and the like, *He was generous, excellent, strong, light,* or *swift.*] — نَاجَبَهُ فَنَجَبَهُ : see 3.

2: see 1.

3. ▼ نَاجَبَهُ فَنَجَبَهُ [*He vied with him,* or *strove to surpass him, in generosity, nobleness,* or *liberality; and he surpassed him therein.*] (TA, art. خير.)

4. انجب *He begot a generous, noble,* or *liberal, child; such as is termed* نَجِيبٌ. (Ṣ.) [This verb, being coupled in the Ḳ with نَجُبَ, might be imagined syn. therewith; but this, accord. to the TA, is not the case.] El-Aąshà says,

* أَنْجَبَ أَزْمَانَ وَالِدَاهُ بِهِ *
* إِذْ نَجَلَاهُ فَنِعْمَ مَا نَجَلَا *

(Ṣ) *He begot a generous son in the times when his parents* (*rejoiced*) *in him, when they produced him; and excellent was that which they produced.* Accord. to one reading, the second word is أَيَّامَ: and أَيَّامَ وَالِدَيْهِ is also read in place of أزمان والداه; in which case, أيّام is fig. the agent of انجب. (TA.) — انجبت is said of a woman, in the same sense. (TA.) See also انخب. — انجب [as also انخب] *He begot a cowardly child:* (from نَجَبٌ, the "bark" of a tree: TA:) thus the verb bears two contr. significations: (Ḳ:) or the two significations are not necessarily contr.; for a courageous man may be not generous, or liberal; and a generous, or liberal, man may be not courageous. (MF.)

8. انتجبهُ *He selected him; chose him;* (Ṣ;) *preferred him above others.* (TA.) See also انتخب. — See 1. — ذَهَبَ يَنْتَجِبُ *He went to collect* [*the kind of bark called*] نَجَبٌ. (TA.) — A poet says,

* يَا أَيُّهَا الزَّاعِمُ أَنِّى أَجْتَلِبْ *
* وَأَنَّنِى غَيْرَ عِضَاهِى أَنْتَجِبْ *

meaning, *O thou who assertest that I take the verses of other poets and appropriate them to myself, and,* and as it were, *take the bark of other trees than my own 'idáh,* to tan therewith . . . (TA.) [See عِضَاهٌ.]

نَجِيبٌ : see نَجَبٌ.

نَجَبٌ The *bark* (لِحَاء) of trees: (Ṣ, Ḳ:) or the *rind of the roots* thereof: or *of what is hard* thereof. (Ḳ.) The soft peel of branches is not thus called; nor is the rind of roots called قِشْر, but نجب : n. un. نَجَبَةٌ. (TA.)

نَجَبَةٌ نَمْلَةٍ *A bite of an ant.* So in a trad., accord. to one reading: accord. to another reading, it is نَخْبَةٌ. Both these words are given by IAth on the authority of Z. (TA.)

نُجَبَةٌ and نَجَبَةٌ : see نَجِيبٌ.

نَجِيبٌ *A generous, noble, liberal,* man; (Ṣ, Ḳ;) one *distinguished by rank* or *quality, nobility* or *eminence, reputation* or *note* or *consideration;* (Ḳ;) *excellent; of great worth in his kind;* one who is *like his father in generosity and actions:* (TA:) as also ▼ نَجَبٌ (Ḳ) [explained as signifying "liberal, generous"] and ▼ نُجَبَةٌ : (Ṣ, Ḳ:) or you call a man نجيب when he is generous, noble, or liberal; but when he is unequalled among his people in generosity, &c., you say هُوَ نُجَبَةُ ▼ قَوْمِهِ, in measure like هُمَزَةٌ: (El-'Alam Es-Sakháwee:) [but MF doubts the correctness of this measure; and seems to think that the correct word is ▼ نَجَبَةٌ:] هو نُجَبَةُ ▼ القَوْمِ is said of a man when he is the man, among them, who is distinguished by generosity, &c.: (Ṣ:) pl. نُجَبَآءُ and أَنْجَابٌ and نُجُبٌ. (Ḳ.) — نَجِيبٌ *Excellent,* as an epithet applied to any animal; (IAth;) a *generous, excellent,* camel or horse; one *of high breed;* (ISd;) a *strong, light, swift,* camel: (TA:) you say نَاقَةٌ نَجِيبَةٌ as well as نَاقَةٌ نَجِيبٌ: (Ḳ:) pl. نَجَائِبُ (Ṣ, Ḳ) and نُجُبٌ. (Ṣ.) — نَجَائِبُ القُرْآنِ *The most excellent, and the purest, parts of the Ḳur-án.* Of such is the سُورَةُ الأَنْعَامِ. (TA.) In like manner, ▼ نَوَاجِبُهُ *The heart thereof* that has [as it were] no نَجَب [or bark] upon it: or *the best,* or *most excellent, thereof.* (Ḳ.)

نَوَاجِبُ : see what next precedes.

مُنْجِبٌ A man *who begets generous, noble,* or *liberal, children; such as are termed* نُجَبَآءُ. (Ḳ.) In like manner, امْرَأَةٌ مُنْجِبَةٌ, and ▼ مِنْجَابٌ : (Ṣ, Ḳ:) pl. of the latter مَنَاجِيبُ. (Ṣ.) — ▼ منجاب also signifies A woman *who has generous, noble,* or *liberal, children; such as are termed* نجباء. (TA.)

مِنْجَابٌ A *weak* man: (Ṣ, Ḳ:) pl. مَنَاجِيبُ. (TA.) See مُنْجِبٌ, and also مِنْخَابٌ. — مِنْجَابٌ An arrow *that has neither feathers nor head;* (A'Obeyd, Ṣ;) *that is trimmed, shaped,* or *pared, but has neither feathers nor head.* (Aṣ, A'Obeyd, Ḳ.) — مِنْجَابٌ *An iron with which a fire is stirred.* (Ḳ.)

مَنْجُوبٌ A vessel that is *capacious within:* (Ḳ:) a *capacious* vessel of the kind called قَدَحٌ: (Ṣ:) or *wide,* or *capacious, in the bottom:* i.q. مَنْجُوفٌ, which, accord. to ISd, is the correct word; but others say that the ب and ف may be interchangeable. (TA.) — جِلْدٌ مَنْجُوبٌ *A hide tanned with the bark of the trunk of the* طَلْح. (Ṣ.) — سِقَآءٌ منجوبٌ *A skin tanned with the same:* (Ṣ, Ḳ:) or *with* [*the kind of bark called*] نَجَب: (Ḳ:) as also نَجَبِىٌّ (Ṣ, Ḳ) and مُنْجَبٌ: (Aboo-Mis-ḥal, Ḳ:) but the last is disapproved by ISd, because it is of the measure مُفْعَل, which is not used in the sense of the measure مَفْعُول. (TA.)

مُنْتَجَبٌ *Select; chosen; choice:* (Ḳ:) an epithet applied to anything. (TA.)

نجث

1. نَجَثَ, aor. ـُ, inf. n. نَجْثٌ; and ▼ تنجّث; (TA;) and ▼ انتجث and ▼ استنجث; (Ḳ;) *He extracted, drew out,* or *caused to come forth,* (Ḳ, TA,) a thing: apparently more especially used with reference to what is talked of, or news, tidings, or the like. (TA.) — نَجَثَ عَنْهُ, aor. ـُ, (and ▼ نَجَّثَ, inf. n. تَنْجِيثٌ, TA,) and ▼ تَنَجَّثَ; *He searched,* or *sought, for,* or *after, it; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized,* or *examined, it;* i. e. an affair. (Aṣ.) — نَجَثَ قَبْرًا, [aor. ـُ,] inf. n. نَجْثٌ, *He dug up the contents of a grave.* (TA, from a trad.) = فُلَانٌ يَنْجُثُ بَنِى فُلَانٍ, (inf. n. نَجْثٌ, L,) *Such a one seduces, misleads,* or *leads astray,* (يَسْتَغْوِى, Fr, Ṣ, Ḳ, or, accord. to A'Obeyd, يَسْتَعْوِى, with the unpointed

ع, i.e., *summons, by a cry, to sedition,* or *the like,* Ṣ,) *and implores aid of, the sons of such a one.* (Fr, Ṣ, Ḳ.) [See 10 in art. عو.]

5. تَنَجَّثَ الأَخْبَارَ *He searched,* or *sought, for,* or *after, news,* or *tidings.* (TA.) [See also 1.]

6. تَنَاجَثُوا [*They revealed secrets, one to another*]: تَنَاجُثٌ signifies the *same as* تَبَاثٌّ, (Ḳ,) and تَبَاحُثٌ. (TA.) — تَنَاجَثُوا [*They searched, investigated, scrutinized,* or *examined, together*]: تَنَاجُثٌ signifies the same as تَبَاحُثٌ. (TA.)

8. انتجث *He,* or *it, became inflated.* (Ḳ.) — انتجث *His fatness became apparent.* (Ḳ.) One says انتجثت الشَّاةُ *The ewe became fat.* (TA.) — See also 1.

10. استنجث شَيْئًا *He exposed himself to a thing;* or *ventured upon it:* (Ṣ, Ḳ, TA:) *he devoted himself eagerly to it, and set about it,* or *commenced it.* (TA.) — See also 1.

نَجْثٌ and ↓ نُجُثٌ *A coat of mail;* syn. دِرْعٌ. (Ḳ.) — Also, (or ↓ نُجُثٌ, Ṣ,) The *pericardium;* syn. غِلَافُ القَلْبِ: (Ṣ, Ḳ:) pl. أَنْجَاثٌ. (Ṣ.) — The *house* (بَيْت) of a man: pl. أَنْجَاثٌ. (Ḳ.)

نَجَّاثٌ: see نَجِثٌ.

نُجُثٌ: see نَجْثٌ.

نَجِيثٌ ‡ *A hidden secret.* (Ḳ.) — See نَجِيثَةٌ. — بَدَا نَجِيثُ القَوْمِ *The secret of the people, which they concealed, became apparent,* or *revealed.* (Fr, Ṣ.) — أَتَانَا نَجِيثُ القَوْمِ *The affair of the people, which they kept secret, came to our knowledge.* (TA.) — See نَجِيثَةٌ. = نَجِيثٌ *What attains its utmost aim* (ما بلغ), of praise, or of an encomium. (TA.) — نَجِيثٌ *A butt at which one shoots,* or *casts, consisting of earth collected together:* (Ṣ, Ḳ:) or *earth that is taken forth, and of which a butt is constructed, to shoot at,* or *cast at.* (TA.) — أَمْرٌ لَهُ نَجِيثٌ *An affair that has an evil end, conclusion, issue,* or *result.* (TA.) = نَجِيثٌ *A certain leguminous plant.* (Ḳ.) = نَجِيثٌ *Slow; tardy.* (Ḳ.) [See لَبِيثٌ.]

نَجِيثَةٌ (and ↓ نَجِيثٌ, TA) The *dust,* or *earth, that is taken forth,* or *dug out, from a well;* (Ṣ;) i.q. نَبِيثَةٌ. (Ṣ, Ḳ.) — نَجِيثَةٌ *What has become apparent,* or *manifest, of that which is foul,* or *disgraceful,* of news, tidings, or information. (Ṣ, Ḳ.) = نَجِيثَةٌ *Endeavour; effort:* (Ḳ:) as also نَكِيثَةٌ. (TA.) So in the phrase بَلَغَتْ نَجِيثَتُهُ [*His utmost endeavour,* or *effort, was exerted,* or *employed*]. (Ḳ.)

نَجِثٌ and ↓ نَجَّاثٌ One *who is in the habit of searching,* or *seeking, for,* or *after, things; of inquiring respecting them; of seeking for information respecting them; searching into, inquiring into, investigating, scrutinizing* or *examining, them:* (Ḳ:) a man *who searches after news, diligently,* or *with labour,* or *perseverance,* or *time after time, and elicits it;* (Aṣ;) as also نَجَّاثٌ عَنِ الأَخْبَارِ. (TA.)

نجح

1. نَجَحَتِ الحَاجَةُ, (Ṣ, Mṣb, Ḳ,) aor. َ; and ↓ انجحت, (Mṣb, Ḳ,) inf. n. إِنْجَاحٌ; (Mṣb;) *The want,* or *thing wanted, became attained,* or *accomplished.* (Ṣ, Mṣb, Ḳ.) — نَجَحَ, aor. َ; (Mṣb;) and ↓ انجح, (Ṣ, Mṣb, Ḳ,) inf. n. إِنْجَاحٌ; (Mṣb;) *He succeeded; he attained,* or *accomplished, his want,* or *wants,* or *the thing,* or *things, that he wanted.* (Ṣ, Mṣb, Ḳ.) — [You say,] مَا أَفْلَحَ فُلَانٌ وَلَا أَنْجَحَ ↓ *Such a one did not prosper,* or *succeed, nor attain,* or *accomplish, his want,* or *wants.* (Ṣ.) — نَجَحَ أَمْرُهُ *His affair became easy.* (Ṣ, Ḳ.)

4: See 1. — أَنْجَحْتُ حَاجَتَهُ, (Ṣ,) and أَنْجَحْتُهَا لَهُ, (TA,) *I accomplished for him his want.* (Ṣ, TA.) أَنْجَحَ اللّٰهُ حَاجَتَهُ *God accomplished for him his want:* (Ḳ:) or, *helped him to attain,* or *accomplish, it.* (TA.) — [So, أَنْجَحَ اللّٰهُ سَعْيَهُ *God made,* or *may God make, his work to succeed, prosper,* or *have a good issue* or *result.*] — أنجح بِهِ *He,* or *it, overcame him.* (Ḳ.) Ex. إِذَا رُمْتَ البَاطِلَ أَنْجَحَ بِكَ ‡ *If thou seek what is vain, it will overcome thee.* (A.)

5. تنجّح الحَاجَةَ, and ↓ استنجحها, *He sought, asked,* or *demanded, the accomplishment of the want,* or *thing needed, from him who had promised him;* syn. تَنَجَّزَهَا. (Ṣ, Ḳ.) — ↓ استنجح اللّٰهَ [*He sought,* or *begged, of God, success,* or *the accomplishment of his want*]. (A.) See an ex. voce عَمَلٌ.

6. تَنَاجَحَتْ أَحْلَامُهُ, (Ṣ, A, Ḳ,) تناجحت عَلَيْهِ الاحلام (ISd) ‡ *His dreams followed one another with truth:* (Ṣ, Ḳ:) or *the truth of his dreams was continuous:* (ISd:) or *he had consecutive true dreams.* (A, L.)

10: see 5.

نُجْحٌ and ↓ نَجَاحٌ, (Ṣ, Mṣb, Ḳ,) two substs., the former from نَجَحَ and the latter from أَنْجَحَ, (Mṣb,) *Success;* or the *attainment,* or *accomplishment, of one's wants,* (Ṣ, Mṣb,) or, *of a thing.* (Ḳ.) [See an ex. voce سَرَاحٌ.]

نَجَاحٌ: see نُجْحٌ.

رَأْيٌ نَجِيحٌ *Right counsel, advice,* or *opinion.* (Ṣ, Ḳ.) — سَيْرٌ نَجِيحٌ, (Ṣ, Ḳ,) and ↓ نَاجِحٌ, (Ḳ,) ‡ *A vehement pace:* (Ḳ:) *a quick pace.* (Ṣ.) — مَكَانٌ نَجِيحٌ, and ↓ نَاجِحٌ, † *A near place;* syn. وَشِيكٌ. (L.) — نَهْضٌ نَجِيحٌ ‡ *An energetic rising,* or *raising of one's self.* (L.) [You say,] نَهَضَ فِي هٰذَا الأَمْرِ نَهْضًا نَجِيحًا ‡ *He rose quickly to employ himself in this affair.* (A.) — See مُنْجِحٌ.

نَجَاحَةٌ *Patience.* (Ḳ.)

نَفْسٌ نَجِيحَةٌ *A patient mind.* (Ḳ.) — مَا نَفْسِي عَنْهُ بِنَجِيحَةٍ *My mind does not patiently refrain from it.* (L.)

أَمْرٌ نَاجِحٌ *An easy affair.* (Ṣ, Ḳ.) — See نَجِيحٌ.

مُنْجِحٌ A man *who attains,* or *accomplishes, his want,* or *wants;* pl. مَنَاجِحُ and مَنَاجِيحُ: (Ṣ, Ḳ:) as also ↓ نَجِيحٌ. (L, Ḳ.)

مَنَاجِحُ [a pl. of which the sing. is app. مَنْجَحَةٌ, meaning, acc. to analogy, *A cause of success,* or *of the attainment,* or *accomplishment, of one's wants,* or *of a thing:* see an ex. voce مَبَاجِحُ.] (A, TA, art. بجح.)

نجد

1. نَجَدَهُ, aor. ُ, (Ṣ, L,) inf. n. نَجْدٌ, (L, Ḳ,) *He overcame, conquered, subdued, overpowered, prevailed over,* or *surpassed, him.* (AO, Ṣ, L, Ḳ.) — نَجَدَ رَأْيُهُ فِي الأُمُورِ, inf. n. نَجْدٌ, *He exerted his judgment in affairs.* (Sh, L.) — نَجُدَ, (Ṣ, M, &c.,) [aor. ُ,] inf. n. نَجَادَةٌ (M, L, Ḳ) and نَجْدَةٌ, (Ḳ,) or the latter is a simple subst., (M, L,) He (a man, Ṣ, L,) *was,* or *became, courageous,* (Ṣ, M, L, Mṣb, Ḳ,) *and sharp,* or *vigorous and effective, in those affairs which others lack power* or *ability to accomplish:* (M, L, Ḳ:) or, *very valiant:* or, *quick in assenting to that which he was called* or *invited to do, whether it were good* or *evil.* (M, L.) See also 10, and 4. — نَجِدَ, aor. َ, inf. n. نَجَدٌ; (Ṣ, L;) or نُجِدَ, like عُنِىَ, inf. n. نَجْدٌ; (Ḳ;) *He became* [*overcome,*] *afflicted, distressed,* or *oppressed, by sorrow, grief,* or *anxiety.* (Ṣ, L, Ḳ.) — نَجِدَ, aor. َ, (Ṣ, L,) and ِ, which is extr., (L,) [or properly the aor. of نَجَدَ,] inf. n. نَجَدٌ, (Ṣ, L,) *He* (a man, Ṣ) *sweated, by reason of work,* or *of sorrow, grief,* or *anxiety:* (Ṣ, L:) and ↓ أُنْجِدَ *he* (a man, TA) *sweated.* (Ḳ.) — نَجِدَ عَرَقًا, (Ḳ,) or نُجِدَ عَرَقًا, (L,) *He,* (L,) or *it,* namely the body, (Ḳ,) *flowed with sweat.* (L, Ḳ.) — نَجِدَ, aor. َ, (TA,) inf. n. نَجَدٌ (Ḳ) *He was,* or *became, stupid, dull, wanting in intelligence; not penetrating, sharp, vigorous,* or *effective, in the performing of affairs; soft, without strength,* or *sturdiness, and without endurance: and weary,* or *fatigued.* (Ḳ, TA.) — نَجِدَ *He became*

terrified, or *frightened*. (L.) = نَجِدَ, (aor. ـَ, L,) inf. n. نَجُود, *It* (a thing, or an affair,) *was*, or *became, apparent, manifest, plain*, or *evident*. (L, Ḳ.) — نَجَدَ, aor. ـُ, inf. n. نُجُودٌ, *It* (a road) *was*, or *became, apparent, manifest, conspicuous*, or *plain*. (L.) — أَعْطَاهُ الأَرْضَ بِمَا نَجَدَ مِنْهَا *He gave him the land with what came forth from it*. (L.)

2. نَجَّدهُ الدَّهْرُ, (inf. n. تَنْجِيدٌ, Ḳ,) *Time*, or *habit*, or *fortune, tried*, or *proved, him, and taught him*, (Ṣ, L,) *and rendered him expert*, or *experienced, and well informed*, (L,) or *firm*, or *sound, in judgment*: (Ḳ:) as also نَجَذَهُ, which is more approved. (L.) = نَجَّد, inf. n. تَنْجِيدٌ, *He ran*; syn. عَدَا. (Ḳ.) = نَجَّد, inf. n. تَنْجِيدٌ, *He ornamented*, or *decorated*, a house or tent (بيت) *with the articles of furniture called* نُجُود, pl. of نَجْدٌ: (Ṣ,* L, Ḳ:*) [and, accord. to present usage, *he manufactured beds and the like, and pillows; and teased, separated*, or *loosened, cotton*, for stuffing beds, &c., *with the bow and mallet*: see also نَجَّادٌ].

3. ناجدهُ *He went forth to him to fight*, or *combat*. (A.) — ناجدت الإِبِلُ *She* (a camel) *vied with the other camels in abundance of milk: she yielded abundance of milk when the other camels had little*. (L, Ḳ.*) — See 4.

4. انجد, (Ṣ, L, Mṣb, Ḳ,) inf. n. إِنْجَادٌ; (L;) and ↓ نَجَدَ, aor. ـُ; (Mṣb;) and ↓ ناجد, inf. n. مُنَاجَدَةٌ; (Ṣ, L;) *He aided*, or *assisted*, another: (Ṣ, L, Mṣb, Ḳ;) *he succoured* him. (L.) — انجدهُ عَلَيْهِ *He aided*, or *assisted, him against him*. (L.) — انجد الدَّعْوَةَ (Ṣ, L, Ḳ) *He answered*, or *complied with, the call, prayer*, or *invitation*. (L, Ḳ.) And انجدهُ الدَّعْوَةَ *He answered*, or *complied with, his call, prayer*, or *invitation*. (M, L.) — انجد *He was*, or *became*, or *drew, near to his family*, or *wife*; expl. by قَرُبَ مِنْ أَهْلِهِ. (Lḥ, ISd, Ḳ.) = انجدت السَّمَآءُ *The sky became clear*. (Ḳ.) — انجد (L, Ḳ) and ↓ تنجّد (Ḳ) *He*, or *it*, (a person, or thing, L, both said of such a thing as a mountain, TA,) *became high*, or *lofty*. (L, Ḳ.) — غَارَ وَأَنْجَدَ † *He became famous in the low countries and in the high*. (A.) — انجد, (inf. n. إِنْجَادٌ, L,) *He entered upon the country of Nejd*: (Ṣ, L:) or *he came to Nejd*, or *to high land* or *country*: (L, Ḳ:) or *he went thither*: (L:) or *he went forth to*, or *towards, it*. (Lḥ, ISd, L, Ḳ.) — أَنْجَدَ مَنْ رَأَى حَضَنًا, a proverb, *He enters Nejd who sees Ḥaḍan*, which is the name of a mountain; i. e., in going up from El-Ghowr, or El-Ghór. (Ṣ, L.)

5. تنجّد: see 4. — *He swore a big oath*. (L.)

10. استنجدهُ *He asked*, or *desired, of him aid*, or *assistance*, (Ṣ, L, Ḳ,*) *and succour*. (L.) — استنجد *He* (a man) *became strong after having been weak*, (Ṣ, L, Ḳ,) or *sick*. (TA.) — استنجد عَلَيْهِ, (Ṣ, L,) and بِهِ, (L, TA,) *He became emboldened against him*, (Ṣ, L, Ḳ,) *and clave to him*, (L,) *after having regarded him with awe*, or *fear*. (Ṣ, L, Ḳ.) — استنجد *He became courageous after having been cowardly*. (A.) See also نَجُدَ.

نَجْدٌ *High*, or *elevated, land* or *country*: (Ṣ, L, Mṣb, Ḳ:) or *hard, and rugged, and elevated*, or *high, table-land*: only *stony and rugged*, or *hard, elevated land, like a mountain, standing over against one and intercepting his view of what is behind it, but not very high*, is thus called: (L:) pl. أَنْجُدٌ, (Ṣ, L, Ḳ,) a pl. of pauc., (TA,) and أَنْجَادٌ, (L, Ḳ,) [also a pl. of pauc.,] and نِجَادٌ and نُجُودٌ (Ṣ, L, Ḳ) and نُجُدٌ; (IAạr, L, Ḳ;) and pl. of نُجُودٌ, أَنْجِدَةٌ; [another pl. of pauc.;] (Ṣ, Ḳ;) or this is a mistake, and it is pl. of نِجَادٌ, like as أَحْمِرَةٌ is pl. of حِمَارٌ; or it is a pl. deviating from common rule. (IB, L.) You say أَعْلُ هَاتِيكَ النِّجَادَ *Ascend thou these high lands*; and هَاذَاكَ النِّجَادَ *this high land*, making it singular. (L.) — نَجْدٌ, (Ṣ, L, Ḳ, &c.,) and نَجُدٌ, (Ḳ,) the latter of the dial. of Hudheyl, (Akh,) of the masc. gender, [*The high land*, or *country*;] *a division of the country of the Arabs; opposed to* الغَوْرُ, [or the low country,] i. e., Tihámeh; *all the high land from Tihámeh to the land of El-'Irák*; (Ṣ, L;) *above it are Tihámeh and El-Yemen, and below it El-'Irák and Esh-Shám*; (Ḳ;) *it begins, towards El-Ḥijáz, at Dhát-'Irḳ*, (Mṣb, Ḳ,) *and ends at Sawád of El-'Irák*, and hence it is said to form no part of El-Ḥijáz: (Mṣb:) or *it comprises all that is beyond the moat*, or *fosse, which Kisrà made to the Sawád of El-'Irák until one inclines to the Ḥarrah* (الحَرَّة), *when he is in El-Ḥijáz*; (El-Báhilee, T, L, Mṣb;) *and it extends to the east of El-Ghowr*, or *El-Ghór*; which is all the tract of which the torrents flow westwards: Tihámeh extends from Dhát-'Irḳ to the distance of two days' journey beyond Mekkeh: the tract beyond this, westward, is Ghowr, or Ghór; and beyond this, southwards, is Es-Saráh, as far as the frontiers of El-Yemen: (El-Báhilee, L:) or, as the Arabs of the desert have been heard to say, *the country which one enters when, journeying upwards, he leaves behind him 'Ijliz, which is above El-Ḳaryateyn, and which he quits when he descends from the mountain-roads of Dhát-'Irḳ, where he enters Tihámeh, and when he meets with the stony tracts termed* حِرَار *in Nejd, where El-Ḥijáz commences*: (Aṣ, L:) or *the high country from Baṭn-er-Rummeh to the mountain-roads of Dhát-'Irḳ*: (ISk, L:) or *the country from El-'Odheyb to Dhát-'Irḳ, and to El-Yemámeh, and to El-Yemen, and to the two mountains of Ṭeiyi, and from El-Mirbed to Wejreh*: Dhát-'Irḳ is the beginning of Tihámeh, extending to the sea and Juddeh: El-Medeeneh is not of Tihámeh nor of Nejd, but of El-Ḥijáz, higher than El-Ghowr, or El-Ghór, and lower than Nejd. (IAạr, L.) — نَجْدٌ *An elevated road*: (Ṣ:) or *an elevated and conspicuous road*. (L, Ḳ.) *A road in a mountain*. (L.) [Hence طَلَّاعُ الأَنْجُدِ, expl. below, and in art. طلع.] — هَدَيْنَاهُ النَّجْدَيْنِ [Kur, xc. 10] *We have shown him the two ways*; the way of good and that of evil: (Beyḍ, Jel, L:) or *the two conspicuous ways*: (L:) — or *We have given him the two breasts*; (Beyḍ, L;) for نَجْدٌ also signifies *a woman's breast*; (L, Ḳ;) the belly beneath it being like the [country called] غَوْر. (TA.) — أَمَا وَنَجْدَيْهَا مَا فَعَلْتَ ذٰلِكَ *Now, by her two breasts, didst thou not that?* A form of oath of the Arabs. (MF.) — نَجْدٌ and ↓ نَاجِدٌ A thing, or an affair, *apparent, manifest, plain*, or *evident*. (L.) — طَلَّاعُ أَنْجِدَةٍ, and هُوَ طَلَّاعُ أَنْجُدٍ, (Ṣ, L, Ḳ,) and طَلَّاعُ نِجَادٍ, (L, Ḳ,) and الأَنْجُدِ, (Ḳ, art. طلع,) and النِّجَادِ, (L, Ḳ,) ‡ *He is one who surmounts difficult affairs*: (A:) or *he is one who manages affairs thoroughly*, (L, Ḳ,) *and masters them*: (L:) or *he is a man expert in affairs, who surmounts and masters them by his knowledge and experience and excellent judgment*: or, *who aims at lofty things*: (Ḳ, art. طلع:) or *he is one who rises to eminences*, or *to lofty things* or *circumstances*, or *to the means of attaining such things*: (Ṣ:) as also طَلَّاعُ الثَّنَايَا. (Ṣ, Ḳ, art. طلع.) See نَجِدٌ, and مُنَاجِدٌ. = نَجْدٌ, sing. of نُجُودٌ (A'Obeyd, Ṣ, L, Ḳ) and of نِجَادٌ, (L, Ḳ,) which signify *The articles of household furniture and the like* (متاع) *with which a house* or *tent* (بيت) *is ornamented*, or *decorated*; (A'Obeyd, Ṣ, L;) *the carpets and beds or other things that are spread*, and *the pillows, used for that purpose*: (L, Ḳ:) *the cloths* or *stuffs used for this purpose, with which the walls are hung, and which are spread*; (L;) *the curtains which are hung upon the walls*: (A:) and أَنْجَادٌ, pl. of نَجْدٌ, *household furniture, consisting of such things as are spread, and pillows, and curtains*. (L.) = نَجْدٌ A *skilful*, or *an expert, guide of the way*. (L, Ḳ.) = نَجْدٌ, (Ḳ,) or ↓ نُجُدٌ, (L,) *A place in which are no trees*. (L, Ḳ.) = نَجْدٌ *A kind of tree resembling the* شُبْرُم (L, Ḳ) *in its colour and manner of growth and its thorns*. (L.)

نَجْدٌ *Sweat*, (Ṣ, L, Ḳ,) *by reason of work*, or *of sorrow, grief*, or *anxiety*, &c. (L.) = النَّجَدَاتُ *A certain sect of the Khárijees*, (Ṣ, L,) *of those called the Ḥarooreeyeh*; (L;) *the companions*, (Ṣ, Ḳ,) or *followers*, (L,) *of Nejdeh Ibn-'Ámir* (Ṣ, L, Ḳ) *El-Ḥarooree* (L) *El-Ḥanafee*, (Ṣ, L, Ḳ,) *of the Benoo-Ḥaneefeh*; (TA;) *also called* ↓ النَّجْدِيَّةُ. (TA.)

نَجُدٌ: see نَجِدٌ.

نَجِدٌ and ▼ نَجُدٌ and ▼ نَجِيدٌ (Ṣ, M, L, Ḳ) and ▼ نَجْدٌ (M, L, Ḳ) A *courageous* man, (Ṣ, M, L, Ḳ,) *sharp*, or *vigorous and effective, in those affairs which others lack power* or *ability to accomplish:* (M, L, Ḳ:) or *courageous and strong:* (Mṣb:) or *very valiant:* or *quick in assenting to that which he is called* or *invited to do, whether it be good* or *evil:* (M, L:) pl. of نَجُدٌ, أَنْجَادٌ, like as أَيْقَاظٌ is pl. of يَقُظٌ; (Ṣ, L;) or this is pl. of نَجْدٌ and نَجِدٌ; (Sb, M, L;) and not of نَجِيدٌ: (M, L:) the pl. of this last is نُجُدٌ and نُجَدَآءُ. (Ṣ, L.) — ▼ النَّجِيدُ *The lion:* (Ḳ:) so called because of his courage. (TA.) — نَجِدٌ فِى الحَاجَةِ A man *quick in accomplishing that which is wanted,* or *needed.* (Ṣ, L.) — نَجِدٌ and ▼ مَنْجُودٌ (L) and ▼ نَجِيدٌ (TA) and ▼ نَاجِدٌ, in which last the ا is perhaps inserted by poetic licence, (L,) *Sweating, by reason of work,* or *of sorrow, grief,* or *anxiety, &c.* (L, TA.) See also مَنْجُودٌ.

نُجُدٌ: see نَجِدٌ.

نَجْدَةٌ, a simple subst. (M, L,) *Courage,* (Ṣ, M, L, Mṣb, Ḳ,) *and sharpness,* or *vigour and effectiveness, in those affairs which others lack power* or *ability to accomplish:* (M, L:) or *courage with steadiness, and calmness in awaiting fearlessly death, victory,* or *martyrdom:* (Esh-Shiháb [El-Khafájee]:) or *great valour:* or *quickness in assenting to that which one is called* or *invited to do, whether it be good* or *evil.* (M, L.) — ذُو نَجْدَةٍ A man *possessing valour.* (Ṣ, L.) See مُنَاجِدٌ. — نَجْدَةٌ *Fight; combat; battle.* (L, Ḳ.) — *Terror; fright.* (L, Ḳ.) — *Difficulty; distress; affliction; adversity:* (Lḥ, Ṣ,* L, Mṣb,* Ḳ:*) pl. نَجَدَاتٌ (Mṣb.) Ex. لَاقَى فُلَانٌ نَجْدَةً *Such a one experienced difficulty, distress, trouble,* or *adversity.* (Lḥ, Ṣ, L.) — See also a saying of Ṣakhr-el-Ghei, and a citation from a trad., voce رِسْلٌ. — نَجْدَةٌ *Aid; assistance.* (Mṣb.) — هُوَ ٱبْنُ نَجْدَتِهَا ‡ *He is ignorant thereof:* contr. of هو ابن بَجْدَتِهَا. By نجدة is meant an allusion to Nejdeh El-Ḥarooree. (A.) See نَجُدٌ.

نِجْدَةٌ, with kesr, *Trial, or affliction,* (بَلَآء) [*experienced*] *in wars.* (Esh-Shiháb [El-Khafájee] and TA.)

نَجُدٌ: see التَّنْجِيدُ.

نِجَادٌ The *suspensory cords* or *strings of a sword:* (Ṣ, Ḳ:) or the *part thereof that lies upon the shoulder.* (L.) — طَوِيلُ النِّجَادِ [lit., *Having long suspensory cords* or *strings to his sword,*] means ‡ a man *of tall stature:* for when a man is tall his نجاد must be long. (L.)

نَجُودٌ, applied to a she-ass, and to a she-camel, *Long-necked:* (L, Ḳ:) or, so applied, (Ḳ,) or specially to a she-ass, (L,) or to a wild she-ass, (Ṣ,) *that does not become pregnant:* (Ṣ, L, Ḳ:) but Sh says, that this meaning is disapproved; and that the correct meaning is *tall,* applied to a she-ass: (L:) or *tall; overpeering:* (Ṣ, L:) or *high and great:* from نَجْدٌ [signifying "high or elevated land"]: (Aṣ, L:) pl. نُجُدٌ. (Ṣ, L, Ḳ.) — Also, applied to a she-camel, *Sharp; spirited; vigorous:* (L, Ḳ:) a correct meaning thus applied: (Sh:) or *strong:* (R:) one *that precedes,* or *outgoes, others:* (L, Ḳ:) or *strong in spirit:* (L:) pl. as above. (Ḳ.) — Also, so applied, *Abounding with milk:* (L, Ḳ:) and, *that vies with the other camels in abundance of milk,* (L, Ḳ,) *and surpasses them therein,* (L,) or *yields abundance when they have little:* (Ḳ:) [but for إِذَا غَرَزْنَ, in the copies of the Ḳ in my hands, meaning "when they yield abundance of milk," I read اذا غَرُزْنَ:] pl. as above. (Ḳ.) — Also, so applied, *That lies down upon a high,* or *elevated, place:* (Ḳ:) or *that will not lie down save upon high ground:* (L:) pl. as above. (Ḳ.) — Also, An *intelligent* woman; *sharp,* or *quick, in intellect:* (Ḳ:) *possessing judgment;* as though she exerted her judgment in affairs: a strange meaning in which the word is used in a trad.: (Sh, L:) pl. as above. (Ḳ.) — See مَنْجُودٌ, and مُنَاجِدٌ. ═ نَجُودٌ *One who works in shaking and spreading and stuffing and arranging* [*those articles of household furniture which are called*] نُجُود [pl. of نَجْدٌ]. (M, L.) See also نَجَّادٌ.

نَجِيدٌ: see نَجِدٌ, and مَنْجُودٌ.

نَجَّادٌ *One who manufactures* (يُعَالِجُ) *beds and the like, and pillows; and sews them:* (Ṣ, L, Ḳ:) [and, accord. to present usage, *who teases, separates,* or *loosens, cotton,* for stuffing beds &c., *with the bow and mallet:* as also ▼ مُنَجِّدٌ:] *one who ornaments,* or *decorates, houses, and beds and the like, and carpets.* (AHeyth, L.) See also نَجُودٌ.

نَاجِدٌ and ▼ مَنْجُودٌ *Stupid, dull, wanting in intelligence; not penetrating, sharp, vigorous,* or *effective, in the performing of affairs; soft, without strength,* or *sturdiness, and without endurance: and weary,* or *fatigued.* (TA.) — See نَجِدٌ.

نَاجِدَةٌ, sing. of نَوَاجِدُ (L,) which signifies *Streaks of fat* (L, Ḳ) upon the shoulders of a camel: occurring in a trad.: so called because of their elevation. (L.)

نَاجُودٌ *Wine:* (Aṣ, L, Ḳ:) or *excellent wine:* or the *first wine that comes forth when the clay is removed from the mouth of the jar:* (Aṣ, L:) of the masc. gender. (L.) — A *wine-vessel:* (Ḳ:) *any vessel into which wine is put,* (A'Obeyd, Ṣ, Ḳ,*) *such as a* بَاطِيَة, (L,) or a جَفْنَة *&c.:* (A'Obeyd, Ṣ, L:) or *a wine-cup,* or *a cup of wine;* syn. كَأْسٌ: (L:) or *a vessel in which wine is cleared;* (A;) *a clarifier,* or *strainer for wine;* syn. رَاوُوقٌ; (Lth, L;) which last is the meaning that most assign to the word. (TA.) — *Saffron.* (Aṣ, L, Ḳ.) — *Blood.* (Aṣ, L, Ḳ.)

مَنْجَدٌ *A small mountain* (Ḳ, [in the CḲ, for جُبَيْل is put حُبَيْل,]) *overlooking a valley.* (TA.) — مَنْجَدٌ *A kind of ornament,* (L, Ḳ,) *worn by women,* (L,) *adorned with gems,* or *jewels,* (L, Ḳ,) *one over another:* (L:) *a necklace of pearls and gold,* or *of cloves, a span in breadth, extending from the neck to the part beneath the breasts, and lying upon the place of the* نجاد; (L, Ḳ;) i. e. of the نجاد of a man's sword: from نَجَّدَ البَيْتَ: (L:) pl. مَنَاجِدُ. (L, Ḳ.)

مِنْجَدَةٌ *A light staff* or *stick with which a beast of carriage is urged on.* (Ḳ.) — *A stick,* or *wooden instrument, with which wool is teased,* or *separated, i. q.* مِنْدَفٌ (?) (TA,) *and with which the* حَقِيبَة *of a camel's saddle is stuffed.* (Ḳ, TA.)

مِنْجَادٌ A man *who aids,* or *assists, much* or *well.* (Lḥ, L.)

مَنْجُودٌ *Overcome; conquered; subdued; overpowered:* and *fatigued.* (L.) — مَنْجُودٌ and ▼ نَجِيدٌ (and ▼ نَجُودٌ applied to a female, R,) *Afflicted, distressed,* or *oppressed, by sorrow, grief* or *anxiety.* (Ṣ, L, Ḳ.) See also نَجِدٌ. — مَنْجُودٌ *In a state of perishing* or *destruction.* (L, Ḳ.) — See نَاجِدٌ.

مُنَجَّدٌ, as also مُنَجِّدٌ, (Ṣ, L,) which latter is the more approved, (L,) A man *tried and strengthened by experience; expert,* or *experienced;* (Ṣ, L, Ḳ;) *who has had experience in affairs, and has estimated and understood them, and become well informed.* (L.)

مُنَجِّدٌ: see نَجَّادٌ.

مُنَاجِدٌ *A fighter;* a *combatant.* (Ṣ, L, Ḳ.) — *An aider; an assistant;* (Ḳ;) [and so, app., ▼ نَجْدٌ and ▼ نَجْدَةٌ and ▼ نَجُودٌ, mentioned in the A].

نجذ

1. نَجَذَهُ, aor. ـُ, (TḲ,) [or ـِ, accord. to the rule of the Ḳ,] inf. n. نَجْذٌ, (L, Ḳ,) *He bit him,* or *it,* (L, Ḳ,) *with the* نَاجِذ, which is the *tooth next behind the canine tooth:* [but see this word:] (L:) or, *with the* نَوَاجِذ. ═ نَجَذَهُ (inf. n. نَجْذٌ, TḲ,) ‡ *He importuned him in asking:* نَجْذٌ signifies also *vehement speaking.* (Ḳ.)

2. نَجَّذَهُ † *It* (experience) *strengthened him:*

(A:) or tried and strengthened him. (Ṣ, L.) Suḥeym Ibn-Wetheel says,

* وَنَجَّذَنِى مُدَاوَرَةُ الشُّؤُونِ *

[*And the applying myself to the management of affairs has tried and strengthened me*]. (Ṣ, L.) See 3, in art. دور. And see نَجَّذَ.

نَاجِذٌ sing. of نَوَاجِذُ, which signifies *The furthest of the* أَضْرَاس [or *molar teeth*], (Ṣ, A, L, Mṣb, Ḳ,) of a man; (Ṣ, Mṣb;) which are four in number, (Ṣ, L, Mṣb, Ḳ,) next after the أَرْحَآء; (L;) also called أَضْرَاسُ الحُلُمِ, [or the *teeth of puberty*, and أَضْرَاسُ العَقْلِ, or the *wisdom-teeth*,] (Ṣ, Mgh, L, Mṣb,) because they grow after the attaining to puberty, and the completion of the intellectual faculties: (Ṣ, L, Mṣb:) or all the اضراس [or *molar-teeth*]: or the *teeth next behind the canine teeth*: (L, Mṣb, Ḳ:) *altogether four in number*: (L, Mṣb:) or the *canine teeth*: (L, Mṣb, Ḳ:) which last, accord. to Th, (L, Mṣb,) or the last but one, accord. to IAth, (L,) is the signification meant in the trad. (respecting Moḥammad, L.) ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ [*He laughed so that his* نواجذ *appeared*]; (L, Mṣb;) because Moḥammad's utmost laugh was slight; or this is a hyperbolical expression, not meant to be literally understood; for the signification of نواجذ most commonly obtaining is the first of those given above: (L:) the phrase also signifies *he laughed violently*, or *immoderately*: (Ṣ, L:) the term نواجذ is also sometimes used in relation to the horse, (Ṣ, L,) or a solid-hoofed animal, as well as man; (Bári', Mṣb;) and they are [termed] the أَنْيَاب in a soft-footed animal such as the camel; and the سَوَالِغ in a cloven-hoofed animal. (Ṣ, L.) See also سِنّ. — عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ ‡ *They held her fast, as one holds fast in biting with all his grinders.* (L, from a trad.) — أَبْدَى نَاجِذَهُ † *He was immoderate in his laughter*: and, *in his anger*. (A.) — عَضَّ عَلَى نَاجِذِهِ † *He attained to the age of puberty*; or *of manly vigour*; or *of firmness*, or *soundness, of judgment*: (A, L, Ḳ:*) and *he became patient, and firm, vigorous*, or *hardy, in the management of affairs*. (L.) — بَلَغَ فِى العِلْمِ وَغَيْرِهِ بِنَاجِذِهِ † *He made his knowledge, &c., sound*, or *firm*. (A.) — بَدَتْ نَوَاجِذُهُ *His* نواجذ *appeared* by reason of anger or of laughter. (L.)

مُنَجَّذٌ † A man (Ṣ, L) *tried and strengthened by experience; expert*, or *experienced*: (Ṭ, Ṣ, L, Ḳ:) or (so in the L; in the Ḳ, and) *who has experienced probations, trials*, or *calamities*, (Lḥ, L, Ḳ,) *and thus become a vigorous manager of affairs.* (TA.) See also مُنَجِّذٌ.

مَنَاجِذُ [*Moles*]: used as pl. of جُلْذٌ, (L, Ḳ,) and of خُلْدٌ. (L, Ḳ, &c., art. خلد.)

نجر

نَجَرَ, (Ṣ, A, Mṣb,) aor. ـُ, (Ṣ, Mṣb,) inf. n. نَجْرٌ, (Ṣ, A, Mṣb, Ḳ,) *He worked* wood *as a carpenter; cut* or *hewed it; formed* or *fashioned it by cutting; cut* it *out; hewed* it *out; shaped* it *out*; syn. نَحَتَ; (Lth, Ṣ, A, Ḳ;) or, as some say, قَطَعَ. (TA.) — نَجَرَتْ, (TA,) [aor. as above, accord. to the rule of the Ḳ,] inf. n. نَجْرٌ, (Ḳ,) *She* (a woman) *made*, or *prepared, the kind of food called* نَجِيرَةٌ, (Ḳ,* TA,) for her children, and her pastors. (TA.)

نَجْرٌ † The *shape*, or *form*, of a man [or beast]; his *appearance*, or *external state* or *condition*: (TA:) † *species; distinctive quality* or *property*; syn. لَوْنٌ; as also ♦ نِجَارٌ and ♦ نُجَارٌ: (Ṣ, TA:) ‡ *nature; natural* or *native disposition* or *temper* or *other quality* or *property*; (A, TA;) of a man [&c.]; as also ♦ نِجَارٌ or ♦ نُجَارٌ: (A [in my copy of the A written erroneously نَجَّارٌ:]) his *place of growth*; as also نجار: (A:) *origin*; syn. أَصْلٌ; as also ♦ نِجَارٌ and ♦ نُجَارٌ: (Ṣ,* Ḳ:) *grounds of pretension to respect; rank* or *quality, nobility, honourableness*, or *estimableness*; syn. حَسَبٌ; (Ṣ,* TA;) as also ♦ نِجَارٌ (Ṣ,* Mṣb, TA) and ♦ نُجَارٌ: (Ṣ, TA:) *generosity of mind* or *spirit* (A.) It is said in the prov.,

* كُلُّ نِجَارٍ إِبِلٍ نِجَارُهَا ♦ *
* وَنَارُ إِبِلِ العَالَمِينَ نَارُهَا *

Every species of camels is their species: (Ṣ:) or *every origin* &c.: (Ḳ:) [*and every mark of the camels of the various peoples of the world is their mark*: (the latter hemistich is omitted in the Ṣ, Ḳ, but inserted in the TA:)] the camels here mentioned by the poet were stolen from among a variety of camels, and comprised every species [with every mark]. (TA.) The proverb is applied to him who confounds things; (Ṣ;) and means, he has in him every sort of disposition, and has no opinion in which he is settled. (A'Obeyd, Ṣ, Ḳ.) [See Freytag's Arab. Prov., ii. 317. See also نَارٌ.]

نَجْرَانُ *The piece of wood in which is the foot of a door*: (Ḳ:) or the *piece of wood upon which the foot of a door turns*: (Ṣ:) or the *foot of a door, upon which it turns*: (A:) or the دَرْوَنْد [a Persian word signifying a *bolt*, and a *hook*,] *of a door*. (IAạr, TA.) [Chald. נִגְרָא vectis, pessulus: (Golius:) which suggests that the original signification may be that assigned by IAạr: but the first and second and third are alone agreeable with the following verse.] AO, cites this ex.:

* صَبَبْتُ المَآءَ فِى النَّجْرَانِ حَتَّى *
* تَرَكْتُ البَابَ لَيْسَ لَهُ صَرِيرُ *

[*I poured water into*, or *upon, the* نجران, *so that I made the door to have no creaking*]. (Ṣ.)

نِجَارٌ and نُجَارٌ: see نَجْرٌ, throughout.

نُجَارَةٌ [*Cuttings, chips, parings, shavings*, or *the like, of wood*;] *what is cut*, or *hewn*, (Ḳ, TA,) *from wood*, (TA,) *when it is worked by the carpenter.* (TA.)

نِجَارَةٌ The *art of carpentry.* (Mṣb, Ḳ.)

نَجِيرَةٌ *Milk mixed with flour*: or *with clarified butter*: (Ḳ:) or, accord. to Abu-l-Ghamr El-Kilábee, *fresh milk to which clarified butter is added.* (Ṣ.) See خَزِيرَةٌ.

نَجَّارٌ *A carpenter.* (Ṣ, A, Mṣb, Ḳ.)

أَنْجَرٌ The *anchor of a ship*, (A, Ḳ,) *composed of pieces of wood*, (Ḳ, TA,) *which are put with their heads in contrary directions, and the middles of which are bound together in one place, after which*, (TA,) *molten lead is poured between them, so that they become like a rock*; (Ḳ, TA;) *the heads of the pieces of wood project, and to these are tied ropes; then it is lowered in the water*, (TA,) *and when it becomes fast, the ship becomes fast*: (Ḳ, TA:) it is a Persian word, (TA,) arabicized, from لَنْگَرْ: (Ḳ, TA:) [or from the Greek ἄγκυρα:] accord. to the T, a word of the dial. of El-'Irák. (TA.) You say هُوَ أَثْقَلُ مِنْ أَنْجَرٍ *He is heavier than an anchor.* (A.)

إِنْجَارٌ: see إِجَّارٌ.

مَنْجُورٌ Wood *worked, cut, hewed, formed*, or *fashioned by the carpenter.* (A.)

نجز

1. نَجَزَ, aor. ـُ, (Ṣ, Ḳ,) inf. n. نَجْزٌ; (Ṣ;) and نَجِزَ, aor. ـَ, (Ḳ,) inf. n. نَجَزٌ; (TḲ;) *It* (a thing, Ṣ, TA,) *came to an end; came to nought; perished, passed away*: (Ṣ, Ḳ, TA:) in these senses, the former is the more chaste, and has been so generally used that the latter has been said to be not allowable; but both have been heard. (TA.) *It* (a speech or discourse) *finished*, (Ḳ, TA,) *and became complete.* (TA.) *He* (a man) *died*: (Ṣ:) occurring in a verse of En-Nábighah Edh-Dhubyánee: as related by J, نَجِزَ; but as related by A'Obeyd, نَجَزَ. (TA.) — نَجَزَ الوَعْدُ, (A, Mgh, Mṣb, Ḳ,) aor. ـُ, (Mṣb, Ḳ,) inf. n. نَجْزٌ; (Mṣb;) and نَجِزَ, aor. ـَ, (Ḳ;) inf. n. نَجَزٌ; (TḲ;) *The promise came to pass, and was accomplished*: (A, Mgh:) or *the promise was prompt*, or *quick, in taking effect*: (Mṣb:) or *the thing promised* (TḲ) *came, arrived*, or *became present*: (Ḳ, TA:) in this sense, the former is the more chaste; but both have been heard. (TA.) — نَجَزَ is also trans.: see 4, in four places.

2: see 4.

3. نَاجَزَهُ, (Mgh,) or نَاجَزَهُ القِتَالَ, (A,) inf. n. مُنَاجَزَةٌ, (Ṣ, A, Mgh, Ḳ,) *He fought him:* (Ḳ:) or *he went,* or *came, out,* or *forth, in the field, to fight him,* (Ṣ, Mgh, Mṣb,) *and fought him:* (Ṣ, Mgh:) or *he* (a horseman) *went,* or *came, out,* or *forth, into the field, to fight him,* (another horseman,) *and they strove together until each of them slew the other,* or *until one of them was slain:* (TA:) and ▼ تَنَاجُزٌ signifies the same as مُنَاجَزَةٌ: (Ḳ:) you say, تَنَاجَزَ القَوْمُ, meaning, *The people contended together in the mutual shedding of blood;* as though they hastened in doing so. (TA.) [Hence the saying,] إِنْ رُمْتَ المُحَاجَزَةَ فَقَبْلَ المُنَاجَزَةِ [*If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting*]: (A:) or المُحَاجَزَةُ قَبْلَ المُنَاجَزَةِ (Ṣ, Ḳ) [*the reciprocal prevention of fighting, and*] *the making of peace,* [should be] *before the striving together,* (المُعَالَجَةِ, as in the CḲ,) or *hastening,* (المُعَاجَلَةِ, as in some copies of the Ḳ and in the TA, and, accord. to the latter, المُسَارَعَةِ,) *in fighting:* (Ḳ, TA:) a proverb: (Ṣ, TA:) relating to the prudence of him who hastens to flee from him whom he has not power to withstand: (Ḳ:) or applied to him who seeks peace after fighting. (A'Obeyd, Ḳ.) — Also, *He contended with him in an altercation; disputed with him; litigated with him.* (TA.)

4. انجز حَاجَتَهُ, (Ḳ,) inf. n. إِنْجَازٌ; (TA;) and ▼ نَجَزَهَا, (ISk, Ṣ, Ḳ,) aor. ـُ, inf. n. نَجْزٌ (ISk, Ṣ) and نَجَازٌ, or this is a subst. in the sense of إِنْجَازٌ, like عَطَآءٌ in that of إِعْطَآءٌ; (Har, p. 326;) *He accomplished his want:* (ISk, Ṣ, Ḳ:) and ▼ نَجَزْتُهُ حَاجَتَهُ *I accomplished for him his want.* (A.) — انجز الوَعْدَ, (A, Mgh, CḲ,) and ▼ نَجَزَهُ, (Ṣ,) *He fulfilled,* or *performed, the promise:* (Ṣ,* A,* Mgh, CḲ:) or *he made the promise to be prompt,* or *quick, in taking effect.* (Mṣb.) You say also, انجز عَلَىَّ المَوْعِدَ *He fulfilled to me the promise;* (Ḳ, accord. to the TA;) as also ▼ نَجَزَ: (TA:) and ▼ نَجَزْتُهُ بِهِ *I made it to be prompt,* or *quick in taking effect to him.* (Mṣb.) [Hence the saying,] أَنْجَزَ حُرٌّ مَا وَعَدَ (Ṣ, Ḳ) *An ingenuous man fulfils what he promises:* a proverb: (TA:) alluding to the fulfilment of a promise: and sometimes, to the asking, or demanding, the fulfilment thereof: El-Ḥárith the son of 'Amr said to Ṣakhr the son of Nahshal, "Shall I guide thee to booty and one fifth of it be for me?" and he answered, "Yes:" so he guided him to some people from El-Yemen, and Ṣakhr made a sudden attack upon them, and engaged with them in conflict, and overcame, and obtained booty; and when he turned back, El-Ḥárith said to him the above words, and Ṣakhr fulfilled his promise to him. (Ḳ.) — انجز عَلَى القَتِيلِ *He hastened and completed,* or *made certain, the slaughter of the slain man;* i. q. أَجْهَزَ عَلَيْهِ. (Abu-l-Miḳdám Es-Sulamee and Ḳ.)

5: see 10, in five places.

6: see 3.

10. استنجز حَاجَتَهُ, and ▼ تَنَجَّزَهَا, *He sought,* or *asked, or demanded, the accomplishment of his want, from him who had promised him;* (Mṣb;) syn. إِسْتَنْجَحَهَا. (Ṣ, Ḳ.) And استنجز الوَعْدَ, and ▼ تَنَجَّزَهَا, (Mgh,) or العِدَةَ, (Ḳ,) *He sought,* or *asked,* or *demanded, the fulfilment of the promise:* (Mgh, Ḳ:) and ▼ تَنَجَّزَهُ العِدَةَ *he asked of him the fulfilment of the promise.* (TA.) Hence, ▼ تَنَجُّزُ البَرَاآتِ *The demanding and receiving of immunities.* (Mgh.) You say also, إِسْتَنْجَزْتُ مِنْهُ كِتَابًا, and تَنَجَّزْتُهُ, [app. meaning, *I sought,* or *asked,* or *demanded, of him the finishing,* or *completion, of a writing,* or *letter,* or *book.*] (A.)

نَجْزٌ and ▼ نُجْزٌ are syn. You say, أَنْتَ عَلَى نَجْزِ حَاجَتِكَ, and ▼ نُجْزِ حَاجَتِكَ, *Thou art on the point of accomplishing thy want.* (Ṣ, Ḳ.)

نُجْزٌ: see نَجْزٌ.

نَجِيزٌ: see نَاجِزٌ, in three places.

نَجِيزَةٌ *A recompense.* You say, لَأُنْجِزَنَّ نَجِيزَتَكَ *I will assuredly pay thy recompense.* (TA.)

نَاجِزٌ *Coming to an end; coming to nought; perishing; passing away.* (TA.) — [*Complete: accomplished.*] — A promise *that has been fulfilled;* as also ▼ نَجِيزٌ: (TA:) or *that has come to pass, and is accomplished.* (A, Mgh.) — *Present; ready;* (Ṣ, Mṣb, Ḳ, TA;) as also ▼ نَجِيزٌ: (Ḳ:) and ▼ both, *promptly,* or *quickly, done,* or *given.* (TA.) You say, بِعْتُهُ نَاجِزًا بِنَاجِزٍ (Ṣ, A, Mgh, Mṣb) [*I sold it,* or *I sold to him,*] *present,* or *ready,* [merchandise,] *for present,* or *ready,* [money,] (TA,) like يَدًا بِيَدٍ, (Ṣ, A, Mgh, Mṣb,) i. e., تَعْجِيلًا بِتَعْجِيلٍ. (Ṣ.) And لَا يُبَاعُ غَائِبٌ بِنَاجِزٍ, meaning, *A debt to be paid at a future time shall not be sold for ready money.* (Mgh.) And نَاجِزٌ بِنَاجِزٍ is a proverb, [meaning *Ready merchandise with ready money,*] like يَدٌ بِيَدٍ, and عَاجِلٌ بِعَاجِلٍ. (TA.) It is said in a trad., بِيعُوا حَاضِرًا بِنَاجِزٍ [*Sell ye present merchandise for ready money*]. (Ṣ.) And a poet ('Abeed Ibn-El-Abraṣ, TA, art. كلأ,) says,

وَإِذَا تُبَاشِرُكَ الهُمُو
مُ فَإِنَّهَا كَالٍ وَنَاجِزْ

(Ṣ, TA, ubi supra;) [*And when griefs attend thee,* know that] *they are, some, debts to be payed at future periods, and some, payments in ready money.* (TA, ubi supra.) The saying [of 'Abd-Allah Ibn-'Ámir El-Ḳurashee, owner of a horse named Esh-Shamoos, (TA, art. شمس,)]

جَرْىَ الشَّمُوسِ نَاجِزًا بِنَاجِزٍ

[app. meaning, Quickly *as the running of Esh-Shamoos; ready with ready,* or *prompt with prompt;*] is explained by IAạr, as meaning, Thou hast given an evil recompense and I have recompensed thee in like manner: or, as he says in one place, this is said when one does a thing and thou dost the like thereof; he not being able to go beyond thee in word or in deed. (TA.) [Respecting this saying, Freytag says, in his Arab. Prov., i. 305, (where, for نَاجِزًا we find نَاجِزٌ,) that it applies to him who is equal to the execution of the things which he undertakes, as well good as bad: and that جَرَى is to be supplied before جَرْىَ.]

نجس

1. نَجِسَ, aor. ـَ; (Ṣ, Mṣb, Ḳ;) and نَجُسَ, aor. ـُ; (Mṣb;) and نَجَسَ, aor. ـُ, (Ḳ,) accord. to some, but the books of good repute are silent respecting this last; (Mṣb;) inf. n. نَجَسٌ, (Ṣ, Mṣb, TA,) of the first; (Mṣb;) and نَجَاسَةٌ, (TA,) or this last is a simple subst. [as the verb نَجُسَ to which by rule it should belong is not of good authority]; (Mṣb;) *It was,* or *became, unclean, dirty, filthy,* or *impure;* (Mṣb;) [i. e.,] *contr. of* طَهِرَ, or طَهُرَ: (Mṣb, Ḳ:*) نَجَاسَةٌ is of two kinds; one kind is perceived by sense; and one kind is perceived by the mind; of which latter kind is that which is attributed, in the Ḳur, ix. 28, to those who assert God to have associates: (Er-Rághib, B:) but in this latter sense, it is said by Z, to be tropical. (TA.) [See also نَجَاسَةٌ below.] You also say, (of a garment, A, Mṣb,) ▼ تنجّس, meaning, *It was,* or *became, rendered unclean, dirty, filthy,* or *impure.* (A, Mṣb, Ḳ.) — نَجْسٌ, [app. an inf. n. of which the verb is نَجَسَ,] *The making a child's* عُوذَة [or *amulet, of any of the kinds described below, voce* تَنْجِيسٌ]. (TA.)

2. نجّسهُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. تَنْجِيسٌ, (TA,) *He rendered him,* or *it, unclean, dirty, filthy,* or *impure;* (A, Mṣb, Ḳ;) and ▼ انجسهُ signifies the same. (Ṣ, A, Ḳ.) El-Ḥasan said of a man who married a woman with whom he had committed fornication, هُوَ أَنْجَسَهَا فَهُوَ أَحَقُّ بِهَا [*He defiled her, therefore he is most worthy of her*]. (A, TA.*) — نَجَّسَتْهُ الذُّنُوبُ [*Sins,* or *crimes, defiled him*]. (A, TA.) — نجّس لَهُ, and نجّسهُ, *He charmed him;* or *fortified him by a charm* or *an amulet* [*of any of the kinds described below, voce* تَنْجِيسٌ, q. v.]; syn. عَوَّذَهُ. (TA.)

4: see 2, in two places.

5. تنجّس: see نَجِسَ. — *He did a deed whereby to become free from uncleanness, dirt, filth,* or *impurity;* (Ḳ;) like as you say تَأَثَّمَ and تَحَرَّجَ and تَحَنَّثَ, meaning, he did a deed whereby to become free from crime, sin, &c. (TA.)

نَجْسٌ :
نِجْسٌ :
نَجَسٌ :
نَجُسٌ : } see نَجِسٌ.

نَجِسٌ and ▼ نَجَسٌ (Ṣ, A, O, Mṣb, Ḳ) and ▼ نَجُسٌ and ▼ نِجْسٌ and ▼ نَجْسٌ (A, O, Ḳ) *Unclean, dirty, filthy,* or *impure:* (A, Mṣb, Ḳ:) the last of these is only used when the word is preceded or followed by رِجْسٌ: (ISd:) or only when it is preceded by رِجْسٌ: (Fr, Ṣ,* and Ḥar in the Durrat-el-Ghowwáṣ:) but this remark correctly applies only to the greater number of instances: (M, F:) the second of the above five forms is an inf. n. used as an epithet; (A, Mṣb;) and is [therefore] used as sing. and dual. and pl. and masc. and fem., without variation: (TA:) [and the first and last are also used as pls., as will be seen below; but when so used, I suppose قَوْمٌ or some other coll. gen. n. to be understood:] the pl. [of every one of the other forms] is أَنْجَاسٌ (A, Mṣb, TA) and [of the fourth and fifth, and perhaps of the first and third also, though I do not remember similar instances,] نِجَسَةٌ. (TA.) [See also نَجَاسَةٌ, below.] نَجِسٌ and ▼ نَجَسٌ [&c.], applied to a man, signify *Unclean,* &c., [both properly and tropically]. (TA.) [The two following examples are said in the A to be tropical.] ‡ النَّاسُ أَجْنَاسٌ وَأَكْثَرُهُمْ أَنْجَاسٌ [*Men are of several kinds, and most of them are unclean.*] (A, TA.) And ‡ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ [*Verily the associaters* of others with God *are but unclean*], said in the Ḳur, [ix. 28,] (Ṣ, A, TA,) or نَجِسٌ, or ▼ نِجْسٌ, accord. to certain readers. (TA.) = Also, all the above forms, A man *having an incurable disease.* (TA.) — See also نَاجِسٌ.

مُنَجِّسٌ : see مُنْجِسٌ.

تَنْجِيسٌ : see نِجَاسٌ.

نَاجِسٌ see تَنْجِيسٌ.

نَجَاسَةٌ : see 1; *Uncleanness, dirtiness, filthiness,* or *impurity.* (Mṣb.) — In the conventional language of the law, *A particular uncleanness, of such a kind as renders prayer invalid; as urine,* and *blood,* and *wine.* (Mṣb.)

نَجِسٌ and ▼ نَجِيسٌ (Ṣ, A, Ḳ) and ▼ دَآءٌ نَاجِسٌ (TA) *An incurable disease:* (Ṣ, Ḳ, TA:) or *a disease that baffles the* مُنَجِّسُون. (A.) See مُنَجِّسٌ.

أَنْجَسُ [*More,* and *most, unclean, dirty, filthy,* or *impure*]. You say, لَا تَرَى أَنْجَسَ مِنَ الكَافِرِ ‡ [*Thou wilt not see any one more unclean than the unbeliever*]. (A, TA.)

تَنْجِيسٌ The *name of a thing, either something unclean,* or *bones of the dead,* or *a menstruous rag, which used to be hung upon him for whom there was a fear of the jinn's,* or *genii's, being attached to him:* (Ḳ:) or the *hanging of some such thing upon such a person, as a child* or *any other; for they used to say that the jinn would not approach those things:* (TA:) or *a thing which the Arabs used to do, as an amulet, to drive away thereby the* [*evil*] *eye:* (Ṣ:) ▼ مُنَجِّسَةٌ also is the name of *a kind of amulet:* (IAạr:) and ▼ نِجَاسٌ is syn. with تَعْوِيذٌ; [by which may be meant either that it signifies *an amulet,* or that it is a quasi-inf. n. of 2; for it is said that] it is app. a subst. from نَجَّسَ لَهُ, or نَجَّسَهُ, as signifying عَوَّذَهُ. (IAạr.) See also 2.

مُنَجِّسٌ One *who hangs, upon him for whom there is fear, unclean things, such as bones of the dead, and the like, to drive away the jinn,* or *genii; because these beings shun such things;* (Ṣ,* A, TA;) one *who fortifies by charms* or *amulets* [*of the kinds above mentioned*]; syn. مُعَوِّذٌ: (Ḳ:) pl. مُنَجِّسُونَ: (A:) and ▼ نُجُسٌ [a pl. of which the sing. is not mentioned] is syn. with مُعَوِّذُونَ. (IAạr.) = Also, *A little piece of skin that is put upon the notch* [*which is the place*] *of the bow-string.* (TA.)

مُنَجِّسَةٌ : see تَنْجِيسٌ.

نجش

1. نَجَشَ, aor. ـُ, (Ṣ, Mṣb,) inf. n. نَجْشٌ, (Ṣ, Mṣb, Ḳ,) *He concealed himself.* (Mṣb.) = [And hence, *He pursued* game, or objects of the chase: (see نَاجِشٌ:) or] *he roused* game, or objects of the chase, (Ṣ, Mgh, Ḳ,) *and scared them from place to place.* (TA.) You say also, نَجَشُوا عَلَيْهِ الصَّيْدَ, meaning, *They scared the chase,* or *game, towards him, and drove and collected it to him.* (TA.) — *He searched after* a thing, *and roused it.* (Sh, A'Obeyd, Ḳ.) This, accord. to Sh, is the primary signification: [but accord. to Fei, the primary signification is the first given above:] and hence the saying in a trad., لَا تَطْلُعُ الشَّمْسُ حَتَّى تَنْجُشَهَا ثَلَثُمِائَةٍ وَسِتُّونَ مَلَكًا *The sun does not rise until three hundred and sixty angels rouse it.* (TA.) — *He drew forth, educed,* or *elicited.* (Ḳ.) — *He collected together* (Ṣ, Ḳ) camels [&c.] *after a state of dispersion.* (Ṣ.) — *He drove vehemently.* (TA.) = نَجَشَ, aor. ـُ, (Mṣb, TA,) inf. n. نَجْشٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and نَجَشٌ, [which is the form generally used by the professors of practical law,] (ISh, Mgh, Ṣgh, TA,) or this is a simple subst., (Mṣb,) *He demanded the sale of an article of merchandise for more than its price,* (A, Mgh, Mṣb,) *not meaning to purchase it,* (Mgh, Mṣb,) *in order that another might see him and fall into the snare thus laid for him:* and in like manner it is used with respect to marriage, [i.e., with respect to dowers,] and other things: (A, Mgh, Mṣb:) and the doing thus is forbidden: (Mgh:) it is from نَجَشَ signifying "he roused" game: (Mgh:) or from the same verb signifying "he concealed himself;" because he who does so conceals his intention: (Mṣb:) or *he augmented the price of an article of merchandise, not desiring to purchase it, but in order that another might hear him and augment in the same manner:* (A'Obeyd, L:) or *he outbade in a sale, in order that another might fall into a snare, he himself not wanting the thing:* (Ṣ:) or *he augmented the price of an article of merchandise,* or *praised it, in order that another might see that, and be deceived by him:* (Ibráheem El-Ḥarbee:) or *he praised an article of merchandise belonging to another in order that he might sell it,* or *dispraised it in order that it might not be easy for him to sell it:* (ISh:) or *he concurred with a man desiring to sell a thing, by praising him:* (Abu-l-Khaṭṭáb, Ḳ:) or *he bargained with a man desiring to sell a thing, offering him a large price, in order that another might see him and fall into a snare:* or *he scared people from one thing to another:* (Ḳ:) also, *he praised a thing;* or *praised it exceedingly,* or *for that which was not in it,* or *excessively and falsely;* syn. مَدَحَ شَيْئًا and أَطْرَاهُ: and *he invented,* or *forged, a lie.* (TA.) It is said in a trad., (Ṣ,) لَا ▼ تَنَاجَشُوا, (Ṣ, Mgh, Mṣb,) i. e., *Ye shall not practise* نَجْش, or نَجَش: (Mgh, Mṣb:) or ▼ تَنَاجُشٌ signifies the *bidding one against another, successively increasing their offers, in a sale,* or *other case;* (Ḳ;) for it sometimes signifies the doing so *in the case of a dowry, in order that the doing so may be heard, and the amount may consequently be augmented:* (TA:) and Sh mentions, with respect to ▼ تَنَاجُشٌ, on the authority of Aboo-Sa'eed, another thing, which is allowable, namely, [that it signifies the *conspiring to promote the marrriage of*] *the woman who has been married and divorced time after time;* and [*the sale of*] *the article of merchandise that has been bought time after time and then sold.* (TA.)

6: see 1, last part.

نَجَشٌ, said to be a subst. from نَجَشَ: see 1.

نَجُوشٌ :
نَجِيشٌ : } see نَاجِشٌ.

النَّجَاشِىُّ = نَجَاشِىٌّ and نَجَاشِىٌّ: see نَاجِشٌ. = النَّجَاشِىُّ, (Ṣ, Mgh, Ḳ,) the form preferred by El-Fárábee, (Mgh,) and النَّجَاشِىُّ, (Mgh, Mṣb, Ḳ,) which is the more common, (Mṣb,) but the former is the more chaste, (Ṣgh, Ḳ,) and [النِّجَاشِىُّ and النِّجَاشِى] with kesr to the ن, which is said to be the more chaste, (Ḳ,) and is preferred by Th, (TA,) but teshdeed of the ى is a mistake, (Mgh, MF,) *The*

name of the King of the Abyssinians; (IDrd, Ṣ;) *like as one says* قَيْصَرٌ *and* كِسْرَى; an Abyssinian word: (IDrd:) or *a certain King of the Abyssinians, whose name was* أَصْحَمَةُ; (Mgh, Mṣb, Ḳ;) [as is commonly said; but authors differ respecting his name;] and IKt says, that النجاشى is in Coptic اصحمة, meaning "a gift:" (TA:) or originally the proper name of an individual, and afterwards a common title. (MF.)

نَجَّاشٌ: see نَاجِشٌ, in four places.

نَجَّاشِىٌّ: see نَاجِشٌ, in two places.

نَاجِشٌ *A pursuer,* or *capturer,* or *insnarer, of game,* or *objects of the chase;* (Mṣb;) as also ▾ نَجِيشٌ and ▾ نَجَّاشٌ; (Ibn-'Abbád, Ḳ;) because he conceals himself: (Mṣb:) or [نَاجِشٌ and] ▾ نَجُوشٌ and ▾ نَجَّاشٌ signify *one who rouses the game,* or *objects of the chase;* (Az, TA;) and so ▾ مِنْجَشٌ and ▾ مِنْجَاشٌ: (L:) or نَاجِشٌ and ▾ نَجَاشِىٌّ (Akh, Ḳ) [and ▾ نَجَاشِىٌّ accord. to some copies of the Ḳ] and ▾ مِنْجَاشٌ (Az, Ḳ) *one who rouses them in order that they may pass by the pursuer,* or *capturer,* or *insnarer, thereof:* (Akh, Az, Ḳ:) or نَاجِشٌ signifies *one who scares them towards him, and drives and collects them to him:* (Ṣ, A, TA:) and ▾ نَجَّاشٌ *one who drives vehemently;* (TA;) or *one who urges camels;* (A;) or *who collects them after a state of dispersion:* (Ṣ:) and ▾ نَجَّاشِىٌّ [with teshdeed to the ج as well as to the ى,] *one who drives,* or *urges, travelling-camels and other beasts of carriage, in the market-place, to elicit their qualities of pace:* (AA, TA:) and this last also signifies [absolutely] *one who draws forth,* or *elicits, a thing.* (A'Obeyd, TA.) = Also, *One who practises* نَجْش, or نَجَش, *in an affair of buying and selling:* (Mṣb, TA:*) [see 1:] and ▾ نَجَّاشٌ *one who does so much,* or *often.* (Mṣb.)

مِنْجَشٌ : } see نَاجِشٌ; the latter, in two
مِنْجَاشٌ : } places.

قَوْلٌ مَنْجُوشٌ *A saying drawn forth,* or *elicited:* (TA:) and *a forged saying, in which is falsehood.* (IAạr, TA.)

نجص

إِنْجَاصٌ: see art. أجص.

[نجع, &c.

See Supplement.]

نح

1. نَحَّ, aor. ـُ, inf. n. نَحِيحٌ, *He* (a man) *reiterated a sound,* or *made it to reciprocate,* (رَدَّدَهُ,) *in his inside:* (Ṣ, L:) or *his voice was reiterated,* or *made to reciprocate,* (تَرَدَّدَ,) *in his inside;* as also ▾ تَنَحْنَحَ and ▾ نَحْنَحَ: (Ḳ:) [each of these verbs, of which the last seems to be the most common, signifies, as is implied in the L &c., and accord. to present usage, *he made a reiterated humming in his throat, like a slight coughing,* or, as some say, *more violent than coughing;* as is often done by a niggard when he is asked for a thing:] التَّنَحْنُحُ is well known, (Ṣ,) and النَّحْنَحَةُ is like it; (Lth, Ṣ;) it is [*the making a sound,* or *sounds, in the throat,*] *slighter than coughing;* and is the pretence of the niggard: (Lth:) *or* it is *more violent than coughing;* as also النَّحِيحُ. (L.) See also حُزَّةٌ. — [Hence, from the sound employed,] نَحَّ, aor. ـُ, *He incited,* or *urged on,* a camel. (Ḳ.)

R. Q. 1. See نَحَّ. — نَحْنَحَهُ *He repulsed him* (namely an asker, or a beggar, L) *in a foul,* or *an abominable, manner.* (L, Ḳ.)

R. Q. 2: see نَحَّ.

نَحَاحَةٌ *Niggardliness; avarice.* (Ḳ.) — Also, contr., *Liberality; bounty; munificence; generosity.* (Ḳ.)

شَحِيحٌ نَحِيحٌ [*Very niggardly,* or *avaricious*]: the latter word is an imitative sequent: (Ṣ, Ḳ:) or it is a corroborative syn. of the former: (MF:) as though meaning one who when asked for something, disliking to give it, has recourse to a pretence, and makes a reiterated breathing [or humming in his throat] as a feint to hide his unwillingness. (L.) [See also نَحَانِحَةٌ.]

نُحْنُحٌ: see نَحَانِحَةٌ.

نَحَانِحَةٌ *Niggardly,* or *avaricious,* men: *base, ungenerous, mean,* or *sordid,* men, *who make a reiterated humming in the throat* (يَتَنَحْنَحُونَ) *when they are asked for something:* (A:) pl. of ▾ نُحْنُحٌ: or a pl. having no sing. (TA.) [See also نَحِيحٌ.]

نحب

1. نَحَبَ, aor. ـُ, inf. n. نَحْبٌ; (Ṣ, A, Ḳ;) and ▾ نَحَّبَ, inf. n. تَنْحِيبٌ; (A;) *He vowed; made a vow;* (Ṣ, Ḳ;) *put himself under an obligation to do a thing.* (A.) — نَحَبَ, aor. ـُ, inf. n. نَحْبٌ, *He laid a bet,* or *wager; betted,* or *wagered.* (Ḳ.) [The explanation of the inf. n. by مُرَاهَنَة, in the Ḳ, seems to imply that it is the same as 3; but this appears to be doubtful.] = نَحَبَ, aor. ـِ, (Ṣ, Mṣb,) or ـُ, (Ḳ,) inf. n. نَحِيبٌ, (Ṣ, Ḳ,) or this is a subst., (Mṣb,) and نَحْبٌ; (Ḳ;) and ▾ انتحب; (Ṣ, Ḳ;) ‡ *He raised his voice with weeping,* or *wailing; wept,* or *wailed, loud;* (Ṣ;) *wept,* or *wailed, most violently;* (M, Ḳ;) *wept,* or *wailed, with prolonged voice.* (TA.) — نَحَبَ, aor. ـِ, (Ṣ, Ḳ,) inf. n. نُحَابٌ (Ṣ) and نَحْبٌ (Ḳ) *He* (a camel, Ṣ) *had a cough,* or *coughed.* (Ṣ, Ḳ.) = نَحَبَ, [aor. ـُ,] inf. n. نَحْبٌ, *He went, travelled,* or *journeyed, at a quick pace:* (AA, Ṣ, Ḳ:) or *with a light pace:* (Ḳ:) *with much exertion and perseverance.* (TA.) [The inf. n. only is mentioned, and said, in the Ṣ, to be syn. with نَعْبٌ.]

2: see 1. = نَحَّبُوا, inf. n. تَنْحِيبٌ, ‡ *They strove,* or *exerted themselves, in their work; worked with energy:* (AA, Ṣ, Ḳ:) or *they went on, travelled,* or *journeyed,* (*with energy,* TA,) *until they came near to the water:* (Ḳ:) *they made a hard journey by night, in order to arrive at the water on the morrow.* (Ṣ.) — نَحَّبْنَا سَيْرَنَا *We pursued our journey laboriously,* or *with energy.* (TA.) — نَحَّبَ السَّفَرُ فُلَانًا † *The journey harassed such a one,* (Ḳ,) *being long.* (TA.) — نَحَّبَ عَلَى أَمْرٍ, and فِى أَمْرٍ, ‡ *He applied himself to a thing,* or *set about it, and adhered to it.* (TA.)

3. نَاحَبَهُ, (inf. n. مُنَاحَبَةٌ, TA,) *He laid a bet,* or *wager, with him,* (Ḳ,) عَلَى أَمْرٍ *respecting a thing.* (TA.) — نَاحَبْتُهُ إِلَى فُلَانٍ *I cited him,* or *invited him, to submit our case to such a one as judge; I cited him before such a one as judge.* (Ṣ, Ḳ.) — ناحبته *I contended with him,* or *disputed with him, for glory,* or *honour,* or *superiority in glorious* or *honourable qualities and the like,* (Ḳ,) *before a judge,* or *umpire.* (TA.) — Talhah said to Ibn-'Abbás, هَلْ لَكَ فِى أَنْ أُنَاحِبَكَ وَتَرْفَعَ النَّبِىَّ (Ṣ) [or تَرْفَعُ النبى: for I find it stated in the margin of a copy of the Ṣ, that J left the final letter of ترفع without a vowel point, either fet-ḥah or ḍammeh:] *Wilt thou that I contend with thee,* or *dispute with thee, for glory,* or *honour,* and that thou enumerate thine excellencies and the honour which thou derivest from thine ancestors &c., I doing the like, *and that thou put the Prophet out of the question,* not mentioning thy relationship to him, since this excellence is conceded to thee? (AM.)

6. تناحبوا *They appointed together a time,* لِلْقِتَالِ *for fighting;* and sometimes for other purposes. (Ḳ.)

8: see 1. — *He sighed vehemently;* (Ḳ;) *wept and sighed vehemently.* (TA.)

نَحْبٌ *A vow.* (Ṣ, Ḳ.) — قَضَى نَحْبَهُ *He died:* or *he was slain in an expedition undertaken for the sake of God's religion:* originally meaning *he accomplished his vow:* see Ḳur, xxxiii. 23: (Mṣb:) as though he had constrained himself [by a vow] to fight until he died: (TA:) or it signifies *he ended his term,* or *period of life; ended his days:* (Fr, Zj:) [or *he finished his time:* (as implied in the Ṣ): or *he yielded his soul:* or *he accomplished his want:*] from significations given

below. (TA.) — نَحْبٌ *A great bet,* or *wager:* syn. خَطَرٌ عَظِيمٌ. (K.) So in the following verse of Jereer:

* بِطِخْفَةَ جَالَدْنَا المُلُوكَ وَخَيْلُنَا *
* عَشِيَّةَ بِسْطَامٍ جَرَيْنَ عَلَى نَحْبِ *

[*In Tikhfeh we contended with the sword with the kings; and our horses, in the evening of Bistám, ran for a great bet*]. (TA.) — نَحْبٌ *A proof; a demonstration; an evidence:* syn. بُرْهَانٌ. (K.) — *A necessity; want; needful thing; an object of want* or *need:* syn. حَاجَةٌ. (K.) See قَضَى نَحْبَهُ. — ‡ *Death.* (K.) See قَضَى نَحْبَهُ, above. — *A term; fixed period;* the *period of life.* (K.) See قَضَى نَحْبَهُ, above. — The *soul:* syn. نَفْسٌ. (AO, K.) — *Mind; purpose; aspiration; desire; ambition:* syn. هِمَّةٌ. (K.) = خِمْسٌ نَحْبٌ *A laborious journey:* syn. دَائِبٌ. (S.) — سَيْرٌ نَحْبٌ, (TA,) and ▾ سير مُنَحِّبٌ (K) ‡ *A quick pace,* or *journey.* (K, TA.) — The same epithets are likewise applied, in the same sense, to a man. (TA.) — نَحْبٌ *A quick* (or *light,* K,) *pace,* or *mode of going, travelling,* or *journeying,* (AA, S, K,) *with much exertion and perseverance.* (TA.) — سَارَ فُلَانٌ عَلَى نَحْبٍ *Such a one went on, travelled,* or *journeyed, with energy;* [lit., *for a great bet,* or *wager;*] as though he had laid a [great] bet, and therefore strove, or exerted himself. (S.) — نَحْبٌ *Length.* (AA, K.) — يوم نحب [so in the TA: perhaps, يَوْمٌ نَحْبٌ, but more probably يَوْمٌ نَحْبٌ] *A long day.* (Er-Riyáshee.) — نَحْبٌ *A space of time: a time.* (S, K.) See قَضَى نَحْبَهُ, above. — *Sleep:* syn. نَوْمٌ. (L, K: in some copies of the K, يوم. TA.) — *Fatness.* (K.) — I.q. شِدَّةٌ [*Vehemence; violence; &c.:* or *distress; difficulty; adversity; &c.*]. (K.) — *A game of hazard:* syn. قِمَارٌ. (K.) = A *great* camel. (K.) Perhaps a mistake for نَجِيبٌ. (TA.)

نُحْبَةٌ ‡ i.q. قُرْعَةٌ [*A lot* used in sortilege: or *lots* collectively: or *sortilege* itself;] (K;) from نَاحَبَهُ "he cited him before a judge;" "he contended with him for glory;" and "he laid a bet, or wager, with him;" because it is, as it were, a judge, or that which decides, in a case of sortilege. (TA.) — لَوْ عَلِمَ النَّاسُ مَا فِي الصَّفِّ الأَوَّلِ لَاقْتَتَلُوا عَلَيْهِ وَمَا تَقَدَّمُوا إِلَّا بِنُحْبَةٍ [*If men knew what* advantage *is* attained by being *in the first row* of the congregation in the mosque, *they would fight for it, and not advance but by lot*]. (TA, from a trad.)

نُحَابٌ *A cough that attacks camels:* as also نُحَاتٌ and قُحَابٌ. (As from AZ.) See 1.

نَاحِبَةٌ ‡ *A weeping,* or *wailing, woman:* pl. نَوَاحِبُ. (TA.)

سَارَ سَيْرًا مُنَحِّبًا *He proceeded,* or *journeyed, in a direct course, not desiring* [*to pursue*] *any other:* as though he had made a vow to do so. El-Kumeyt says,

* تَخِذْنَ بِنَا عَرْضَ الفَلَاةِ وَطُولَهَا *
* كَمَا صَارَ عَنْ يُمْنَى يَدَيْهِ المُنَحِّبُ *

By المنحّب is meant the man. ISd says, Th cites this verse, and says in explanation of it, This was a man who swore, saying, If I do not overcome, I will cut off my hand. He seems to consider it as implying the signification of vowing. So in the L. But it requires consideration. (TA.) — سِرْنَا إِلَيْهَا ثَلَاثَ لَيَالٍ مُنَحِّبَاتٍ *We proceeded,* or *journeyed, thither during three nights of laborious travelling.* (TA.)

نحت

1. نَحَتَ, aor. ـِ, (S, L, K,) contr. to analogy, (TA,) and ـَ, (L, K,) which is the form preferred by IJ, because of the guttural letter, but this is disputed by MF, (TA,) and ـُ, (K,) which is the form of weakest authority, (TA,) inf. n. نَحْتٌ, (S,) *He cut,* or *hewed; formed,* or *fashioned, by cutting; cut out, hewed out,* or *shaped out; chipped:* syn. بَرَى: (S, K:) *he worked* wood and the like *as a carpenter;* syn. نَجَرَ: *he pared, peeled, barked,* or *deprived of its outer covering by paring, abrasure,* or *wearing away the exterior: he sawed.* (L.) [See also نَحَتَ.] Accord. to some, the operation termed نحت is only performed upon something hard and strong, as stone and wood and the like. (MF.) [▾ انتحت seems to signify *He cut, &c., for himself:*] you say, اِنْتَحِتْ مِنَ الخَشَبِ مَا يَكْفِيكَ لِلْوُقُودِ [*Cut,* or *hew, for thyself, of the wood, what will suffice thee for fuel*]. (A.) — نَحَتَ بَيْتًا فِي الجَبَلِ, aor. ـِ and ـَ, inf. n. نَحْتٌ, *He cut out,* or *hewed out, a house in the mountain.* In the Kur, xv. 82, El-Hasan [El-Basree] reads يَنْحَتُونَ. (Msb.) [Accord. to the K, his reading is يَنْحَاتُونَ, (in the CK, تَنْحَاتُونَ,) but this I find nowhere else, and I believe it to be a mistake.] — نُحِتَ عَلَى الكَرَمِ ‡ [*He was fashioned after the model of generosity; made by nature generous*]. (A.) — نَحَتَ *Inivit puellam:* (K:) as also نَخَتَ; but the latter is the better known. (TA.) — نَحَتَ, inf. n. نَحْتٌ, ‡ *He beat, struck,* or *smote,* him with a staff, or stick: (TA:) [as also نَخَتَ]. — نَحَتَ *He threw* him *down prostrate.* (K.) — نَحَتَ بِلِسَانِهِ ‡ *He blamed; reprehended; reviled* a man. (L.) [See also نَحَضَ.] — نَحَتَ ‡ *It* (a journey, or travel,) *emaciated* a camel: (K:) *it made* a man *less; made* him *thin,* or *slender.* (TA.) — نَحَتَ, (TA,) [aor. ـِ and ـُ?] inf. n. نَحِيتٌ and نَحِيتَةٌ,

He sighed aloud: the inf. ns. syn. with نَئِيتٌ and زَحِيرٌ. (K.)

8: see 1. — انتحت *It* (wood or the like) *was* [*cut,* or *hewn; formed,* or *fashioned, by cutting; cut out, hewed out,* or *shaped out; chipped;*] *worked* by a carpenter: [*pared, peeled, barked,* or *deprived of its outer covering: sawn*]. (L.) — انتحت مَنَاسِمُهُ ‡ *His* (a camel's) مناسم [i.e. *toes* or *feet*] *were worn, abraded, wasted, lessened,* or *attenuated.* (L.)

نَحْتٌ and ▾ نُحَاتٌ (K) and ▾ نَحِيتَةٌ (S, K) ‡ *Nature; natural,* or *native, disposition, temper,* or *other property;* (S, K;) *a particular cast,* or *fashion, of constitution, after which a man is* [*as it were*] *cut out* [*by the Creator*]: (TA:) and the first, the *source,* or *origin, from which one is* [*as it were*] *cut out:* [see also ▾ مَنْحِتٌ]. (Lh.) — الكَرَمُ مِنْ نَحْتِهِ *Generosity is* [*a part*] *of his nature;* or, [*derived*] *from his source,* or *origin.* (Lh.) — هُوَ عَجِيبُ النَّحْتِ *He is of a wonderful nature.* (TA.) — هُوَ كَرِيمُ النَّحِيتَةِ ▾ *He is generous in nature,* or *disposition.* (AZ.) = بَرْدٌ نَحْتٌ *Unmixed* [i.e. *severe*] *cold:* (K:) but this is said to be a corruption of بَحْتٌ. (TA.) [See also نَخْتٌ.]

نَحِيتٌ *A comb:* syn. مُشْطٌ or مِشْطٌ. (So in different copies of the K.) = حَافِرٌ نَحِيتٌ *A hoof of which the edges have gone* [or *become abraded, been worn away*]; (S, K;) [and so ▾ حافر مَنْحُوتٌ,] occurring in the K in art. حلك, where, in its place in the S, we find حافر نَحِيتٌ.] — نَحِيتٌ ‡ An *emaciated* camel: (K:) a camel *whose feet are worn, abraded,* or *wasted.* (L.) — ▾ نَحِيتَةٌ *A* [*portion of the*] *trunk of a tree, which is hewn out, and hollowed, in the form of a jar such as is called* حُبٌّ, *for bees:* pl. نُحُتٌ. (L.) — نَحِيتٌ Anything *bad;* what is *bad* of anything. (L.) = نَحِيتٌ One *who introduces himself among a people, and lives with them, not being of their race.* (S, K.)

نُحَاتٌ: see نَحْتٌ.

نُحَاتَةٌ *Cuttings, chips, parings, and the like,* (S, K,) of wood [&c.]. (TA.)

نَحِيتَةٌ: see نَحْتٌ and نَحِيتٌ.

مَنْحِتٌ ‡ The *source,* or *origin,* of a man, [from which he is, as it were, cut out]: pl. مَنَاحِتُ. (TA.) See also نَحْتٌ. — هُوَ مِنْ مَنْحِتِ صِدْقٍ *He is of an excellent source,* or *origin.* (A.) — هُمْ كِرَامُ المَنَاحِتِ *They are of generous sources,* or *origins.* (A.)

مِنْحَتٌ (S, K) and ▾ مِنْحَاتٌ (Msb, TA) *An implement with which one performs the operation*

of cutting, hewing, and the like; (Ṣ, Ḳ, L;) *an adz*, or *addice*. (Mṣb.)

مِنْحَاتٌ: see مِنْحَتٌ.

فَرَسٌ مُنْحَتُ الحَوَافِرِ [*A horse having the hoofs much worn.*] (IDrd, Ḳ, art. حك.)

مَنْحُوتٌ: see نَحِيتٌ. ═ *A word compounded of two* [or *more*] *words;* such as بَسْمَلَ, حَمْدَلَ, حَسْبَلَ, حَوْقَلَ, &c. (Mṣb, TA, art. بسمل.)

نحث

نَحِيثٌ dial. form of نَحِيفٌ: (Kr:) ISd thinks the ث to be a substitute for ف. (TA.)

نحر

1. نَحَرَ, (A, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. نَحْرٌ (Ṣ, Mṣb, Ḳ) and مَنْحَرٌ (Mṣb) and تَنْحَارٌ [an intensive form], (Ḳ,) *He stabbed,* or *stuck,* (A, Ḳ,) a camel, (A, TA,) or a beast, (Mṣb,) [but generally the former,] *in his* نَحْر, (A,) or *in his* مَنْحَر, (TA,) *where the windpipe* (حُلْقُوم) *commences in the uppermost part of the breast;* (Ḳ, TA;) [i. e., *in the* لَبَّة; for] نَحْرٌ in the لَبَّة is like ذَبْحٌ in the throat. (Ṣ.) [Hence,] يَوْمُ النَّحْرِ [*The day of the stabbing of the camels &c.*]; (Ḳ;) and عِيدُ النَّحْرِ [*the festival of the stabbing of the camels &c.*]; (Mṣb;) *the tenth of* [*the month*] *Dhu-l-Ḥijjeh;* (Ḳ;) because then the camels and cows and bulls brought as offerings to Mekkeh, for sacrifice, are stabbed. (TA.) — *He slew.* (TA.) — نَحَرَهُ, aor. and inf. ns. as above, *He hit,* or *hurt, his* نَحْر. (Ḳ.) You say نَحَرْتُ الرَّجُلَ *I hit,* or *hurt, the* نَحْر *of the man.* (Ṣ.) ═ [Hence,] نَحَرَ الأُمُورَ عِلْمًا ‡ [*He mastered affairs,* or *the affairs, by knowledge,* or *science*]: (A): *he knew affairs soundly,* or *thoroughly.* (Ḥar, 2nd ed. of Paris, p. 95, Com.) And يَنْحَرُ العِلْمَ نَحْرًا ‡ [*He masters knowledge, or science, indeed*]. (A, Ḳ.) Jereer was asked respecting the Islámee poets, and answered, نَبْعَةُ الشُّعَرَآءِ لِلْفَرَزْدَقِ [meaning, "The bow," or "the arrow, of the poets belongs to El-Farezdaḳ;" applying the term نبعة in this manner because bows and arrows were made of the tree called نَبْع]: so it was said, "Then what hast thou left for thyself?" and he answered, أَنَا نَحَرْتُ الشِّعْرَ نَحْرًا ‡ [*I have mastered poetry indeed*]. (A.) You say also, نَحَرْتُ الشَّىْءَ عِلْمًا † *I knew the thing thoroughly,* or *superlatively well;* as also قَتَلْتُهُ عِلْمًا. (Bḍ in iv. 156.) ═ [Hence also,] نَحَرَ الصَّلَاةَ ‡ *He performed,* or *recited, the prayer in the first part of its time.* (TA.) — نَحَرَهُمُ ٱللّٰهُ, occurring in a trad., may mean either † *May God hasten to do them good,* or *may God slay them.* (IAth.) ═ [Hence also,] نَحَرْتُ الرَّجُلَ, (Ṣ, A,) inf. n. نَحْرٌ, (A,) ‡ *I became opposite to the man;* syn. صِرْتُ فِى نَحْرِهِ; (Ṣ;) ‡ *I faced,* or *fronted, him;* syn. قَابَلْتُهُ. (A, TA.) And نَحَرَ الدَّارُ الدَّارَ, [or نَحَرَتْ,] (Ḳ,) aor. ـَ, (TA,) ‡ *The house faced,* or *fronted, the house;* (Ḳ, TA;) as also ↓ نَاحَرَتْ. (TA.) And دِيَارُهُمْ تَنْحَرُ الطَّرِيقَ ‡ *Their houses face,* or *front, the road.* (A.) [See also 6.] And Abu-l-Gheyth says, that the last night of the month, with its day, is called النَّحِيرَةُ for this reason, لِأَنَّهَا تَنْحَرُ الشَّهْرَ ٱلَّذِى بَعْدَهَا, i. e., *Because it becomes opposite to the month that is after it:* or *because it reaches the first part of the month that is after it.* (Ṣ.)

3: see 1, near the end.

6. تَنَاحَرُوا فِى القِتَالِ (Ṣ, TA) *They stabbed one another in the* نَحْر, or *slew one another, in fight.* Here the verb is used in its proper sense. (TA.) — [Hence,] تَنَاحَرَ القَوْمُ عَلَى الأَمْرِ, (A, Ḳ,) and ↓ انتحروا عَلَيْهِ, (Ṣ, A, Ḳ,) ‡ *The people were mutually niggardly,* or *tenacious,* or *avaricious, of the thing,* (Ṣ, A, Ḳ,) *so that they almost slew one another.* (Ḳ,* TA.) ═ الدَّارَانِ تَتَنَاحَرَانِ ‡ *The two houses face,* or *front, each other.* (Ḳ.) [The like is also said in the A.] Fr. says, I have heard some of the Arabs say مَنَازِلُهُمْ تَنَاحَرُ, [for تَتَنَاحَرُ,] ‡ *Their places of abode face,* or *front, one another; this is opposite to this.* (TA.)

8. انتحر *He* (a man, Ṣ) *stabbed himself in the* نَحْر, (Ṣ,) *or slew himself.* (Ḳ.) It is said in a proverb, سُرِقَ السَّارِقُ فَٱنْتَحَرَ [*The robber was robbed, and in consequence slew himself*]: (Ṣ:) or سَرَقَ السَّارِقُ فَٱنْتَحَرَ [app. meaning, ‡ *The robber robbed, and so occasioned his own slaughter:* for it is said that the verb is here used tropically]. (TA; and so in a copy of the Ṣ, and of the A.) [The former reading, which I prefer, is given in Freytag's Arab. Prov., q. v., vol. i. p. 618.] — ‡ *It* (a cloud) *burst with much water.* (A.) ═ See also 6.

النَّحْرُ, (Ṣ, Mṣb,) or نَحْرُ الصَّدْرِ, (A, Ḳ,) *The uppermost part of the breast,* or *chest;* (A, Ḳ;) as also ↓ المَنْحُورُ: (Sb, IB, Ḳ:) or *the place of the collar* or *necklace:* (A, Ḳ:) or *that part of the breast* or *chest which is the place of the collar* or *necklace;* (Ṣ, Mṣb;) so accord. to A'Obeyd: (TA, art. ترب:) which is also called ↓ المَنْحَرُ: (Ṣ:) or *the breast* or *bosom* or *chest* itself: (TA:) or النُّحُورُ, the pl., is also applied to *the breasts* or *chests:* (Mṣb:) and النَّحْرُ, (A,) or ↓ المَنْحَرُ, (Ṣ, A, Mṣb, Ḳ, TA,) also signifies *the part in which a camel is stabbed,* or *stuck;* (A, TA; *where the windpipe* (حُلْقُوم) *commences, in the uppermost part of the breast:* (TA:) or *the place where the* هَدْى [or *animal brought as an offering to Mekkeh* or *to the Kaabeh* or *to the Ḥaram, such as a camel, cow, bull, sheep,* or *goat, to be sacrificed,*] *&c., is stabbed,* or *stuck:* (Ṣ, Ḳ:) or *the place, in the throat, where a beast is stabbed,* or *stuck:* (Mṣb:) نَحْرٌ is masc., (Lḥ, Ḳ,) only: (Lḥ:) [or sometimes fem.: see an ex., voce تَرِبَ:] its pl. is نُحُورٌ, (A, Mṣb, Ḳ,) only: (TA:) and the pl. of ↓ مَنْحَرٌ is مَنَاحِرُ. (A.) ═ نَحْرٌ also signifies ‡ *The first,* the *first part,* or the *commencement,* of the day; (Ṣ, Ḳ;) and of the month, (Ḳ,) as also ↓ نَاحِرٌ; (TA;) and of the ظَهِيرَة, which is when the sun has reached its highest point, [especially in summer,] as though it had reached the نَحْر, as also ↓ نَاحِرَةٌ: (TA:) pl. نُحُورٌ. (Ḳ.) You say جَآءَ فِى نَحْرِ النَّهَارِ, &c., ‡ *He came in the first part of the day, &c.* (TA.) See also نَحِيرَةٌ. ═ Also, قَعَدَ فُلَانٌ فِى نَحْرِ فُلَانٍ ‡ *Such a one sat in front of such a one; facing him; opposite to him.* (A.) And صَارَ فِى نَحْرِهِ [‡ *He,* or *it, became in front of,* or *opposite to, him,* or *it*]. (Ṣ.) And هٰذَا بِنَحْرِ هٰذَا ‡ *This is in front of, facing,* or *opposite to, this.* (Fr, TA.)

نِحْرِيرٌ: see نَحْرٌ.

لَقِيتُهُ صَحْرَةَ بَحْرَةَ نَحْرَةَ, with tenween, † *I met him in open view.* (Sgh, Ḳ.) See بَحْرَة and صَحْرَة.

نِحْرِيرٌ (Ṣ, A, Ḳ) and ↓ نِحْرٌ (Ḳ) ‡ *Soundly,* or *thoroughly, learned;* (Ṣ;) or *skilled* or *skilful, intelligent, experienced,* (A, Ḳ, TA,) or, as some say, (TA,) *sound in what he does, skilful and intelligent, knowing and skilful in everything:* because he masters (يَنْحَرُ) knowledge or science: (A, Ḳ, TA:) pl. of the former, نَحَارِيرُ. (A.)

نَحِيرٌ A camel [or other beast] *stabbed,* or *stuck,* (Ḳ, TA,) *in the* مَنْحَر, (TA,) *where the windpipe* (حُلْقُوم) *commences, in the uppermost part of the breast;* (Ḳ, TA;) and ↓ مَنْحُورٌ signifies [the same: and] *slaughtered:* (TA:) the former is masc. and fem., and the fem. is also ↓ نَحِيرَةٌ: (TA:) pl. of نَحِيرٌ, (Ḳ,) and of نَحِيرَةٌ, (TA,) نَحْرَى and نَحَائِرُ and نُحَرَاءُ. (Ḳ, TA.) — ‡ A *she devoted to be sacrificed:* of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (Mgh.) ═ النَّحِيرَةُ ↓ ‡ *The first day of the month;* [as also, app., ↓ نَحِيرَتُهُ, and ↓ نَاحِرَتُهُ, and ↓ نَحْرُ الشَّهْرِ:] or *the last thereof;* (Ḳ;) as also ↓ النَّاحِرُ: (TA:) or *the last night thereof;* (Ṣ, Ḳ;) as also ↓ النَّحِيرُ: (Ḳ:) or *the last night thereof with its day* [i. e. the day immediately following]; as also ↓ النَّاحِرَةُ; because it becomes opposite to that which is next after it, or because it reaches to the first part thereof [or

of the following month]: (Abu-l-Gheyth, Ṣ:) pl. نَوَاجِرُ (Ṣ, Ḳ) and نَاجِرَاتٌ, (Ḳ,) both extr. [as pls. of نَجِيرَةٌ, but reg. as pls. of نَاجِرَةٌ], (TA,) [and app. نَحَائِرُ, being agreeable with rule as pl. of نَحِيرَةٌ: or] نَحَائِرُ الشَّهْرِ signifies i.q. نُحُورُهُ: see نَحْرٌ. (TA.) You say also جَآءَ فِى نَحْرِ الشَّهْرِ and نَاحِرَتِهِ, and نَحِيرَتِهِ, ‡ [app. signifying He came on the first day of the month.] And مَا أَرَاهُ إِلَّا فِى نُحُورِ الشُّهُورِ, and نَوَاحِرِهَا, and نَحَائِرِهَا, ‡ [app., I see him not save on the first days of the months.] (A.)

نَحِيرَةٌ : see نَحِيرٌ.

نَحَّارٌ : see مِنْحَارٌ.

نَاحِرٌ and نَاحِرَةٌ : see نَحْرٌ and نَحِيرٌ. — نَوَاحِرُ الأَرْضِ, [pl. of نَاحِرَةٌ,] ‡ The parts facing, in front of, or opposite to, the earth or land. (TA.)

المَنْحَرُ : see النَّحْرُ, in two places.

مِنْحَارٌ an intensive epithet applied to a man, [A great slaughterer of camels; as also ▼ نَحَّارٌ:] and signifying † Liberal; bountiful; munificent; or generous. (Ṣ, TA.) You say إِنَّهُ لَمِنْحَارٌ بَوَائِكَهَا Verily he is a [great] slaughterer of the fat camels: (Ṣ, Ḳ:) and هُمْ نَحَّارُونَ لِلْجُزُرِ [They are great slaughterers of camels]. (A.)

مَنْحُورٌ : see نَحِيرٌ. — ‡ Faced, or fronted. (TA.)

المَنْحُورُ : see النَّحْرُ.

[نحز,
See Supplement.]

نحس

1. نَحِسَ, aor. ـَ; (Ṣ, A, Ḳ;) and نَحُسَ, aor. ـُ; (Ḳ;) and نَحَسَ, like [its contr.] سَعَدَ; (Bḍ, xvii. 30;) inf. n. [of the first] نَحَسٌ and [of the second] نُحُوسَةٌ; (TA;) He, or it, was, or became, unprosperous, unfortunate, inauspicious, or unlucky: (Ṣ, A, Ḳ:) said of a man, (A, Bḍ,) and of a star, (TA,) or other thing. (Ṣ, TA.)

4. أَنْحَسَتِ النَّارُ The fire had much نُحَاس, i.e., smoke. (IKṭṭ.)

6: see 8.

8. انتحس He became overthrown, or subverted; as also ▼ تناحس. And the former is also said of a man's جَدّ [or good fortune]. (A, TA.)

نَحْسٌ Unprosperousness, unfortunateness, inauspiciousness, or unluckiness; contr. of سَعْدٌ; (Ṣ, A, Ḳ;) of stars, and of other things: pl. [of pauc.] أَنْحُسٌ and [of mult.] نُحُوسٌ; (TA;) and مَنَاحِسُ is an irreg. pl. of the same, (TA,) syn. with مَشَائِمُ, (IDrd, Ḳ, TA,) which is in like manner an irreg. pl. of شُؤْمٌ. (TA.) [In Ḥar, p. ٢٧٥, a doubt is expressed respecting مَنَاحِس, as to its being a pl. of نَحْسٌ; but only from ignorance of their being any authority for its being so: it may, however, be pl. of مَنْحَسَةٌ, and not of نَحْسٌ.] In the Ḳur, [liv. 19,] some read, فِى يَوْمِ نَحْسٍ [In a day of unprosperousness]: others read نحس as an epithet. (Ṣ.) See نَحْسٌ. — Also, Difficulty, distress, trouble, or fatigue; harm, injury, or evil state or condition; syn. جَهْدٌ and ضُرٌّ: pl. أَنْحُسٌ. (TA.)

نَحْسٌ (Ṣ, A, Ḳ) and ▼ نَحِسٌ (Ṣ, A) and ▼ مَنْحُوسٌ (A, TA) and ▼ نَحُوسٌ and ▼ نَحِيسٌ (TA) Unprosperous, unfortunate, inauspicious, or unlucky. (Ṣ, A, Ḳ.) You say, رَجُلٌ نَحْسٌ and نَحْسٌ مَنْحُوسٌ (A) and مَنْحُوسٌ (A, TA) [An unprosperous man]: pl. of the last, مَنَاحِيسُ. (TA.) And يَوْمٌ نَحْسٌ (Ṣ, A, TA) [and نَحِسٌ] and نَحُوسٌ (A, TA) and نَحِيسٌ and مَنْحُوسٌ (TA) [An unprosperous day]: and in the pl., أَيَّامٌ نَحْسٌ, [which seems to indicate that نَحْسٌ is originally an inf. n.,] (TA,) and نَحِسَةٌ, and نَحِسَاتٌ, which is pl. of نَحِسَةٌ, (Az, TA,) and نَحْسَةٌ, (Ḳ,) and [its pl.] نَحِسَاتٌ, (Ṣ, TA,) and نَحِيسَةٌ, (Ḳ,) [and app. ▼ نَاحِسَةٌ,] and [its pl.] نَوَاحِسُ. (TA.) In the Ḳur, [liv. 19,] some read, ▼ فِى يَوْمِ نَحِسٍ [In an unprosperous day], as well as فِى يَوْمِ نَحْسٍ: (Ṣ, TA:) and AA reads [in the Ḳur, xli. 15,] فِى أَيَّامٍ نَحْسَاتٍ: and نَحِسَاتٍ is another reading. (TA.) You also say, ▼ عَامٌ نَاحِسٌ and ▼ نَحِيسٌ, meaning, ‡ A year of dearth or drought or sterility: (IDrd, Ḳ:) so they assert. (IDrd.) And ▼ النَّحْسَانِ is an appellation of The two planets Saturn and Mars: (Ibn-'Abbád, Ḳ:) like as [the contr.] السَّعْدَانِ is applied to Venus and Mercury. (Ibn-'Abbád.)

نَحَاسٌ : see نُحَاسٌ : — and نِحَاسٌ.

نُحَاسٌ (Ṣ, Ḳ, &c.) and ▼ نِحَاسٌ (Fr, Ḳ) and ▼ نَحَاسٌ, (Ḳ,) the last, (TA,) or all, (Ḳ,) on the authority of Abu-l-'Abbás El-Kawáshee, (Ḳ,) a word of well-known meaning; (Ṣ;) Copper: and brass; syn. قِطْرٌ: (Ḳ:) or صُفْرٌ: (Ibn-Buzurj:) or a species of صُفْر intensely red: (TA:) a chaste Arabic word. (TA.) — Also, Fire: (Fr, Ḳ:) and the sparks that fall from brass (صُفْر), or from iron, when it is beaten (AO, Ḳ) with the hammer: (TA:) or نُحَاسٌ signifies smoke: so in the Ḳur, lv. 35: (Fr, Az, Bḍ, and others; accord. to Az, all the interpreters of the Ḳur.; and it is wonderful that the author of the Ḳ has omitted this signification: TA:) but some say that it is ▼ نِحَاسٌ signifies the smoke of صُفْر; and نُحَاسٌ signifies صُفْر itself: (Ibn-Buzurj:) or the latter signifies smoke in which is no flame: (Ṣ, Jel:) or smoke that rises high, and of which the heat is weak, and which is free from flame: (AḤn:) or molten صُفْر: (Bḍ:) and some read نُحُسٌ, which is the pl. (Bḍ.) — See also نِحَاسٌ.

نِحَاسٌ (Ṣ, A, Ḳ) and ▼ نُحَاسٌ (Ṣ, Ḳ) and ▼ نَحَاسٌ (Ḳ, but excluded by the TA) Nature; natural, or native, disposition or temper or other quality or property: (Ṣ, A, Ḳ, TA:) and origin: (Ṣ, A, TA:) or that to which the origin of a thing reaches. (IAạr, Ḳ.) You say, فُلَانٌ كَرِيمُ النِّحَاسِ, (Ṣ, A,) and ▼ النُّحَاسِ, (Ṣ,) Such a one is generous of nature, &c., and origin. (Ṣ, A.) — See also نُحَاسٌ, in two places.

نَحُوسٌ : } see نَحْسٌ, throughout.
نَحِيسٌ : }

[نَحَّاسٌ A worker of copper or brass: a coppersmith.]

نَاحِسٌ : see نَحْسٌ, in two places.

مَنْحَسٌ A place of unprosperousness, unfortunateness, inauspiciousness, or unluckiness: pl. مَنَاحِسُ. (Ḥar, p. ٢٧٥.)

مَنْحَسَةٌ [A cause of unprosperousness, unfortunateness, inauspiciousness, or unluckiness: pl., accord. to rule, مَنَاحِسُ]. (A, TA, art. تعس.)

مَنْحُوسٌ : see نَحْسٌ, in three places.

مَنَاحِسُ : see نَحْسٌ, مَنْحَسٌ, and مَنْحَسَةٌ.

[نحص, &c.,
See Supplement.]

نخ

1. نَخَّ, [aor., accord. to analogy, ـُ,] inf. n. نَخٌّ; (Ṣ, Ḳ;) and ▼ نَخْنَخَ; (IAạr, Ḳ;) He went, or journeyed, vehemently. (IAạr, Ṣ, Ḳ.) — نَخَّ, aor. ـُ, (L,) inf. n. نَخٌّ, (Ṣ, L,) He drove, and urged, and chid, camels: (L:) he drove vehemently. (Th, Ṣ.) — نَخَّ بِالإِبِلِ, (Lth,) [aor. ـُ,] inf. n. نَخٌّ; (Lth, Ḳ;) and ▼ نَخْنَخَ بِهَا; (AM;) and نَخْنَخَهَا; (Lth;) He chid the camels by the cry of إِخْ إِخْ (or إِخٍ إِخٍ, as in the CḲ and a MS. copy of the Ḳ: in the L written once اِخ اخ, and twice اِخْ اِخْ:) in order that they might lie down upon their breasts, with folded legs: (Lth, AM, L, Ḳ:) you say نَخَّ بِهَا نَخًّا شَدِيدًا, and نَخَّةً شَدِيدَةً, he did so vehemently. (Lth.) — Also, ▼ نَخْنَخَ, (inf. n. نَخْنَخَةٌ, Lth,) He made a camel to lie down upon its breast, with folded legs. (IAạr, Lth, Ṣ, Ḳ.) — نَخَّ الإِبِلَ, and نَخَّ بِهَا, [aor. ـُ,] inf. n. نَخٌّ, He made the camels to lie down near by the collector of the alms required by

the law, called صَدَقَة, *that he might take them in payment of those alms.* (L.)

R. Q. 1: see 1.

R. Q. 2. تَنَخْنَخَ *It* (a camel) *lay down upon its breast, with its legs folded.* (Lth, Ṣ, Ḳ.) — Also, تنخنخت *She,* (a camel,) *lying upon her breast, with her legs folded, raised her breast from the ground.* (L.)

نُخٌّ, [originally an *inf. n.*, then used in the sense of a pass. part. n.,] *Camels that are made to lie down near by the collector of the alms required by the law, called* صَدَقَة, *that he may take them in payment of those alms.* (Ṣ, Ḳ.)

نُخٌّ and ▼ نُخَاخَةٌ (in the CḲ نُخَاخَةٌ) *i.q.* مُخٌّ [*Marrow, &c.*]. (Ḳ.) — هٰذَا مِنْ نُخِّ قَلْبِى, and ▼ مِنْ نُخَاخَةِ قَلْبِى, *i.q.* مِن مُخِّ قلبى and مُخَّتِهِ, q.v. (TA.)

نَخَّةٌ or ▼ نُخَّةٌ or ▼ نِخَّةٌ, as occurring in the following words of a trad., لَيْسَ فِى النَّخَّةِ صَدَقَةٌ [*No alms are required by the law in the case of . . . .,*] is variously explained. (TA.) It is said that نَخَّة signifies *Slaves,* (AO, Az, Ṣ, Ḳ,) *men and women:* (AO, Az:) also, *a* [single] *male slave:* (ISh:) also, *working bulls* or *cows;* (Ṣ, Ḳ;) and so نُخَّة: (Ḳ:) Th says that this is the correct meaning, because it is from نَخٌّ, signifying the "act of driving vehemently;" and Ks says that this is its meaning, but that it is only نُخَّة, with ḍamm: (Ṣ:) also, *asses,* حَمِير, [in the CḲ, حُمُرٌ,] (IAạr, L, Ḳ,) collectively; (L;) and so نُخَّة (L, Ḳ) and نِخَّة: (Ḳ:) also, [*animals*] *reared in houses* or *tents:* (Ḳ:) also, *whatever are employed in labour, of camels, and bulls* or *cows, and asses, and slaves;* as also نُخَّة: (Aboo-Sa'eed:) also, *pastors;* and so نُخَّة: also, *drivers, leaders,* or *attendants, of camels:* (Ḳ:) also, *the taking of a deenár for himself by the collector of the alms required by the law, called* صَدَقَة, (Ṣ, Ḳ,) *after he has finished receiving those alms:* (Ṣ:) also, *the deenár itself so taken is thus called.* (Ḳ.) In all these senses the word نخّة is explained in the above trad. (TA.)

نُخَّةٌ and نِخَّةٌ: see نَخَّةٌ throughout.

نُخَاخَةٌ: see نُخٌّ.

نخب

1. نَخَبَ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ,) or ـِ, (Ḳ,) inf. n. نَخْبٌ; (Ṣ, Ḳ;) and ▼ انتخب; (Ṣ;) *He drew,* or *took, out,* or *forth:* (Ṣ, Ḳ:) syn. of the latter verb انتزع, (Ṣ,) in a trans. sense. (TA.) — نَخَبَ الصَّيْدَ *He* (a hawk) *tore out the heart of the game.* (TA.) — نَخَبَ, aor. ـَ and ـُ, (Ḳ,) inf. n. نَخْبٌ, (Ṣ, Ḳ,) *Inivit* feminam: (Ṣ, Ḳ:) so accord. to some, in an absolute sense: (ISd:) or *inivit* feminam *peculiari quodam modo.* (ISd, Ḳ.) — نَخَبَ, aor. ـُ, inf. n. نَخْبٌ, *It* (an ant, or a louse, TA) *bit.* (Ḳ.) = نُخِبَ *He was cowardly, and his intellect quitted him;* syn. هُبِتَ. (Ṣ, art. هبت.) — كَلَّمْتُهُ فَنُخِبَ عَنِّى *I spoke to him, and he was unable to reply to me:* syn. كَلَّ عَنْ جَوَابِى. (TA.)

4. انخب (as also انجب, TA) *He begot a cowardly son:* (Ḳ:) from مَنْخُوبٌ. (TA.) — انخب *He begot a brave, or courageous, son:* (Ḳ:) from نُخْبَةٌ. (TA.) Thus the verb bears two contr. significations. (Ḳ.) See also انجب.

5: see 8.

8. See 1. — انتخبهُ [and ▼ تنخّبهُ, as is shown by a verse cited in art. سقب, conj. 4,] *He chose, selected,* or *preferred, him,* or *it.* (Ṣ, Ḳ.) Ex. انتخب مِنَ القَوْمِ مِائَةَ رَجُلٍ *He chose, or selected, from the people a hundred men.* (TA, from a trad.)

10. استنخبت *Congressum viri concupivit* femina. (El-Umawee, Ṣ, Ḳ.)

نَخْبٌ, (Ḳ,) or ▼ نُخْبَةٌ, (L, confirmed by the citation of two examples in verse,) and ▼ مَنْخَبَةٌ (Ḳ) and يَنْخُوبَةٌ (L) The *podex:* syn. إِسْتٌ. (L, Ḳ.) — نَخْبٌ *Foramen vulvæ* feræ: syn. خرق الثفر. (TA.) — نُخْبَةٌ *Foramen pudendi:* syn. خرق الجلد. (Nh.) = نَخْبٌ *Cowardice; weakness of heart.* (TA.) See نَخِبٌ. = نَخْبٌ *A large draught;* i.q. Pers. دُوسْتْكَانِى [dóst-káneé]. (Ḳ.)

نَخِبٌ: see نَخْبٌ.

نُخَبٌ (Ṣ, Ḳ) and ▼ نَخْبٌ and ▼ نُخَبَةٌ (so accord. to the TA: in the CḲ نُخْبَةٌ:) and ▼ نُخْبَةٌ (in the CḲ ▼ نُخَبَةٌ) and ▼ نُخَّبٌ and ▼ نَخِبٌ (Ḳ) and ▼ نَخِيبٌ and ▼ مَنْخُوبٌ and ▼ مُنْتَخَبٌ (Ṣ, Ḳ) and ▼ يَنْخُوبٌ, (Ḳ,) to which the CḲ adds ▼ نَخَبٌ, A *cowardly* man; *a coward;* as though his heart were drawn out; (Ṣ;) i.e., *having no heart.* (TA.) ▼ قَلْبٌ نَخِيبٌ [*A cowardly heart*]: نخيب signifies *a coward, who has no heart:* or, accord. to some, one *who acts corruptly.* (TA.) Pl. (of ▼ نخيب, TA,) نُخُبٌ: (Ḳ:) of ▼ منخوب, مَنْخُوبُونَ, and sometimes, in poetry, accord. to IAth, مَنَاخِبُ: and Aboo-Bekr mentions نخبات as a pl. of نخبة. (TA.)

نُخَبَةٌ: see نُخَبٌ and نَخْبٌ. = نَخْبَةُ نَمْلَةٍ, and نَجْبَةُ نَمْلَةٍ, q. v., *A bite of an ant.* Both these modes of writing the word are mentioned by IAth on the authority of Z.

نُخْبَةٌ: see نَخْبٌ and نُخَبَةٌ.

نُخْبَةٌ (As, Ṣ, Ḳ) and ▼ نُخَبَةٌ (AM, Ḳ), the former the more approved word, (TA,) *Chosen; choice; select; preferred; excellent; best:* or *what is chosen, &c.:* (Ḳ:) *i.q.* نُجْبَةٌ, q. v.: (Ṣ:) pl. of the former نُخَبٌ. (Ṣ.) Ex. جَآءَ فِى نُخَبِ أَصْحَابِهِ *He came with the best of his companions.* (Ṣ.) نُخْبَةُ المَتَاعِ *The choice part of the goods,* or *utensils, &c.; what was drawn,* or *taken, out from them.* (TA.) — *A company,* or *troop, chosen,* or *selected, and drawn out, from the men.* Ex., from a trad., خَرَجْنَا فِى النُّخْبَةِ *We went forth with the chosen band.* (TA.) — See نَخْبٌ.

نَخِبٌ and نُخَّبٌ and نَخِيبٌ: see نُخَبٌ.

نِخَابٌ The *skin of the heart.* (TA.)

مَنْخَبَةٌ: see نَخْبٌ.

مِنْخَابٌ syn. with مِنْجَابٌ; (TA;) *A weak* man, *in whom is no good:* (Ḳ:) pl. مَنَاخِيبُ, and sometimes, in poetry, مَنَاخِبُ. (TA.)

مَنْخُوبٌ *Lean; meagre; emaciated.* (Ḳ.) — See نُخَبٌ.

مُنْتَخَبٌ: see نُخَبٌ.

يَنْخُوبٌ: see نُخَبٌ.

يَنْخُوبَةٌ: see نَخْبٌ.

نخت

1. نَخَتَ, inf. n. نَخْتٌ, *He pecked,* or *picked up, and pulled off,* or *tore off, and snatched away, with his beak;* syn. نَقَرَ and نَتَخَ, (Ḳ,) formed by transposition. (TA.) — نَخَتَ, [aor. ـُ,] inf. n. نَخْتٌ, *He took a date,* or *two dates, from a bag* or *other receptacle for travelling-provisions &c.* (Ḳ.) — نَخَتَ, [aor. ـُ,] inf. n. نَخْتٌ, *He plucked out;* syn. نَتَفَ. (IAth, L.) = See 2.

2. نخّت لِفُلَانٍ, as also سخّت لهُ, *He went to the utmost length* (استقصى) *in speaking to such a one.* So in the Nawádir. (Az, L.) [Accord. to the Ḳ, ▼ نَخَتَ, inf. n. نَخْتٌ.]

نَخْتَةُ نَمْلَةٍ *A bite of an ant.* So in a trad., accord. to one reading: accord. to another reading, it is نَجْبَة [q. v.]. (L.)

نخج

1. نَخَجَ الدَّلْوَ, (Ṣ, Ḳ,) and نَخَجَ بِهَا, (TA,) aor. ـَ, inf. n. نَخْجٌ, (Ḳ,) *He agitated,* or *moved about, the bucket;* (Ṣ, Ḳ;) a dial. form of مَخَجَ; (Ṣ;) or, accord. to Yaạkoob, its ن is substituted for م: *he moved about the bucket* in the well *in order that it might fill.* (TA.) — نَخَجَ, (Ṣ, Ḳ,) aor. ـُ (Ḳ) and ـَ, (L,) inf. n. نَخْجٌ, (Ḳ,) *Inivit* feminam. (Ṣ, Ḳ.)

نَخِيجَةٌ, (IAạr, Ṣ, Ḳ,) or, accord. to some, نَخِيج, without ة, (TA,) or, as some say, نُخَيْجَةٌ, and (says J) I know not which is right, (Ṣ,) *Thin butter which comes forth from the skin when it is carried on a camel, after the first butter has been taken forth.* (Ṣ, Ḳ.)

نخر

1. نَخَرَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـِ (Ṣ, Mṣb, Ḳ) and ـُ, (Ṣ, Ḳ,) inf. n. نَخِيرٌ, (Ṣ, A, Mṣb, Ḳ,) and نَخْرٌ, (CḲ, but omitted in MS. copies of the Ḳ,) said of a horse, (Aṣ, TA,) and of an ass, (A, TA,) and of a man, (TA,) [*He snorted;* and *he snored;*] *he made a sound,* or *noise, with the nose;* (Ṣ;) *he made a sound,* or *noise, from his nose; he prolonged the breath from the* خَيَاشِيم [or *air-passages of the nose*]; (Mṣb;) *he made a sound,* or *noise, from his* خياشيم, *as though it were a musical note issuing convulsively;* (TA;) *he uttered a prolonged sound,* or *noise, from his* خياشيم: (A, Ḳ:) the sound which horses make, termed نَخِير, is *from the nostrils;* that termed شَخِير, from the mouth; and that termed كَرِير, from the chest. (Aṣ, in TA, art. شخر.) You also say of a woman نَخَرَتْ, aor. ـِ and ـُ, (L,) or ـُ, (so in the TA,) meaning, *She made the same noise,* [i. e., *she snorted,*] *in the act of concubitus, as though she were possessed.* (L, TA.) — نَخِرَ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. نَخَرٌ, (Mṣb,) *It* (a thing, Ṣ, or a bone, Mṣb, TA, and wood, TA) *became old and wasted and crumbling;* (Ṣ, Mṣb, Ḳ;) *it became old and wasted and soft, crumbling when touched.* (TA.)

نَخِرٌ (Ṣ, Mṣb, Ḳ) and † نَاخِرٌ (Mṣb, Ḳ) A bone, (Ṣ, Mṣb,) and wood, (TA,) *old and wasted and crumbling;* (Ṣ, Mṣb, Ḳ;) *old and wasted and soft, crumbling when touched:* (TA:) fem. of each with ة: (Ḳ:) or the former signifies a bone *old and wasted:* (Ḳ:) and the latter, a *hollow* bone, *having a hole passing through it,* (Ḳ, TA,) *whence comes, when the wind blows, a sound like that which is termed* نَخِير; [see نَخَرَ;] (TA;) a bone *into which the wind enters and whence it then issues with the sound so termed;* (Ṣ;) a bone, and wood, *in which the wind makes the sound so termed.* (A.) Of the two readings, in the Ḳur, [lxxix. 11,] عِظَامًا نَخِرَةً and عِظَامًا نَاخِرَةً, Fr prefers the former, as agreeable in form with the words ending the other verses; and he says that نَخِرَةٌ and نَاخِرَةٌ are the same in meaning, like طَمِعٌ and طَامِعٌ. (TA.)

نُخْرَةٌ ‡ *A vehement blowing of the wind.* (Ṣ, A, Ḳ.) — Also, (Ṣ, A, Ḳ,) and † نُخَرَةٌ, (Ṣ,) The *fore part* of the nose, (Ṣ, Ḳ,) i. e., the *head* thereof, [or the *flexible part,*] of a man, (TA,) and of a horse, and of an ass, and of a pig, (Ṣ,) and of a sheep or goat, and of a she-camel: (TA:) or the *hole* thereof; (Ḳ;) i. q. † مَنْخِرٌ: (A:) or the *part between the two nostrils:* or the *end,* or *tip,* of the nose: (Ḳ:) or, as some say, the *nose* itself: (A, TA:) whence the saying, (TA,) هَشَمَ نُخْرَتَهُ *He broke his nose.* (Ṣ, TA.)

نُخَرَةٌ: see نُخْرَةٌ.

نَاخِرٌ *Making the sound termed* نَخِير: see 1. (TA.) — مَا بِهَا نَاخِرٌ, (Ṣ, Ḳ,) i. e., بِالدَّارِ, (A,) ‡ *There is not any one in it,* (El-Báhilee, Yaạḳoob, Ṣ, Ḳ,) i. e., *in the house.* (A.) — See also نَخِرٌ.

مُنْخُرٌ, مِنْخَرٌ, and مُنْخُورٌ: see مَنْخِرٌ.

مَنْخِرٌ, [the most common form,] originally, The *place of the sound termed* نَخِير. See 1. (Mṣb.) — And hence, (Mṣb,) The *hole of the nose;* the *nostril;* (Ṣ, Mṣb, Ḳ;) as also † مِنْخِرٌ, (T, Ṣ, Mṣb, Ḳ,) with kesr to the م to agree with the vowel of the خ, like as they say مِنْتِنٌ [for مُنْتِنٌ], (Ṣ, Mṣb,) both of which words are extr., as مِفْعِل is not one of the [regular] measures, (Ṣ,) and it is said that there is no word of this measure beside these two, (Mṣb,) or † مِنْخِرٌ is for مِنْخِيرٌ, and in like manner مِنْتِنٌ is for مِنْتِينٌ, which is the original form, (T, TA,) and † مُنْخُرٌ and † مُنْخَرٌ (Ḳ) and † مُنْخُورٌ, (Ṣ, Mṣb, Ḳ,) like عُصْفُورٌ (Mṣb) and مُلْمُولٌ, (Ḳ, [in the CḲ, erroneously, مَلْمُول,]) which last is [said to be] of the dial. of Ṭeiyi, (Mṣb,) and said to occur in a verse of Gheylán, but IB says that the right reading is مُنْخُور, with ح, syn. with نَحْر: (Ṣgh, in art. نحر; and L, in the present art.) pl. مَنَاخِرُ and مَنَاخِيرُ; (Mṣb;) [the latter irreg., unless pl. of مِنْخِير or مُنْخُور.]

مِنْخَارٌ A man *who makes the sound termed* نَخِير [see نَخَرَ] *in the act of concubitus:* (TA:) and a woman *who does so in that act, as though she were possessed.* (Ḳ.)

مُنْخُورٌ : } see مَنْخِرٌ.
مِنْخِيرٌ : }

نخرب

Q. 1. نَخْرَبَ *It* (a canker-worm) *pierced holes in,* or *eroded,* a tree. (Ḳ.) IJ derives this verb from خَرَابٌ, (TA,) q. v.

نُخْرُوبٌ; (Ṣ, Ḳ;) mentioned in the Ḳ without description of its measure because there is no Arabic word of the measure فُعْلُولٌ; but some prefer it being written نُخْرُوبٌ, [as it is in the CḲ,] asserting its ن to be augmentative, so that its measure is نُفْعُولٌ, as IAạr holds, asserting it to be derived from خَرَابٌ; (TA;) *A fissure,* or *cleft,* in a stone. (Ṣ, Ḳ.) — Also, [so in the TA: in the CḲ and a MS. copy, or,] *A hole, perforation,* or *bore,* in anything. (Ḳ.) Pl. نَخَارِيبُ. (Ṣ.) — Also, the pl., The *holes,* or *cells, prepared with wax for the bees to deposit their honey therein:* (Ḳ:) *holes like the cells of wasps.* (L.)

نَخْرَبُوتٌ [i. q. تَخْرَبُوتٌ] An *excellent, nimble,* or *agile,* she-camel. Some say that its ن is augmentative, and its radical letters are خرب; but its derivation from خَرَابٌ is not apparent; therefore its ن should be considered as radical. (AHei.)

شَجَرَةٌ مُنَخْرَبَةٌ, and مُنَخْرِبَةٌ, *A tree that is old and pierced with holes.* (Ḳ.)

نخس

1. نَخَسَهُ, aor. ـُ, (Ṣ, A, Mṣb, Ḳ,) and ـَ, (Lḥ, Ṣ, A, Mgh, Ḳ,) and ـِ, (Lḥ, TA,) inf. n. نَخْسٌ, (Ṣ, Mgh, Mṣb,) *He goaded,* or *pricked,* him, namely, a beast, (A, Mgh, Mṣb, Ḳ,) with a stick (Ṣ, Mgh, Mṣb, Ḳ,) or the like, (A, Mgh, Mṣb, Ḳ,) *in the hinder part,* or *the side,* (A, Ḳ,) *so that he became excited.* (Mṣb.) — نَخَسَ بِهِ *He goaded his beast.* (Mgh.) — نَخَسُوا بِهِ, (A, L, TA,) or نَخَسُوهُ, (Ḳ,) *They goaded his* (a man's) *beast, and drove him* (the man) *away;* (A, L, TA;) *they drove him away, goading his camel with him.* (Ḳ.) — And نَخَسَ بِالرَّجُلِ † *He excited,* or *roused, the man, and disquieted,* or *disturbed, him.* (L, TA.) — You say also, أَنْخَسَ † بِهِ, meaning, أَبْعَدَهُ ‡ [*He put him,* or *sent him, away,* or *far away*]. (A, TA.) [Or perhaps the right reading is إِنْخَسْ بِهِ, meaning, أَبْعِدْهُ [*Put thou him,* or *send thou him, away,* or *far away:* as seems to be indicated by what immediately follows in those two works and here.] And تَكَلَّمَ فَنَخَسُوا بِهِ ‡ [app. meaning, *He spoke, and they put him away*]. (A, TA.)

4: see 1.

نَخَاسَةٌ and نِخَاسَةٌ The *trade of selling beasts:* and the *trade of selling slaves.* (Ḳ.)

نَخَّاسٌ *A goader of beasts.* (Mṣb.) — And hence, (Ṣ,* A,* Mṣb,) *A seller of beasts;* (Ḳ;) *one who acts as a broker for the sale of beasts* (Mgh, Mṣb) *and the like:* (Mṣb:) and *a seller of slaves;* (Ḳ;) sometimes used in the latter sense: (TA:) a genuine Arabic word. (IDrd.)

[نخش, &c.

See Supplement.]

ند

1. نَدَّ, aor. ـِ, inf. n. نَدٌّ (Ṣ, M, A, &c.,) and نُدُودٌ (Ṣ, M, L, Ḳ) and نَدِيدٌ and نِدَادٌ; (M, L, Mṣb, Ḳ;) and † تَنَادَّ; (M, L;) *He* (a camel) *took fright,* or *shied, and fled,* or *ran away at random,* or *became refractory, and went away at random;*

or ran away, or *broke loose, and went hither and thither by reason of his sprightliness.* (Ṣ, M, A, L, Mṣb, Ḳ.) See also 6, below. — Also, نَدَّ, contr., *It* (a people) *assembled.* ('Ináyeh, MF.) — نَدَّ *It* (a word) *deviated from the constant course of speech;* like شَذَّ; as some say; as mentioned by El-Fárisee: but it is not of good authority, nor agreeable with the usage of Sb. (M, L.)

2: see 4. — نَدَّد, inf. n. تَنْدِيدٌ, *He raised his voice.* (L.) — نَدَّدَ *He raised his voice in saying of another that which he* (the latter) *disliked.* (Lth, in L, art. شيد.) See 4 in art. شيد. — نَدَّدَ بِهِ, (inf. n. تَنْدِيدٌ, L.) *He declared,* or *exposed, his vices,* or *faults;* (M, L, Ḳ;) in verse or prose; (M, L;) *he rendered him notorious,* or *infamous.* (AZ, Ṣ, L.) — *He made him to hear what was bad, evil, abominable,* or *foul:* (AZ, T, M, L, Ḳ.) *he reviled him.* (AZ, T, L.)

3. نَادَّهُ *He opposed him, oppugned him.* (L, Ḳ.)

4. انَدّ and ↓ نَدَّدَ *He dispersed* camels. (M, L, Ḳ.)

6. تَنَادُّوا *They dispersed themselves, and betook themselves away.* (Ḳ.) [See also 1.] Hence, يَوْمُ التَّنَادِّ (Ṣ, M, L, Ḳ,) [*The day of men's dispersing themselves, and betaking themselves in different directions*], applied to the day of resurrection: (M, L:) so in the Ḳur, [xl. 34,] accord. to the reading of some; (Ṣ, M, L, Ḳ;) namely El-'Abbás and others: (Ḳ:) Az says, accord. to the reading of Ed-Ḍaḥḥák only: (L:) others read التَّنَادِ; which may also be from نَدَّ; one of the dáls being changed into ى, and being then elided: (T, L:) or this may be from النِّدَاءُ: (M:) or يوم التنادّ may mean *the day of men's assembling themselves together,* from نَدَّ signifying "it (a people) assembled." ('Ináyeh MF.)

نَدٌّ (and ↓ نِدٌّ, M, L,) *A certain kind of perfume,* (Ṣ, M, L, Ḳ,) well known, (Ḳ,) *with which one fumigates:* (Lth, M, L:) *a certain wood with which one fumigates:* (Mṣb:) or, as some say, *i. q.* غَالِيَةٌ: or, as Z says, in the Rabeea el-Abrár, *a compound of aloes-wood aromatized with musk and ambergris and* بان (TA:) or (accord. to Aboo-'Amr Ibn-El-'Alà, T, L) ambergris, عَنْبَرٌ: (T, L:) or عَبِيرٌ [i. e., either *saffron,* or *a certain mixture of perfumes:* so in the copy of the T used by the author of the TT, if correctly transcribed by him:] it is not Arabic: (Ṣ:) or is thought by IDrd to be not genuine Arabic: (M, L,) many of the lexicologists, however, hold it to be genuine Arabic; and it occurs in verses of old poets; (MF;) but this does not prove that it is not an arabicized word. (TA.) — نَدٌّ *A high hill;* (Ḳ;) *a hill rising high into the sky:* (Ṣ, L:) of the dial. of El-Yemen: (L:) *a great hill* (أَكَمَةٌ) *of clay* or *loam.* (Ḳ.)

نِدٌّ and ↓ نَدِيدٌ and ↓ نَدِيدَةٌ *A like* (Ṣ, L, Ḳ) of a person or thing: (L:) or *a like* of a thing *by participation of substance;* a more special term than مِثْلٌ, which signifies "a like by participation of anything:" (the Ḳádee Zekereeyà, MF:) or *a thing which does,* or *may, supply, the place* of another thing: (TA:) or *a like that is contrary,* or *opposed, to another thing;* (Mṣb;) *that opposes it* (يُخَالِفُهُ, i. e., يُنَاوِئُهُ,) *in its circumstances;* (L;) *syn. with* ضِدٌّ and شِبْهٌ: (Akh:) and hence the first is applied to *an idol; a thing taken as an object of worship instead of the true God:* (L:) pl. of the first, أَنْدَادٌ; (L, Mṣb, Ḳ;) and of the second, نُدَدَاءُ; and of the third, نَدَائِدُ. (Ḳ.) You say, هُوَ نِدُّ فُلَانٍ, and نَدِيدُهُ, and نَدِيدَتُهُ, *He is the like of such a one:* (L:) and هِيَ نِدُّ فُلَانَةَ, (ISh, L, Ḳ,) *She is the like of such a female;* (ISh, L;) but not نِدَّةُ فُلَانٍ. (ISh, L, Ḳ.) You also say هُوَ نَدِيّي, and نَدِيدِى, meaning *He is my opponent with respect to the course that I would pursue, contending with me for a different course.* (AHeyth, T, L.) — See نَدٌّ.

نَدُودٌ A she-camel *wont to take fright,* or *shy, and run away, at random; &c.:* see 1. (M, L.)

نَدِيدٌ and نَدِيدَةٌ: see نِدٌّ.

نَادٌّ, act. part. n. of نَدَّ, A camel *taking fright,* or *shying, and running away, at random; &c.:* pl. نَدَادٌ; (Mṣb, TA:) and quasi pl. n. نَقَدٌ (L;) signifying camels *in a state of dispersion.* (L, Ḳ.) — لَيْسَ لَهُ نَادٌّ *He has not any means of subsistence:* (Ḳ:) app. meaning live stock; from نَدَّ, said of a camel. (TA.) — [See also شَاذٌّ, and أَشَذُّ.]

طَيْرٌ أَنَادِيدُ, and يَنَادِيدُ, *Birds in a state of dispersion:* (M, L:) [like أَبَادِيدُ and يَبَادِيدُ or تَبَادِيدُ: see an ex. in art. بد.] — ذَهَبُوا أَنَادِيدَ, and يَنَادِيدَ, (L, and some copies of the Ḳ,) or تَنَادِيدَ, (as in other copies of the Ḳ,) *They* (a people, L) *became dispersed in every direction.* (L, Ḳ.)

مِنَدٌّ A voice *raised high in calling.* (L.)

ندأ

1. نَدَأَ, aor. ـَ, *He hated* a thing: or it is a mistake for بَذَأَ. (As, Ṣ, Ḳ.) — نَدَأَ, (Ṣ, Ḳ,) aor. ـَ, inf. n. نَدْءٌ (TA) *He cast* flesh-meat *into the fire:* (Ḳ:) or *he buried* it, (Ṣ, Ḳ,) or a cake of bread, (Ṣ,) *in hot ashes,* (Ṣ, Ḳ, TA,) that it might become thoroughly cooked, or baked. (Ṣ.) — نَدَأَ, (Ḳ,) inf. n. نَدْءٌ, (TA,) *He frightened.* (Ḳ.) — نَدَأَ *He cast* a person *upon the ground.* (Ḳ.) — نَدَأَ عَلَيْهِمْ *He came forth upon them.* (Ḳ.) — نَدَأَ المَلَّةَ *He made, or prepared, the kind of fire called* مَلَّة. (Ḳ.)

Q. Q. 1. نَوْدَأَ, inf. n. نَوْدَأَةٌ, *He ran, with a slack pace:* syn. عَدَا. (Ḳ.)

نُدْأَةٌ: see نَدْأَةٌ.

نَدْأَةٌ and ↓ نُدْأَةٌ *Abundance of wealth,* or *of camels,* or *sheep &c.:* (Ṣ, Ḳ:) like نُدْهَةٌ and نَدْهَةٌ: (Ṣ:) by some explained as consisting of *twenty sheep* or *goats.* (MF.) — Also, both words, The *rainbow:* (Ṣ, Ḳ:) also called ↓ نَدِىْءٌ. (Ḳ.) — Also, both words, *A redness in the clouds towards the setting* or *rising of the sun:* (Ḳ:) or *a redness by the side of the sun at its rising* or *setting:* (TA:) or, *by the side of the place of its rising* or *setting:* (T:) also called ↓ نَدِىْءٌ. (Ḳ.) — Also, both words, *A halo,* or *circle, round the sun* or *moon.* (Ḳ.) — Also, the former word, نَدْأَةٌ, ‡ *A streak in flesh-meat, differing in colour from the rest:* (Ḳ:) *such a streak in the flesh of a slaughtered camel:* (T:) and, in the dual, *two streaks inside the two thighs, having over them a thin, white, sinewy substance, resembling a spider's web, divided, one from the other, by a single muscle, and thus appearing like two muscles:* asserted by more than one to be tropical. (TA.) — *What is above the navel,* in a horse. (Ḳ.) — *A woollen thing,* (TA,) also called دُرْجَة, *which is stuffed into the tuel of a she-camel,* [*and into her vulva,* as explained voce دُرْجَة,] *and which is afterwards taken out when she has taken a liking for another camel's colt,* (Ḳ,) or *for the stuffed skin of a camel's colt prepared for her.* (IAạr.) [See دُرْجَة for a more full explanation.] — *One of several parts* or *portions of scattered herbage:* (like نُفْأَةٌ: (TA:) also called ↓ نُدْأَةٌ: pl. نُدَأٌ. (Ḳ.)

نُدْأَةٌ: see preceding sentence.

نَدِىْءٌ, a subst., like طَبِيخٌ, [or rather an epithet in which the quality of a substantive predominates,] *Flesh-meat,* or *bread, cooked,* or *baked, by being buried in hot ashes.* (IAth, Ṣ.) لَحْمٌ نَدِىْءٌ *Flesh-meat cooked, or baked, &c.* (TA.) — [See also نَدْأَةٌ, in two places.]

ندب

1. نَدَبَهُ لِلْأَمْرِ, (Ṣ,) or إِلَى الأَمْرِ, aor. ـُ, (Mṣb, Ḳ,) inf. n. نَدْبٌ; (Mṣb, TA;) and ↓ انتدبه للامر; this latter verb being used transitively as well as intransitively; (Mṣb;) *He,* or *it, called, summoned,* or *invited, him to the thing;* (Ṣ, Mṣb, Ḳ;) *and instigated, incited,* or *urged, him to it:* (Ḳ.) i.e., to war, succour, &c. (TA.) — [You say,] مَا نَدَبَنِى إِلَى مَا فَعَلْتُ إِلَّا النُّصْحُ لَكَ ‡ *Nothing incited me to do what I have done but sincerity towards thee.* (TA.) — نَدَبَهُ إِلَى أَمْرٍ, [and لِأَمْرٍ;] and ↓ نَدَّبَهُ; (see مَنْدُوبٌ;)] *He sent him to do a thing.* (Ḳ.) — نَدَبَ المَيِّتَ, (aor. ـُ, inf. n. نَدْبٌ, Ṣ,) ‡ *He*

wailed for, wept for, or *deplored the loss of,* the *dead man, and enumerated his good qualities and actions.* (Ṣ, Ḳ.) نَدَبَتِ المَيِّتَ ‡ *She* (a wailing woman) *called upon the dead man, praising him, and saying* وَافُلَانَاهْ and وَاهَنَاهْ, *Alas for such a one!* and *Alas for thee!* (M) or *she, as it were, called upon the dead man, enumerating his good qualities and actions, as though he heard her.* (Mṣb.) It is said that the action is peculiarly that of women; and that the verb is derived from نَدْبَةٌ, "he called him" to do a thing; or from نَدَبٌ, "a scar," because the wailer mentions the memorials of him who has gone; or perhaps from نَدْبٌ, "lightness, or activity." (MF.) = نَدِبَ, aor. َ, (inf. n. نَدَبٌ, TA;) and ▼ اندب; *It* (a wound) *had a hardened scar, such as is termed* نَدَبَة. (Ḳ.). — نَدِبَ, aor. َ, inf. n. نَدَبٌ [so accord. to the TA, agreeably with analogy; but in the CḲ and a MS. copy, نَدْبٌ; whence, and from the form of the latter of the two inf. ns. here following, it seems not improbable that the verb may be also written نَدَبَ;] and نُدُوبَةٌ and نُدُوبٌ, *It* (the back) *had upon it scars, such as are termed* نُدُوب. (Ḳ.) = نَدُبَ, aor. ُ, inf. n. نَدَابَةٌ, TA,) *He was light,* or *active,* (and quick, TA,) *in the accomplishment of affairs,* or *wants: he was clever, ingenious,* or *acute in mind; excellent.* (Ḳ.)

2. ندّب *He took, got,* or *won, a bet, wager,* or *stake.* (L.) — See 1.

4. اندبه *It* (a wound) *made,* or *left, a scar upon him.* (Ḳ.) — *He made a scar upon his skin.* (TA.) — See نَدِبَ. — اندب بِظَهْرِهِ, and فِى ظَهْرِهِ, *He,* or *it, left scars* (نُدُوب) *upon his back.* (TA.) — أَنْدَبَتْهُ الحَاجَةُ إِنْدَابًا شَدِيدًا ‡ *The thing,* or *want, made a severe impression upon him.* (TA.) — اندب نَفْسَهُ, and بِنَفْسِهِ, *He exposed himself to peril.* (Ḳ.) = See 1.

8. انتدب لَهُ *He answered,* or *complied with,* or *obeyed, his call, summons,* or *invitation,* (Ṣ,) *and hastened to him,* when called to war, succour, &c. (TA.) — انتدب اللّٰهُ لِمَنْ خَرَجَ فِى سَبِيلِهِ (occurring in a trad., TA,) *God answereth his prayer for forgiveness* [*who goeth forth to fight for the sake of his religion*]: or *is surety,* or *guarantee, for him:* or *hasteneth to grant him a good recompense:* or *graciously maketh his completion of that* [*recompense*] *to him necessary and sure.* (Ḳ.) — انتدبوا إِلَيْهِ *They hastened to him,* either at his call, or summons, or of their own accord. (TA.) — خُذْ مَا انتدب *Take thou what is easily attainable; what offers itself without difficulty:* (AA, Ḳ:) as also ما ▼ انتدم (TA.) — See 1 = انتدب لَهُ *He opposed him in his speech.* (Ḳ.) = إِيَّاكُمْ وَرِضَاعَ السُّوْءِ فَإِنَّهُ لَا بُدَّ مِنْ أَنْ يَنْتَدِبَ *Beware of giving your children to a bad nurse; for it* [that is the evil consequence, or the bad qualities that will be acquired,] *will inevitably appear* some day. Said by 'Omar. (TA.)

نَدْبٌ A man who is *light,* or *active,* (and quick, TA,) *in the accomplishment of an affair,* or *a want;* (Ṣ, Ḳ;) as also ▼ مِنْدَبِى (Ḳ) and ▼ مِنْدِيى: (TA:) a man *who, when he is sent to accomplish a great,* or *an important, affair, finds it light to him:* (A:) *clever, ingenious,* or *acute in mind; excellent:* pl. نُدُوبٌ and نُدَبَاءُ: (Ḳ:) the former agreeable with analogy; the latter formed from the imaginary sing. نَدِيبٌ; like سُمَحَاءُ, pl. of سَمْحٌ. (TA.) — نَدْبٌ, as applied to a horse, *Sharp-spirited;* (Lth, Ṣ;) contr. of بَلِيدٌ (Lth) *excellent.* (TA.) — نَدْبٌ *Lightness,* or *activity.* (MF.) — أَرَاكَ نَدْبًا فِى الحَوَائِجِ [*I see thee to be clever in accomplishing affairs,* or *wants.* (A.) = See نَدَبٌ.

نَدَبٌ, (Ṣ, Ḳ,) and, by poetical licence, ▼ نَدْبٌ, (MF,) The *scar,* (Ṣ,) or *scars,* (Ḳ,) *of a wound,* (Ṣ, Ḳ,) *not rising above the surrounding skin:* (Ṣ:) accord. to the Ḳ, pl. نَدَبَةٌ [which is written in several MS. copies of the Ḳ نَدْبَةٌ; and so in the CḲ; but this, accord. to the TA, is incorrect;] but it is a coll. gen. n., of which the n. un. is نَدَبَةٌ, like as شَجَرَةٌ is that of شَجَرٌ: (MF:) pl. أَنْدَابٌ and نُدُوبٌ: (Ḳ:) the former of نَدَبٌ agreeably with analogy: the latter dev. with respect to analogy; or pl. of نَدْبٌ. (MF.) نَدَبٌ is also applied, in a trad., to the ‡ *Marks* made by Moses' smiting the stone [from which, thereupon, water flowed forth]; these marks being thus likened to the scars of wounds. (TA.) نَدَبٌ is also employed to signify ‡ *Scars* upon men's reputation. A poet says,

قَوْمٌ سَأَتْرُكُ فِى أَعْرَاضِهِمْ نَدَبَا

A people upon whose reputation I will leave scars, the effects of my satires. (TA.) = نَدَبٌ. The *direction in which one shoots an arrow* or *arrows:* syn. رِشْقٌ. (So in the Ṣ and the CḲ and several MS. copies of the Ḳ: in other copies, رَشْقٌ The *act of shooting an arrow* or *arrows.* Both these readings are correct accord. to the TA. See below.) إِرْتَمَى نَدَبًا أَوْ نَدَبَيْنِ *He shot an arrow* or *arrows in one direction* or *in two directions:* syn. وَجْهًا أَوْ وَجْهَيْنِ. (TA.) — نَدَبُنَا يَوْمَ كَذَا (said by those who are to contend at a shooting-match, TA,) *The day of our commencing shooting shall be such a day.* (Ḳ.) This confirms the assertion in the TA, that نَدَبٌ is syn. with رِشْقٌ, as well as with رَشْقٌ. In the Turk. Ḳ, in the place of يَوْمُ ٱبْتِدَائِنَا, we find يَوْمُ ٱنْتِدَابِنَا; and Freytag adopts the latter reading; but I find no other authority for it.] — نَدَبٌ *A bet, wager, stake,* or *thing wagered; what is staked at a shooting-match,* or *a race, and taken by the winner:* (Ṣ,* Ḳ,* L:) pl. أَنْدَابٌ. (Mṣb.) So in the following phrases. — بَيْنَهُمْ نَدَبٌ [*Between them is a bet,* or *wager*]. — أَقَامَ فُلَانٌ عَلَى نَدَبٍ [*Such a one stood to a bet, wager,* or *stake*]. (TA.) — 'Orweh says,

أَيَهْلِكُ مُعْتَمٌّ وَزَيْدٌ وَلَمْ أَقُمْ
عَلَى نَدَبٍ يَوْمًا وَلِى نَفْسُ مُخْطِرِ

[*Shall Moatemm and Zeyd perish, and I not stand to a stake, some day, when I have the soul of one who makes his life a stake to his adversary and sallies forth against him?*] These two were his ancestors. (Ṣ.) Or, accord. to Az, who reads أَتَهْلِكُ, they were two tribes. (TA.)

نَدِبٌ: see نَدِيبٌ.

نَدْبَةٌ [a fem. epithet] Any camel's foot, or hoof, [meaning any camel, or hoofed beast,] *that does not remain in one state.* (Ḳ.)

نُدْبَةٌ, a subst., *A call; a summons; an invitation to do a thing.* (Mṣb.) — نُدْبَةٌ: a subst., ‡ The *act of wailing for, weeping for, lamenting,* or *deploring the loss of, one who is dead, as described in the explanations of* نَدَبَ المَيِّتَ, and بِنُدْبَةٍ. (Ṣ, Ḳ, M, Mṣb.) — [هَآءُ النُّدْبَةِ ‡ *The* ة *of lamentation*]. = عَرَبِىٌّ نُدْبَةٌ *An Arabian of chaste speech;* (Ḳ;) *eloquent.* (TA.)

نَدِيبٌ, (Ḳ,) or ▼ نَدِبٌ, (L,) A back *having upon it scars, such as are termed* نُدُوب: (L, Ḳ:) the former epithet is also applied in the same sense to a wound: and, so applied, is also explained by the word مَنْدُوبٌ: (TA:) [app. meaning *that will be wailed for,* or *deplored;* i.e., *fatal*].

نَادِبَةٌ ‡ *A wailing woman;* or *one wailing for, weeping for,* or *deploring the loss of, one who is dead, as described in the explanations of* نَدَبَ المَيِّتَ, and نَدَبَتْهُ: (M, Mṣb:) pl. نَوَادِبُ. (Mṣb.)

النَّادِبَتَانِ a name given to *Two bad marks in horses.* (TA.)

مَنْدَبٌ *A place to which one is called, summoned,* or *invited.* Hence بَابُ المَنْدَبِ [The Strait Báb el-Mendeb, or *The Strait of the Place of Summons:*] so called because a certain king summoned a number of men to break through the mountain there, which originally opposed a barrier to the sea, in order to drown his enemy; and this they did, thus overwhelming with the waters many cities and towns with their inhabitants, and forming the sea which intervenes between El-Yemen and Abyssinia, and which extends to 'Eydháb and Ḳuṣeyr [&c.]. (Yaḳoot.) This king was Alexander the Greek! (TA.) [It is probable that the appearance of the Strait gave

rise to this story, and thus to its name: but it is also probable *that* the name may signify *The Strait of the Place of Wailing for the Dead;* as many perish who go forth from it.]

مِنْدَبَى and مِنْدِبَى : see نَدْبٌ.

مُنَدَّبٌ : see مَنْدُوبٌ.

مَنْدُوبٌ One *sent to do a thing; a messenger; an envoy; an ambassador.* (TA.) — فُلَانٌ مَنْدُوبٌ لِأَمْرٍ عَظِيمٍ, and ▾ مُنَدَّبٌ لَهُ, *Such a one is sent to do a great thing;* or *to perform an important affair.* (A.) — ▾ مُنَدَّبَةٌ an appellation, given by the people of Mekkeh to their *Envoys,* or *ambassadors, to the palace of the Khaleefeh.* (TA.) — مَنْدُوبٌ *Desired; sought; sought after;* as the name of a certain horse it is thus explained: from نَدَبٌ, as signifying "a pledge that is given on the occasion of a race." (L.) — مَنْدُوبٌ : see نَدَبَ المَيِّتَ : A thing *bewailed,* [or *complained of as painful,*] *with the exclamation of* يَا or وَا. *O!* or *Alas!* (KT.) [The name of the thing thus bewailed, or complained of, has always an ا of prolongation and ه annexed to it, or the ا only.] — مَنْدُوبٌ, originally مَنْدُوبٌ إِلَيْهِ, A thing *to the performance of which one is called, summoned,* or *invited:* (Mṣb:) [hence,] *approved:* (Ḳ:) a signification verified by the doctors of practical law: (TA:) a thing *the doing of which is more excellent than the leaving it undone, in the eye of the prescriber of the law, but which it is allowable to leave undone.* (KT.) [Freytag, in quoting the original words, omits فِعْلُهُ before رَاجِحًا.]

ندح

1. نَدَحَهُ, aor. ـَ, (A, Ḳ,) inf. n. نَدْحٌ; and ▾ نَدَّحَهُ, (A,) inf. n. تَنْدِيحٌ; (TA;) *He made it* (a place, A) *spacious, roomy, wide,* or *ample.* (A, Ḳ.) — Hence the saying of Umm-Selemeh to 'Áïsheh, (when she desired to go forth to El-Baṣrah, TA,) قَدْ جَمَعَ القُرْآنُ ذَيْلَكِ فَلَا تَنْدَحِيهِ, i.e., [*The Ḳur-án hath drawn together,* or *contracted, thy skirt; therefore*] *do not widen it,* (Ṣ, L, Ḳ,) or *do not spread it abroad,* (L,) by thy going forth to El-Baṣrah; (Ṣ, L, Ḳ:) the pronoun ه refers to the word ذيل: the speaker alluded to the words of the Ḳur-án, [xxxiii. 33,] وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ. (L.) Accord. to one relation, the last words are لَا تُبْدَحِيهِ, i.e., do not open it. (Ṣ.) — نَدَحَتِ النَّعَامَةُ أُنْدُوحَةً *The ostrich excavated and made wide a hollow place for her eggs.* (A.) — أَتْرَبَ فَنَدَحَ *He became possessed of wealth like the dust, and enlarged his mode of life, and scattered his property.* A proverb. (MF, from Meyd.)

2: see 1.

3. نادحه *He vied with him,* or *contended with him for superiority, in multitude,* or *abundance.* (R.)

5. تَنَدَّحَت الغَنَمُ مِن مَرَابِضِهَا, (Ṣ, Ḳ,) or فِي مَرَابِضِهَا, (A, L, &c.,) and ▾ انتدحت, (TA,) *The sheep,* or *goats, became dispersed from,* (Ṣ, Ḳ,) or *in,* (A, L, &c.,) *their nightly resting-places, and became distended by repletion.* (Ṣ, A, L, Ḳ.)

8: see 5.

9. إِنْدَحَّ بَطْنُهُ, inf. n. إِنْدِحَاحٌ, *His belly became distended by reason of repletion.* (Ṣ.) This, says IB, is its proper art., not art. دح. (TA, art. دح, in which J also mentions it.) F says, that J is in error in mentioning this verb, as also in mentioning إِنْدَاحَ بَطْنُهُ, inf. n. إِنْدِيَاحٌ, in the present art.; the proper place of the former being in art. دح; and that of the latter, in art. دوح: but MF says, that J has merely mentioned them here because of the resemblance of their radical letters and significations to the radical letters and significations belonging to this art. (TA.)

نَدْحٌ and ▾ نُدْحٌ (Ḳ) and ▾ مَنْدُوحَةٌ and ▾ مُنْتَدَحٌ (Ṣ) *Spaciousness; roominess; width; ampleness.* (L, Ḳ.) = Also, ▾ نُدْحٌ (Ṣ, Ḳ) and نَدْحٌ and ▾ نَدْحَةٌ and ▾ نُدْحَةٌ and ▾ مَنْدُوحَةٌ and ▾ مُنْتَدَحٌ (Ḳ) *A spacious, roomy, wide,* or *ample, tract of land;* (Ṣ, Ḳ;) as also أَرْضٌ مَنْدُوحَةٌ: (L:) and ▾ مُنْتَدَحٌ *a spacious, roomy, wide,* or *ample, place:* (Ṣ:) pl. (of the first and second words, TA) أَنْدَاحٌ; (Ṣ, Ḳ;) and pl. of مندوحة, مَنَادِيحُ, and by poetic licence مَنَادِحُ; (TA;) which is allowable also in other cases than those of poetical licence: (MF;) and it (منادح) also signifies *deserts;* or *waterless deserts.* (Ṣ.) — Also ▾ وَادٍ نَادِحٌ *A wide valley.* (L.) — لَكَ فِي هٰذِهِ الدَّارِ مُنْتَدَحٌ ▾ *Thou hast ample space,* or *room, in this house.* (A.) — لِي عَنْ هٰذَا الأَمْرِ مَنْدُوحَةٌ ▾, and ▾ مُنْتَدَحٌ, *I have ample scope, freedom,* or *liberty, to avoid this thing,* or *affair:* (Ṣ, L:) or *I have that which renders me in no need of this thing,* or *affair.* (L.) — إِنَّ فِي المَعَارِيضِ لَمَنْدُوحَةً ▾ عَنِ الكَذِبِ, [a trad.,] *Verily, in oblique, indirect, ambiguous,* or *equivocal, modes of speech, is ample scope, freedom,* or *liberty, to avoid lying:* (Ṣ, L:) or, *that which renders one in no need of lying:* (L:) one should not say مُنْدُوحَة, (TA,) nor مَمْدُوحَة. (Ṣ.) — نَدْحٌ and ▾ نُدْحٌ also signify *Multitude; copiousness; abundance.* (L, Ḳ.) — Also, The *face of a mountain,* or *part which faces the spectator, above its foot,* or *base;* (Ḳ;) *its side,* or *extremity,* which inclines to width: (TA:) pl. أَنْدَاحٌ. (Ḳ.)

نِدْحٌ *A heavy thing;* syn. ثِقْلٌ. (Ḳ.) — Also, *A thing that one sees from afar.* (Ḳ.)

نَدْحَةٌ, نُدْحَةٌ, نَادِحٌ, مَنْدُوحَةٌ, مُنْتَدَحٌ : see نَدْحٌ.

أُنْدُوحَةٌ *A wide hollow place excavated by an ostrich for her eggs.* (A.)

ندر

1. نَدَرَ, (T, Ṣ, M, &c.,) aor. ـُ, (Ṣ, M, Mṣb,) inf. n. نَدْرٌ, (Ṣ,) or نُدُورٌ, (M, Mṣb, Ḳ,) [which latter is the more common, if not the only right, form,] *It fell,* (T, M, Mṣb, Ḳ,) or *went,* or *came, out,* or *forth, from another thing,* or *from other things,* (Mṣb,) or *from amid a thing,* (T,) or *from the inside of a thing,* (T, M, Ḳ,) or *from among things, so as to be apparent,* or *standing out to view;* (M, Ḳ;) *it fell, and became apart, fell off, fell out,* or *went,* or *came, out,* or *forth, from the generality of things,* or *the general assemblage, main body, bulk,* or *common mass, to which it pertained,* or *from other things:* (Ṣ, TA:) or, [in some cases,] simply, *it fell,* or *dropped.* (TA.) — نَدَرَ مِنْ قَوْمِهِ *He went forth* [*and became separated*] *from his people.* (Mṣb.) And نَدَرَ مِنْ بَيْتِهِ *He went forth from his house* or *tent.* (A.) I heard one say to his wife, أُنْدُرِي [*Go thou forth and be separate:* app. meaning, *be thou divorced*]. (Z, in the A, immediately following what here immediately precedes.) — نَدَرَ العَظْمُ, (A,) or نَدَرَ مِنْ مَوْضِعِهِ, (Mṣb,) *The bone became dislocated* or *displaced.* (A, Mṣb.) It is said of a man, in a trad., عَضَّ يَدَ آخَرَ فَنَدَرَ ثَنِيَّتُهُ [or, accord. to another relation, نَدَرَتْ, meaning, *He bit the arm,* or *hand, of another, and his central incisor dropped out*]. (TA.) — نَدَرَ طَائِرٌ عَنْ شَجَرَةٍ *A bird dropped and alighted from a tree.* (TA.) — نَدَرَ نَادِرٌ مِنَ الجَبَلِ *A prominence projected,* or *jutted out, from the mountain.* (A.) — أَصَابَ المَطَرُ الحَشِيشَ فَنَدَرَ الرُّطْبُ *The rain fell upon the dry herbage and the fresh herbage came forth.* (A.) And نَدَرَ النَّبَاتُ *The plant put forth its leaves* (M, Ḳ) *from its uppermost branches.* (M.) And نَدَرَتِ الشَّجَرَةُ *The tree produced its* خُوصَة [q. v.]; (M, Ḳ;) which is the case when the camels are able to pasture upon them: (M:) or *became green.* (Ṣgh, Ḳ.) — نَدَرَ فِي عِلْمٍ, or فَضْلٍ, (IḲṭṭ,) and فِي فَضْلِهِ, (Mṣb,) ‡ *He outwent others* [or *became extraordinary*] (IḲṭṭ, Mṣb) *in knowledge* or *science,* or *in excellence,* (IḲṭṭ,) and *in his excellence.* (Mṣb.) — نَدُرَ الكَلَامُ, ‡ inf. n. نَدَارَةٌ, (Mṣb, TA,) ‡ *The speech,* or *language, was extraordinary* or *strange,* [with respect to usage or analogy or both]: (TA:) *it was the contr. of chaste:* (Mz, 13th نَوْع:) [but this explanation requires restriction; for what is extraordinary with respect to usage is the contr. of chaste; but many a word that is extraordinary with respect to analogy is more chaste than a cognate word agreeable with analogy: hence the above phrase is also explained as signifying] *the speech,* or *language, was chaste and good.* (Mṣb.)

4. اندره, trans. of نَدَرَ, *He made it to fall,* or *to go,* or *come, out,* or *forth, from another thing,*

or *from other things;* [&c.: see 1:] (Mṣb:) *he made it to fall.* (Ṣ, Ḳ.) You say, ضَرَبَ يَدَهُ بِالسَّيْفِ فَأَنْدَرَهَا [*He struck his arm,* or *hand, with the sword, and made it to fall.*] (Ṣ.) And أَنْدَرَ مِنَ الحِسَابِ كَذَا † [*He made such a thing to fall out, he threw it out, from the reckoning*]. (Ṣ.) And أَنْدَرَ البِكَارَةَ فِى الدِّيَةِ ‡ *He threw out,* or *rejected, the young camels in the mulct for homicide.* (A.) [See also 6.] And أَنْدَرَ عَنْهُ مِنْ مَالِهِ كَذَا ‡ *He took forth* (أَخْرَجَ) *from him, of his property, such a thing.* (M, Ḳ, TA.) And أَنْدَرْتُ يَدَ فُلَانٍ عَنْ مَالِى ‡ *I caused* [*the hand of*] *such a one to cease from freely disposing of my property.* (A.) — اندر *He said,* or *did, something extraordinary,* or *strange.* (IḲṭṭ.)

6. تنادروا [*They mutually threw out,* or *rejected,* a thing *from a reckoning*]. A poet (namely Aboo-Kebeer El-Hudhálee, TA) says,

* وَإِذَا الكُمَاةُ تَنَادَرُوا طَعْنَ الكُلَى *
* نَدْرَ البِكَارَةِ فِى الجَزَآءِ المُضْعَفِ *

[*When the courageous men covered with arms mutually throw out from the reckoning the piercing of the kidneys, as the young camels fall out from the reckoning in the doubled compensation*]: he says, that their blood is suffered to be shed unrevenged, like as the young camels are thrown out from the account in the mulct for homicide: (Ṣ, TA:) meaning, that the pierced kidneys are thrown out from the reckoning, like as the young camel is thrown out, and not reckoned, in the mulct for homicide that is doubled time after time. (IB, TA.) — فُلَانٌ يَتَنَادَرُ عَلَيْنَا (A, TA) ‡ *Such a one comes to us* [*rarely,* or] *sometimes.* (TA.)

10. استندرت الإِبِلُ *The camels sought after the leaves that had come forth upon the uppermost branches of the plants, to eat them, and applied themselves diligently to them:* (M:) [or you say,] استندرت النَّبَاتَ *they sought after the plants, to eat them, and applied themselves diligently to them.* (TA.) And المَالُ يَسْتَنْدِرُ الرُّطْبَ [*The camels*] *seek after the fresh herbage leisurely, and by degrees,* or *repeatedly.* (A.) [The original signification of استندر seems to be *He desired to find a thing* or *things in a separate* or *scattered state;* or *to single out.*] — استندروا أَثَرَهُ ‡ *They tracked his footsteps.* (A.)

نَدْرَةٌ and † نُدْرَةٌ, with fet-ḥ and ḍamm, are substs. from نَدَرَ, [signifying The *state of being apart from,* or *out of, the generality,* or *main body;* &c.: — and hence, ‡ *Extraordinariness; rareness.*] (Mṣb.) You say, لَا يَكُونُ ذٰلِكَ إِلَّا فِى النَّدْرَةِ, or فِى النُّدْرَةِ †, and إِلَّا نَادِرًا †, (Mṣb,) and لَا يَقَعُ ذٰلِكَ إِلَّا فِى النَّدْرَةِ, (A,) ‡ *That will not be,* (Mṣb,) and *that will not happen,* (A,) *save* [*extraordinarily;* or *rarely;* or *once*] *in,* or *during, the space of* [*several*] *days;* syn. فِيمَا بَيْنَ الأَيَّامِ. (Mṣb.) And إِنَّمَا يَكُونُ ذٰلِكَ فِى النَّدْرَةِ بَعْدَ النَّدْرَةِ ‡ *That is,* or *will be, only once in whiles.* (TA.) And لَقِيَهُ نَدْرَةً, (M, Ḳ,) and فِى النَّدْرَةِ, (Ṣ, M, Ḳ,) and فِى النَّدَرَةِ †, (Ṣ, TA,) and فِى النُّدَيْرَةِ †, (TA,) and نَدَرَى † (M, Ḳ) and فِى نَدَرَى, (Ṣ, Ḳ,) and النَّدَرَى, (M, Ḳ,) and فِى النَّدَرَى, (Ṣ, M, Ḳ,) ‡ *He met him* [*once*] *in,* or *during, the space of* [*several*] *days;* syn. بَيْنَ الأَيَّامِ, (M, Ḳ,) or فِيمَا بَيْنَ الأَيَّامِ. (Ṣ.) — Also نَدْرَةٌ *A piece of gold,* (Ḳ,) and *of silver,* (TA,) *found in the mine.* (Ḳ.) See also شَذْرٌ.

نُدْرَةٌ: } see نَدْرَةٌ.
نَدَرَةٌ: }

نَدَرَى: see نَدْرَةٌ. — نَقَدَهُ مِائَةً نَدَرَى *He produced* [or *payed*] *to him a hundred out of his property.* (M, Ḳ.)

نُدَيْرَةٌ: see نَدْرَةٌ.

نَادِرٌ [act. part. n. of نَدَرَ; *Falling,* or *going,* or *coming, out,* or *forth, from another thing;* &c.: see 1]. — *A wild ass going,* or *coming, forth from the mountain.* (TA.) — *A prominence,* or *projecting part,* of a mountain. (A,* Mṣb.) — [*What remains here and there upon the ground,* of rain, i. e., of rain-water: n. un. with ة: pl. of the latter, نَوَادِرُ.] You say, شَرِبَتِ الإِبِلُ مِنْ نَادِرٍ, and نَوَادِرِهِ, المَطَرِ [*The camels drank of what remained here and there upon the ground, of the water of the rain.*] (A.) — ‡ *Extraordinary; strange; rare; unusual;* applied to speech or language [and to a word and any other thing: fem. and n. un. with ة: pl. of the latter as above: see نَدَرَ, and نَدْرٌ]: (A:) or *very extraordinary, strange, rare,* or *unusual,* applied to speech or language; and in like manner نَادِرَةٌ [as an epithet in which the quality of a subst. predominates] applied to a word: pl. of the latter as above: (Mz, 13th نَوْع:) [see مُطَّرِدٌ:] or نَوَادِرُ الكَلَامِ signifies *what deviate from the generality of words* or *speech* or *language.* (Ṣ,* M, Ḳ.) You say also, فُلَانٌ نَادِرَةُ الزَّمَانِ, meaning, ‡ *Such a one is the unequalled of the age.* (Ḳ,* TA.) [And نَادِرَةٌ, used in this manner as a subst., signifies ‡ Any *extraordinary, strange, rare,* or *unusual, thing,* or *saying:* pl. as above.] See مُضْحِكَاتٌ. — لَا يَكُونُ ذٰلِكَ إِلَّا نَادِرًا: see نَدْرَةٌ.

أَنْدَرٌ *i. q.* بَيْدَرٌ [*A place in which wheat* or *grain is trodden out*]; (Ṣ, M, Ḳ;) in the dial. of the people of Syria: (Ṣ, M:) or, (M, Ḳ,) accord. to Kr, (M,) *reaped wheat collected together;* or *wheat collected together in the place where it is trodden out:* (M, Ḳ:) pl. أَنَادِرُ. (Ṣ, Ḳ.)

[ندس, &c.,
See Supplement.]

نذر

1. نَذَرَ عَلَى نَفْسِهِ, (Yoo, Akh, T, Ṣ, M, A,* Ḳ,) aor. َ and ِ, (M, Ḳ,) inf. n. نَذْرٌ (Yoo, Akh, Ṣ, M, Ḳ,) and نُذُورٌ, (M, Ḳ,) [*He made a vow; imposed upon himself a vow;* أَنْ يَفْعَلَ كَذَا *that he would do such a thing;* either *absolutely,* or *conditionally,* as will be explained below;] *he made* [a future action] *binding,* or *obligatory, on himself;* (T, M, A, Ḳ;) as also † انتذر. (Ḳ.) And انتذر † نَذْرًا signifies the same as نَذَرَ [*He vowed a vow*]. (Ṣgh.) You say also, نَذَرْتُ مَالِى, aor. ِ [and َ as implied in the Ḳ] inf. n. نَذْرٌ, [*I vowed my property; made a vow to give it.*] (Yoo, Akh, Ṣ, Ḳ.*) And نَذَرْتُ لِلّٰهِ كَذَا, (Ṣ, Mṣb, Ḳ,) aor. ِ and َ, (Ṣ, Mṣb,) inf. n. نَذْرٌ, (Mṣb,) *I made it binding,* or *obligatory, on myself,* [i. e., *I vowed,*] *of my own free will, to do* or *to give such a thing to God;* namely, some religious service, or an alms, &c.: (TA:) or نَذْرٌ signifies the *promising conditionally; as when one says, "Such a thing shall be obligatory on me if God restore to health my sick* [*son* or *other*]:" this is termed نَذْرٌ: but the saying "I impose upon myself the giving a deenár as alms," is not so termed. (Ḳ.) The doing this is repeatedly forbidden in traditions: but what is meant thereby is, one's doing so in the belief that he may attain by it something which God has not decreed to betide him, or that he may divert from himself something decreed to befall him: yet if he do so, fulfilment is obligatory on him. (IAth.) You say also, نَذَرَ الوَلَدَ, (M, Ḳ,) and نَذَرَتْهُ, (M,) *He* (the father, M, Ḳ) and *she* (the mother, M) *appointed the child* [*by a vow*] *to be a minister* or *servant to the church,* (M, Ḳ,) or *to a place appropriated to religious services* or *exercises,* or *acts of devotion:* (TA:) so in the Ḳur, iii. 31. (M.) — نَذِرَ بِالشَّىْءِ, aor. َ, (M, IḲṭṭ, Mṣb, Ḳ,) inf. n. نَذْرٌ (M, IḲṭṭ) and نَذَارَةٌ, (IḲṭṭ,) or, as some assert, it has no inf. n., like عَسَى &c., the Arabs being content to use in its stead أَنْ followed by the verb, as is said in the 'Ináyeh, on the Ḳur, chap. xiv., (MF,) *He knew of the thing:* (Mṣb:) or *he knew of the thing and was cautious of it* or *on his guard against it* or *in fear of it.* (M, Ḳ.) You say also نَذِرَ القَوْمُ بِالعَدُوِّ (Ṣ, A) *The people knew of the enemy:* (Ṣ:) or *knew of the enemy and prepared themselves for them:* (A:) or *knew of the enemy and were cautious of them* or *on their guard against them* or *in fear of them.* (TA.) And it is said in a trad., إِنْذَرِ القَوْمَ *Have thou knowledge of the people and be cautious of them* or *on thy guard against them* or *in fear of them.* (TA.)

4. أَنْذَرَهُ الشَّىْءَ, and انذرته بِالأَمْرِ, (M, Ḳ,) (Mṣb,) inf. n. إِنْذَارٌ (T, Ṣ, M, Mṣb, Ḳ) and نُذْرٌ (M, Ḳ) the latter accord. to Kr, but correctly it is a simple subst., (M,) and نُذُرٌ, (T, Ḳ,) or this is pl. of نَذِيرٌ, (T,) and نُذْرٌ, (Ḳ,) accord. to Lḥ

and Kr, (TA,) [but this is properly a simple subst.,] and نَذِير, (M, K,) accord. to Zj, (M,) or Ez-Zejjájee, (TA,) but this should rather be regarded as a simple subst., (T, M,) *I informed him,* or *advised him, of the thing:* (M, K, TA:) this is the primary signification: (TA:) *and* [*I warned him of the thing;*] *I cautioned him,* or *put him on his guard, against the thing, and put him in fear,* (M,* K,) *in my communication* or *announcement:* (K:) in this sense the verb is used in the Kur, xl. 18: (M, TA:) or *I announced to him the thing,* (S,* Msb,) generally in a case of *putting in fear the person addressed,* or *frightening him,* (Msb,) or never otherwise than in such a case: (S:) and thus the verb is used in the Kur, ubi supra., وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ [*And warn them and put them in fear of the day of the approaching event,* the day of resurrection] meaning, put them in fear of its punishment: (Msb:) and أَنْذَرْتُهُ بِكَذَا *I informed him,* or *advised him, of such a thing.* (Msb.) أَنْذَرَهُ also signifies *He* (a spy) *informed him,* or *advised him, of the state of the enemy:* in the copies of the K, نَذَرَهُ; but this is a mistake. (TA.) And you say, أَنْذَرْتُ القَوْمَ مَسِيرَ العَدُوِّ إِلَيْهِمْ *I informed the people of the march of the enemy towards them, to put them on their guard.* (T.) And أَنْذَرْتُهُمُ العَدُوَّ, and أَنْذَرْتُ القَوْمَ بِالعَدُوِّ, signify the same. (A.) It is said in a proverb, قَدْ أَعْذَرَ مَنْ أَنْذَرَ, meaning, *He hath become excused,* and averted from himself the blame of men, *who hath warned* thee that he will punish thee for a future evil deed proceeding from thee, if thou then do the evil deed and he punish thee. (T.) See also أَعْذَرَ, in two places: and see عُذْرٌ.

6. تَنَاذَرَ القَوْمُ *The people warned,* or *cautioned, one another,* or *put one another in fear,* (M, K,) of a terrifying evil. (TA.) You say تَنَاذَرَ القَوْمُ كَذَا *The people warned one another,* (S,) *and put one another in fear, of such a thing.* (S, A.) A poet says, (S,) namely, En-Nábighah, (T, TA,) describing a serpent, (T,) and his being threatened by En-Noamán so that he passed the night as though he had been stung, turning over and over upon his bed, (TA,)

* تَنَاذَرَهَا الرَّاقُونَ مِنْ سُوْءِ سَمِّهَا *
* تُطَلِّقُهُ طَوْرًا وَطَوْرًا تُرَاجِعُ *

[*Of which the charmers have warned one another, and put one another in fear, on account of the evil nature of its poison, which it discharges one time and one time draws back*]. (T, S, TA.)

8: see نَذَرَ, in two places.

10. اِسْتَنْذَرَ إِلَيْهِ *He offered warning to him* (A, TA, art. عذر.) See اِسْتَعْذَرَ.

نَذْرٌ *A vow, which a man makes to be binding,* or *obligatory, on himself;* (T, M,* K,* TA;) [either *absolutely,* or *conditionally:* (see نَذَرَ:)] pl. نُذُورٌ: (S, M, K:*) and in the following verse of Ibn-Ahmar, some say that نُذُر is pl. of نَذْر, like as رُهُنٌ is pl. of رَهْنٌ; but others say that it is pl. of نَذِير in the sense of مَنْذُور:

* كَمْ دُونَ لَيْلَى مِنْ تَنُوفِيَّةٍ *
* لَمَّاعَةٍ تُنْذَرُ فِيهَا النُّذُرْ *

[*How many a waterless desert glistening with the mirage, in which vows,* or *things vowed, are vowed, lie in the way to Leylà!*]. (S.) — Also, ‡ The *mulct for an intentional wound;* used in this sense by Esh-Sháfi'ee, (T, TA,) and of the dial. of El-Hijáz; (TA;) i.q. أَرْش, (T, A, K, TA,) which is of the dial. of the people of El-'Irák: (T, TA:) pl. نُذُورٌ: (T, A, K:) said by Aboo-Nahshal to be *only for wounds, small and great.* (T, K.*) You say, لِي قِبَلَ فُلَانٍ نَذْرٌ, (T, TS, L,) or عِنْدَ فُلَانٍ, (K,) ‡ *A mulct for a wound is owed to me.* (T, K, &c.) And أَعْطَيْتُهُ نَذْرَ جُرْحِهِ ‡ *I gave him the mulct for his wound.* (A.) Aboo-Sa'eed Ed-Dareer says that it is thus called لِأَنَّهُ نُذِرَ فِيهِ, i.e., because it is made binding, or obligatory, for it; [namely, for the wound;] from the phrase نَذَرْتُ عَلَى نَفْسِي. (T, TA.) — [*A votive offering*]. = See also نُذْرٌ.

نُذْرٌ (M) and ↓ نُذُرٌ (T, S, K) [and ↓ نَذْرٌ (see 4)] and ↓ نَذِيرٌ (S, M) and ↓ نَذِيرَةٌ (M) and ↓ نَذَارَةٌ (Esh-Sháfi'ee, K) and ↓ نُذْرَى (K) are substs. in the sense of إِنْذَارٌ [meaning *An informing,* or *advising, of a thing:* and *a warning,* or *cautioning, and putting one on his guard, against a thing, and putting one in fear of a thing;* &c.: (see 4:)] (T, S, M, K:) or *a putting one in fear in announcing a thing.* (TA.) عُذْرًا أَوْ نُذْرًا and عُذْرًا أَوْ نُذُرًا, accord. to different readings, in the Kur, lxxvii. 6, put in the accus. case as causal complements, signify لِلْإِعْذَارِ وَالْإِنْذَارِ [*For excusing and warning*]. (Zj, T.) [See also art. عذر.] And in like manner, ↓ نُذُر, in the Kur, liv. 16, &c., signifies إِنْذَارِي. (S, K.) And so ↓ نَذِير, in the Kur, lxvii. 17. (T, M.) Hence also the saying of the Arabs, عُذْرَاكَ لَا نُذْرَاكَ, meaning, أَعْذِرْ وَلَا تُنْذِرْ [i.e. *Do thou that for which thou wilt be excused,* by inflicting punishment when it is deserved, *and do not* merely *warn and put in fear*]. (TA.)

نُذُرٌ : } see نُذْرٌ.
نُذْرَى :

نَذِيرٌ *i. q.* ↓ مُنْذِرٌ, (T, S, M, A, Msb, K,) as also ↓ نَذِيرَةٌ; (M;) i.e. [One *who gives information,* or *advice, of a thing,* or *things:* and one *who warns;*] one *who cautions;* (M, TA;) *and who puts in fear:* (TA:) one *who gives notice to a people of an enemy,* or *other thing, that has come upon them;* (TA;) *a spy who gives notice, to a people, of an enemy, to put them on their guard;* (A;) and in like manner ↓ نَذِيرَةٌ, *a spy who informs an army of the state of the enemy:* (T, K:) نَذِيرٌ is of the measure فَعِيلٌ in the sense of the measure مُفْعِلٌ: (M, L:) or its verb* was نَذَرَ, but this has become obsolete: (T:) its pl. is نُذُرٌ; (M, Msb, K;) occurring in the Kur, liv. 23, [&c.]. (TA.) — [Hence,] ابو مُنْذِرٍ *The cock* (Har. p. 644). — [And also,] النَّذِيرُ *The apostle:* (M, K:) so in the Kur, xxxv. 34, accord. to Th: (M:) *the prophet* Mohammad: (T, K:) so, accord. to most of the expositors, in that verse of the Kur. (T.) — *Hoariness,* or *whiteness of the hair:* (T, M, K:) so, accord. to some, in the verse of the Kur, last referred to: (T, M:) but the explanation immediately preceding is more probable. (T.) — *The sound* of a bow: (AHn, M, K:) because it warns, or frightens, (يُنْذِرُ,) that which is shot at. (AHn, M.) = *I. q.* مَنْذُورٌ [i.e. *Vowed*]: pl. نُذُرٌ. (S.) See نَذْرٌ. = See also نُذْرٌ.

نَذَارَةٌ : see نُذْرٌ.

نَذِيرَةٌ [*A votive gift;*] *that which he gives who makes a vow.* (M, K.) — *A child appointed by the father* (M, K) *and mother* (M) [*by a vow*] *to be a minister,* or *servant to the church,* (M, K,) or *to a place appropriated to religious services,* or *exercises,* or *acts of devotion:* (T:) pl. نَذَائِرُ. (T.) = See also نَذِيرٌ, in two places. = And see نُذْرٌ.

مَنْذَرٌ : see نَاذِرٌ.

مُنْذِرٌ : } see نَذِيرٌ.
مَنْذُورٌ :

فُلَانٌ مَنْذَرٌ إِلَيَّ بِعَيْنِهِ, and ↓ نَاذِرٌ, *Such a one is looking at me hard* or *intently, and making his eye prominent.* (T, in TA, art. زنر.)

مُتَنَاذَرٌ [A thing *of which people warn or caution one another,* or *of which they put one another in fear*]: applied to a disease [&c.]. (TA, art. خبر voce خَيْبَرِىّ.) — [Hence,] المُتَنَاذَرُ † *The lion.* (Sgh, K.)

نذل

1. نَذُلَ, inf. n. نَذَالَةٌ, *He was,* or *became, low, base, vile, ignoble, mean, sordid,* or *contemptible,* (S, K,) *in all his circumstances.* (K.)

نَذْلٌ A man *vile,* or *mean, and despised in all his circumstances.* (K.)

نرب

Q. Q. 1. الرِّيحُ تُنَيْرِبُ التُّرَابَ فَوْقَهُ, or عَلَى الأَرْضِ, (TA,) inf. n. نَيْرَبَةٌ, (TA,) *The wind lays the dust upon it,* or *upon the ground, in cross, wavy lines:* syn. تَنْسِجُهُ. (K.) Hence نَيْرَبَ الكَلَامَ. (TA.) — It has been asserted that ن and ر do not come together in any [pure] Arabic word; and F has said the same in art. نرش; [or rather he has there said that ر does not occur in an Arabic word with ن before it;

(meaning a radical ن;)] yet he has here mentioned this word as though it were pure Arabic. So says MF. To this it may be replied, that ى is inserted to separate the ن and ر, as remarked in the L. (TA.) — نَيْرَبَ *He forged* [speech, or language]: syn. نَسَّجَ. (Ḳ.) You say هُوَ يُنَيْرِبُ القَوْلَ. (TA.) — نَيْرَبَ *He mixed,* or *confounded, speech,* [*introducing what was false with that which was true*]. (Ḳ.) — نَيْرَبَ *He uttered a malicious and mischievous misrepresentation, a calumny,* or *slander.* (Ḳ.)

نَيْرَبٌ (Ṣ, Ḳ) and ▼ نَيْرَبَةٌ (as in several copies of the Ḳ, [and I am inclined to think that this is the correct reading, as it may certainly be correctly used in the sense here given, being properly an inf. n., agreeably with analogy,] or ▼ مَنْرَبَةٌ (as in others, which is said in the TA to be the correct word, and to be given on the authority of AA, [but it exhibits an incongruity of letters: see 1:]) *Mischief; malicious and mischievous misrepresentation, calumny,* or *slander.* (Ṣ, Ḳ.) — نَيْرَبٌ, fem. with ة; and ذُو نَيْرَبٍ; *A mischievous* man; (Ḳ;) one *who utters malicious and mischievous misrepresentations, calumnies,* or *slanders.* (TA.) — نَيْرَبٌ *A strong man.* (Ḳ.)

نُيَرِبَى *A calamity; a misfortune.* (Ḳ.)

نَيْرَبَةٌ and مَنْرَبَةٌ: see نَيْرَبٌ.

نرج

1. نَرَجَ *He thrashed* wheat, or corn, *with a* نَوْرَج. (TA.)

نَوْرَجٌ (L, Ḳ) and ▼ نَيْرَجٌ and ▼ نُورَجٌ, the last of the dial. of El-Yemen, and a word of which there is not the like in Arabic, (L,) *A thrashing-instrument,* or *that with which heaps of wheat,* or *corn, are thrashed, whether of wood* or *of iron;* (L, Ḳ;) or, *of iron and wood;* (Sifr es-Sa'ádeh;) [*a kind of drag, used, in Egypt and Arabia and some other countries of Western Asia, for the purpose of separating the grain of wheat and barley &c. and cutting the straw, which serves as fodder; it is a machine in the form of a chair fixed upon a sledge, which moves upon small iron wheels,* or *thin circular plates, generally eleven, fixed to three thick axle-trees, four to the foremost, the same number to the hindmost, and three to the intermediate axle-tree: this machine is drawn, in a circle, by a pair of cows* or *bulls, their driver being seated upon it, over the corn:* pl. [of the first and last words] نَوَارِجُ. (TA.) — Also, the first and second, *A ploughshare.* (Ḳ.)

نَيْرَجٌ and نُورَجٌ: see نَوْرَجٌ.

نَارَنْجٌ *A well-known fruit;* [the *orange; citrus aurantium; of which there are two species common in the gardens of the East, one sweet, and the other bitter:*] an arabicized word, from [the Persian] نَارَنْك [also called نَارِنْج]. (Ḳ.)

نرجس

نَرْجِسٌ and نِرْجِسٌ [*The Narcissus*]: see art. رجس. The former is mentioned by ISd in art. رجس: the latter, in the present art. (TA.)

نرد

نَرْدٌ [The *game of tricktrack, backgammon,* or *tables*: and, app., *a pair of tables and other apparatus with which that game is played:*] *a certain thing with which one plays;* (M, L;) *well known:* (M, L, Ḳ:) a Persian word, (M, L,) arabicized: (M, L:) also called نَرْدَشِير, (M, L, Ḳ,) because invented (as some say, TA) by Ardasheer the son of Bábak, (Ḳ,) a Persian king. (TA.) It is said in a trad., that he who plays at this game is as though he plunged his hand into the flesh and blood of the pig. (L.)

نرز

نَوْرُوزٌ: see what follows.

نَيْرُوزٌ, an arabicized word, (Ṣ, A, Mṣb,) from نَوْرُوز, (A, Ḳ,) which in Persian; meaning "new day;" (TA;) and نَوْرُوزٌ; but the former, which is of the measure فَيْعُولٌ, is the better in repute, because فَوْعُولٌ is not the measure of an Arabic word; (Mṣb;) The *first day of the year; New-year's-day:* (A, Mṣb, Ḳ:) *with the Persians, when the sun enters Aries:* and *with the Copts, the first of* [*the month*] *Toot* [*the ancient Thoth,* or the tenth of September, N.S., excepting when immediately following their leap-year, which is when our next ensuing year is a leap-year]. (Mṣb, TA.) The word نيروز is said to have been first used in the time of the 'Abbásee Khaleefehs; but it is related to have been used in the time of Alee. (TA.)

نز

1. نَزَّتِ الأَرْضُ, (A, Mṣb, Ḳ,) aor. ـِ, inf. n. نَزٌّ; (Mṣb;) and ▼ انزّت, (Ṣ, A, Mṣb,) *The ground,* or *land, had water exuding,* or *oozing, from it:* (Ṣ, Ḳ:) or *had much flowing moisture:* (Mṣb:) or *became* [*abundant in*] مَنَابِع [or *places welling forth water*], as in the TṢ and the Ḳ, or مَنَاقِع [or *places of stagnant water*] *by reason of the* نَزّ. (TA.) — نَزَّتْ بِهِ البِطْنَةُ: see بِطْنَة. = نَزَّ, aor. ـِ, inf. n. نَزِيزٌ, *He* (an antelope, Ṣ,) *ran:* (Ṣ, Ḳ:) or *he* (an ostrich, and an antelope,) *leaped, jumped, sprang,* or *bounded.* (A.) — *He* (an antelope, Ṣ,) *uttered a cry,* or *cries.* (Ibn-El-Jarráḥ, Ks, Ṣ, Ḳ.)

4: see 1, first signification.

نَزٌّ and ▼ نِزٌّ *Water that exudes,* or *oozes, from the ground:* (Ṣ, Ḳ:) or *flowing moisture:* (Mṣb:) the latter is the better word; and is [said to be] Persian, arabicized: (TA:) the former is an inf. n. used as a subst. (Mṣb.) — [The pl. is نُزُوز, occurring in the TA in art. عذو.] — [The former is also used as an epithet: fem. with ة. You say,] أَرْضٌ نَزَّةٌ *Ground,* or *land, having water exuding,* or *oozing, from it;* syn. ذَاتُ نَزٍّ; as also ▼ نَازَّةٌ. (Lḥ, TA.) = [Hence, perhaps,] نَزٌّ also signifies † *liberal, bountiful,* or *munificent.* (Ṣgh, Ḳ.) = Also, نَزٌّ *Much,* or *many.* (Ḳ.) = A man (A'Obeyd, Ṣ) *light,* or *active,* (A'Obeyd, Ṣ, Ḳ,) or *light in spirit,* (TA,) *sharp in mind,* (A'Obeyd, Ṣ, Ḳ,) *clever,* or *ingenious,* (A'Obeyd, Ḳ,) *and intelligent.* (A'Obeyd, TA.) — *Light, inconstant, fickle,* or *unsteady:* (Ḳ:) an epithet of dispraise. (TA.) — A man (TA) *much,* or *often, in motion;* as also ▼ مِنَزٌّ: (Ḳ:) a man, (A,) and an ostrich, (Ṣ, Ḳ, TA,) *that does not remain still in one place:* (Ṣ, A, Ḳ:) or *that is quick,* or *swift, and does not remain still in one place:* (TA:) or an ostrich, and an antelope, *that leaps, jumps, springs,* or *bounds:* (A:) and a *light,* or an *active,* camel; (TA;) and so نَزَّةٌ, applied to a she-camel. (Ṣ, TA.) — *Light* dust. (TA.) — نَزٌّ ▼ شَزٌّ, and ▼ نَزِيزَةٌ, *i. q.* لَزٌّ and لَزِيزَةٌ. (TA, art. لز.)

نِزٌّ: see نَزٌّ.

نَزِيزٌ: see نَزٌّ, last sentence.

نَازٌّ; fem. with ة: see نَزٌّ.

مِنَزٌّ *A child's cradle:* (A, Ḳ:) because of its frequent motion. (TA.) — See also نَزٌّ.

نزأ

1. نَزَأَ بَيْنَهُمْ, (Ṣ, Ḳ,) aor. ـَ, inf. n. نَزْءٌ and نُزُوءٌ, (Ṣ,) *He excited discord between them:* (AZ, Ṣ, Ḳ:) like نَزَغَ. (TA.) — نَزَأَهُ عَلَى صَاحِبِهِ *He incited,* or *urged, him against his companion.* (Ḳ,* TA.) — مَا نَزَأَكَ عَلَى هٰذَا *What incited, urged,* or *induced, thee to this?* (Ks, Ṣ.) — نَزَأَ عَلَيْهِ, (Ṣ, Ḳ,) inf. n. نَزْءٌ, (Ṣ,) *He made an attack,* or *assault, upon him;* syn. حَمَلَ. (Ks, Ṣ, Ḳ.) — نَزَأَهُ عَنْ قَوْلِهِ *He turned him back from what he had said.* (Ḳ,* TA.) — نُزِئَ بِهِ, like عُنِىَ, [i.e., pass. in form, but neut. in signification,] *He was addicted,* or *devoted, to it; desirous of it.* (TA.) — إِنَّكَ لَا تَدْرِى عَلَامَ يُنْزَأُ هَرِمُكَ, (Ṣ, Ḳ,) thus thou sayest, addressing thyself, when a man has been pursuing a good or an evil way, and turned from it to another way, or accord. to some copies of the Ṣ, بِمَ instead of عَلَامَ, [which is for عَلَى مَا;] (TA;) *Verily thou knowest not to what thing thy mind will become addicted,* or *devoted:* (ISk, Ṣ, Ḳ:) i. e., to what thy state will come. (Ḳ.) In one copy of the Ḳ, هَرَمُكَ *thine old age,* is put instead of هَرِمُكَ. (TA.)

نَزِىٌّ ♦ *An inciter, instigator,* or *exciter.* (TA.)

رَجُلٌ نَزَّآءٌ [*A man much addicted,* or *devoted,* to a thing; *very desirous* of it]. (TA.) [See نَزِىٌّ.]

مَنْزُوٌّ بِهِ *Addicted,* or *devoted, to it; desirous of it.* (Ṣ, Ḳ.)

نزب

1. نَزَبَ, aor. ـِ, inf. n. نَزِيبٌ (Ṣ, Ḳ) and نَزْبٌ and نُزَابٌ (Ḳ) *He* (an antelope) *uttered a cry,* or *sound,* (Ṣ, Ḳ,) *at rutting-time.* (Ṣ.) Used with reference to the buck and the doe; (Ḳ;) or the buck only. (Ṣ, Ḳ.)

6. تنازبوا i. q. تنابزوا. (Ḳ.) Accord. to IHsh and others, this verb has not been heard [from the Arabs of the classical ages], but only the subst. نَزَبٌ, which is therefore decided to be a transp. form of نَبَزٌ. (TA.)

نَزَبٌ *A surname; a nickname; a name of reproach; an opprobrious appellation:* syn. لَقَبٌ: (Ḳ:) i. q. نَبَزٌ. (TA.) See 6.

نَيْزَبٌ *A buck-antelope;* and *a bull.* (Ḳ.) [By the latter is probably meant the kind of antelope called بَقَرُ الوَحْشِ.]

نزح

1. نَزَحَ, aor. ـَ and ـِ, inf. n. نَزْحٌ and نُزُوحٌ; (Ḳ;) and ♦ انتزح; (TA;) *He,* or *it,* (a thing, TA,) *became distant,* or *remote.* (Ḳ.) — نَزَحَتِ الدَّارُ, inf. n. نُزُوحٌ, *The house,* or *dwelling, became distant,* or *remote.* (Ṣ.) — نُزِحَ بِفُلَانٍ, (Ṣ, Ḳ,) a verb like عُنِىَ, [pass. in form, but neut. in signification,] (Ḳ,) *Such a one became far removed from his dwelling-place.* (Ṣ, Ḳ.) = نَزَحَ البِئْرَ, (Ṣ, Mṣb, Ḳ,) aor. ـَ (Mṣb) and ـِ, (TA,) inf. n. نَزْحٌ (Ṣ, Mṣb) and نُزُوحٌ; (Mṣb;) and ♦ أَنْزَحَهَا; (Ḳ;) *He drew forth all the water of the well; exhausted it entirely:* (Ṣ, Mṣb, Ḳ:) or *he drew from it until little water remained in it; nearly exhausted it.* (Ḳ.) — نَزَحَتِ البِئْرُ, (A, Mṣb, Ḳ,) aor. ـَ, (TA,) inf. n. نَزْحٌ (Ḳ) and نُزُوحٌ, (TA,) *The well became entirely exhausted:* (A, Mṣb, Ḳ:) or, *became nearly exhausted.* (Ḳ.) See 4. — قَدْ نَزَحْتَنِى † *Thou hast exhausted me of what I had,* or *possessed.* (L, from a trad.)

4. أَنْزَحَ القَوْمُ, (L, and so in some copies of the Ḳ, [agreeable with analogy,]) or ♦ نَزَحَ, (so in other copies of the Ḳ,) *The people had the water of their wells entirely,* or *nearly, exhausted.* (L, Ḳ.) See 1.

8: see 1.

شَرُّكَ سَرْحٌ وَخَيْرُكَ نَزْحٌ ‡ [*Thy wickedness ranges abroad unrestrained, and*] *thy goodness is little.* (A.)

نَزْحٌ: see نَازِحٌ. — Also, *Turbid water.* (Ḳ.)

نَزَحٌ and نَزُوحٌ and نَزِيحٌ: see نَازِحٌ.

نَازِحٌ and ♦ نَزَحٌ and ♦ نَزُوحٌ and ♦ نَزِيحٌ *A thing,* (Ḳ,) or dwelling, (TA,) *distant,* or *remote.* (Ḳ.) بَلَدٌ نَازِحٌ *A distant,* or *remote, town,* or *country:* (Ṣ:) and دَارٌ نَازِحَةٌ *a distant,* or *remote, house,* or *dwelling.* (Mṣb.) — ♦ قَوْمٌ مَنَازِيحُ *A distant,* or *remote, people.* (Ṣ, Ḳ.) And إِبِلٌ مناريح *Camels from distant regions.* (A.) ISd says, that it is pl. of ♦ مِنْزَاحٌ, meaning *That comes to the water from a distant place.* (L.) = نَازِحٌ and ♦ نَزْحٌ and ♦ نَزُوحٌ A well *entirely exhausted:* or *nearly exhausted:* (Ḳ:) or ♦ بِئْرٌ نَزُوحٌ signifies *a well containing little water:* pl. نُزُحٌ: (Ṣ:) and بِئْرٌ ♦ نَزَحٌ, نَزْحٌ being of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, *a well containing no water;* and it is allowable to say مَنْزُوحَةٌ: (Mṣb:) or *a well of which the water has been exhausted:* (so in some copies of the Ṣ, and the like in the Nh:) or *a well of which most of the water has been drawn forth.* (So in other copies of the Ṣ, and in the Ḳ.) See an ex., voce مُدَارَةٌ, art. دور.

مِنْزَحَةٌ *A bucket* (Ḳ) *with which water is drawn;* (TA;) and the *like thereof.* (Ḳ.)

مِنْزَاحٌ and مَنَازِيحُ: see نَازِحٌ.

انت بِمُنْتَزَحٍ مِنْ كَذَا ‡ *Thou art far removed from such a thing;* (Ṣ, Ḳ*;) and, by poetic licence, بِمُنْتَزَاحٍ, with أَلِفُ إِشْبَاعٍ. (Ṣ.) Ex. أَنْتَ مِنَ الذَّمِّ بِمُنْتَزَحٍ ‡ *Thou art far removed from blame.* (A.)

نزر

1. نَزُرَ, aor. ـُ, inf. n. نَزَارَةٌ (Ṣ, A, Mṣb, Ḳ) and نُزُورٌ (Mṣb, Ḳ) and نُزُورَةٌ, (Ḳ,) or نُزْرَةٌ, as in the M and L, and perhaps one of these last two forms is a mistake for the other, (TA,) *It was,* or *became, little,* or *small, in quantity* or *number;* (Ṣ, A, Mṣb, Ḳ;) *paltry, mean, contemptible,* or *inconsiderable.* (Ṣ, TA.) See also 5. — Also, inf. n. نَزَارَةٌ, *He* (a man) *was,* or *became, possessed of little good,* or *little wealth.* (AZ.) — نَزُرَتْ, inf. n. نَزْرٌ, *She* (a camel) *had little milk.* (TA.) = نَزَرَهُ, aor. ـُ, (TA,) inf. n. نَزْرٌ, (Ḳ,) *He despised, and deemed little, him,* or *it.* (Ḳ.* TA.) See also 2. — *He smote him with the* [evil] *eye.* (Fr, in TA, art. شزر.) = نَزَرَهُ, (Aṣ, A,) aor. ـُ, (Aṣ,) inf. n. نَزْرٌ, (Aṣ, Ḳ,) *He drew forth,* or *got out, what he had, by little and little:* (Aṣ:) *he importuned him,* or *pressed him, in asking* (A, Ḳ) *a matter of science* or *a gift.* (A.) You say also, فُلَانٌ لَا يُعْطِى حَتَّى يُنْزَرَ, (A, Ḳ,) or ♦ يُنَزَّرَ, (so in two copies of the Ṣ,) *Such a one will not give until he is importuned,* or *pressed,* (A, Ḳ,) *and despised.* (Ṣ, Ḳ, TA.)

2. نزّره, inf. n. تَنْزِيرٌ; (Ḳ;) or ♦ نَزَرَهُ, aor. ـُ, inf. n. نَزْرٌ; (Mṣb;) *He made it little,* or *small, in quantity;* (Mṣb, Ḳ;) namely, a gift; as also ♦ أَنْزَرَهُ. (Ḳ.) — Also نزّره *He gave him a little, small, paltry, mean, contemptible,* or *inconsiderable, gift.* (TA.) [It seems to be implied in the TA, that ♦ أَنْزَرَهُ also has this signification.] = See also 1, last signification.

4. انزره: see 2, in two places. — Also, *He* (God) *caused him to be possessed of little good,* or *little wealth.* (AZ.)

5. تنزّر i. q. تَقَلَّلَ, (Ḳ,) i. e., *It became diminished,* or *rendered little* or *small in quantity.* (TḲ.) See also نَزُرَ. — *He asserted himself to be related to the tribe of Nizár:* (Ḳ:) or *he made himself like that tribe:* or *he introduced himself among them,* (Ṣ, Ḳ,) *not being one of them.* (TA.)

نَزْرٌ, applied to anything, (TA,) *little,* or *small, in quantity* or *number;* (Ṣ, A, Mṣb;) *paltry, mean, contemptible,* or *inconsiderable:* (Ṣ, TA:) as also ♦ نَزِيرٌ (Mṣb, Ḳ) and ♦ نَزُورٌ (Mṣb) and ♦ مَنْزُورٌ: (Ḳ:) or the last signifies *little,* or *small, in quantity,* applied to a gift, (Ṣ, TA,) and to food; (TA;) or a gift *made little,* or *small, in quantity:* (Mṣb:) and نَزْرٌ and ♦ مَنْزُورٌ a gift *obtained by importunity* or *pressing:* and ♦ غَيْرُ مَنْزُورٍ a gift *given without its being asked for; without importunity* or *pressing.* (TA.) It is also applied to speech: thus the speech of Moḥammad is described as فَصْلٌ لَا نَزْرٌ وَلَا هَذْرٌ [*Distinct;*] *not little,* or *scanty,* so as to indicate impotence, *nor much and corrupt:* (Ḳ:) or *not little nor much.* (TA, art. هذر.) — A man *possessing little,* or *no, good,* or *goodness; little,* or *no, wealth;* and so ♦ مَنْزُورٌ. (AZ.) = مَا جِئْتَ إِلَّا نَزْرًا; as also نَزْرًا; *Thou hast not come otherwise than slowly, tardily,* or *late.* (Ḳ.)

نُزُورَةٌ: see نُزُورٌ.

نِزَارٌ The *quality,* in a she-camel, *of scarcely ever conceiving except against her will.* (TA.)

نَزُورٌ Any thing *little,* or *small, in quantity* or *number.* (Ḳ.) See also نَزْرٌ. — A woman *having few children;* (Ṣ, Ḳ;) and in like manner applied to a bird; (Ṣ, TA;) as also ♦ نَزُورَةٌ, with kesr to the ز, applied to a woman: (Ḳ:) pl. of the former, نُزُرٌ: (TA:) or the former epithet signifies *having little milk;* (Ḳ;) applied in this sense to a she-camel. (TA.) A she-camel *having wide orifices to her teats.* (L, voce فتوح.) — *Of little speech; that speaks not until importuned,* or *pressed.* (En-Naḍr.) — A she-camel *whose young one has died, and that affects the young one of another,* (Ḳ,

TA,) *but whose milk comes not save scantily.* (TA.) — A she-camel (TA) *that scarcely ever conceives except against her will:* (Ḳ:) a mare *slow to conceive.* (L.)

نَزِيزٌ : } see نَزْرٌ; the latter, in five places.
مَنْزُورٌ :

[نزع, &c.
See Supplement.]

نس

نَسْنَاسٌ (Ṣ, M, Mṣb, Ḳ) and نِسْنَاسٌ (Ḳ) *A kind of creatures* (خَلْق [an appellation often applied particularly to *human beings*]) *whereof* [*every*] *one jumps*, or *hops, upon one leg:* (Ṣ, Mṣb, Ḳ:) it is related in a trad., that a tribe of 'Ád disobeyed their apostle, and that God thereupon transformed them into نسناس, *every man of them having a* [*single*] *arm and a* [*single*] *leg,* [*consisting*] *of one half* [*of a human being*], *hopping like as the bird hops, and pasturing like as beasts pasture;* (Ḳ;) *and these are found in the islands of China:* (TA:) or, *as some say, these have become extinct;* (Ḳ;) for a transformed being lives not more than three days, as the learned have established; (TA;) *and what exist now, of this make, are a distinct class of creatures:* (Ḳ:) or *they are of three kinds;* نَاسٌ *and* نَسْنَاسٌ *and* نَسَانِسُ; (Ḳ;) *and the second of these are the baser sort;* (TA;) or *the* نسانس *are the females of them,* (Ḳ,) as Aboo-Sa'eed Ed-Ḍareer says; (TA;) or *they are of higher rank than the* نسناس, (Ḳ,) as is said in the O: (TA:) or the نسناس are [the *peoples called*] *Yájooj and Májooj:* (IAạr, Mṣb, Ḳ:) or *a certain people of the sons of Adam:* (Ḳ:) or *certain creatures in the form of men,* (M, Ḳ,) *so called because of the weakness of their make,* from نَسْنَسَةٌ, which signifies weakness, (M,) *differing from men in some things, and not of them:* (Ḳ:) or, accord. to what is said [by some], *a certain beast, reckoned among wild animals, that is hunted and eaten, having the form of a man with one eye and leg and arm, and that speaks like man:* (Kr, M:) or *a species of marine animal:* (Mṣb:) or, accord. to El-Mes'oodee, *an animal like a man having one eye, that comes forth from the water, and speaks, and, when it gets a man within its power, kills him:* or, as is related in the مجالسة, on the authority of Ibn-Is-ḥák, *certain creatures* (خَلْق) *in El-Yemen:* ابن الرقيس says, that they are *of the sons of Sám the son of Sám, brothers of 'Ád and Thamood, not possessing reason, living in the salt-water* (الاجاج) *on the coast of the Sea of India: the Arabs hunt them, and speak to them, and they speak the Arabic language, and propagate one with another, and poetize,* or *versify, and name themselves by the names of the Arabs:* (TA:) [in the present day, this appellation is applied to *a pigmy:* and also, to *an ape:*] Es-Suyooṭee says, in the Deewán el-Ḥayawán, as to the animal which the vulgar call نسناس, it is *a species of apes* or *monkeys, not living in water, and the eating of which is unlawful:* but as to the marine animal, some hold it to be lawful; whereas the sheykh Aboo-Ḥámid holds the eating of the نسناس [of any kind] to be unlawful, because it has the form of the sons of Adam. (TA.) It is said in a trad. of Aboo-Hureyreh, ذَهَبَ النَّاسُ وَبَقِىَ النَّسْنَاسُ [*The men have gone, and the* نسناس *remain*]. Being asked who were the نسناس, he answered, *Those who affect to be like men but are not men.* (TA.)

[For the verb نَسَّ, &c.: see Supplement.]

نسأ

1. نَسَأَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. نَسْءٌ; (Ṣ;) and † نَسَّأَ, (Ṣ, Ḳ,) inf. n. تَنْسِئَةٌ, (Ṣ,) *He chid* (Ṣ, Ḳ) a camel (Ṣ) &c. (L) *he urged*, or *drove*, it. (Ṣ, Ḳ.) — نَسَأَ, aor. ـَ, inf. n. نَسْءٌ (Ṣ, Ḳ) and مَنْسَأَةٌ (Ḳ) [and نُسُوءٌ, mentioned in the TA, art. وضأ;] and † انسأ; (Ṣ, Ḳ;) *He postponed*, or *delayed*, a thing. (Ṣ, Ḳ. Explained in the Ṣ, Ḳ by أَخَّرَ, and in the Ḳ by كَلَأَ, also, both of which words, accord. to the TA, are syn.) [See an ex. of the use of انسا, without a final ء, in art. عقب, voce عُقْبَةٌ.] — نَسَأَ اللّٰهُ فِى أَجَلِهِ, and † انسأ اللّٰه أَجَلَهُ, *God postponed the end of his life;* i. e., *prolonged his life:* (so in the Fṣ:) accord. to IḲṭṭ, نسأ اللّٰه اجله, and † انسأ فى اجله. (TA.) All of these four modes of expression are allowable: (MF:) as also † نَسَّأَ الله; (Z:) and نَسَأَهُ اللّٰه فى اجله, and † أَنْسَأَهُ الله أَجَلَهُ. (Aṣ, Ṣ.) — أُنْسِئَ لَهُ فِى عُمْرِهِ, *His life was prolonged.* (TA, from a trad.) — نَسَأَ الإِبِلَ, inf. n. نَسْءٌ, *He delayed* or *deferred the watering of the camels;* or *kept them from water beyond the accustomed time.* (L.) — نَسَأَ فِى ظِمْءِ الإِبِلِ, (Ṣ, Ḳ,) inf. n. نَسْءٌ, (Ṣ,) *He increased the time between the two drinkings,* or *waterings, of the camels, by a day:* (A:) or *by a day,* or *two days,* or *more.* (A, L, Ḳ.) — نَسَأَ الإِبِلَ عَنِ الحَوْضِ *He kept back,* or *put back,* or *drove back, the camels from the tank,* or *cistern.* (Ṣ, L, Ḳ.*) — مَالَهُ نَسَأَهُ اللّٰهُ *What aileth him! May God render him ignominious!* (Kr, L,) or *put him backward!* (L.) Whom he puts backward, He renders ignominious. (L.) — نَسَأَ, inf. n. نَسْءٌ, *He sold a thing with postponement of the payment; he sold it upon credit.* (TA.) — نَسَأَهُ البَيْعَ, and † انسأهُ البيع, *He made the sale to him to be on credit.* (Ṣ, Ḳ.) † انسأهُ البَيْعَ *He postponed for him the period of the payment of the price of the thing sold.* (A.) — نَسَأَ عَنْهُ دَيْنَهُ, inf. n. نَسَآءٌ; (Akh, Ṣ;) and † انسأهُ دينه, (Ṣ,* Ḳ.) and † انسأهُ الدَّيْنَ; (Akh, Ṣ;) *He postponed for him the period of the payment of his debt.* (Ṣ, TA.) — نُسِئَتْ, a verb like عُنِىَ, [i. e., pass. in form, but neut. in sense,] aor. تُنْسَأُ, inf. n. نَسْءٌ, *Her menstrual discharge was later than its usual time, and it was therefore hoped that she was pregnant:* (Kh, Ṣ, Ḳ:) or *her menstrual discharge was later than its usual time, and her pregnancy commenced:* (TA:) or *she began to be pregnant:* (Aṣ, Ṣ:) or *she conceived.* (Aṣ.) = نَسَأَ اللَّبَنَ, (Ṣ, Ḳ,*) inf. n. نَسْءٌ, (TA,) *He mixed the milk with water.* (Ṣ, Ḳ.*) — نسأ لَهُ اللَّبَنَ, and نسأهُ اللبن, *He mixed the milk with water for him.* (TA.) — نَسَأَهُ *He gave him to drink* نَسْءٌ, q. v.; (Ḳ;) i. e. *wine,* or *milk.* (TA.) — نَسَأَتْ *She* (an antelope) *licked* her young one *just after its birth.* (Ḳ.) = نَسَأَ, (Ṣ, Ḳ,) inf. n. نَسْءٌ, (Ṣ,) *It* (a camel, sheep, &c.,) *became fat:* (TA:) or *began to grow fat; when its soft hair* (وَبَر), *after falling off, began to grow again.* (Ṣ, Ḳ.)

2: see 1.

4: see 1. — انسأهُ *He granted him a delay of payment,* or *granted him credit, in a sale,* or *in the case of a debt.* (A.) — أَنْسَأْتُ سُرْبَتِى *I made my way to lead me far off.* (Ṣ.) [See art. سرب.]

5: see 8.

8. انتسأ *It was postponed,* or *delayed;* syn. تَأَخَّرَ. (A.) — انتسأ *He* (a camel, Ṣ,) *went far off* in the pasture. (Ṣ, Ḳ.) — *It* (a party of people) *went far off.* (TA.) — انتسأ عَنْهُ *He retired,* or *withdrew far off, from him* or *it.* (Ṣ.) تَنَسَّئُوا and انْتَسِئُوا occur in two readings of a trad., for أَنْتَسِئُوا, (which is the correct reading,) in this sense. (TA.) [Hence it appears that † تنسّأ, accord. to some, also signifies *he retired,* &c.]

10. استنسأهُ *He asked him to postpone* or *to grant him a delay in, the payment of his debt.* (Ṣ, Ḳ.) [See also 1.] — استنسأهُ البَيْعَ *He asked him to make the sale to be on credit,* or *for payment at a future period.* (A.) — استنسأ غَرِيمَهُ *He asked his creditor to grant him a delay in the payment of his debt.* (A.)

نَسْءٌ and † نَسِئٌ and † نُسْءٌ *A woman who is supposed to be pregnant;* (Ḳ;) as also † نَسُوءٌ (A, Ḳ) and † نُسُوءٌ: (A:) or *in whom pregnancy has appeared:* (Ḳ:) or, نَسْءٌ (Ḳ) and † نَسُوءٌ, (TA,) as also † نَسِىٌّ, accord. to J and IM, but this is rejected by F, (TA,) *a woman whose menstrual discharge is later than its usual time, and who is therefore hoped to be pregnant:* (Ṣ, Ḳ:) pl. [of نسء] أَنْسَآءٌ and نُسُوءٌ: and نِسَآءٌ نَسْوَةٌ is also said; and sometimes the sing. (نَسْءٌ), being originally an inf. n., is used as a pl. (TA.) = نَسْءٌ and † نَسِىءٌ *Thin, watery, milk:* (Ḳ:) or *milk mixed with water.* (T, Ṣ.) [See 1.] — Also, both words, (TA,) or the former only; (Ḳ, MF;) but † نِسِىءٌ is quoted in this sense, from IAạr, who is said to have pronounced it thus, erroneously, for نَسِىءٌ; (TA;) *Wine;*

(IAạr;) *drink that dispels the reason.* (Ḳ.) — نَسْءٌ *Fatness: or its commencement;* (Ḳ;) its completeness, (consequent upon eating dry food, being called إِقْتِرَارٌ.) (Ṣ.) — جَرَى النَّسْءُ فِى الدَّوَابِّ, (Ṣ,) or مَارَ, (TA,) [*Fatness, or its commencement, ran through the beasts of carriage*].

نِسْءٌ *One who mixes, or converses, with* others: ex. هُوَ نِسْءُ نِسَآءٍ *He is one who mixes, or converses, with women.* (Ḳ.) — See نَسْءٌ.

نَسِىْءٌ and نَسُوْءٌ and نُسُوْءٌ and نَسْءٌ: see نَسْءٌ.

نَسَآءٌ *Length of life.* (Akh, Ṣ, Ḳ.) — *The* Faḳeeh of the Arabs [El-Ḥárith Ibn-Keledeh, as said in the Mz, close of 39th نوع, where the following is quoted,] says, مَنْ سَرَّهُ النَّسَآءُ وَلَا نَسَآءَ فَلْيُخَفِّفِ الرِّدَآءَ وَلْيُبَاكِرِ الغَدَآءَ وَلْيُؤَخِّرِ العَشَآءَ وَلْيُقِلَّ غِشْيَانَ النِّسَآءِ [*Let him whom length of life rejoiceth* (*but there is no long endurance in life*) *lighten his debts, and make his morning-meal early, and delay his evening-meal, and take little enjoyment in women*]: (Ṣ,* TA:) الرداء here means *debt.* (T, M, TA, in art. ردى, where this saying is cited with some variations.)

نَسِىْءٌ, of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (Ṣ,) *A month which the Arabs, in the time of paganism, postponed:* (Ḳ:) the doing of which is forbidden in the Ḳur, ix. 37. (Ṣ.) — Also, as an inf. n. of نَسَأَ, (which it is also said to be in the L,) The *postponing of a month:* i. e., the *postponing of the sacredness of a month; transferring it to another month.* When the Arabs returned from Mina, [after the accomplishment of the pilgrimage,] it was customary for a man of the tribe of Kinánch to arise and say, أَنَا الَّذِى لَا يُرَدُّ لِى قَضَآءٌ ["I am he whose decree is not to be rejected"]; (Ṣ;) or إِنِّى لَا أُحَابُ وَلَا أُعَابُ وَلَا يُرَدُّ قَوْلِى or ولا يردّ مَا قَضَيْتُ بِهِ; ["Verily I am not to be accused of a sin, nor am I to be charged with a fault, nor is my saying, (or decree,) to be rejected;"] (TA;) whereupon they would say, أَنْسِئْنَا شَهْرًا ["Postpone for us a month"]; i. e., "Postpone for us the sacredness of El-Moḥarram, and transfer it to Ṣafar:" for they disliked that three months during which they might not make predatory expeditions should come upon them consecutively, as their subsistence was obtained by such expeditions: so he made El-Moḥarram free from restriction to them. (Ṣ.) [But this, as appears from what is said in the Ḳur, ix. 37, was not done every year.] The tribes of Ṭeiyi and Khath'am did not observe the sacred months; therefore the نَاسِئُ (or postponer) proclaimed it lawful to slay them therein, when they were aggressors. (TA.) — [The term نَسِىْءٌ appears also to have been applied to The *postponement of the time of the pilgrimage;* which was another custom of the Pagan Arabs, mentioned under this word in the TA.] The Arabs, liking that the day of their return from pilgrimage should always be at one season of the year, postponed it every year eleven days; at the same time keeping sacred the two months in which the pilgrimage took place, and the month next after those two, and also the month of Rejeb, at whatever season this fell. (TA.) [For the same purpose, at one time, they used to intercalate a month in the third and sixth and eighth of every eight years. See Ḳur, ix. 36, where the prohibition of this custom is implied; and Sale's Prel. Disc., § vii.]. — See نَسْءٌ. — نَسِىْءٌ (Ḳ, TA) and † نَسِيْئَةٌ and † نَسَآءٌ, (Ṣ, Ḳ,) like كَلَآءٌ, (Ṣ,) *A postponement,* or *delay, as to the time of the payment of a debt,* or *of the price of a thing sold, &c.* (Ṣ, Ḳ, TA.) The first is a subst.; (Ḳ;) and also an inf. n.; (L;) [and each of the others seems to be sometimes used as such]. — بَاعَهُ بِنَسِيْئَةٍ †, and † بِنَسَآءٍ, (as also بِكَلَآءٍ, Ṣ,) *He sold it on credit; for payment to be made at a future period.* (Ṣ, Ḳ, TA.)

نَسِيْئَةٌ: see نَسِىْءٌ. — Also, *A debt of which the payment is deferred by the creditor to a future period.* (TA.) — *A sale upon credit, in which the payment is deferred to a certain,* or *definite, period.* (TA.)

نَاسِئٌ, pl. نَسَأَةٌ (Ṣ) and نَاسِئُونَ, (TA,) *One whose office it was to perform the act called* نَسِىْءٌ; *i. e., the postponing of a month:* (Ṣ, TA:) he was also called قَلَمَّسٌ, pl. قَلَامِسُ. (TA.) — نَاسِئٌ Anything *fat: or beginning to grow fat:* in the Ḳ it is said, كُلُّ نَاسِئٍ سَمِينٌ: in the L, كلّ سمين ناسئ, which is more proper. (TA.)

مَنْسَأَةٌ: see 1. — صِلَةُ الرَّحِمِ مَثْرَاةٌ فِى المَالِ مَنْسَأَةٌ فِى الأَثَرِ [*Union with kindred is a means of multiplying wealth, a means of prolonging one's memorial*]. (TA, from a trad.) — See مِنْسَأَةٌ.

مِنْسَأَةٌ (Ṣ, Ḳ) and † مَنْسَأَةٌ, (Ḳ,) and also without ء, (Ṣ, Ḳ,) *A staff,* or *stick:* so called because a beast is urged or driven with it: (Ḳ:) *a pastor's great staff.* (TA.) For مِنْسَأَتَهُ, in the Ḳur, xxxiv. 13, some read مِنْ سَأَتِهِ; i. e. "from, or of, the end of his staff;" سَأَةٌ originally signifying the "bent part at each end of a bow;" (Fr, TA, &c.;) and being here used tropically. (TA.) This reading is disapproved by the author of the Ḳ, but is supported by good authorities. (TA.)

مُنْتَسَأٌ *An interval; a distance; a space.* (Ṣ.) إِنَّ لِى عَنْكَ لَمُنْتَسَأً *Verily I am far from thee.* (Ṣ.)

نسب

1. نَسَبَهُ, aor. ـُ, (Ṣ, Ḳ,) inf. n. نَسْبٌ and نِسْبَةٌ; (Ṣ;) and aor. ـِ, inf. n. نَسَبٌ and نِسْبَةٌ; (Ḳ, TA;) *He mentioned his* [i. e. another's] *relationship,* [*lineage,* or *genealogy*]; (Ṣ, Ḳ;) saying, *He is such a one, the son of such a one;* or *He is of such a tribe,* or *city;* or *of such an art,* or *such a trade;* and *the like.* (Lb. T.) — نَسَبَهُ, aor. ـُ, inf. n. نَسْبٌ, *He traced up his* [i.e. another's] *lineage to his greatest ancestor.* (TA.) — نَسَبَهُ, [aor. ـُ ?,] *He asked him to mention,* or *tell him, his relationship,* [*lineage,* or *genealogy*]. (Ḳ.) — جَلَسْتُ إِلَيْهِ فَنَسَبَنِى فَانْتَسَبْتُ † إِلَيْهِ ‡ [*I sat by him, and he asked me to tell him my lineage; so I mentioned my lineage to him*]. (A.) — نَسَبَتْنَا فَانْتَسَبْنَا † لَهَا [*She asked us to tell her our lineage; so we mentioned our lineage to her*]. (IAạr, from a trad.) — نَسَبَهُ الى فُلَانٍ *He asserted him to be related to such a one:* and *he referred his lineage,* or *origin, to such a one.* — *He referred the origin* or *derivation of his name to such a one.* — *He attributed,* or *ascribed, it to such a one.* See, for ex. صَدَّقَ and كَذَّبَ in the Mṣb. — نَسَبَهُ إِلَى كَذَا ‡ *He referred its origin,* or *the origin* or *derivation of its name, to such a thing.* — *He attributed,* or *ascribed, it to such a thing.* — [نَسَبَهُ إِلَى فُلَانٍ *He named him,* or *called him, in relation,* or *reference, to such a one;* meaning an ancestor: and in like manner, in relation, or reference, to a tribe, a town or district, an art or trade, &c. See نِسْبَةٌ. — نَسَبَهُ إِلَى كَذَا ‡ *He named it,* or *called it, in relation,* or *reference, to such a thing.* — نَسَبَهُ إِلَى كَذَا, and, by inversion, نَسَبَ إِلَيْهِ كَذَا, (see Ṣ and Ḳ, in art. جهل, &c.) ‡ *He attributed* or *imputed to him,* or *charged him with,* or *accused him of, such a thing;* namely, a fault &c. Both phrases are often used as signifying thus by classical writers, and in the present day.] — نَسَبَ بِالْمَرْأَةِ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ,) and ـِ, (L,) inf. n. نَسِيبٌ (Ṣ, Ḳ) and نَسَبٌ and مَنْسِبَةٌ, (Ḳ) *i. q.* شَبَّبَ بِهَا; q. v.; (Ṣ, Ḳ;) *He mentioned the woman in an amatory manner, in the beginning* [or *prelude*] *of a poem:* (TA, voce شَبَّبَ:) *he mentioned the woman in amatory language, in the beginning of a* قَصِيدَة, *and then turned to the object of praise:* [for it is a general rule to commence a قصيدة in praise of a king, or hero, or the like, with نسيب; the transition from this is termed التَّخَلُّص: see also إِقْتَضَبَ:] (IKh:) *he mentioned the woman in his poem, describing her as characterized by beauty and youth &c.:* (Lb:) or *describing her as characterized by good qualities, whether truly* or *falsely.* (Z.) This phrase and نَسَبَ الرَّجُلَ both signify description; the latter signifying "he described the man with relation to his father, or his city or country, or

the like;" and the former phrase, *he described the woman as characterized by beauty and youth and love* or *affection &c.* (IDrst.) نَسِيبٌ is also employed to signify the *describing of the places where the objects of love have taken up their abode in the season of the* رَبِيع *and at other times, and the lover's longing to meet them and be united with them, and what else is comprised in the signification of the words* تَشْبِيبٌ *and* غَزَلٌ. (MF.) [See غَزِلَ, and غَزَلٌ.]

3. ناسبهُ *He shared with him in relationship.* (TA.) — فُلَانٌ يُنَاسِبُ فُلَانًا *Such a one is related to, or a relation of, such a one.* (Ṣ.) — ناسبهُ, inf. n. مُنَاسَبَةٌ, ‡ *He, or it, bore relation to, resembled, was similar to, conformable to, analogous to, correspondent to, suitable to, befitted, him* or *it.* (Ṣ, Ḳ, Mṣb.) See also نِسْبَةٌ.

4. انسبت الرِّيحُ *The wind was violent, and drove along the dust and pebbles*: (Ḳ:) [as also انشبت].

5. تنسّب *He asserted himself to be a relation,* or *kinsman,* or *to be related,* [إِلَيْكَ] *to thee.* Hence the proverb, القَرِيبُ مَنْ تَقَرَّبَ لَا مَنْ تَنَسَّبَ: (Ṣ, Ḳ:) i. e. *He is* [*indeed*] *an ally who allies himself by affection and friendship: not he who asserts himself to be a kinsman.* (TA.)

6. تناسبوا ‡ *They were mutually,* or *reciprocally, related; resembled one another; were similar, conformable, analogous, correspondent,* or *suitable, one to another; befitted one another.* (TA.) See also نِسْبَةٌ. — [And تناسب *It was suitable in its parts, proportionate, symmetrical,* or *uniform.*]

8. See 10 and 1. — انتسب إِلَى أَبِيهِ *He asserted his relationship to his father,* whether truly or falsely; (Ṣ;) [*saying, I am the son of such a one*: as was generally done by a champion when he sallied forth to challenge]. — انتسب إِلَيْهِ *It* (a voice) *was attributed,* or *ascribed, to him.* (TA, art. غنث.)

10. استنسب (Ḳ) and ↑ انتسب (TA) *He mentioned his* [i. e. his own] *relationship,* [*lineage,* or *genealogy*]. (Ḳ.) One says to a man, in asking him respecting his relationship, &c., اِسْتَنْسِبْ لَنَا أَيِ انْتَسِبْ لَنَا حَتَّى نَعْرِفَكَ [*Mention thy relationship,* or *lineage, to us, that we may know thee*]. (AZ.)

Q. Q. 1. نَيْسَبَ بَيْنَهُمَا, inf. n. نَيْسَبَةٌ, *He went to and fro between them two with malicious and mischievous misrepresentations, calumnies,* or *slanders, &c.* (L, Ḳ.)

نَسْبٌ : see نَسَبٌ.

نَسَبٌ and ↑ نِسْبَةٌ and ↑ نُسْبَةٌ (Ṣ, Ḳ) *Relationship; relation; kindred; consanguinity;* [*family; race; lineage; parentage; pedigree; genealogy; origin; reputed relationship* or *lineage* or *origin;*] (Ḳ;) *with respect to father and mother;* (ISk;) or *with respect to fathers only:* (Ḳ:) pl. of the first, أَنْسَابٌ; (Ṣ;) of the ↑ second, نِسَبٌ; and of the ↑ third, نُسَبٌ. (Mṣb.) The first, by poetical license, is contracted into ↑ نَسْبٌ. (T.) [You say,] بَيْنَهُمَا نَسَبٌ *Between them is relationship*; said whether they may lawfully marry one another, or not. (Mṣb.) See نَسِيبٌ.

نِسْبَةٌ ‡ *Relation; proportion; comparison;* with respect to quantity, or measure, and the like. See نَسَبٌ. — بِنِسْبَةِ كَذَا *In proportion to such a thing.* — نِسْبَةُ العَشَرَةِ إِلَى المِائَةِ *The proportion of ten to a hundred is* [*that of a tenth*]. (Mṣb.) — [You also say بِالنِّسْبَةِ إِلَى كَذَا *In relation to,* or *in comparison with, such a thing.*] — نِسْبَةٌ *A name of relation to a father, mother, tribe, town* or *district, art* or *trade, &c.* [as جَوْهَرِىٌّ, مَكِّىٌّ, قُرَشِىٌّ, فَاطِمِىٌّ, عَلَوِىٌّ:] ending with ىّ. A more general name of this kind should precede a more particular one: thus you say القُرَشِىُّ الهَاشِمِىُّ: and it is better that a name of relation to a tribe should precede one of relation to a town or the like: thus you say القُرَشِىُّ المَكِّىُّ. It is said that the Arabs originally called themselves by such names only in relation to tribes; and that, when they took up their abodes in cultivated lands and in cities, they borrowed names of relation to towns and the like from the Persians and Copts. (Mṣb.) — نِسْبَةٌ (TA) and ↑ مُنَاسَبَةٌ (Ṣ, Ḳ) and ↑ تَنَاسُبٌ (TA) ‡ *Resemblance; similarity; conformity; analogy; correspondence; suitableness; fitness.* (Ṣ, Ḳ, TA.) Ex. بَيْنَ الشَّيْئَيْنِ نسبةٌ, and ↑ مناسبةٌ, and ↑ تناسبٌ, *Between the two things is a resemblance, &c.* بَيْنَهُمَا نسبةٌ قَرِيبَةٌ *Between them two is a near resemblance, &c.* (TA.) [نِسْبَةٌ حُكْمِيَّةٌ The *relation of a predicate to its subject* (in books on logic).]

نُسْبَةٌ : see نَسَبٌ.

نَسِيبٌ i. q. ↑ مُنَاسِبٌ, [*A sharer in relationship; one who becomes a sharer in relationship by marriage*]: (Ḳ:) pl. نُسَبَاءُ and أَنْسِبَاءُ. (TA.) — نَسِيبٌ (Ṣ, Ḳ) and ↑ مَنْسُوبٌ (Ḳ) One *related; a relation; a kinsman.* (Ṣ, Ḳ, TA.) You say فُلَانٌ نَسِيبِى [*Such a one is my relation*]: and هُمْ أَنْسِبَائِى [*They are my relations*]. (TA.) ↑ نَسْبٌ, also, is used for ذُو نَسَبٍ [*A relation,* or *kinsman*]; and means *a male,* or *female, relation;* (Jel, xxv. 56;) and for ذَوُو نَسَبٍ [*relations,* or *kinsmen*]. (Bḍ, ibid.) [See also صِهْرٌ.] — نَسِيبٌ and ↑ مَنْسُوبٌ A man *of rank,* or *quality,* or *the like, and of family,* or *lineage.* (TA.) — نَسِيبٌ ↑ نَاسِبٌ [*An elegant amatory mentioning of a woman,* or *of women, in the beginning of a poem*] is a phrase like شِعْرٌ شَاعِرٌ. (Ḳ.) See أَنْسَبُ.

نَسَّابٌ (Ḳ) and ↑ نَسَّابَةٌ (Ṣ, Ḳ) *Skilful in genealogy:* (Ḳ:) [or rather, the former signifies *very skilful in genealogies;* or *a great genealogist:*] the latter, *possessing the utmost knowledge in genealogies;* or *a most skilful genealogist:* [this being of a doubly intensive form;] the ة being annexed to render the epithet one of excessive praise: (Ṣ:) pl. of the former نَسَّابُونَ, and of the latter نَسَّابَاتٌ: (TA:) you say عِنْدِى ثَلَاثَةٌ نَسَّابَاتٌ, meaning ثَلَاثَةُ رِجَالٍ نَسَّابَاتٍ. (Ṣ.)

نَسَّابَةٌ : see نَسَّابٌ.

نَاسِبٌ : see نَسِيبٌ.

نَيْسَبٌ *A straight,* or *direct, and conspicuous,* or *open, road,* or *way:* (Ḳ:) or *narrow road,* or *way:* (TA:) as also ↑ نَيْسَبَانٌ: (Ḳ:) some say نَيْسَمٌ, which is a dial. form: (TA:) or نيسب signifies the *traces of a road,* or *way.* (Ḳ.) — Also نَيْسَبٌ *Ants that appear like a road;* (Ṣ;) *ants following one another uninterruptedly.* (Ḳ.) Dukeyn Ibn-Rejà says,

* عَيْنًا تَرَى النَّاسَ إِلَيْهَا نَيْسَبَا *

[*A source to which thou seest the people* (*repairing like*) *ants proceeding in uninterrupted succession*]. (Ṣ.) — Also, the *track of ants,* (ISd, Ḳ,) *and of a serpent, and of wild asses going to their watering-places.* (TA.)

نَيْسَبَانٌ : see نَيْسَبٌ.

هٰذَا الشِّعْرُ أَنْسَبُ *This poetry is more,* or *most, elegant in what is termed* نَسِيبٌ: see 2: (Ḳ:) as though they had said نَسِيبٌ نَاسِبٌ, like شِعْرٌ شَاعِرٌ, to give intensiveness to the signification, and thence formed the word أَنْسَبُ. (TA.)

خَطٌّ مَنْسُوبٌ [A] *regular* [*hand-writing*]: syn. ذُو قَاعِدَةٍ: (TA:) [properly, *named in relation to its author &c.*] — شِعْرٌ مَنْسُوبٌ *Poetry,* or *a poem, in which is* نَسِيبٌ, [or *an amatory mention of a woman,* or *women, in its beginning*]: pl. مَنَاسِيبُ. (Ḳ.) See نَسِيبٌ.

مُنَاسِبٌ : see نَسِيبٌ.

مُنَاسَبَةٌ and تَنَاسُبٌ : see نِسْبَةٌ.

نسج

1. نَسَجَ, aor. ـِ, inf. n. نَسْجٌ, *He,* or *it, drew, collected,* or *gathered, together* a thing: *drew and joined,* or *adjoined,* one thing to another. This is the primary signification. (L.) — نَسَجَت

الرِّيحُ الوَرَقَ وَالهَشِيمَ The wind gathered together the leaves and the dry fragments of plants. Hence, accord. to some, نَسَجَ الثَّوْبَ, because the weaver adjoins the warp to the woof. (TA.) — نَسَجَتِ الرِّيحُ التُّرَابَ ‡ The wind drew the dust together. (TA.) — نَسَجَتِ الرِّيحُ المَآءَ, and الرَّمْلَ, and التُّرَابَ, and رَسْمَ الدَّارِ, ‡ The wind made rippling lines, in cross directions, upon the water, and the sand, and the dust, and [with dust] upon the traces of the dwelling. (A.) [And so] اِنْتَسَجَتْ ▼ طَرَائِقُ كَالْحُبُكِ ‡ Rippling lines were made, in cross directions, by the wind, upon the water, (Ṣ,* A,) and the sand, and the dust, and the traces of the dwelling. (A.) — نَسَجَتِ الرِّيحُ الرَّبْعَ ‡ The wind, blowing in cross directions, obliterated the traces of the place where persons had alighted, (Ṣ, Ḳ,) [by covering it with dust or sand in such a manner as that it might be likened to a web]. — نَسَجَ ‡ It (a spider) wove, or spun, its web. (A.) — نَسَجَ الثَّوْبَ, aor. ـُ, and ـِ, (Ṣ, Ḳ,) inf. n. نَسْجٌ, (Ṣ,) He wove the piece of cloth, or the garment. (TA, &c.) And نَسَجَ سَيْرًا He plaited a thong. (TA, in art. نسع.) — نَسَجَ الشِّعْرَ ‡ He wove, or composed verses. (TA.) — نَسَجَ الكَلَامَ ‡ He (a liar, TA,) forged speech. (Ḳ.) — Also, ‡ He explained, or expounded, language; syn. لَخَّصَهُ. (Ḳ.) — نَسَجَتِ النَّاقَةُ فِى سَيْرِهَا ‡ The she-camel moved her legs quickly in going along. (TA.)

8. انتسج It became drawn, collected, or gathered, together: became drawn and joined, or adjoined, to another thing. (L.) See 1. — انتسج It (a piece of cloth, or a garment,) became woven. (TA.)

نَسْجُ العَنْكَبُوتِ ‡ The spider's web. (A.) — See نَسِيجٌ.

نُسُجٌ Prayer-carpets; carpets upon which prayer is performed; syn. سَجَّادَاتٌ. (IAar, Th, Ḳ.)

نَسُوجٌ ‡ A she-camel that moves her legs quickly in going along: (TA:) or a she-camel whose load that she carries does not shake about: (Ḳ:) so in all the copies of the Ḳ; but accord. to more than one of the leading lexicologists, a she-camel whose load, and saddle, are unsteady upon her, and shaking about: (TA:) and a she-camel that makes her load to shift forward to her كَاهِل, [or the part of the back next the neck,] by reason of the vehemence of her pace. (ISh, Ḳ.)

نَسِيجٌ and ▼ نَسْجٌ [the latter originally an inf. n.] i. q. مَنْسُوجٌ, Woven. (Mṣb, TA.) [And hence both, as substs., signify A web.] So ▼ نَسِيجَةٌ a web, a thing woven. (Ṣ, Ḳ, art. طرق.) — هُوَ نَسِيجُ وَحْدِهِ (an indeterminate expression, Hishám and Fr, in L, art. وحد, q. v.,) ‡ He is unequalled, unique, or an only one of his kind, in knowledge &c.: for when a garment, or piece of cloth, is of a high quality, no other is woven of exactly the same kind. (Ṣ, Ḳ, &c.) It is only said in praise of a person. (TA.) [Opposed to عُيَيْرُ وَحْدِهِ.] — ثَوْبُ ▼ نَسْجِ اليَمَنِ A garment, or piece of cloth, the texture of El-Yemen. (Mṣb.) — ▼ نَسْجُ الغَيْثِ ‡ [The texture of the rain]; meaning the plants, or herbage. (TA.)

نَسَاجَةٌ A kind of مِلْحَفَة, with which a person envelops himself. App. thus called by what is originally an inf. n. (L, from a trad.).

نِسَاجَةٌ The art of weaving. (Ṣ, Ḳ.)

نَسِيجَةٌ: see نَسِيجٌ.

نَسَّاجٌ [in some copies of the Ḳ, ▼ نَاسِجٌ, the act. part. n. of نَسَجَ,] A weaver. (Ḳ.) — نَسَّاجٌ also, A manufacturer of coats of mail. (Ḳ) — نَسَّاجٌ also, ‡ A liar; (Ḳ;) a forger of lies. (TA.)

نَاسِجٌ: see نَسَّاجٌ.

مَنْسَجٌ and مَنْسِجٌ A place where the art of weaving is practised. (Ṣ, Ḳ.) — See مِنْسَجٌ.

مِنْسَجٌ (Ṣ, Ḳ) and مَنْسَجٌ (TA) [A weaver's loom;] the apparatus upon which the web is stretched to be woven; (Ṣ, Ḳ;) the wood and apparatus used in the art of weaving, upon which the web is stretched to be woven: (M:) or, specially, the حَفّ; (TA;) i. e. the stay of a weaver's loom; syn. حَفٌّ: (TḲ:) [in the present day, applied to a frame for weaving: and to one for embroidering]. — مِنْسَجٌ (Ṣ, Ḳ,) and ▼ مَنْسِجٌ (TA) [The withers of a horse: or the lower part thereof: or the part below the withers:] the prominent part from the branches of the shoulder-blades to the lower part of the neck and to the even part of the back; as also حَارِكٌ: behind it is the كَاهِل: (A'Obeyd:) or in a horse, the same as the كاهل in a man, and the حارك in a camel: (TA:) or the part of a horse below the حارك [which latter is the withers, or the upper part thereof]: (Ṣ, Ḳ:) or the swelling part of the كَاثِبَة [or withers] of a beast, at the place where the mane terminates, beneath the pommel of the saddle: (T:) said to be so called because the sinews of the neck extend towards the back, and those of the back towards the neck, and are woven together upon the shoulder-blades: (TA:) or the extremity of the mane: (A:) or the part between the mane and the place where the shoulder-blades unite: pl. مَنَاسِجُ. (TA.)

نسح

1. نَسَحَ, aor. ـَ, (inf. n. نَسْحٌ, Ṣ,) He dispersed and removed dust; syn. أَذْرَى. (Ḳ, and some copies of the Ṣ.) = نَسِحَ, aor. ـَ, (inf. n. نَسَحٌ, Ṣ,) He coveted; syn. طَمِعَ. (Ḳ, and some copies of the Ṣ.)

مِنْسَاحٌ A thing with which dust is dispersed and removed. (Ḳ.)

نسخ

1. نَسَخَ, aor. ـَ, (L, Ḳ,) inf. n. نَسْخٌ; and ▼ انتسخ; (L;) He, or it, annulled, superseded, obliterated, effaced, or cancelled, (L, Ḳ,) a thing, بِشَىْءٍ آخَرَ by another thing. (L.) It annulled, or superseded, a thing, and took the place of it. (L.) Ex. نَسَخَتِ الشَّمْسُ الظِّلَّ, and ▼ انتسخته, ‡ The sun annulled, or superseded, the shade, (Ṣ, L,) and took the place of it. (L.) نَسَخَ الشَّيْبُ الشَّبَابَ ‡ Hoariness took the place of youth. (A, Mṣb.) Also, نَسَخَ He annulled, superseded, abolished, or made void, a thing, substituting for it another thing. (Ḳ.) Ex. نَسَخَ آيَةً He (God) abrogated, annulled, or superseded, the verse of the Ḳur-án, (Lth, Fr, Ṣ, L,) substituting for it another; (Lth, Fr, L;) بِالآيَةِ by the [i. e. another] verse: (Ṣ:) or he changed it by substituting for it another: نَسَخَ signifying he changed a thing by substituting for it another thing. (IAar, L.) [See also 4.] Legal نَسْخ, or abrogation, may respect the letter and the force of command, or one of these; whether the command have been performed, as is generally the case, or have not been performed, as in the case of the sacrifice of Ishmael, [or, as some of the Muslims say, agreeably with the Bible narrative, Isaac,] for Abraham was commanded to sacrifice him, and then the command was abrogated before its execution. (Mṣb.) — Also, نَسَخَ He, or it, changed, or altered, a thing. (Ḳ.) Ex. نَسَخَتِ الرِّيحُ آثَارَ الدَّارِ The wind changed, or altered, [or, it may also be rendered, obliterated, or effaced,] the traces of the dwelling. (Ṣ.) — نَسَخَهُ He transformed him, or metamorphosed him, into a worse, or more foul, or more ugly, shape; i. q. مَسَخَهُ: (Ḳ:) ex. نَسَخَهُ اللّٰهُ قِرْدًا God transformed him into an ape. (Fr, Aboo-Sa'eed.) — [Also, as used in post-classical, and perhaps in classical, times, He (God) caused his soul to pass into the body of another man.] The connexion of the soul of a human being, after its departure from the body, with the body of another human being, is termed نَسْخ; with the body of

a beast, مُسْخٌ; with a plant, فَسْخٌ; and with an inanimate and not-increasing body, رَسْخٌ. (Marginal note in a copy of the KT.) [But see 1 (last sentence) in art. فسخ. See also 6.] — نَسَخَ *He transferred* a thing *from one place to another*, it remaining the same: (TA:) *he transferred* what was in a bee-hive *to another* [*hive* or *place*]. (Ḳ.) — نَسَخَ الكِتَابَ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, inf. n. نَسْخٌ; (Mṣb;) and ↓ انتسخهُ, (Ṣ, Mṣb, Ḳ,) and استنسخهُ; (Ṣ, Ḳ;) are syn., (Ṣ,) signifying *He copied*, or *transcribed, the writing*, or *book*, (T, Mṣb, Ḳ,) *letter for letter*. (T.) — مَا نَسَخَهُ وَإِنَّمَا مَسَخَهُ [*He has not copied it, but only corrupted it by changing the diacritical points and altering the meanings*]. (A.) — ↓ نَسْتَنْسِخُ, in the Ḳur, xlv. 28, signifies *We set down*, or *register, and preserve*: (Jel:) or *We command to be transcribed and to be set down*, or *registered*. (T.)

3: see 6.

4. انسخ *He* (God) *made* a verse of the Ḳur-án *to be abrogated, annulled*, or *superseded*, by another verse: (Z, MF:) or *found* it *to be so*; like أَحْمَدَهُ "he found him, or it, to be praised, or praiseworthy." (AAF.) In the Ḳur, ii. 100, Ibn-'Ámir reads مَا نُنْسِخْ for مَا نَنْسَخْ. (TA.) [See also 1.]

6. تناسخت الأَشْيَآءُ *The things succeeded one another, one taking the place of another*. (L.) — تناسخت القُرُونُ, (A, Mṣb,) and الأَزْمِنَةُ, (Mṣb, Ḳ,) ‡ *The times succeeded, one in the place of another*; (Mṣb, Ḳ;) *one passing away after another*. (Ḳ.) — تناسخت الوَرَثَةُ, ‡ [*The heirs died, one after another, and so cancelled their rights to inheritance*]. (A.) تَنَاسُخٌ (Ṣ, Ḳ) and ↓ مُنَاسَخَةٌ (Ḳ) in the case of an inheritance, (Ṣ, Ḳ,) or with respect to the fixed primary portions of an inheritance assigned by the Ḳur-án, is The *dying of heirs after other heirs while the original inheritance remains undivided*. (Ṣ, Ḳ.) — تناسخ *It became changed from one state to another*. (L.) — تناسخت الأَرْوَاحُ ‡ [*The souls transmigrated*]. (MF.) تَنَاسُخٌ, [The *transmigration of the soul from one human body to another*, is thus explained;] the *connexion of the soul with the body after its separation from another body, without the intervention* (تَخَلُّل) *of any time between the two connexions, by reason of the essential love subsisting between the soul and the body*. (KT; in some copies of which تحلّل is put for تخلّل.) [See also 1.]

نُسْخَةٌ *A copy*, or *transcript*: (Ṣ, L, Mṣb, Ḳ:) so called because it supplies the place of the original: (L:) pl. نُسَخٌ. (Mṣb.) — Also, *A copy*, or *an original, from which a transcript is made*: (L:) [pl. as above].

نَسِيخَةٌ: see نَسِيخَةٌ.

بَلْدَةٌ نَسِيخَةٌ, and ↓ نُسْخِيَّةٌ, *A distant town*, or *district*, or *country*. (Ḳ.) — [*A transverse* or *cross wind*. See نَيِّحَةٌ in art. نوح.]

نَاسِخٌ and ↓ مُنْتَسِخٌ *A copier*, or *transcriber, of a writing* or *writings*, or *of a book* or *books*. (L.) — آيَةٌ نَاسِخَةٌ *A verse of the Ḳur-án that abrogates, annuls*, or *supersedes, another verse*. (Ṣ.) [See 1.] [And so,] ↓ آيَةٌ مَنْسُوخَةٌ *A verse of the Ḳur-án that is abrogated, annulled*, or *superseded, by another verse*. (Ṣ.) — [نَاسِخٌ An epithet applied to a particle, (namely, إِنَّ and the like, and مَا and لَا,) or a verb, (namely, the abstract كَانَ and the like, and كَادَ and the like, and ظَنَّ and the like,) *which effects a change of the grammatical form*, or *of the meaning, in a nominal proposition before which it is placed*. الحُرُوفُ النَّاسِخَةُ لِلْإِبْتِدَآءِ *The particles which annul the quality of the inchoative*.]

النَّاسِخِيَّةُ (Ḳ) ‡ *The sect which holds the doctrine of* تَنَاسُخُ الأَرْوَاحِ [or *the transmigration of souls*], *and denies the resurrection*. (MF.)

مَنْسُوخٌ and ↓ مُنْتَسَخٌ A writing, or book, *copied*, or *transcribed*. (Mṣb.) — See نَاسِخٌ.

مُنْتَسَخٌ: see مَنْسُوخٌ.

مُنْتَسِخٌ: see نَاسِخٌ.

نسر

1. نَسَرَ, aor. ـِ (Ṣ, M, Ḳ) and ـُ, (M, Ḳ,) inf. n. نَسْرٌ, (Ṣ, M, Ḳ,) *He* (a bird, M, Ḳ, or a hawk or falcon, Ṣ, [or other bird, see نَسْرٌ below,]) *plucked* flesh (Ṣ, M, Ḳ) *with his beak*. (Ṣ, TA.) You say also, نَسَرَهُ بِمِنْسَرِهِ, meaning, *He* (a hawk or falcon [or other bird]) *plucked his flesh with his beak*. (A.) = [Hence,] نَسَرَهُ ‡ *He blamed him; found fault with him; spoke evil of him behind his back*, or *in his absence, saying of him what would grieve him if he heard it*. (A.)

10. استنسر *He* (the بُغَاث [or ignoble bird, or most ignoble of birds,] Ṣ, M) *became a* نَسْر [or *vulture*]: (M:) or *became like the* نَسْر (Ṣ, Ḳ) *in strength*. (Ḳ.) Hence the proverb, إِنَّ البُغَاثَ بِأَرْضِنَا يَسْتَنْسِرُ [*Verily the most ignoble bird*, or *most ignoble birds, in our land becomes like the vulture*, or *become like vultures*]: (Ṣ, M:) meaning, the weak among us becomes strong. (Ṣ.) See also art. بغث.

نَسْرٌ (Ṣ, M, Mṣb, Ḳ, &c.) and sometimes ↓ نِسْرٌ [agreeably with the modern general pronunciation] and ↓ نُسْرٌ, (Sheykh-el-Islám Zekereeyà, in his Comm. on the Expos. of Bḍ,) but this is very strange, (MF,) [The *vulture*; app. any vulture, whatever be its species or variety, known to the Arabs, except the رَخَم, or aquiline vulture; and said to be applied by some of the Arabs to the *eagle*; (see also نُسَارِيَّةٌ;) agreeing with the Hebrew נֶשֶׁר, which is plainly applied to the former bird in Micah, i. 16, and probably in other instances;] *a certain bird*, (Ṣ, M, A, Mṣb, Ḳ,) *well known*; (A, Mṣb;) so called because it plucks (يَنْسُرُ) a thing, and swallows it, (A, and so in some copies of the Ḳ,) or, and pulls it out (so in some copies of the Ḳ,) or, and chases and captures it; (so in some copies of the Ḳ; the various readings being وَيَبْتَلِعُهُ and وَيَقْتَلِعُهُ and وَيَقْتَنِصُهُ;) it is said that *it has no* مِخْلَب [or *talon*], *but only the* ظُفْر [or *nail*], *like that of the domestic cock and hen, and of the crow and the like, and of the* رَخَمَة [or *aquiline vulture*]: (Ṣ:) the *bird called in Persian* كَرْكَس, *which eats carcases until it is unable to fly, and is said to live a thousand years*: (Ḳzw:) AḤn asserts, that the نسر is *a bird of the description called* عِتَاق; [which is a term applied to *birds of prey*, and to *noble birds*, (in a sense wider than that in which this appellation is used in English falconry,) and especially to *eagles*;] but [ISd says] *I know not how that is*: (M:) pl. (of pauc., Ṣ) أَنْسُرٌ and (of mult., Ṣ) نُسُورٌ. (Ṣ, M, Mṣb, Ḳ.) — النَّسْرُ الوَاقِعُ † [*The Falling*, or *Alighting, Vulture*,] and النَّسْرُ الطَّائِرُ † [*The Flying Vulture*] are *two stars* or *asterisms*, (Ṣ,* M, A, Mṣb, Ḳ,) *well-known*, (M,) *which together are called* النَّسْرَانِ [*the Two Vultures*], (M, A,) *and each of which alone is called* النَّسْرُ (M, Mṣb, Ḳ) *and* نَسْرٌ; (M;) *being likened to the bird so named*: (M:) *the former is the bright star* [α] *in the constellation* الشَّلْيَاقُ [or *Lyra*] *likened by the Arabs to a vulture* (نسر) *that has contracted its wings to itself, as though it had alighted upon something*: and *the latter consists of the three well-known stars* [α *and* β *and* γ] *in the constellation* العُقَابُ [or *Aquila*]: (Ḳzw:) [The former rose heliacally, about the epoch of the Flight, in central Arabia, on the 25th of November, O.S., with the Eighteenth Mansion of the Moon, which is α of Scorpio; and the latter, on the 28th of December, O.S.: and both set, together, anti-heliacally, at that period and in that part, on the 24th of July, O.S. See نَوْءٌ, and دَبُور.] = نَسْرٌ (Ṣ, M, Mṣb) and النَّسْرُ, (Ṣ, M, Ḳ,) the latter occurring in a verse cited in art. عز, (Ṣ,) *A certain idol*, (Ṣ, M, Mṣb, Ḳ,) *belonging to Dhu-l-Keláa*, (Ṣ, Mṣb, Ḳ,) *in the land of Ḥimyer*, (Ṣ, Ḳ,) *as* يَغُوثُ *did to Medhḥij, and* يَعُوقُ *to Hemdán, of the idols of the people of Noah*, (Ṣ,) all of which are mentioned in the Ḳur, lxxii. 22 and 23: (Ṣ, M:) or *a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship*; like وَدّ and سُوَاع and يَغُوث, and يَعُوق, mentioned therewith in the Ḳur,

ubi supra. (Bḍ.) ═ Also, نَسْرٌ [The *frog*, or *frush*, of the hoof of a horse or ass or mule; thus called in the present day;] *a portion of tough flesh*, [or rather *a horny substance*,] *in the* بطن [or *sole*] *of the solid hoof, as though it were a date-stone*, [which it resembles in substance,] or *a pebble*: (Ṣ:) or the *flesh of the solid hoof, which the poets liken to date-stones*: (T:) or *a portion of flesh*, (Ḳ,) or *of hard flesh*, (M,) *in the* باطن [or *sole*, or *inner part*,] *of the solid hoof*, (M, Ḳ, TA,) *as though it were a pebble*, or *a date-stone*, (TA:) or *what rises in the* باطن *of the hoof of the horse, from*, or *of*, *the upper part thereof*: (M, Ḳ:) or the باطن *itself of the solid hoof*: (M:) pl. نُسُورٌ, (M, Ḳ,) which Aboo-Sa'eed explains as signifying the *prominences in the* بَطْن [or *sole*] *of the solid hoof, which are likened to date-stones because of their hardness, and which do not touch the ground*. (TA.) Hence the saying, حَافِرٌ صُلْبُ النُّسُورِ [*A solid hoof hard in the frog*: the sing. and pl. being used indiscriminately]. (TA.)

نُسْرٌ : } see نَسْرٌ, first signification.
نِسْرٌ : }

نَسْرِينٌ [The *wild rose, dog-rose, eglantine*, or *sweet brier*: so in the present day: and, accord. to Spreng., Hist. Rei Herb., cited by Freytag, the *jonquil*:] *a well-known rose*; (Ḳ;) *a well-known sweet-smelling flower*; (Mṣb;) *a species of sweet-smelling flower*; (M;) a Persian word, (M, Mṣb,) arabicized: (Mṣb:) of the measure فعليل; and, if so, the [final] ن is radical: or of the measure فعلين; and if so, that letter is augmentative: Az says, I know not whether it be Arabic or not. (Mṣb.)

نَسَارِيَّةٌ The *eagle*; syn. عُقَابٌ: (IAạr, Ḳ:) likened to the نَسْر. (IAạr, TA.) [Hence it appears that, accord. to IAạr, the نسر is not the eagle.]

نَاسُورٌ (also written with ص, Ṣ, Mṣb,) *A certain disease that happens in the inner angles of the eyes*, (Ṣ, Mṣb, Ḳ,) *with an incessant defluxion therefrom*: (Ṣ, TA:) *and sometimes it happens also in the part around the anus: and in the gum*: (Ṣ, Mṣb:) or it signifies also *a certain disease in the part around the anus*: and *a certain disease in the gum*: (Ḳ:) and is an arabicized word [from the Persian]: (Ṣ, Mṣb:) نَوَاصِير, pl. of نَاصُور, accord. to certain of the physicians, is a term applied to *deep ulcers in the anus, at the extremity of the gut*. (Mṣb, art. نصر.) — Also, *A vein constantly becoming recrudescent, with an incessant defluxion*; (عِرْقٌ غَبِرٌ,) (Ṣ, Ḳ;) *corrupt within; whenever its upper part heals, breaking forth again with corruption*. (TA.) [See also غَرَبٌ.

مِنْسَرٌ (Ṣ, A, Mṣb, Ḳ) and ✝ مَنْسِرٌ, (Mṣb, Ḳ,) or the former only, (AZ,) The *beak* of a bird (Ṣ, A, Mṣb, Ḳ) of prey; (Ṣ, Mṣb;) or of a hawk or falcon; (A;) that of any other bird being called مِنْقَار. (Ṣ, Mṣb.) ═ [Hence,] ✝ both words also signify † *A portion of an army that goes before the main army*: (Ṣ, Ḳ:) [likened to the beak of a bird of prey; as the side bodies are likened to the wings:] and *a troop of horse* or *horsemen in number from thirty to forty*: or *from forty to fifty*: or *from forty to sixty*: (M, Ḳ:) or *from a hundred to two hundred*: (M, Mṣb, Ḳ:) or *a troop of horse or horsemen*: (El-Farábee, Mṣb:) or *an army that does not pass by anything without snatching it away*. (Mṣb.)

مَنْسِرٌ : see مِنْسَرٌ, throughout.

[نسط, &c.

See Supplement.]

نش

1. نَشَّ, aor. ـِ, (A, TA,) inf. n. نَشِيشٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and نَشٌّ, (TA,) *It* (said of water, Ṣ, Mgh, Mṣb, Ḳ, and of other things, Ṣ, Ḳ, such as wine, and flesh-meat, TA) *made a sound in boiling, estuating*, or *fermenting*: (Ṣ, Mgh, Mṣb, Ḳ:) and *it* (anything) *made a sound like that of boiling, estuating*, or *fermenting*; or *of beginning to do so*: and *it* (water) *made a sound in pouring forth*. (TA.) You say also, نَشَّتِ القِدْرُ, (TA,) inf. n. نَشِيشٌ; (IDrd, Ḳ;) and ✝ نَشْنَشَتْ, (TA,) inf. n. نَشْنَشَةٌ; (IDrd, Ḳ;) *The cooking-pot made a sound in boiling*: (IDrd, Ḳ:) or *began to boil, and so made a sound*. (TA.) And نَشَّ المَآءُ فِى كُوزٍ جَدِيدٍ [*The water made a sound in a new earthen mug*]: (A:) or نَشَّ الكُوزُ الجَدِيدُ فِى المَآءِ *The new* [earthen] *mug made a sound in the water*. (Mgh.) And ✝ نَشْنَشَ الدِّرْعُ *The coat of mail made a sound*, (Ḳ,) or *clinking*. (Fr.) — Also, *It* (wine, A, Mgh, or the beverage called نَبِيذ, TA,) *estuated*, or *fermented*: (A, Mgh, TA:) or نَشِيشٌ signifies the *beginning to estuate*, or *ferment*, of the first of expressed juice [of grapes or dates &c.]. (TA.) — نَشَّتِ اللَّحْمَةُ, inf. n. نَشٌّ, *The piece of flesh-meat dripped*. (Sh, from certain of the Kilábees.) ═ Also نَشَّ, aor. ـِ, inf. n. نَشِيشٌ (Ṣ, Ḳ) and نَشٌّ, (TA,) said of a pool of water left by a torrent, *Its water began to sink into the earth*: (Ṣ, Ḳ:) or *its water dried up, and sank into the earth*. (TA.) *It* (water upon the surface of the ground) *dried up*. (TA.) *It* (a full-grown unripe date) *lost its moisture*. (TA.) ═ نَشَّ الدُّهْنَ بِالرَّيْحَانِ [aor., app., ـُ,] *He infused the oil*, or other *ointment, with perfume, by boiling it with sweet-smelling plants until it made a sound in boiling*. (TA.) [See also سَلِيخَة.] ═ نَشَّ الذُّبَابَ [aor., accord. to analogy, ـُ, but vulgarly, in the present day, ـِ,] *He drove* [or *whisked*] *away the flies*. (TA.)

R. Q. 1. نَشْنَشَ, see 1, in two places. See also شَنْشَنَةٌ.

نَشٌّ The *half of an* أُوقِيَّة [or *ounce*]; (Ṣ, A, Mgh, Mṣb, Ḳ;) i. e., *twenty dirhems*; (Ṣ, Mṣb, Ḳ;) the اوقيّة being forty dirhems; (Ṣ, Mṣb;) and five dirhems being called نَوَاةٌ: (Ṣ:) or the *weight of a date-stone* (نواة) *of gold*: or the *weight of five dirhems*: or the *quarter of an* اوقيّة: (TA:) and the *half* of anything; (IAạr, Sh, Az, Mgh, Mṣb;) as, for instance, of a dirhem, and of a cake of bread. (IAạr, Sh, Az, Mgh.)

نَشَّاشَةٌ : see نَشَّاشَةٌ.

أَرْضٌ نَشِيشَةٌ and ✝ نَشَّاشَةٌ *Salt land that produces no herbage*. (IDrd, Ḳ.)

سَبْخَةٌ نَشَّاشَةٌ, (Ṣ, A, Ḳ,) and ✝ نَشَاشَةٌ, (Az, TA,) *A tract of salt land of which the moisture* [or, as in a copy of the A, *the earth*,] *does not dry up, nor its pasture*, or *herbage, grow*: (A, Ḳ:) or *what appears of the water of salt lands, and begins to sink therein, so that it becomes salt*. (Ṣ.)

نَشَّاشَةٌ : see نَشِيشَةٌ.

مَنَشُّ السَّاحِلِ *The part of the shore of a sea* or *great river from which the water has retired*. (A.)

مِنَشَّةٌ [*A fly-whisk*;] *a thing with which the flies are driven away*. (TA.)

دُهْنٌ مَنْشُوشٌ *Oil*, or other *ointment, infused with perfume*, (Ḳ, TA,) *by boiling it with sweet-smelling plants until it makes a sound in boiling*. (TA.) [See also سَلِيخَة.]

نشأ

1. نَشَأَ, aor. ـَ; and نَشُؤَ, aor. ـُ; inf. n. نَشْءٌ and نُشُوءٌ and نَشَآءٌ and نَشْأَةٌ; *He lived*; (Ḳ;) *and* (accord. to Sh) *he rose*, or *became elevated*, or *high*. (TA.) — [*It rose*.] — النَّشْأَةُ الأُخْرَى, or النَّشَآءَةُ, [Ḳur, liii. 48,] *The resurrection*: [lit., *the other life*]. (TA.) — النَّشْأَةُ الآخِرَةُ, or النَّشَآءَةُ, [Ḳur, xxix. 19, *the same*: lit., *the latter life*]. (TA.) [See also نَشْأَةٌ below.] — نَشَأَ, (Ṣ, Ḳ,) inf. n. نَشْءٌ and نَشَآءٌ (TA) and نُشُوءٌ; (Ṣ;) *He grew up*, (Ḳ,) and *became a youth*, or *young man*. (Ṣ, Ḳ.) [See نَاشِئٌ.] — نَشَأْتُ فِى بَنِى فُلَانٍ, (Ṣ,) and مَنْشَئِى فى بنى فلان, (TA.) *I grew up, and became a young man, among the sons of such a one*. (Ṣ, TA.) — نَشَأَ, (Ṣ, Ḳ,) inf. n. نَشْءٌ and نُشُوءٌ, (TA,) *It* (a cloud) *rose*, (Ṣ, Ḳ,) *and appeared*: said of its first begin-

ning. (TA.) — نَشَأَ *He arose.* (TA.) — [*It became produced; it originated;* عَنْ *from* another thing. See 4.] — *It happened, occurred,* or *came to pass.* (TA.) — نَشَأَ لَهُ رَأْىٌ [*An opinion occurred to him,* or *arose in his mind*]. (Ṣ, Ḳ, art. بدو.)

2. نَشَّىَ and † أَنْشَىَ are syn., (Ṣ, Ḳ,) [signifying *He was reared, made to grow,* or *grow up, and to become a young man.*] See 4.

4. انشا *He* (i.e. God) *raised* the clouds. (Ṣ, Ḳ.) — انشا عَلَمًا *He set up a beacon,* or *sign of the way,* in a desert or highway: (TA:) and so † استنشا عَلَمًا *He set up a beacon,* or *sign of the way.* (A.) — انشأهُ, inf. n. إِنْشَآءٌ, *He* (i.e. God) *caused him to attain the age of manhood,* or *nearly that age.* (TA.) See 2. — انشا and † نشا [so TA: app. نَشَّأَ:] *He* (i.e. God) *created; produced; originated.* (Ṣ.) انشا اللّٰهُ الخَلْقَ *God originated the creation.* (TA.) — أَنْشَأْتُهُ *I originated it; brought it into being* or *existence; made it,* or *produced it, for the first time, it not having been before.* (Mṣb.) — انشا *He founded* or *began to build,* a house [&c.]. (Ḳ.) — *He framed* or *constructed,* a proverb, or phrase. (TA.) — *He composed* language [such as an ode or the like]. (TA.) — *He recited* poetry, or a خُطْبَة, *well.* (IAạr.) — *He forged* a tradition, (Ṣ, Ḳ,) *and attributed* it [to the Prophet]. (Lth.) — انشا, followed by an aor., *He began* (Ṣ, Ḳ) to relate, (Ḳ,) or say, (TA,) or do. (Ṣ.) = انشا منهُ *He went forth from it.* (Ḳ.) Ex. مِنْ أَيْنَ أَنْشَأْتَ, *Whence hast thou come forth?* (TA.) = انشأت النَّاقَةُ *The she-camel conceived:* (Ḳ:) of the dial. of Hudheyl. (TA.) = انشا عَلَيْهِ *He came to, advanced to,* or *approached him* or *it.* (TA.)

5. تنشّأ لِحَاجَتِهِ *He rose and went to accomplish his affair,* or *business.* (AA, Ḳ.) — تنشّأ عَادِيًا *He arose and went running to accomplish his affair.* (AA.)

10: see 4. = يَسْتَنْشِئُ الرِّيحَ *He scents the wind:* said of a wolf: (ISk, Ṣ:) and استنشا الأَخْبَارَ *He sought,* or *searched after, news:* (Ḳ, TA:) in both instances, with and without ء; (Ṣ,* L;) being derived from نَشِيتُ الرِّيحَ (Ṣ, L) and رَجُلٌ نَشْيَانُ لِلْخَبَرِ: [see also مُسْتَنْشِئَةٌ.] (L.) = اِسْتَنْشَأْتُهُ قَصِيدَةً [*I requested him to compose,* or, perhaps, *to recite an ode,* or *the like*]. (A.)

نَشْءٌ and † نَشِىءٌ *Risen clouds:* (Ḳ:) or *the first that rises of them:* (Ṣ, Ḳ:) or *their first appearance:* (ex. لِهٰذَا السَّحَابِ نَشْءٌ حَسَنٌ *These clouds have a good first appearance:*) or *clouds when they appear like a piece of drapery* (مُلَآءَة) *spread out.* (TA.) — نَشْءٌ The *exhalation,* or *odour, of wine.* (IAạr.) [See 10.] — See نَاشِئٌ. — Also, The *young ones of camels:* (Kr, Ḳ:) pl. [or rather quasi-pl. n.] نَشَأٌ. (Ḳ.)

نَشْأَةٌ and † نَشَآءَةٌ *A creation; an original production.* (Aboo-'Amr Ibn-El-'Ala, Ṣ.) [See also 1.] — See نَشِيئَةٌ.

نَشَآءَةٌ: see what precedes.

نَشِىءٌ: see نَشْءٌ.

نَشِيئَةٌ The *first part that is made of a tank,* or *cistern.* (ISk, Ṣ, Ḳ.) — بَادِى النَّشِيئَةِ A tank, or cistern, *of which the water is dried up, and the bottom apparent.* (Ṣ.) — Also, نشيئة The *stone that is placed in the bottom of a tank,* or *cistern.* (A'Obeyd, Ṣ, Ḳ.) — The *earth that is behind the* نَصَائِب, (Ḳ,) *which are the stones that are set up around the tank, the interstices between which stones are filled up with kneaded clay:* (TA:) or it is said to signify *what is constructed round the tank;* also called أَعْضَاد. (TA.) — نشيئة البِئْرِ *The earth that is taken forth from the well.* (TA.) — نَشِيئَةٌ *What is fresh and green of the plant which is called, when dry,* طَرِيفَة, (Ḳ,* TA.) — And (which is nearly as above, L,) The *plants* نَصِىّ *and* صِلِّيَان: (L, Ḳ:) or accord. to AḤn, the *plant called* ثَغْرَة, *when it has become a little thick, and high, and is yet fresh and green:* (TA:) or, (as he says on another occasion, TA,) *what has sprung,* or *sprouted up, of any plant, and not yet become thick;* as also † نَشْأَةٌ. (Ḳ). See نَاشِئٌ, at the end.

نَاشِئٌ *A young person past the age of puberty:* (TA:) or *a boy* or *girl past the age of childhood:* (Ṣ, Ḳ:) or *a comely young man:* (IAạr:) or *a youth who has attained the stature of a man:* (AHeyth:) a girl, as well as a boy, is called thus; (TA;) and they also say, جَارِيَةٌ نَاشِئَةٌ. (AA.) Pl. نَشْءٌ and نَشَأٌ (Ṣ, Ḳ [or these two are rather quasi-pl. ns.,] or the † former is an inf. n. used as an epithet, Aboo-Moosa,) and نَاشِئُونَ (AHeyth) and نَوَاشِئُ: (TA:) or the last is a pl. of نَاشِئٌ as applied to a girl. (MF.) Lth says that † نَشْءٌ signifies *Young people;* or *youths;* and is used in the sing. also: ex. هُوَ نَشْءُ سَوْءٍ *He is a bad youth:* and he says that he had never heard ناشئ used as an epithet for a girl. Fr says that the ء of the pl. نَشْءٌ is sometimes suppressed, and they say, in the nom. نَشْوُ صِدْقٍ [*Excellent youths*]; acc., نَشَا صدق; gen. نَشْىِ صدق. (TA.) — نَاشِئٌ *Clouds not completely collected together.* Hence, it is said, is derived the expression نَشَأَ الصَّبِىُّ; which is therefore tropical. (TA.) — نَاشِئٌ *Whatever happens* (and, perhaps, *appears* TA,) *in the night:* pl. نَاشِئَةٌ; (Ḳ;) a strange form of pl. of a word of the measure فَاعِل: (M, F:) or نَاشِئَةٌ [see Ḳur, lxxiii. 6,] is an inf. n. (Ḳ) in the sense of قِيَام: (TA:) AM says, that نَاشِئَةُ اللَّيْلِ signifies قِيَام الليل the *rising in the night:* (TA:) or ناشئة الليل signifies the *first part* of the night, and of the day: or the *first of the hours* of the night: (Ṣ, Ḳ:) or *a pious act* of the night; i.e., performed in the night: (Ṣ:) or every *hour* of the night *in which one rises:* (Ḳ:) or every *hour* of the night: (Zj:) or *a rising after a sleeping,* (Ḳ,) *in the first part* of the night; (TA;) as also † نَشِيئَةٌ. (Ḳ.)

[مَنْشَأٌ The *place of origination* of anything, properly and tropically; its *source.*]

مُنْشَأٌ and † مُسْتَنْشَأٌ A beacon, or sign of the way, *raised and pointed.* (Ḳ.) [See the verbs.] — Also, the former, An *elevated* hill. — الجَوَارِى المُنْشَآتُ [Ḳur, lv. 24,] *The ships with elevated sails:* (Mujáhid, Ṣ, Ḳ:) or, accord. to one reading, † المُنْشِئَاتُ, *The ships elevating their sails:* (TA:) or, *advancing and retiring;* or *coming and going:* (Fr:) or, *commencing their courses.* (TA.)

نَاقَةٌ مُنْشِئٌ *A she-camel that has conceived:* (Ḳ:) of the dial. of Hudheyl. (TA.) — See مُنْشَأٌ.

مُسْتَنْشَأٌ: see مُنْشَأٌ.

مُسْتَنْشِئَةٌ, (Ḳ,) also without ء, (TA,) *A female diviner:* (Ḳ:) so called because she seeks, or searches after, news: see the verb: or from انشا "he originated:" (TA:) or مُسْتَنْشِئَةُ, without tenween, is *the proper name of a certain female diviner,* (T,) *one of the Muwelledehs* (مُوَلَّدَات) *of Ḳureysh, in the time of Mohammad.* (TA.)

نشب

1. نَشِبَ الشَّىْءُ فِى الشَّىْءِ, aor. ـَ, inf. n. نُشُوبٌ (Ṣ) and نَشَبٌ (Ḳ, accord. to TA, &c: in the CḲ نَشْبٌ:) and نُشْبَةٌ; (Ḳ;) and † انتشب (Ṣ, Ḳ) [and † تنشّب, q. v.]; *The thing stuck fast in the thing.* (Ṣ.) نَشِبَ العَظْمُ فِيهِ *The bone stuck fast in him,* or *it;* (TA;) *would not pass through.* (Ḳ.) — نَشِبَ, aor. ـَ, inf. n. نَشَبٌ, *It became caught,* or *entangled,* فِى شَىْءٍ *in a thing;* as game in a net, or snare. (Lth.) — اشْتَرَيْتُ سِمْسِمًا فَنَشِبَ فِيهِ رَجُلٌ [*I bought some sesame, and a man seized it,* or *laid hold upon it, for himself*]. (TA). — نَشِبَتِ الحَرْبُ بَيْنَهُمْ, (Ṣ, A,) inf. n. نُشُوبٌ, (A,) ‡ *The war,* or *fight, became intricate and entangled* (اشتبكت), *between them.* (TA.) — مَا نَشِبْتُ أَفْعَلُ كَذَا ‡ *I ceased not*

to do so. (K.) — مَا عَلِقْتُ like مَا نَشِبْتُ أَقُولُهُ ‡ *I did not cease saying it.* (A.) — لَمْ يَنْشَبْ أَنْ فَعَلَ كَذَا ‡ *He did not delay to do so;* [*he did so without delay*]. (A.) — لَمْ يَنْشَبْ وَرَقَةُ أَنْ مَاتَ ‡ *Waraḳah delayed not to die;* [*died without delay,* or *immediately;*] lit., did not cling to anything else. Occurring in a trad. (IAth.) — نَشِبَهُ الأَمْرُ *The thing was incumbent upon him:* syn. لَزِمَهُ. (K.)

2. نَشَّبُوا فِى قَتْلِ عُثْمَانَ [*They set about,* or *commenced, the slaughter of 'Othmán*]. (TA, from a trad.) — نَشَّبَ i. q. نَشِبَ فِى الشَّىْءِ: (K:) mentioned by Lḥ, but as being of weak authority. (TA.) — See 4.

3. نَاشَبَهُ الحَرْبَ † *He waged open war with him; contended with him therein;* [app., *with pertinacity*]. (S.) — نَاشَبَ عَدُوَّهُ, inf. n. مُنَاشَبَةٌ, ‡ [*He contended with his enemy with pertinacity*]. (A.)

4. أَنْشَبْتُهُ فِيهِ, (S, K,) and ♦ نَشَّبْتُهُ, (K,) *I made it to stick fast in it,* (S,) *so that it would not pass through.* (K.) — انشب *He* (a fowler or the like) *had game caught,* or *entangled, in his snare,* or *net.* (S, K.) — *He* (a hawk) *fixed* his talons into his prey. (TA.) — انشبت الرِّيحُ i. q. انسبت, *The wind was violent, and drove along the dust and pebbles.* (K.)

5. تَنَشَّبَ الشَّوْكُ بِالثَّوْبِ *The thorns caught in,* or *to,* or *laid hold upon, the garment.* (Mṣb, art. علق.) — تَنَشَّبَ فِى قَلْبِهِ حُبُّهَا ‡ [*Love of her took fast hold upon,* or *became fixed in, his heart*]. (A.) — See 1.

6. تَنَاشَبُوا حَوْلَهُ *They drew themselves together, cleaving one to another, around him.* (K,* TA.)

8. See 1. — Also, *He collected* fire-wood. (K.) — انتشب طَعَامًا *He collected together corn, and made for himself property* (نَشَب) *thereof.* (K.)

نَشَبٌ (S, K) and ♦ نَشَبَةٌ and ♦ مَنْشَبَةٌ *Moveable and immoveable property;* syn. مَالٌ and عَقَارٌ: (A'Obeyd, S, Mṣb:) or *the latter only:* (Mṣb:) or *fixed property, consisting of animate and inanimate things;* [or *live stock and land &c.;* or *land &c. with its live stock;*] lit. vocal and mute, نَاطِق and صَامِت: (K:) or نشب is a term mostly applied *to immoveable property, such as houses and land;* whereas مال is a term mostly applied to moveable property, such as silver and gold coin, &c.: but this latter term is sometimes applied to all that a man possesses; and sometimes especially, or particularly, to camels. (TA.) See also 8. [You say,] لَكُمْ نَسَبٌ وَمَا لَكُمْ نَشَبٌ مَا أَنْتُمْ إِلَّا خَشَبٌ [*Ye have (good) lineage; but ye have not fixed property: ye are nothing but logs of wood*]. (A, and in a MS. copy of the K: in the CK, with the pron. of the third pers., and with إِنْ in place of the latter مَا.) — A نَشَبٌ *certain tree, of which bows are made,* (K,) *one of the trees of the desert.* (TA.)

كُنْتُ مَرَّةً نُشْبَةً فَصِرْتُ اليَوْمَ عُقْبَةً *I was once such that, when I clung to a man, he experienced evil from me; but now I have reverted from being such through weakness.* (IAar, K.*) [See also art. عقب.] A proverb. Said by El-Ḥárith Ibn-Bedr El-Ghudánee. Applied in the case of him who has become abased after having been great or powerful. MF observes, that نشبة as syn. with عَلَق is properly written ♦ نَشَبَةٌ; and that it is altered here to assimilate it to عُقْبَة: but it will be seen that نُشْبَةٌ is explained in the K, in another instance in this art. in a sense suitable to it in this proverb. (TA.) — نُشْبَةٌ [*A holdfast.* And hence,] ‡ *A man who, when he is involved,* or *engaged, in an affair, can scarcely be extricated,* or *disengaged, from it;* (A, K;) or *who is unable to accomplish it:* (TA:) *one who, when charged with,* or *accused of, a vice,* or *fault,* or *the like, will scarcely forsake it.* (L.) [See an explanation of a verse cited voce عَضْبٌ.] = نُشْبَةُ a proper name of *The wolf.* (K.) Imperfectly declinable. (TA.)

نَشَبَةٌ: see نَشَبٌ, and نُشْبَةٌ.

نَشَّابٌ *A maker of arrows.* (K.) See نَاشِبٌ.

نُشَّابٌ coll. gen. n., *Arrows:* syn. سِهَامٌ, (S,) or نَبْلٌ: (K:) n. un. with ة: (S, K:) pl. نَشَاشِيبُ: (TA:) from نَشِبَ "it stuck fast" in a thing. (Mṣb.)

نَاشِبٌ *Sticking fast* in a thing. (Mṣb.) — *Possessing arrows.* (S, K.) A word of the same kind as لَابِنٌ and تَامِرٌ: (Mṣb:) after the manner of a relative noun; having no corresponding verb from which to be formed. (TA.) قَوْمٌ نَاشِبَةٌ [*A people,* or *party, possessing arrows*]. (S.) — Also, قَوْمٌ نَاشِبَةٌ, (TA,) and ♦ نَشَّابَةٌ, (K,) *A people shooting,* or *who shoot, arrows.* (K, TA.) — نَاشِبَةُ المَحَالِ *The pulley that sticks fast,* or *will not run.* A poet says,

* وَتِلْكَ بَنُو عَدِىٍّ قَدْ تَآلَوْا *
* فَيَا عَجَبًا لِنَاشِبَةِ المَحَالِ *

[*And those, the sons of 'Adee, fell short of what they should do, or delayed: and I wonder at the pulley that sticks fast, and will not run!*] He compares them, in their holding back from aiding them, [see art. الو,] to the pulley that will not run. So explained by IAar, and the L. In the K explained imperfectly. (TA.)

مَنْشَبٌ *A place whence one cannot extricate himself.* Ex. نَشِبَ مَنْشَبَ سَوْءٍ ‡ *He fell into an evil, or a misfortune, from which he could not deliver, or extricate himself.* (A, K.)

مِنْشَبٌ [*An instrument by which a thing is made to catch,* or *stick fast:* pl. مَنَاشِبُ]. [Hence,] مَنَاشِبُ قُفْلٍ [*The catches of a lock*]. (A'Obeyd, in TA, voce فَرَاشٌ, q. v.) — مُنْشَبٌ *Tough,* or *dry, bad, unripe dates;* syn. بُسْرُ الغَشْوِ: pl. مَنَاشِبُ. (K.) — أَتَوْنَا بِغَشْوٍ مُنْشَبٍ يَأْخُذُ بِالحَلْقِ [*They brought us tough,* or *dry, bad, unripe dates, that choked,* or *stuck in the throat*]. (IAar.)

مَنْشَبَةٌ: see نَشَبٌ.

مُنَشَّبٌ A garment of the kind called بُرْدٌ *figured with the forms of arrows:* (K:) or *figured with a pattern resembling the notches of arrows.* (A.)

نشج

1. نَشَجَ, aor. ـِ, inf. n. نَشِيجٌ and نُشُوجٌ, *It* (water) *made a sound* [in running] upon the ground. (L.) — نَشَجَ, aor. ـِ, inf. n. نَشِيجٌ (S, K) and نَشْجٌ, (S,) *He sobbed:* (L:) *he became choked with weeping, without raising,* or *prolonging, his voice therein:* (S, K:) *he wept like a child when he is beaten, when his weeping does not find egress, but is reciprocated in his chest:* (A'Obeyd:) *he became choked with weeping, on an occasion of fright,* or *fear.* (T.) — نَشَجَ, (K,) or نَشَجَ بِصَوْتِهِ, inf. n. نَشِيجٌ, (S;) ‡ *He* (an ass) *made his voice to reciprocate* (S, K) *in his chest:* (S:) *he brayed,* (A'Obeyd,) *on an occasion of fright,* or *fear.* (TA.) — نَشَجَ ‡ *It* (a cooking-pot, and a skin, S, K, and a jar, or earthen pot, S) *made a gurgling noise by the motion of its contents, as in boiling.* (S, K.) — نَشَجَ, (aor. ـِ, inf. n. نَشِيجٌ, TA.) *He* (a singer) *made a distinction,* or *an interval,* (فَصَلَ,) *between two sounds, and prolonged* [*the same*]. (K.) — نَشَجَ † *It* (a frog) *made a reciprocating croaking.* (K.) — نَشَجَتِ الطَّعْنَةُ ‡ *The stab made a* [*gurgling*] *sound within,* on the coming forth of the blood. (TA.) — نَشَجَ, aor. ـِ, inf. n. نَشِيجٌ, *He,* or *it, uttered,* or *made, a sound,* or *noise.* (L.)

نَشَجٌ *A channel in which water flows:* pl. أَنْشَاجٌ (S, K.)

عَبْرَةٌ نَشُوجٌ *A weeping that reciprocates in the throat, with sobbing.* (L.)

نَشِيجٌ The *channel of a torrent:* pl. أَنْشَاجٌ. (L.)

نشح

1. نَشَحَ, aor. ـَ, inf. n. نَشْحٌ and نُشُوحٌ, *He drank a little,* (L,) *less than what would satisfy him:* (S, L, K:) or, contr., *he drank until he was full:* (L, K:) as also ♦ انتشح. (L.) — نَشَحَ *He gave* his camel *a little water to drink:* (L:) *he watered* horses *so as to allay the vehemence of their thirst.* (T, L, K.)

8: see 1.*

نَشُوحٌ *A little water.* (Ṣ, Ḳ.) Abu-n-Nejm says, describing asses,

حَتَّى إِذَا مَا غَيَّبَتْ نَشُوحَا

(Ṣ, L,) meaning *Until, when they had taken into their bellies a little water:* or نشوح signifies *a drink less than suffices to satisfy.* (L.)

نشد

1. نَشَدَ, (Ṣ, Ḳ, &c.,) aor. ـُ, (Ṣ, Mṣb, &c.,) inf. n. نَشْدٌ (L, Mṣb, Ḳ) and نِشْدَةٌ and نِشْدَانٌ, (Ṣ, M, L, Ḳ,) or these two are simple substs., (Mṣb,) *He raised his voice in seeking for,* or *after,* a stray-beast, or beast that had been lost; *he called out and inquired respecting* it; *he cried* it: (L:) or *he sought for,* or *after,* it: (Lḥ, A'Obeyd, Ṣ, M, L, Mṣb, Ḳ:) and [in like manner] ↑ انشد *he asked,* or *desired, to be directed to* it. (M, L, Ḳ.) — Also, *He made known,* or *gave information of,* a stray-beast, or beast that had been lost; (Lḥ, A'Obeyd, M, L, Mṣb Ḳ;) and so ↑ انشد: (Lḥ, Ṣ, M, IḲṭṭ, L, Mṣb, Ḳ:) thus the latter verb [as well as the former] bears two contr. significations. (M, Ḳ.) See also نَاشِدٌ. — نَشَدَ *† He sought, sought for* or *after,* or *desired, a thing.* (L.) — نَشَدَهُ *† He asked, begged,* or *besought, him.* (L.) — نُشِدَ *† He was asked, begged,* or *besought.* (Ṣ, L.) See 6: and 4. — نَشَدَهُ, (aor. ـُ, L,) inf. n. نِشْدَةٌ [and نَشْدَةٌ (see below)] and نِشْدَانٌ; (L;) and ↑ نَاشَدَهُ, inf. n. مُنَاشَدَةٌ and نِشَادٌ; (M, L, Ḳ;) *‡ He adjured him.* (M,* L,* Ḳ.) — نَشَدَهُ بِٱللّٰهِ *‡ He adjured him by God;* (L, Ḳ;*) accord. to most of the grammarians and lexicologists, *with a desire of conciliating him.* (MF.) — نَشَدَهُ, (aor. ـُ, T, Ṣ,) inf. n. نَشْدٌ, *‡ He said to him* نَشَدْتُكَ ٱللّٰهَ, (Ṣ, L, Ḳ,) which signifies *I conjure, beg,* or *beseech, thee by God;* (Ṣ, A, Mgh, L, Mṣb, Ḳ;) as though thou remindedst him of God, and he remembered; (Ṣ, L;) as also أَنْشُدُكَ ٱللّٰهَ, and بِٱللّٰهِ, (L,) and ↑ نَاشَدْتُكَ ٱللّٰهَ, (A, Mgh, L,) and بِٱللّٰهِ: (Mgh, L, Mṣb:) originally, *I conjure thee by God, raising my voice:* (Et-Towsheeḥ:) or it signifies *I remind thee of God, conjuring;* and originally, *I beseech of thee by God;* the thing for which one conjures being preceded by إِلَّا or what is syn. therewith, [as لَمَّا,] or by an interrogative or imperative or prohibitive: (MF:) or it signifies *I remind thee of God, desiring to conciliate thee;* as also نَشَدْتُكَ بِٱللّٰهِ: (Mṣb:) or نشدتك الله, inf. n. نَشْدَةٌ and نِشْدَةٌ and نِشْدَانٌ, signifies *I adjure thee by God;* as also ↑ أَنْشَدْتُكَ بِٱللّٰهِ; (M, L,) or this latter is erroneous: (Mgh, L:) and so signifies نَشْدَكَ ٱللّٰهَ; (M, L, Ḳ;) in which نَشْدَ is said to be originally نَشْدَةً, an inf. n. put in the place of the verb, or نشدك الله is a phrase of unpremeditated formation, like عَمْرَكَ ٱللّٰهَ and قِعْدَكَ ٱللّٰهَ; or this phrase, which occurs in a trad., may be incorrectly transmitted, and should perhaps be أَنْشُدُكَ ٱللّٰهَ: (IAth, L:) or نَشَدَهُ signifies *he said to him* نَشَدْتُكَ بِٱللّٰهِ وَٱلرَّحِمِ [*I conjure thee,* or *adjure thee, by God and relationship;* &c.]: (Lth, T, L:) *I beg,* or *beseech, thee by God, and by relationship, raising my voice.* (L.) — نَشَدَ *He remembered* God. (Ṣ, L.) — *He knew,* or *was acquainted with,* a person. (L, Ḳ.) — نَشَدَهُ عَهْدَهُ, aor. ـُ, *He reminded him of his compact, covenant, engagement,* or *promise.* (Mgh.)

3. نَاشَدَهُ ٱلْأَمْرَ, and فِى ٱلْأَمْرِ, *† He desired and asked of him the thing.* (L.) — See 1.

4. انشدهُ, and انشد لَهُ, *† He answered him; gave him his assent,* or *consent, to that which he asked, begged,* or *besought.* The ا in this case is called أَلِفُ ٱلْإِزَالَةِ: as though the verb meant he caused his raising of his voice (نَشِيدَهُ) to cease. (L.) See also 6: and 1. — انشد, (inf. n. إِنْشَادٌ, A, Mṣb,) *‡ He recited* poetry; (Ṣ,* A, L, Mṣb,* Ḳ;) properly, [*he chanted it,*] *with a high voice;* (L;) for the reciter [usually] raises his voice in reciting: (A:) *he raised* it *in fame;* as also نَشَدَ. (L.) — أَنْشَدَنِى شِعْرَهُ *He recited to me his poetry.* (Ṣ,* A.) — انشد *‡* [*He cited,* or *quoted,* a verse, or verses. (The lexicons, &c., passim.)] — انشد بِهِمْ *‡ He satirized them.* (L, Ḳ.) — انشد *† He gave.* (Ṣ, L.) See 6.

5. تنشّد ٱلْأَخْبَارَ *‡ He sought to learn news* (A, Ḳ) *without others knowing the same.* (A.)

6. تناشدوا *‡ They recited* [poetry] *one to another.* (L, Mṣb, Ḳ.) — El-Aạshà, in the following verse,

رَبِّى كَرِيمٌ لَا يُكَدِّرُ نِعْمَةً
وَإِذَا تُنُوشِدَ فِى ٱلْمَهَارِقِ أَنْشَدَا

[*My lord is generous; he does not sully a favour: and when he is asked,* or *begged,* or *besought, in papers, he gives*], means, accord. to AO, that En-Noạmán Ibn-El-Mundhir, when asked, or begged, or besought, to write grants to poets (جَوَائِز), gave: تنوشد is here for نُشِدَ, meaning سُئِلَ. (Ṣ, L.)

10. استنشدهُ ٱلشِّعْرَ (Ṣ, A,* L, Ḳ*) *‡ He asked* or *desired him to recite the poetry.* (Ḳ.)

نِشْدَةٌ and ↑ نِشْدَانٌ *Search for,* or *after, a stray-beast.* See also 1. (Mṣb.) Also, *A making known,* or *informing respecting, a stray beast.* See also 1. (Mṣb.) — نَشْدَةٌ *A voice; a cry; a sound.* (Ḳ.)

نِشْدَانٌ: see نِشْدَةٌ.

نَشِيدٌ *Elevation of the voice:* (L, Ḳ:) or the voice itself. (L.) — *‡ Poetry recited* (Ṣ, A, L, Mṣb, Ḳ) *by people, one to another;* (Ṣ, A, L, Ḳ:) as also ↑ أُنْشُودَةٌ: (Ḳ:) pl. of the former, نَشَائِدُ; (TA;) and of the latter, أَنَاشِيدُ. (A, Ḳ.)

نَاشِدٌ [act. part. n. of نَشَدَ] in the following verse of Aboo-Du-ád,

وَتَصِيخُ أَحْيَانًا كَمَا ٱسْـ
تَمَعَ ٱلْمُضِلُّ لِصَوْتِ نَاشِدْ

[*And she listens sometimes like as he who has lost a beast gives ear to the voice of a* ناشد], signifies a *man making known,* or *giving information of, a stray-beast:* or, as some say, *one seeking for,* or *after, a stray-beast;* for he who has lost a beast desires to find one who, like himself, has lost one, that he may be consoled thereby. (Ṣ, M, L.) See art. صوخ. — نَاشِدُونَ *Men who seek after stray-camels, and take them, and confine them from their owners.* (L.)

أُنْشُودَةٌ: see نَشِيدٌ.

مُتَنَاشَدٌ *‡* Poetry *recited by people, one to another.* (Ṣ, L, Ḳ.)

نشر

1. نَشَرَ, (Ṣ, A, Mṣb,) aor. ـُ, (Ṣ, TA,) inf. n. نَشْرٌ, (Ṣ, A, Mṣb, Ḳ,) *He spread, spread out,* or *open, expanded,* or *unfolded,* (Ṣ, TA,) a garment or piece of cloth (A, Mṣb, TA) or the like, (TA,) goods, &c., (Ṣ,) and a writing; (A;) *contr. of* طَوَى; (A, Ḳ;) as also ↑ نشّر, inf. n. تَنْشِيرٌ: (Ḳ, TA:) [or the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects, as is shown by an explanation of its act. part. n., which see below. Hence لَفٌّ وَنَشْرٌ: see art. لف.] — [*He spread out,* or, as we say, *pricked up,* his ears: and hence the saying,] نَشَرَ لِذٰلِكَ ٱلْأَمْرِ أُذُنَيْهِ, lit., *He spread out his ears at that thing:* meaning, *‡ he was covetous of that thing,* or *eager for it.* (Ḥar. p. 206.) [See نَاشِرٌ, below.] — نَشَرَ ٱلْخَبَرَ, (Ṣ, A, Ḳ,) aor. ـُ and ـِ, (Ṣ, Ḳ,) inf. n. نَشْرٌ, (Ḳ,) *‡ He spread,* or *published, the news.* (Ṣ, A, Ḳ.) — Also نَشَرَ, aor. ـُ, (Mṣb,) inf. n. نَشْرٌ; (Mṣb, Ḳ;) [and ↑ نشّر, or this is with teshdeed for the purpose mentioned above;] *He scattered,* or *dispersed,* (Mṣb, Ḳ, TA,) [people, &c.; or] sheep or goats, (Mṣb, TA,) and camels, (TA,) *after confining* them *in the nightly resting-place.* (Mṣb.) — *He sprinkled* water. (A.) — نَشَرَتِ ٱلرِّيحُ *The wind blew in a misty or cloudy day* [*so as to disperse the mist* or *clouds*]. (IAạr, Ḳ.) — نَشَرَ عَنْهُ, (A, Ḳ,) inf. n. نَشْرٌ; (A;) and ↑ نشّر عنه, (A, L, TA,) inf. n. تَنْشِيرٌ; (Ṣ, A, L, TA;) and in like manner ↑ نشّرهُ; (Ṣ, TA;) *‡ He charmed away*

from him sickness, (Ṣ,* A, L, Ḳ,*) and *diabolical possession*, or *madness*, (L, Ḳ,) *by a* نُشْرَة, i. e., *a charm*, or *an amulet*; (Ṣ, A, L, Ḳ;) *as though he dispersed it from him*: (A:) and in like manner ▼ نشّره *he wrote for him a* نُشْرَة. (Ṣ.) El-Kilábee says, فَإِذَا نُشِرَ المَسْفُوعُ كَانَ كَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ ‡ [*And when he who is smitten by the evil eye is charmed by a* نُشْرَة, *he is as though he were loosed from a bond*]: i. e., it [the effect of the eye] departs from him speedily. (Ṣ [in two copies of which I find نُشِرَ, as above; but in the TA, ▼ نُشِّرَ.]) And in a trad. it is said, نَشَّرَهُ ▼ بِقُلْ أَعُوذُ بِرَبِّ النَّاسِ ‡ *He charmed away the effect of enchantment from him* [*by* the words "*Say I seek refuge in the Lord of men*:" the commencement of the last chap. of the Ḳur-án]. (Ṣ.) = نَشَرَ, (El-Ḥasan, Zj, A, Ḳ,) aor. ـُ, (TA,) *inf. n.* نَشْرٌ *and* نُشُورٌ; (Ḳ, TA;) or ▼ أَنْشَرَ; (I'Ab, Fr, Ṣ, A, Mgh, Mṣb;) or both; (A, Ḳ;) ‡ *He* (God, Ṣ, A, &c.) *raised* the dead *to life*; *quickened* them; *revivified*, or *revived*, them. (Zj, Ṣ, A, Mgh, Mṣb, Ḳ, &c.) I'Ab reads [in the Ḳur, ii. 261,] كَيْفَ نُنْشِرُهَا [*How we will raise them to life*], and adduces in his favour the words [in the Ḳur. lxxx. 22,] ▼ ثُمَّ إِذَا شَآءَ أَنْشَرَهُ ‡ [*Then, when He pleaseth, He raiseth him to life*]: El-Ḥasan reads نَنْشُرُهَا: [and others read نُنْشِزُهَا, with záy:] but Fr says, that El-Ḥasan holds it to refer to unfolding and folding, and that the proper way is to use انشر [in this sense,] transitively, and نَشَرَ intransitively. (Ṣ, TA.) [See also طَوَى, which has the contr. meaning.] — Hence, أَنْشَرَ ▼ الرَّضَاعُ العَظْمَ: *i.q.* أَنْشَزَ, with záy: (Mṣb:) or ‡ *The sucking strengthened the bone*. (Mgh.) = نَشَرَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـُ, (Ṣ,) inf. n. نُشُورٌ (Ṣ, A, Mṣb, TA) and نَشْرٌ, (Mṣb,) agreeably with what Fr says, (Ṣ,) signifies ‡ *He* (a dead person) *lived after death*; *came to life again*; *revived*; (Ṣ, TA;) or *lived*; *came to life*; (A, Mṣb;) as also ▼ انتشر. (A.) Hence يَوْمُ النُّشُورِ ‡ *The day of resurrection*. (Ṣ.) — نَشَرَ, (TA,) inf. n. نَشْرٌ, (Ḳ, TA,) ‡ *It* (herbage, or pasturage,) *became green in consequence of rain in the end of summer after it had dried up*. (TA.) — ‡ *It* (a plant) *began to grow forth in the ground*. (Ḳ,* TA.) You say, مَا أَحْسَنَ نَشْرَهَا ‡ *How good is its first growth!* (TA.) — † *It* (a tree) *put forth its leaves*. (Ḳ.) — † *It* (foliage) *spread*. (Ḳ.) — نَشَرَتِ الأَرْضُ, (Ṣ, A, Ḳ,) aor. ـُ, (TA,) inf. n. نُشُورٌ, (Ḳ,) ‡ *The land being rained upon in the end of summer, its herbage*, or *pasturage, became green after it had dried up*: (Ṣ, TA:) or *the land, being watered by the rain called* الرَّبِيع, *put forth its herbage*. (A, Ḳ.) See نَشْرٌ. = نَشَرَ, (Ṣ, A, Mṣb,) aor. ـُ, (Ṣ,) inf. n. نَشْرٌ, (Ḳ,) ‡ [*He sawed* wood;] *he cut* (قَطَعَ, Ṣ, or نَحَتَ, Ḳ) wood, (Ṣ, A, Mṣb, Ḳ,) *with a* مِنْشَار. (Ṣ, A, Mṣb.)

2: see 1, in five places, throughout the former half of the paragraph.

3. ناشره الثِّيَابَ [*He spread*, or *unfolded, with him the garments* or *pieces of cloth*]. (A.)

4: see 1, after the middle of the paragraph.

5: see 8, in two places.

6. تناشروا الثِّيَابَ [*They spread*, or *unfolded, one with another, the garments*, or *pieces of cloth*]. (A.)

8. انتشر [quasi-pass. of 1,] *It spread, expanded*, or *unfolded*; *it became spread, expanded*, or *unfolded*; as also ▼ تنشّر: (Ḳ:) [or the latter, being quasi-pass. of 2, denotes muchness, &c.] — انتشرت النَّخْلَةُ *The branches of the palm-tree spread forth*. (Ḳ.) [And انتشرت الأَغْصَانُ *The branches spread forth*: and *the branches straggled*.] — انتشر الخَبَرُ ‡ *The news spread*, or *became published*, (Ṣ, A, Ḳ,) فِى النَّاسِ *among the people*. (A.) — And انتشرت الرَّائِحَةُ † [*The odour spread*, or *diffused itself*.] (Ḳ in art. فوح; &c.) — انتشر النَّهَارُ † *The day became long and extended*: (Ḳ:) and so one says of other things. (TA.) — انتشر العَصَبُ † *The sinews*, or *tendons, became inflated*, or *swollen*, (Ḳ,) *by reason of fatigue*: (TA:) إِنْتِشَارٌ is *a state of inflation*, or *swelling, in the sinews*, or *tendons, of a beast, occasioned by fatigue*: (Ṣ:) AO says, that *the sinew*, or *tendon, which becomes inflated*, or *swollen, is the* عُجَايَة, (Ṣ,* TA,) and that what is termed تَحَرُّكُ الشَّظَى is similar to this affection, excepting in its not being so well endured by the horse: by another, or others, it is said, that انتشار of the sinews, or tendons, of a beast, in his fore leg, is *a breaking, and consequent displacement*, of those sinews. (TA.) — انتشر ذَكَرُهُ † *His penis became erect*. (TA.) [And hence,] انتشر الرَّجُلُ ‡ *The man became excited by lust*. (S, Ḳ.) — انتشر المَآءُ [In my copy of the A, استنشر, but this I regard as a mistranscription,] *The water became sprinkled*; as also ▼ تنشّر: (A:) [or the latter signifies *it became much sprinkled*.] — انتشروا فى الأَرْضِ *They became scattered*, or *dispersed*, or *they scattered*, or *dispersed, themselves, in the land*, or *earth*. (A.) — انتشرت الغَنَمُ, (Mṣb, TA,) and الإِبِلُ, (Ḳ, TA,) *The sheep* or *goats* [and *the camels*] *became scattered*, or *dispersed, after having been confined in their nightly resting-place*: (Mṣb:) or *the sheep* or *goats* (TA) and *the camels* (Ḳ, TA) *became scattered*, or *dispersed, through negligence of their pastor*. (Ḳ, TA.) — انتشر الأَمْرُ † *The state of things*, or *affairs, became dissolved, broken up, decomposed, disorganized*, or *unsettled*; syn. تَشَتَّتَ. (TA, art. شت.) = See also 1, latter part of the paragraph. — انتشر also signifies *He put himself in motion, and went on a journey*. (TA, in art. بسر.) — انتشر الذِّئْبُ فِى الغَنَمِ *The wolf made an incursion among the sheep* or *goats*. (TA in art. شع.)

10. استنشره *He demanded*, or *desired, of him that he should unfold* (أَنْ يَنْشُرَ) to him (عَلَيْهِ) [a thing]. (A.)

نَشْرٌ used in the sense of an act. part. n.: see نَاشِرٌ. — And in the sense of a pass. or quasi-pass. part. n.: see نَشَرٌ. — *A sweet odour*: (Ṣ, A, Ḳ:) [because it spreads:] or *odour in a more general sense*; (A, Ḳ;) i. e., *absolutely, whether sweet* or *stinking*: (A'Obeyd:) or the *odour of a woman's mouth*, (ADḳ, A, Ḳ,) and *of her nose*, (ADḳ, TA,) and *of her arm-pits* (أَعْطَاف), *after sleep*. (ADḳ, A, Ḳ.) = ‡ *Herbage*, or *pasturage, which has dried up and then become green in consequence of rain in the end of summer* or *spring* (see below, and see سِهَاكٌ): (Ṣ, Ḳ:) *it is bad for the pasturing animals when it first appears, and men flee from it with their camels &c.*; (Ṣ, TA;) *which it affects with the* [*disease called*] سُهَام *when they pasture upon it at its first appearance*: [see remarks on a verse cited in art. بيض, voce بَاضَ: and see another verse in art. جرب, voce أَجْرَبُ:] AḤn says, that *it does not injure animals with the solid hoof*; or *if it do so, they leave it until it dries, and then its evil quality departs from it*: *it consists of leguminous plants and of* [*the herbage termed*] عُشْب; or, as some say, *of the latter only*: (TA:) [an ex. of the word is cited in art. جرب, voce أَجْرَبُ:] or *herbage*, or *pasturage, of which the upper part dries up and the lower part is moist and green*: (Lth:) or *herbage produced by the rain called* الرَّبِيع: (A:) and *what has come forth, of plants*, or *herbage*. (TA.) = *Life*. (Ḳ.)

نَشَرٌ is of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, (Mṣb, TA,) syn. with مَنْشُورٌ, like as قَبَضٌ is with مَقْبُوضٌ, (Mgh,) and syn. with مُنْتَشِرٌ, (Ṣ, Mṣb, Ḳ,) [therefore signifying *Spread, expanded*, or *unfolded*: *scattered*, or *dispersed*, &c.: and *spreading*, or *being spread*, &c.: *being scattered*, &c.:] and *a thing that one has spread, expanded*, or *unfolded*: &c. (O, voce سَبَلٌ, q.v.) — You say اِكْتَسَى البَازِى رِيشًا نَشَرًا *The hawk*, or *falcon, became clad in spreading and long feathers*. (Ṣ, TA.) — And hence نَشَرٌ is applied to *People in a scattered*, or *dispersed, state, not collected under one head*, or *chief*; (Mṣb, Ḳ;) as also ▼ نَشْرٌ: (Ḳ:) and to *sheep* or *goats in a scattered*, or *dispersed, state, after having been confined in their nightly resting-place*: (Mṣb:) or *sheep* or *goats*, and *camels, in a scattered*, or *dispersed, state, through the negligence of their pastor*. (TA.) You say, رَأَيْتُ القَوْمَ نَشَرًا *I saw the people in a scattered*, or *dispersed, state*. (Ṣ.) And جَآءَ القَوْمُ نَشَرًا *The people came in a scattered*, or *dispersed, state*. (TA.) — Hence also, نَشَرُ المَآءِ *What is sprinkled, of water*, (Mgh, TA,) in the performance of the ablution termed الوُضُوْء, (TA.) It is said in a trad., أَتَمْلِكُ نَشَرَ

الْمَآءِ [*Dost thou possess what is sprinkled of water?*] (Ṣ;) or مَنْ يَمْلِكُ نَشْرَ المَآءِ [*Who possesseth what is sprinkled of water?*] (Mgh;) [app. meaning, that it is gone and cannot be recovered.] — And hence, اَللّٰهُمَّ اضْمُمْ نَشْرِى † *O God, compose what is discomposed*, or *disorganized, of my affairs:* (Ḳ,* TA:) a phrase like لُمَّ شَعَثِى. (TA.) 'Áïsheh says, in a trad., describing her father, فَرَدَّ نَشْرَ الإِسْلَامِ عَلَى غَرِّهِ, meaning, † *And he restored what was discomposed*, or *disorganized*, [lit., what was unfolded,] *of El-Islám, to its state in which it was in the time of the Apostle of God*, [lit., to its fold, or plait;] alluding to cases of apostacy, and her father's sufficiency to treat them. (TA.) = See also نَاشِرٌ.

نُشْرَةٌ ‡ *A charm*, or *an amulet*, (رُقْيَةٌ, Ṣ, L, Ḳ,) *by which a sick person, and one possessed*, or *mad, is cured;* (A,* L, Ḳ;) *by which the malady is* [*as it were*] *dispersed from him.* (L.) Moḥammad, being asked respecting that which is thus termed, answered, that it is of the work of the devil: and El-Ḥasan asserted it to be a kind of enchantment. (TA.)

نَشُورٌ: see نَاشِرٌ.

نُشَارَةٌ ‡ [*Saw-dust;*] *what falls from the* مِنْشَار [or *saw*]; (Ṣ;) *what falls in* نَشْر [or *sawing*]. (Ḳ.)

نَاشِرٌ act. part. n. of نَشَرَ. — كَانَ يُكَبِّرُ نَاشِرَ الأَصَابِعِ *He* (Moḥammad) *used to say* اَللّٰهُ أَكْبَرُ *spreading*, or *unfolding, his fingers:* said to mean *not making his hand a clenched fist.* (Mgh.) — جَآءَ نَاشِرًا أُذُنَيْهِ [*He came spreading*, or, as we say, *pricking up, his ears:* meaning,] ‡ *he came in a state of covetousness*, or *eagerness.* (IAar, L.) [In a copy of the A, طَائِعًا is erroneously put for طَامِعًا.] — وَالنَّاشِرَاتِ نَشْرًا, in the Ḳur., [lxxvii. 3,] signifies *And the angels*, (TA,) or *the winds*, (Jel,) *that do scatter the rain:* (Jel, TA:) or *the winds that do bring rain.* (TA.) And رِيحٌ نَشُورٌ ♦, of which the pl. is رِيَاحٌ نُشُرٌ, signifies *Wind that spreads* [the clouds], or *scatters* [the rain]; (Ṣ; and Bḍ, vii. 55;) نَشُورٌ being syn. with نَاشِرٌ: (Bḍ:) or it signifies *in a scatttered state.* (Jel, vii. 55.) [In the Ḳur, ubi supra,] يُرْسِلُ الرِّيَاحَ نُشُرًا بَيْنَ يَدَىْ رَحْمَتِهِ, and نُشْرًا, and ♦ نَشْرًا, and ♦ نَشَرًا, [*Sendeth the winds, &c.,*] (Ḳ,* TA,) all these being various readings, (TA,) نُشُرًا is pl. of نَشُورٌ, (Bḍ, Ḳ,) in the sense of نَاشِرٌ; (Bḍ;) or the meaning is, *in a state of dispersion before the rain;* (Jel;) and نُشْرًا is a contraction; (Bḍ, Ḳ;) and the third reading means ‡ *quickening*, or *making to live, by spreading the clouds wherein is the rain*, (Ḳ,) which is the life of everything, (TA,) ♦ نَشْرًا being an inf. n. used as a denotative of state, in the sense of نَاشِرَاتٍ, or as an absolute objective complement [of يُرسل], for إِرْسَالٌ and نَشْرٌ are nearly alike; (Bḍ;) and the fourth is extr., (IJ, Ḳ,) and is said to mean ♦ مَنْشُرَةً نَشَرًا [which is virtually the same as the third]: [Zj, Ḳ:) another reading is بُشْرًا, pl. of بَشِيرَةٌ, (TA,) or of بَشُورٌ; (TA, in art. بشر;) or بُشْرًا, (Bḍ, Jel,) a contraction of بُشُرًا, (Bḍ,) pl. of بَشِيرٌ. (Bḍ, Jel.) = أَرْضٌ نَاشِرَةٌ ‡ *Land having herbage*, or *pasturage, which has dried up and then become green in consequence of rain in the end of summer:* (Ṣ:) or *having herbage produced by the rain called* الرَّبِيع. (A.) See نَشْرٌ.

الْمَنْشَرُ ‡ *The place of resurrection.* (TA.)

صُحُفٌ مُنَشَّرَةٌ [*Scattered*, or *much scattered, writings* or *the like*] is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects. (Ṣ, TA.)

مِنْشَارٌ ‡ [*A saw;*] *a certain instrument for cutting wood.* (Ṣ, Mṣb, Ḳ.) — Also, [but less commonly], *A wooden implement with prongs*, [lit., fingers,] *with which wheat and the like are winnowed.* (Ḳ.)

مَنْشُورٌ *What is not sealed*, [here meaning *not closed with a seal*,] *of the writings of the Sultán* [or *of a viceroy*]; (Ḳ;) i. e., *what is now commonly known by the name of* فَرْمَان: pl. مَنَاشِيرُ. (TA.) — † A man *whose state of affairs is disorganised*, or *disordered.* (Ḳ.)

نشز

1. نَشَزَ, aor. ـُ and ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. نَشْزٌ, (Ṣ, Ḳ,) or نُشُوزٌ, (Mṣb,) *He rose*, or *raised himself*, (Ṣ, A, Mṣb, Ḳ,) فِى الْمَكَانِ *in the place*, (Ṣ,) and فِى مَجْلِسِهِ *in his sitting-place*, (TA,) and عَنْ مَكَانِهِ, (A,) or مِنْ مَكَانِهِ, (Mṣb,) *from his place:* (A, Mṣb:) or *he rose a little* in his sitting-place: (TA:) or *he stood up after sitting.* (TA.) Both forms of the aor. occur, accord. to different readings, (the former being the reading of the people of El-Ḥijáz, and the latter that of others, Fr, TA,) in the Ḳur, [lviii. 12,] وَإِذَا قِيلَ انْشُزُوا فَانْشُزُوا, (Mṣb, TA,) meaning, accord. to Aboo-Is-ḥáḳ, *And when it is said, Rise ye and stand up, then do ye rise and stand up.* (TA.) Accord. to IḲṭṭ, نَشَزَ القَوْمُ فِى مَجْلِسِهِمْ signifies *The people drew themselves together* [*in their sitting-place* to make room] for those sitting with them: and also *they rose from their sitting-place, and stood up.* (TA.) You say also, نَشَزَ بِالْقَوْمِ فِى الخُصُومَةِ, inf. n. نُشُوزٌ, *He rose with the people for the purpose of contention, altercation*, or *litigation.* (TA.) — *He*, or *it, overtopped*, or *overlooked, an elevated piece of ground, and appeared.* (TA.) — [*It rose; rose from its place; was*, or *became, high* or *elevated, protuberant* or *prominent; it protruded.*] — نَشَزَتْ نَفْسُهُ ‡ *His soul*, or *spirit*, or *stomach, heaved*, (A, Ḳ,) *by reason of fright.* (A, TA.) = Hence, from نَشَزَ in the first of the senses explained above, (Mṣb,) or from نَشْزٌ, signifying "high, or elevated, ground," (Aboo-Is-ḥáḳ, TA,) نَشَزَتِ المَرْأَةُ, (Ṣ, Ḳ,) or نَشَزَتْ عَلَى زَوْجِهَا, (A, Mgh, TA,) or مِنْ زَوْجِهَا, (Mṣb,) and بِزَوْجِهَا, (TA,) aor. ـُ and ـِ, inf. n. نُشُوزٌ, (Ṣ, Mṣb, Ḳ,) ‡ *The woman*, or *wife, was*, or *became, disobedient to her husband*, (Ṣ, Mgh, Mṣb, Ḳ,) *and exalted herself against him*, (TA,) *and resisted him*, or *withstood him*, (Mṣb,) *and hated him*, (Ṣ, Mgh, Ḳ,) *and deserted him:* (TA:) or *she disliked him*, or *hated him*, (Zj, Mgh, TA,) *and was an evil companion to him.* (Zj, TA.) And نَشَزَ بَعْلُهَا عَلَيْهَا, (Ṣ, A, Ḳ,) or مِنْهَا, aor. ـُ and ـِ, (Mṣb,) inf. n. نُشُوزٌ, (TA,) ‡ *Her husband treated her injuriously, and was unkind to her*, or *estranged himself from her:* (Ṣ, Ḳ:) or *forsook her, and was unkind to her*, or *estranged himself from her:* (Mṣb:) or *disliked her*, or *hated her*, (Zj, Mgh, TA,) *and was an evil companion to her.* (Zj, TA.)

4. انشزهُ *He raised it*, (A, Mṣb, Ḳ,) namely, a place, (Mṣb,) or a thing, (Ḳ,) from its place. (A, Ḳ.) — [Hence,] انشز عظامَ المَيِّتِ *He* [God] *raised the bones of the dead to their places, and set them*, or *put them together, one upon another.* (Ṣ, Ḳ.) So in the Ḳur, [ii. 261,] وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا [*And look thou at the bones* (of thine ass), *how we raise them to their places*, &c., *then we clothe them with flesh*], accord. to the reading of Zeyd Ibn-Thábit; (Fr, Ṣ,* TA;) but the Koofees read [نُنْشِرُهَا] with rá: the former reading, however, accord. to Th, is preferred. (TA.) [See art. نشر.] — Hence also, انشر الرَّضَاعُ العَظْمَ ‡ *The sucking* of the breast *increased*, or *augmented, the bone:* as also انشره, with rá. (Mṣb.)

نَشْزٌ and ♦ نَشَزٌ *A high*, or *an elevated, place;* (Ṣ, A, Mgh, Ḳ;) as also ♦ نَشَازٌ: (Ṣ, Ḳ:) or *high*, or *elevated, ground:* (Zj, TA:) or *high*, or *elevated, and hard, ground:* (M, TA:) or *what rises from a valley to the* [*adjacent*] *ground, and is not rugged:* (TA:) pl. (of the first, Ṣ, Mṣb) نُشُوزٌ, (Ṣ, Mgh, Mṣb, Ḳ,) and (of the second, Ṣ, TA, or of the first, Mṣb) نِشَازٌ, (Ṣ, Mṣb, Ḳ,) and (of the second, Ṣ, Mṣb,) أَنْشَازٌ. (Ṣ, Mgh, Mṣb, Ḳ.) You say, قَعَدَ عَلَى نَشْزٍ مِنَ الأَرْضِ, and نَشَزٍ, [*He sat upon a high piece of ground.*] (Mṣb.) And اقْعُدْ على ذٰلِكَ النَّشَازِ *Sit thou upon that high place.* (Ṣ.)

نَشَزٌ : } see نَشْزٌ.
نَشَازٌ : }

نَاشِزٌ *Rising; or rising from its place; high, or elevated; protuberant, or prominent; protruding.* (Ḳ,* TA.) You say, قَلْبٌ نَاشِزٌ *A heart rising from its place by reason of fright.* (Ḳ, TA.) And تَلٌّ نَاشِزٌ *A high, or an elevated, mound, or hill*: pl. [reg. of نَاشِزَةٌ and irreg. of نَاشِزٌ] نَوَاشِزُ. (TA.) And رَكَبٌ نَاشِزٌ *A protuberant, high, pubes, or mons Veneris.* (TA.) And لَحْمَةٌ نَاشِزَةٌ *A piece of flesh elevated, or protuberant, upon the body.* (TA.) And عِرْقٌ نَاشِزٌ *A vein constantly swollen and pulsating* (A, Ḳ*) in consequence of disease (Ḳ, TA) or from some other cause. (TA.) And رَجُلٌ نَاشِزُ الجَبْهَةِ *A man having a high, or prominent, forehead.* (TA.) And إِمْرَأَةٌ نَاشِزَةٌ القُصَيْرَى *A woman large in the sides, having the* قصيرى [or *lowest of the ribs*] *with the flesh upon it, prominent.* (IAạr, TA.) = Also, (A, TA,) or نَاشِزَةٌ, (Mgh,) [but the former is the more common,] ‡ A woman *disobedient to her husband,* (Mgh, TA,) *and exalting herself against him,* (TA,) *and hating him,* (Mgh, TA,) *and deserting him.* (TA.) See 1. [The former epithet is also applied in like manner to a husband.]

نشط

1. نَشِطَ, aor. ـَ, inf. n. نَشَاطٌ (Ṣ, Mṣb, Ḳ) and مَنْشَطٌ, (TA,) *He* (a man, Ṣ, TA, and a beast of carriage, TA,) *was,* or *became, brisk, lively, sprightly, frisky, active, agile, prompt,* and *quick;* syn. خَفَّ, (Mṣb, TA,) and أَسْرَعَ; (Mṣb;) *contr. of* كَسِلَ; (TA;) or *pleased, cheerful, happy,* or *willing;* to do work, &c.; (Lth, Ḳ;) or by reason of his work; (Mṣb;) as also ↓ تنشّط, (Ṣ,* Ḳ,) لِأَمْرٍ كَذَا [*to do,* or *on account of, such a thing,* or *such an affair*]. (Ṣ, TA.) You say also, نَشِطَ إِلَيْهِ [*He betook himself to him,* or *it, with briskness, liveliness, sprightliness,* or *the like*]. (TA.) — [Hence, app.,] نَشِطَتِ الدَّابَّةُ *The beast of carriage became fat.* (Ḳ.) = نَشَطَ, aor. ـِ, inf. n. نَشْطٌ, (Ṣ, Ḳ, TA,) *He went forth* from a place: (Ḳ:) *he passed,* or *crossed,* from one country or the like to another: (TA:) said, for instance, of a wild bull: (AO, IDrd, Ṣ, Ḳ:) and in like manner, a star, [meaning a planet,] from one sign of the zodiac to another. (Ṣ, Ḳ.) And نَشَطَتِ الإِبِلُ, aor. ـِ, inf. n. نَشْطٌ, *The camels went,* either *in a right direction* or *otherwise.* (TA.) — [Hence,] الهُمُومُ تَنْشِطُ بِصَاحِبِهَا (Ṣ, TA) † *Griefs,* or *disquietudes of mind, lead forth him who has them* [*from place to place*]. (TA.) Himyán Ibn-Ḳoḥáfeh says,

* أَمْسَتْ هُمُومِى تَنْشِطُ المَنَاشِطَا *
* أَلشَّأْمَ بِى طَوْرًا وَطَوْرًا وَاسِطَا *

[meaning تنشط بى الى المناشط, i. e., † *My griefs, or disquietudes of mind, became such as to lead me forth to the places to which one goes forth, to Syria at one time, and at one time to Wásiṭ*]. (Ṣ.) You say also of a road, يَنْشِطُ مِنَ الطَّرِيقِ الأَعْظَمِ ‡ *It goes forth from the main road,* to the right, and to the left. (Lth, Ḳ.*) And نَشَطَ بِهِمْ طَرِيقٌ فَأَخَذُوهُ ‡ [*A road led them forth, and they took it*]. (TA.) = نَشَطَ الدَّلْوَ, (Ṣ, Ḳ,) aor. ـِ (Ḳ,* TA) and ـُ, (TA,) [inf. n. نَشْطٌ,] *He pulled out the bucket,* (Ṣ, Ḳ,) or *pulled it up,* (TA,) from the well, (Ṣ, TA,) *without a pulley.* (Ṣ, Ḳ.) — And hence, المَلَائِكَةُ تَنْشِطُ الأَرْوَاحَ † *The angels draw forth the souls like as the bucket is drawn forth from the well:* (Zj:) and تَنْشِطُ نَفْسَ المُؤْمِنِ بِقَبْضِهَا (Fr, L, Ḳ [in the CḲ تَقْبِضُها]) which means, (Ḳ,) accord. to Ibn-'Aráfeh, (TA,) † *they loose the soul of the believer gently.* (Ḳ, TA.) — [Hence also,] one says of a she-camel, [likening the motion of her fore legs to that of the arms of a man pulling up a bucket from a well without a pulley,] حَسُنَ مَا نَشَطَتِ السَّيْرَ, meaning † *Good was her wide stretching out of her fore legs* (Aṣ, Ṣ, TA) *in her going along.* (TA.) = نَشَطَ الحَبْلَ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Ḳ, and so in a copy of the Ṣ,) or ـِ, (Mṣb, and so in a copy of the Ṣ,) inf. n. نَشْطٌ, (Ṣ, Mṣb,) *He tied the cord,* or *rope so as to form a knot;* (Ḳ, TA;) as also ↓ نشّطهُ, (Ḳ,) inf. n. تَنْشِيطٌ: (TA:) or *he tied it in a knot such as is termed* أُنْشُوطَةٌ; (AZ, Ṣ, Mṣb;) as also ↓ the latter verb: (Ḥam, p. ٧٠٣:) and نَشَطَ العُقْدَةَ *he tied the knot so as to form what is thus termed:* (Mgh:) and نَشَطَ الأُنْشُوطَةَ *he tied the knot thus termed.* (TA.) [See also 4.] = نَشَطَ, and نُشِطَ مِنْ عِقَالٍ: see 4.

2. نشّطهُ, inf. n. تَنْشِيطٌ, *He,* or *it, rendered him* نَشِيط [i. e. *brisk, lively, sprightly, frisky,* &c.]; (Ḳ;) as also ↓ انشطهُ. (Yaạkoob, Ḳ.) = See also 1, last sentence but one, in two places; and see 4.

4. انشط, said of a man, (Ḳ,* TA,) or of a company of men, (S,) *His,* or *their, beasts,* (S, Ḳ,) or *family,* (Ḳ,) *were,* or *became, in a state of* نَشَاط [i. e. *briskness, liveliness, sprightliness, friskiness,* &c.: see 1]. (S, Ḳ.) = As a trans. v.: see 2. — [Hence, app.,] *It* (herbage) *rendered* a beast *fat.* (S, TA.) = *He loosed, untied,* or *undid,* (S, Mgh, Mṣb, Ḳ,) a cord, or rope, (S, Ḳ,) or a knot such as is termed أُنْشُوطَةٌ; (Mgh, Mṣb,) as also ↓ انتشط; and ↓ نَشَطَ; (Mgh;) and in like manner, the bond termed عِقَال; (Mṣb;) and so, perhaps, ↓ نشّط: (Ḥam, p. ٧٠٣:) *he pulled* a cord, or rope, *until,* or *so that, it became loosed, untied,* or *undone;* (TA;) as also ↓ انتشط: (S, Ḳ, TA,) *he caused* the عِقَال *to become loosed, untied,* or *undone, by pulling its* انشوطة: (Ḳ,* TA:) *he loosed, untied,* or *undid,* a knot *by a single pull.* (TA.) You say also, انشط البَعِيرَ *He loosed, untied,* or *undid, the* انشوطة [*of the* عِقَال] *of the camel.* (TA.) And انشط البَعِيرَ مِنْ عِقَالِهِ *He loosed the camel from his* عِقَال. (Mṣb.) [And hence the saying,] كَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ *As though he were loosed* [*from a bond such as is called* عِقَال]: (Ṣ,* Mgh, TA:) a proverb, relating to an event's happening quickly; (Mgh;) or said of him who commences any work quickly; and of the sick when he recovers; and of a person who has swooned when he revives; and of a person sent to execute an affair, hastening his determination respecting it: (TA:) it is often related in a different manner, كانّما نُشِطَ من عقال; but *this* is not correct. (IAth, TA.) [But see above, in this paragraph; and see 1, where a similar meaning is assigned to the unaugmented verb.] = *He bound,* or *tied, him,* or *it, firmly, fastly,* or *strongly:* so in the copies of the Ḳ; so that, if this be correct, the verb has two contr. significations. (TA.) = See also 8.

5: see 1, first sentence. — تنشّطت فِى سَيْرِهَا *She* (a camel) *hastened,* or *was quick, in her going,* or *pace.* (Ṣ, Ḳ.) = تنشّط المَفَازَةَ ‡ *He passed through,* or *over, the desert,* (Ḳ, TA,) *with swiftness, and with briskness, liveliness, sprightliness,* or *activity.* (TA.) And تنشّطهُ † *He traversed it quickly,* or *swiftly.* (IB, in TA, voce هِرْجَابٌ.) And تنشّطت الأَرْضَ † *She* (a camel) *traversed,* or *crossed, the land, like the* نَاشِط *in her quickness,* or *her aim, with briskness, liveliness,* or *sprightliness.* (TA.)

8. انتشط *It* (a cord, or rope,) *became loosed, untied,* or *undone.* (Ḥar, p. ٣١١.) — † *He* (a man) *became loosed* from the tie of silence, (Ḥar, p. ٣١٠; Mgh,) and from that of impotence. (Mgh [in which a doubt is expressed as to its being of classical authority].) = As a trans. v.: see 4, in two places. — *He pulled,* or *drew, a thing.* (TA.) — *He seized* a thing, *took* it *hastily,* or *snatched* it *unawares:* a meaning wrongly assigned in the Ḳ to ↓ انشط. (TA.) You say also, انتشط المَالُ المَرْعَى, (Sh, Ḳ,) and الكَلَأَ, (Sh,) *The camels,* or *sheep* or *goats, pulled up,* or *out, the herbage,* with the teeth. (Sh, Ḳ.) — *He scaled* a fish; (Ḳ;) as though meaning *he pulled off the scales* thereof. (TA.)

نُشُطٌ [app. a pl. of ↓ نَاشِطٌ] Persons *untwisting cords,* or *ropes, in the time of undoing them for the purpose of their being twisted* or *plaited a second time.* (IAạr, Ḳ.)

نُشْطَةٌ as used in the following saying, (Mgh,) الشُّفْعَةُ كَنُشْطَةِ العِقَالِ *The right termed* شفعة *is like the loosing of the bond called* عقال, in respect

of the speediness with which it becomes of no effect, (Mgh, Mṣb,) by delay, (Mṣb,) is of the measure فُعْلَةٌ from أَنْشَطَ, or from نَشَطَ in the sense of انشط; or the meaning is, *like the tying of the* عقال; i. e., it is of short duration; but the former explanation is the more apparently right. (Mgh.)

بِئْرٌ نَشُوطٌ *A well from which the bucket does not come forth until it is much pulled,* (Aṣ, Ṣ, TA,) *by reason of the distance of its bottom;* (TA;) *contr. of* بِئْرٌ أَنْشَاطٌ. (Ḳ.)

نَشِيطٌ (Ṣ, Mṣb, Ḳ) *Brisk, lively, sprightly, active, agile, prompt,* and *quick;* (Mṣb;) or *pleased, cheerful, happy,* or *willing;* to do work &c.; as also ✝ نَاشِطٌ; (Ḳ;) [see نَشِطَ;] applied to a man; (Ṣ, TA;) and to a beast of carriage; fem. with ة: (TA:) pl. نِشَاطٌ (Ḥar, p. 591) [and نَشَاطَى]. — A man (TA) *whose family,* or *beasts, are in a state of* نَشَاط [i. e. *briskness, liveliness, sprightliness,* &c.: see 1]; as also ✝ مُنْشِطٌ. (Ḳ, TA.)

نَاشِطٌ: see نَشِيطٌ. — In a verse of Eṭ-Ṭirimmáḥ, [see استطرب,] نَاشِطًا is used for شَوْقًا نَازِعًا [*By reason of yearning,* or *longing, desire*]. (Ḳ, in art. دو.) = A wild bull *going forth from land to land,* (Ṣ, Ḳ,) or *from country to country.* (TA.) — Hence, (Ṣ,) النَّاشِطَاتُ, as used in the Ḳur, lxxix. 2, meaning *The stars* [or *planets*] *going forth from one sign of the zodiac to another:* (Ṣ, Ḳ:) or it means *the stars that rise, then set:* (A'Obeyd, TA:) or *the angels that draw forth the souls like as the bucket is drawn forth from the well:* (Zj, TA:) or *the angels that loose the soul of the believer gently:* (Fr,* Ibn-'Arafeh, Ḳ:) or *the believing souls that are brisk, lively, sprightly,* or *active, at death:* (Ḳ,* TA:) or, as some say, [too fancifully,] *the angels that ratify events;* from نَشَطَ العُقْدَةَ, q. v.; and as this signifies the tying of a knot which is easily undone, the thing's easiness to them is thus notified. (TA.) — ‡ A road *going forth from the main road, to the right,* and *to the left:* (Lth, Ḳ*:) pl. نَوَاشِطُ: (TA:) which latter word is applied in like manner to water-courses (Ḳ, TA) *going forth from the main water-course to the right and left.* (TA.) = See also نُشْطَةٌ.

بِئْرٌ أَنْشَاطٌ, (Ḳ, and so in a copy of the Ṣ, as on the authority of Aṣ, but in another copy of the Ṣ the ا is without any vowel,) and بِئْرٌ إِنْشَاطٌ, (Ḳ, and, accord. to the TA, on the authority of Aṣ, and mentioned by IB on the authority of A'Obeyd,) *A well of little depth, from which the bucket comes forth by means of a single pull:* (Aṣ, Ṣ, Ḳ:) the latter may be defended on the ground of considering إِنْشَاطٌ as originally an inf. n., of أَنْشَطَ signifying "he loosed, untied, or undid," a knot "by a single pull." (TA.)

أُنْشُوطَةٌ [*A knot tied with a bow,* or *with a double bow, so as to form a kind of slip-knot;* whence, in modern vulgar Arabic, عُقْدَة وَشْنِيطَة, applied to such a tie; and شُنَيْطَة, applied to a simple slip-knot;] *a knot,* or *tie, which easily becomes undone,* or *untied, like that of the running band of a pair of drawers;* (Ṣ, Mgh, Ḳ;) *a knot,* or *tie, which becomes undone when one of its two ends is pulled.* (Mṣb, TA.) You say, مَا عِقَالُكَ بِأُنْشُوطَةٍ, meaning † *Thy love,* or *affection, is not weak,* or *frail.* (Ṣ.)

مَنْشَطٌ *A thing on account of which,* or *to do which, one is brisk, lively, sprightly,* or *active;* or *pleased, cheerful,* or *happy; and which one likes,* or *prefers, to do:* opposed to مَكْرَهٌ. (TA.)

[مُنْشَطٌ *A place to which one goes forth:* pl. مَنَاشِطُ. See an ex. of the pl., voce نَشَطَ.]

مُنْشِطٌ: see نَشِيطٌ.

مِنْشَطٌ *Having much* نَشَاط [i. e. *briskness, liveliness, sprightliness, friskiness,* &c.: see 1]. (TA.)

[نشغ &c.
See Supplement.]

نص

1. نَصَّ الشَّىْءَ, (Ṣ,) aor. ـُ, (Mgh,) inf. n. نَصٌّ, (Mgh, TA,) *He raised the thing;* syn. رَفَعَهُ [which is here to be understood, like the English equivalent by which I have rendered it, in several senses, as the sequel will show]. (Ṣ, Mgh, TA.) This is the primary signification: (TA:) or, accord. to Aṣ, it is from نَصَّ النَّاقَةَ, q.v. infra. (Ṣ.) You say, نَصَّ العَرُوسَ, (M, Ḳ,) or نَصَّتْهَا, (A, Mgh,) or نَصَّهَا النِّسَآءُ, (Mṣb,) aor. as above, (A, Mgh,) and so the inf. n., (Mṣb,) *He,* or *she,* or *the women, raised,* (A, Mṣb,) or *seated,* (Ḳ,) or *raised and seated,* (Mgh,) or *showed,* or *displayed,* (M,) *the bride upon the* مِنَصَّة, (M, A, Mṣb, Ḳ,) or *upon the* مَنَصَّة. (Mgh.) And نَصَّتِ الظَّبْيَةُ جِيدَهَا *The doe-antelope raised,* or *elevated, her neck.* (M, TA.) And نُصَّ فُلَانٌ سَيِّدًا ‡ *Such a one was set up as a lord,* or *chief.* (A, TA.) And نَصَّ المَتَاعَ, (M, Ḳ,) inf. n. as above, (M,) *He put the furniture,* or *goods,* or *utensils, one upon another.* (M, Ḳ.) Hence, (TA,) نَصَّ الحَدِيثَ, (M, Mṣb, TA,) or نَصَّهُ إِلَى صَاحِبِهِ, (A,) aor. and inf. n. as above, (M, Mṣb, TA,) ‡ *He traced up,* or *ascribed,* or *attributed, the tradition to the author thereof, resting it on his authority, by mentioning him,* or *mentioning, uninterruptedly, in ascending order, the persons by whom it had been handed down, up to the author;* or *mentioning the person who had related it to him from the author, if only one person intervened;* syn. رَفَعَهُ; (M, TA;) [i.e.] رَفَعَهُ إِلَى مَنْ قَالَهُ: (Mṣb:) IAar says, (TA,) النَّصُّ signifies الإِسْنَادُ إِلَى الرَّئِيسِ الأَكْبَرِ ‡ [*the tracing up,* or *ascribing,* or *attributing,* a tradition, *in the manner explained above, to the greatest person of authority,* here meaning Mohammad, or the author of the tradition]; (Ḳ, TA;) [i.e.] نَصُّ الحَدِيثِ signifies إِسْنَادُهُ وَرَفْعُهُ إِلَى الرَّئِيسِ الأَكْبَرِ. (Mgh.) You also say, نَصَّ الحَدِيثَ إِلَيْهِ, (Ḳ,) or إِلَى فُلَانٍ, (Ṣ,) ‡ *He ascribed,* or *attributed,* or *traced up, the tradition to him,* or *to such a one, in the manner explained above;* syn. رَفَعَهُ. (Ṣ, Ḳ.) See also أَنَصَّ. — نَصَّ الشَّىْءَ † *He made the thing apparent, manifest, plain,* or *evident; he showed it, exhibited it, manifested it, evinced it, discovered it,* or *revealed it.* (M,* Ḳ.) [The verb seems to be thus used because a thing is rendered conspicuous by being raised. See نَصَّ العَرُوسَ, above.] — [Hence, نَصَّ عَلَى شَىْءٍ مَّا, aor. and inf. n. as above, ‡ *He,* or *it,* (generally said of a passage in the Ḳur. or a trad.,) *made a statement,* or *a plain, explicit, unequivocal declaration, respecting some,* or *any, particular thing, not capable of application to any other thing:* and *he mentioned something,* or *anything, particularly,* or *specially; he particularized,* or *specified it by words;* very frequently used in these senses: and such we are to understand from the saying] النَّصُّ also signifies التَّوْقِيفُ وَالتَّعْيِينُ عَلَى شَىْءٍ مَّا: (Ḳ:) [for which I would rather read النَّصُّ عَلَى شَىْءٍ مَّا also signifies التَّوْقِيفُ وَالتَّعْيِينُ: adding the observation that التوقيف as syn. with النصّ is restricted in art. وقف in the Ḳ to a special relation to the law: and that النَّصُّ عَلَى الشَّىْءِ is often found explained as signifying تَعْيِينُهُ; as, for instance, in p. ٣٧٧ of Ḥar.:] these significations of النَّصُّ are tropical, from that word as denoting "elevation" and "appearance." (TA.) See also نَصٌّ below. — [From نَصَّهُ signifying "he raised it," and consequently "he made it apparent," are derived several other significations, here following.] يَنُصُّ مَا عِنْدَهُمْ [app. for يَنْصُّ مَا عِنْدَهُمْ] occurs in a trad. respecting Heraclius, meaning † *He elicits, and makes apparent, their opinion:* (TA:) or نَصَّ الرَّجُلَ, (Ṣ, M, &c.,) inf. n. as above, (M,) signifies ‡ *he went to the utmost point in questioning,* or *asking, the man respecting a thing,* (Ṣ, Ḳ,) *so as to elicit what he possessed* [*of information respecting it*]; (Ṣ;) i. e. (TA) ‡ *he importuned the man in questioning,* or *asking, and urged him to tell the utmost that he knew;* (A, TA;) or † *he questioned, or asked, the man respecting a thing so as to elicit the utmost that he possessed* [*of information respecting it*]. (M.) [See also 3.] — [In like manner you say,] نَصَّ النَّاقَةَ, (Ṣ, M, Mgh, Ḳ,) and الدَّابَّةَ, (M, Mṣb,) aor. as above, (M,) and so the inf. n., (Ṣ, M,) *He made the*

she-camel, and *the beast, to exert herself to the full*, or *to the utmost*, or *beyond measure, in going*, or *pace*; or *to go the pace termed* مَرْفُوع; syn. رَفَعَهَا فِى السَّيْرِ: (M, Mgh:) or *he elicited her utmost pace;* (Ḳ, TA;) from النَّصّ as signifying الرَّفْعُ; for the phrase رَفَعَهَا فِى السَّيْرِ necessarily implies the eliciting the utmost of her celerity of pace: (TA:) or *he went a vehement pace so as to elicit the utmost that she possessed* [*of celerity*]: (Aṣ, Ṣ:) or *he put her in motion so as to elicit her utmost pace:* (A'Obeyd, TA:) or *he urged*, or *incited, her, and elicited her pace:* (Mṣb:) نَصَّ, alone, also occurs in a trad., (M, Mṣb,) as meaning رَفَعَ نَاقَتَهُ: (M:) and ↓ نَصْنَصَ نَاقَتَهُ signifies the same as نَصَّهَا. (IḲṭṭ, TA.) You do not say of a camel نَصَّ, making him the agent, and the verb intrans. (O,* TA.) [In the M, however, I find it said, that النَّصّ and النَّصِيص signify السَّيْرُ الشَّدِيدُ; app. indicating that they are inf. ns., of which the verb is نَصَّ, aor., accord. to rule, ـِ, signifying *He went a vehement pace*, or *vehemently:* and Golius says, as on the authority of Ibn-Maạroof, that this verb is used intransitively, with نَصِيص for its inf. n., as signifying *valide incessit:* but see نَصّ below.] — [Hence, app.,] النَّصّ also signifies The *urging* or *inciting* [a beast]; syn. الحَثُّ. (M.) — And نَصَّ الشَّىْءَ, (M, Ḳ,) aor. ـُ, inf. n. نَصٌّ, (TA,) *He moved the thing; put it in motion*, or *into a state of commotion; agitated it; stirred it; shook it;* (M, Ḳ;) as also ↓ نَصْنَصَهُ. (Ṣ, M, Ḳ.) Hence the saying, فُلَانٌ يَنُصُّ أَنْفَهُ غَضَبًا (Ḳ, TA [in the CḲ, incorrectly, يَنُصُّ,]) *Such a one moves about his nose by reason of anger.* (TA.) And ↓ نَصْنَصَ لِسَانَهُ *He moved about his tongue;* (Ṣ, M;) like نَضْنَضَهُ; (M;) which is a dial. form; (A'Obeyd, Ṣ;) the former being the original; the ص not being, as some assert it to be, substituted for the ض; for these two letters are not of the same kind so as to be commutable. (M.) — See also 8.

2: see 3.

3. نَاصَّهُ, (Ḳ,) inf. n. مُنَاصَّةٌ, (TA,) *He* (a man, TA) *went to the utmost length with him*, (namely his creditor,) *in reckoning, so as to omit nothing therein;* (Ḳ, TA;) as also ↓ نَصَّصَهُ, (Ḳ,) inf. n. تَنْصِيصٌ. (TA.) *He* (God) *went to the utmost length with him*, (namely a man,) *in questioning and in reckoning.* (TA.) [See also 1.]

6. تَنَاصَّ القَوْمُ *The people*, or *company of men, crowded, thronged*, or *pressed, together.* (TA.)

8. انتصّ *He*, or *it*, (said of a camel's hump, Lth, TA,) *became raised*, or *elevated*, or *high:* (Ḳ, TA:) or (TA) *became even and erect.* (Lth, Ḳ,* TA.) [In a copy of the A, the verb in these senses, and relating to a camel's hump, is written نَصَّ.] You say also, انتصّت العَرُوسُ, (M, Ḳ,) or انتصّت على المِنَصَّةِ, (A,) *The bride became raised*, (A,) or *seated*, (Ḳ,) or *shown* or *displayed*, (M,) *upon the* مِنَصَّة. (M, A, Ḳ.) — *He* (a man, TA) *drew himself together; contracted himself;* or *shrank.* (Ibn-'Abbád, Ḳ, TA.)

R. Q. 1. نَصْنَصَ, (Ṣ, M, Ḳ,) inf. n. نَصْنَصَةٌ, (Sh, M,) *He, or it, became in motion*, or *in a state of commotion; became agitated, stirred*, or *shaken; moved*, or *moved about,; bestirred himself* or *itself; shook.* (Sh.) *He* (a man) *shook* in his walk, *being erect.* (M.) *He* (a camel) *shook*, or *became in a state of commotion, in rising from the ground.* (M.) — [Also,] said of a camel, it is like حَصْحَصَ; (Ṣ;) i.e., it signifies (TA) *He* (the camel) *fixed*, or *made firm* or *steady, his knees upon the ground, and put himself in motion*, or *in a state of commotion, previously to rising.* (Lth, Ḳ, TA.) [See also نَضْنَضَ.] — And *He* (a camel) *made a hollow place in the ground with his breast, in order to lie down.* (M, TA.) — نَصْنَصَ used transitively, see 1, latter portion, in three places.

نَصٌّ The *end*, or *extremity*, of anything; (Az, Ṣ, M;) the *utmost*, or *extreme, extent, term, limit, point*, or *reach*, of a thing: this is the primary signification. (Az, TA.) It is said in a trad., (Ṣ, M,) of 'Alee, (Ṣ,) إِذَا بَلَغَ النِّسَآءُ نَصَّ الحِقَاقِ, or نَصَّ فَالعَصَبَةُ أَوْلَى بِهَا مِنَ الأُمِّ (Ṣ,* M, Ḳ,*) الحَقَائِقِ, (Ḳ,* TA,) but the former is that which is commonly known; (TA;) i.e. *When women attain the period of mature intellect*, (Mbr, Ṣ, Ḳ, TA,) *and know the real natures of things*, (Ḳ, art. حق,) [*then the male relations on the father's side have a better right to dispose of her* in marriage *than the mother*;] meaning, *when they attain to that age at which they are qualified to contend for their rights;* [accord. to the former reading;] for this is what is termed الحِقَاق: (Ḳ,* TA:) or *when they attain to puberty:* (Az, TA:) or *when they attain to that period at which they become objects of contention for right; when every one of the guardians asserts himself to have the best right:* (Ḳ:) or الحقاق in the trad. is a metaphorical term, from the same word as applied to camels [when entering upon the fourth year]; (Ḳ,* TA;) and الحقائق, also, in this case, accord. to some, properly signifies the same, being a pl. of حِقَّةٌ; (TA in art. حق;) and the meaning is, *when they attain to the extreme term of childhood.* (M, Ḳ.) — In the conventional language of men of science, it signifies ‡ *A thing* [or *statement*] *plainly*, or *explicitly, declared*, or *made manifest, by God*, and *his Apostle;* of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) or a نَصّ of the Ḳur-án, and of the traditions, is *an expression*, or *a phrase*, or *a sentence, indicating a particular meaning, not admitting any other than it:* (TA:) so in the conventional language of the lawyers and the scholastic theologians: (MF, on the خُطْبَة of the Ḳ:) or *a statute*, or *an ordinance, indicated by the manifest* or *plain meaning of words* of the Ḳur-án, and of the Sunneh: from النَّصّ as denoting "elevation" and "appearance:" or, as some say, from نَصَّهُ as signifying "he elicited, and made apparent, his opinion." (TA.) Hence, also, as used by the practical lawyers, it signifies ‡ *An evidence*, or *a proof:* (TA:) [and particularly *a text of the Ḳur-án, or of the Sunneh, used as an authority in an argument, for proof of an assertion.*] The pl. [in all these senses] is نُصُوصٌ. (Mṣb.) — [Also, † The *text*, or *very words*, of an author, book, writing, or passage: frequently used in this sense.] — *Hardness, difficulty*, or *straitness*, of an affair, or a state, or case. (M, TA.) — سَيْرٌ نَصٌّ, and ↓ نَصِيصٌ, (Ṣ, Ḳ,) *A vehement pace, in which a beast is made to exert itself to the full*, or *to the utmost*, or *beyond measure;* or *in which the utmost possible celerity is elicited;* [this meaning seems to be indicated, though not expressed, in the Ṣ;] syn. جِدٌّ رَفِيعٌ: (Ḳ:) or, the former, as Az says, in one place, *a kind of swift pace:* or, as he says in another place, the *utmost pace which a beast of carriage is able to attain:* (TA:) or نَصٌّ and ↓ نَصِيصٌ signify *a vehement pace* or *going.* (M.) See 1.

نَصِيصٌ: see نَصٌّ, last sentence, in two places.

هُوَ نَصَّاصُ الأَنْفِ *He is one who moves about his nose* [*much*] by reason of anger. (Ibn-'Abbád, Ḳ.)

حَيَّةٌ نَصْنَاصٌ *A serpent that moves about much.* (Ḳ.) [See also نَضْنَاضٌ.]

أَنَصُّ [a comparative and superlative epithet from نَصَّ الحَدِيثَ, q. v.]. 'Amr Ibn-Deenár said, مَا رَأَيْتُ رَجُلًا أَنَصَّ لِلْحَدِيثِ مِنَ الزُّهْرِىِّ *I have not seen a man more skilled in tracing up*, or *ascribing*, or *attributing, a tradition to its author, in the manner explained above*, (voce نَصَّ,) *than Ez-Zuhree; i.q.* أَرْفَعَ لَهُ *and* أَسْنَدَ. (TA.)

مَنَصَّةٌ: see what next follows, throughout.

مِنَصَّةٌ, (Ṣ, M, A, Mṣb, Ḳ,) or ↓ مَنَصَّةٌ, (Mgh,) The *thing upon which a bride is raised* (Ṣ,* A, Ḳ) *and seated*, (Mgh,) or *shown* or *displayed*, (M,) or *upon which she stands* (تقف [but this is probably a mistake for تَقْعُدُ, i. e. *sits*,]) *when displayed to the bridegroom*, (Mṣb,) *in order that she may be seen* (M, Mgh) [*and distinguished*] *from among the women;* (Mgh;) being *a chair*, (Mgh, Mṣb, TA,) *or couch;* (TA;) or *consisting of pieces of cloth raised, and carpets laid smoothly for a seat:* (M:) written with kesr (Mṣb, Ḳ) as being an instrument, (Mṣb,) or with fet-ḥ [as being a place]: (Mgh:) accord. to some authorities, مِنَصَّة and

منصّة seem to signify the same thing: (TA:) or the latter is the حَجَلَة [i.e. *a kind of curtained canopy*] (Ḳ, TA) *over the* مِنَصَّة: (TA:) from نَصَّ المَتَاعَ, q. v. (Ḳ.) It is said in a proverb, وُضِعَ فُلَانٌ عَلَى المِنَصَّةِ † *Such a one was exposed to disgrace and infamy:* (TA:) or *to the utmost disgrace and infamy.* (M.)

نصأ

1. نَصَأَهُ, aor. ـَ, *He took him by the* نَاصِيَة [or *forelock*]: (Ḳ:) from نَاصِيَة: and therefore regarded by some as improperly mentioned in the Ḳ in this art. (MF.) — نَصَأَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. نَصْءٌ, (TA,) *He chid,* (a camel, TA, or she-camel, Ṣ); syn. زَجَرَ. (AZ, Ṣ, Ḳ.) — نَصَأَ, (Ṣ, Ḳ,) inf. n. as above, (TA,) *He raised,* or *elevated,* a thing: (Ks, AA, Ṣ, Ḳ:) dial. form of نَصَّ. (Ṣ.)

نصب

1. نَصَبَ, aor. ـِ, inf. n. نَصْبٌ; (Ṣ, Ḳ;) and ↓ نصّب; (Ḳ;) *He set up, put up, set upright, erected,* a thing: (Ṣ:) *he elevated, raised, reared,* a thing. (Ḳ.) — *He set up,* a stone *as a sign,* or *mark.* (Mṣb.) — نَصَبَ رَأْسَهُ *He raised his head.* (TA.) — نَصِبَ, aor. ـَ, inf. n. نَصَبٌ, *He* (a goat) *had erect ears.* (Ṣ: the inf. n. only mentioned.) — نَصَبْتُ فُلَانًا لِكَذَا *I set,* or *set up, such a one as an obstacle to such a thing,* or *as a butt for such a thing, like the butt of archers.* (TA, art. عرض.) — نُصِبَ فُلَانٌ لِعِمَارَةِ البَلَدِ ‡ [*Such a one was set up,* or *appointed, for the putting,* or *keeping, of the town,* or *district, in a flourishing* or *prosperous state, with respect to buildings, culture, population, &c.*]. (A.) — نَصَبَ, aor. ـِ, inf. n. نَصْبٌ, (Ṣ, Ḳ,) or نَصَبَ نَصْبَ العَرَبِ, (Ṣ,) † *He sang,* or *chanted, a kind of song,* or *chant, peculiar to the Arabs,* (Ṣ, Ḳ, &c.,) *of the description termed* حُدَاء, (Ḳ,) [*by which camels are urged,* or *excited,*] or *a kind of song* (Ḳ) *resembling what is thus termed,* (Ṣ,) *but finer,* or *more delicate.* (Ṣ, Ḳ.) What is termed نَصْبٌ is The *kind of singing,* or *chanting, above described:* (Ṣ, Ḳ:) or *a kind of* حُدَاء *resembling singing:* (AA:) or *a kind of modulation:* (Sh:) or *a kind of song,* or *chant, of the Arabs:* (ISd:) or, *of the Arabs of the desert:* (TA:) or *poetry such as is commonly recited, well regulated and set to an air:* (Nh:) *so called because, in* [*singing* or *chanting*] *it, the voice is raised,* or *elevated.* (The Fáïḳ.) — نَصَبَ الحَرْفَ, [aor. ـِ, (not ـُ,) inf. n. نَصْبٌ,] *He wrote,* or *pronounced, the* [*final*] *letter with* نَصْب; (Ṣ;) *which is, in the case of the final inflection of a word, like* فَتْح *in the non-inflection:* (Ṣ, Ḳ:) [i.e., *he wrote it,* or *pronounced it, with* ـَ or ـً:] so called because the sound of a word of which the final letter is so pronounced rises to the highest cavity of the mouth. (Lth.) A conv. term of grammar. (Ṣ, Ḳ.) نَصَبَ الكَلِمَةَ [*He wrote,* or *pronounced, the word with* نَصْب, *i.e., making its vowel of inflection* ـَ or ـً &c., *according to the rules of grammar:*] *he made the word to have fet-ḥah as its vowel of inflection.* (Mṣb.) — نَصَبَ لَهُ الحَرْبَ, (inf. n. نَصْبٌ, TA,) *He made war upon him:* syn. وَضَعَ. (Ḳ.) — Of anything that is raised, and with which one goes to meet, or encounter, a thing, one says نُصِبَ, and of the agent, نَصَبَ. (M, Ḳ.) — نَصَبَ لَهُ, aor. ـِ, inf. n. نَصْبٌ, ‡ *He acted with hostility,* or *enmity, towards him.* (Ṣ, Ḳ.) See also 3. — نَصَبْتُ لَهُ رَأْيًا ‡ *I gave him counsel from which he should not deviate.* (A.) — نَصَبَ, aor. ـِ, (inf. n. نَصْبٌ, TA,) *He put down* a thing: syn. وَضَعَ. Thus the verb bears two contr. significations. (Ḳ.) — [*He set,* or *put,* absolutely: often used in this sense.] — نَصَبَهُ, aor. ـُ; and ↓ انصبه, (inf. n. إِنْصَابٌ, TA,) *It* (disease) *pained him; occasioned him pain.* (Ḳ.) — نَصَبَ السَّيْرَ, aor. ـِ, (inf. n. نَصْبٌ, TA,) † *He strove,* or *exerted himself, unusually in his pace:* (Ḳ:) or نَصَبَ signifies *he pursued his journey with diligence,* or *energy:* (TA:) or *he travelled on all the day, at a gentle pace:* (Ṣ, Ḳ:) or *he journeyed on all the night.* (TA.) En-Naḍr says, النَّصْبُ is the first pace; then, الدَّبَبُ, [but see وَسَجَ;] then, العَنَقُ; then, التَّزَيُّدُ; then, العَسْجُ; then, الرَّتَكُ; then, الهَمْلَجَةُ; then, الوَخْدُ. (TA.) = نَصِبَ, aor. ـَ, inf. n. نَصَبٌ, *He was fatigued, tired,* or *wearied,* (Ṣ, Ḳ.) — نَصِبَ, inf. n. نَصَبٌ, *He suffered difficulty, trouble, distress,* or *affliction.* (TA.) — نَصِبَ *He strove; laboured;* or *toiled.* (Ḳ.) — فَإِذَا فَرَغْتَ فَانْصَبْ [Ḳur, xciv. 7,] signifies *And when thou shalt have finished* thy prescribed prayers, *fatigue thyself* in supplication: (Ḳatádeh, Jel:) or *when thou shalt have finished* the obligatory prayers, *fatigue thyself* in the performance of the voluntary. (TA.) See نَاصِبٌ.

2. نَصَّبَتِ الخَيْلُ آذَانَهَا *The horses erected their ears often,* or *exceedingly.* The teshdeed is to render the signification frequentative or intensive. (Ṣ.) — See 1, and 3.

3. ناصبه الشَّرَّ, (inf. n. مُنَاصَبَةٌ, TA,) ‡ *He made an open show of evil conduct, mischief,* or *malevolence, to him;* (Ḳ;) and in like manner, of enmity, (TA,) and of war; (Ṣ, TA;) as also ↓ نَصَبَهُ, (Ḳ,) unaugmented. (TA: in the CḲ, ↓ نصّبه.) See also نَصَبَ لَهُ.

4. انصبه *He fatigued, tired,* or *wearied, him:* (Ṣ, Ḳ:) *it* (an affair) *fatigued him, &c.:* (TA:) *it* (grief, or anxiety,) *fatigued, tired,* or *wearied, him;* (CḲ, TA;) as also ↓ نَصَبَ لَهُ; (TA;) and perhaps ↓ نَصَبَهُ is also used in this sense, with reference to grief, or anxiety. (Ḳ.) See 1. = انصب الحَدِيثَ إِلَى رَسُولِ اللّٰهِ *He ascribed,* or *attributed, the tradition to the Apostle of God;* syn. أَسْنَدَهُ إِلَيْهِ and رَفَعَهُ. (TA.) = انصبه *He assigned him,* or *gave him, a* ↓ نَصِيب; i.e., a *lot,* or *portion.* (Ḳ.) = انصب السِّكِّينَ *He made,* or *put, a handle* (نِصَاب) *to the knife.* (Ṣ, Ḳ.)

5. تنصّبت الأُتُنُ حَوْلَ الحِمَارِ *The she-asses stood round the he-ass.* (Ṣ, Ḳ.) — See 8.

6. تناصبوه *They divided it into lots,* or *portions, among themselves.* (TA.)

8. انتصب and ↓ تنصّب, quasi-pass. of نَصَبَ and نَصَّبَ, *He,* or *it, became set up, put up, set upright,* or *erected; stood up,* or *upright,* or *erect; became elevated, raised,* or *reared:* (Ḳ:) *became even and erect.* (TA, art. نص.) — *He stood erect, raising his head.* (TA.) — [*It was,* or *became, erect, vertical,* or *perpendicular.*] — انتصب شَعَرُهُ [*His hair, being full-grown, stood out:* see مُنْتَصِبٌ.] — انتصب (TA) and ↓ تنصّب (Ḳ) ‡ *It* (dust) *rose high.* (Ḳ, TA.) — إِنْتَصِبْ *Set up thy cooking-pot* [*upon the* مِنْصَب, or *trivet,*] *to cook,* said to a cook. (IAṭr.) — انتصبت أَسْنَانُهُ إِلَى قُدَّامٍ [*Its teeth stood out forwards:* see مُنْتَصِبٌ:] said of a mouth. (TA, art. ودق.) — [انْتِصَابٌ is often used absolutely as meaning *An erection of the penis.*] — انتصب الحَرْفُ *The letter* [meaning the final letter of a word] *was written,* or *pronounced,* with نَصْب: [see نَصَبَ الحَرْفَ]. (Ṣ.)

نَصْبٌ: see نَصَبَ, (of which it is the inf. n.,) throughout. — نَصْبٌ and ↓ نَصَبٌ and ↓ نُصْبٌ and ↓ نَصِيبَةٌ *A sign,* or *mark, set up to show the way;* or *a standard set up:* syn. عَلَمٌ مَنْصُوبٌ: (Ḳ:) *i. e., set up* [*as a sign*] *to a people:* (TA:) or نُصُبٌ is pl. of نَصِيبَةٌ, like as سُفُنٌ is of سَفِينَةٌ. (Lth, TA.) Also, ↓ نُصْبَةٌ, *A pole,* or *mast;* syn. سَارِيَةٌ; (Ḳ;) *set up to show the way:* (TA:) also, ↓ أَنَاصِيبُ and ↓ تَنَاصِيبُ (pls. which have no sings., TA,) *Signs,* or *marks,* or *stones, set up to show the way;* syn. أَعْلَامٌ and صُوًى: (Ḳ:) *stones set up on the tops of isolated small mountains, whereby travellers are to be directed:* (TA:) also, ↓ يَنْصُوبٌ [pl. يَنَاصِيبُ] signifies *A sign,* or *mark, set up to show the way in a desert.* (Fr.) In the Ḳur, lxx., last verse but one, some read نَصْبٌ, meaning as above: others نُصُبٌ, meaning "idols." (Zj.) — نَصْبٌ also signifies *A goal;* or *limit;* syn. غَايَةٌ: (Ḳ:) or rather, some say that

it has this signification [in the verse of the Ḳur. above referred to]; but the former meaning, of "a sign, &c.," is the more correct. (TA.) — See also نُصُبٌ and نُصْبٌ, below. — نَصْبٌ, with respect to rhyme in a verse, is The *being free from anything that would mar it,* (Akh, Ḳ,) *when the verse itself is not curtailed;* for when the verse is curtailed, the term نصب is not applicable, though the rhyme be perfect: accord. to an explanation received from the Arabs: not one of the terms of Kh. (Akh.) Derived from الاِنْتِصَابُ, as signifying "the standing erect; being tall; making one's self tall, by stretching the neck;" and therefore not applied to verse that is curtailed. (IJ, ISd.) — نَصْبٌ *One who is set,* or *set up, as an obstacle* to a thing, or *as a butt* for a thing, *like the butt of archers.* (TA, art. عرض.) See 1. — نَصْبٌ [*A peculiar mode of singing,* or *chanting:* or *a peculiar kind of song,* or *chant*]: (See 1.)

نُصْبٌ: هٰذَا نُصْبُ عَيْنِى, and ▼ نَصْبُ عينى, or the latter is a barbarism, (Ḳ,) disallowed by Ḳt; but it is allowed by Mṭr; and said to have been heard from the Arabs [of the classical ages]; *This is a conspicuous object of my eye; a thing in full view of my eye:* said of a thing that is manifest, or conspicuous, [standing before one,] and even when it is lying, or thrown down. (TA.) — جَعَلْتُهُ نصب عينى *I made him, or it, a conspicuous object, or a thing in full view, of my eye.* (TA.) — Mṭr says, that نَصْبٌ, in this case, is an inf. n. used in the sense of a pass. part. n., and means an object [as it were set, or set up,] *conspicuously seen* of the eye, *so as not to be forgotten, nor to be unheeded, nor to be placed behind the back,* or *uncared for,* or *disregarded.* (MF.) — نُصْبٌ (Ṣ, Ḳ) and ▼ نَصْبٌ and ▼ نُصُبٌ (Ḳ) *Evil;* (Ṣ;) *trial; affliction; misfortune:* (Ṣ, Ḳ:) so in the Ḳur, xxxviii. 40: (Ṣ:) *disease:* (Ḳ:) *affliction occasioned by disease.* (Lth.) See also نَصَبٌ.

نَصِيبٌ: see نُصْبٌ.

نَصَبٌ [as a subst.] *Fatigue; weariness; toil.* — *Difficulty; trouble; distress; affliction.* (TA.) See the verb: and see نُصْبٌ.

نَصِبٌ *Diseased; sick; and in pain.* (Ḳ.)

نُصْبٌ: see نَصْبٌ. — نُصْبٌ (Ḳ, Mṣb) and ▼ نُصُبٌ (Ḳ: accord. to the Ṣ, the latter is sometimes written نُصْبٌ: [but it seems that نُصُبٌ is the more common of the two words:]) and ▼ نَصْبٌ (Ṣ, Mṣb) *What is set up and worshipped to the exclusion of,* or *in preference to, the true God:* (Ṣ:) or *anything that is so worshipped:* (Ḳ:) or *a stone that is set up and so worshipped:* (Mṣb:) the pl. of نُصْبٌ is أَنْصَابٌ: (Ṣ, Mṣb:) or نُصُبٌ is a pl. of نَصْبٌ, like as سُقُفٌ is of سَقْفٌ: (Mṣb:) or it is a pl. of which the sing. is نِصَابٌ; and it may be a sing., the pl. of which is أَنْصَابٌ: (Zj:) which last word, accord. to some, is *syn. with* أَصْنَامٌ: but others deny this; because اصنام are figured and sculptured or painted; whereas انصاب are of an opposite description. (Mṣb.) [See a verse cited in art. مور.] — Also, الأَنْصَابُ *Certain stones which were set up around the Kaabeh, over which it was customary for the name of some deity to be pronounced in the killing of animals* (يُهَلُّ عَلَيْهَا), *and upon which victims were slain in sacrifice to another,* or *others, than the true God:* (ISd, Ḳ:) pl. of نُصُبٌ, as أَعْنَاقٌ is of عُنُقٌ; or of نُصْبٌ, as أَقْفَالٌ is of قُفْلٌ. (TA.) — نُصُبٌ, as occurring in the Ḳur, v. 4, signifies *An idol;* or *a stone which the pagan Arabs set up, to sacrifice,* or *slay animals, before it,* or *by it, and which became red with the blood:* (Ḳt:) or pl. of نِصَابٌ, and signifying *idols.* (Jel.) — أَنْصَابُ الحَرَمِ *The limits of the sacred territory* [*of Mekkeh*]; (Ḳ;) *i.e., signs,* or *marks, set up there, whereby it might be known.* (TA.) See also نَصْبٌ.

نَصْبَةٌ *A laying of a snare;* meaning *a plot, a stratagem,* or *an artifice.* (TA.)

نُصْبَةٌ: see نَصْبٌ.

نِصَابٌ The *place of sun-set;* مَغِيبُ الشَّمْسِ; (Ḳ;) the *place to which it returns.* (TA.) — See مَنْصِبٌ: and نُصُبٌ. — نِصَابٌ The *handle* of a knife; (Ṣ, Ḳ;) *in which the* سِيلَان *is set:* (TA:) pl. نُصُبٌ. (Ḳ.) — نِصَابٌ, of property, ‡ The *amount which renders it incumbent on the possessor to pay the alms, or tax, called* الزَّكَاة: (Ṣ, Ḳ:) as two hundred dirhems, or five camels, (Ṣ,) [or twenty deenárs, or forty sheep or goats. (IbrD.)] So called as being the "source" whence the tax comes. (Mṣb.)

نَصِيبٌ (Ṣ, Ḳ) and ▼ نِصْبٌ (Ḳ) ‡ *A share,* or *portion,* or *lot,* syn. حَظٌّ; (Ṣ, Ḳ;) of a thing; (Ṣ;) or of anything; (TA;) *a set portion:* (A:) [hence it appears to be in the sense of مَنْصُوبٌ *what is set:*] pl. of the former أَنْصِبَآءُ and أَنْصِبَةٌ (Ḳ, Mṣb) [the latter a pl. of pauc.], and نُصُبٌ. (Mṣb.) — نَصِيبٌ *A tank,* or *cistern.* (Ṣ, Ḳ.) — *A snare,* or *fowler's net, set,* or *set up:* (Ṣ, Ḳ:) thus in the sense of مَنْصُوبٌ. (TA.) See also مَنْصُوبَةٌ.

نَصِيبَةٌ, (Ṣ,) or نَصَائِبُ, (Ḳ,) which latter is the pl. of the former, (TA,) *Stones which are set up around a tank, or cistern, and the interstices of which are filled up with kneaded clay.* (Ṣ, Ḳ.) Dhu-r-Rummeh says,

* هَرَقْنَاهُ فِى بَادِى النَّشِيئَةِ دَاثِرٍ *

* قَدِيمٍ بِعَهْدِ المَآءِ بُقْعٍ نَصَائِبُهُ *

[*We poured it out into an old cistern of which the water was dried up and the bottom apparent, which for a long time had contained no water, the stones set up around which, having their interstices filled up with kneaded clay, were black and white*]. (Ṣ.) The pron. in هرقناه refers to a large bucket mentioned before. (TA.) — نَصَائِبُ is also explained by A'Obeyd as signifying *Stones that are set up around a tank,* or *cistern, to mark the quantity of water with which the camels will be satisfied.* (TA.) See نُصُبٌ.

نَاصِبٌ: هَمٌّ نَاصِبٌ *i. q.* مُنْصِبٌ, *Grief,* or *anxiety, that fatigues, tires,* or *wearies:* (Ḳ:) after the manner of a rel. n.: (Sb, Ḳ:) meaning ذُو نَصَبٍ; like تَامِرٌ and لَابِنٌ: or ناصب is here an act. part. n. used in the sense of the pass. part. n. [مَنْصُوبٌ] followed by فيه; *i. e.* يُنْصَبُ فِيهِ, *in which one is fatigued, tired,* or *wearied;* like لَيْلٌ نَائِمٌ, meaning يُنَامُ فِيهِ, &c.: (Ṣ:) or the phrase نَصَبَهُ الهَمُّ, in the sense of أَتْعَبَهُ, has been heard; (Ḳ;) and ناصب is its act. part. n. (TA.) — نَصَبٌ نَاصِبٌ is also said to be a phrase of the same kind as مَوْتٌ مَائِتٌ, and شِعْرٌ شَاعِرٌ; [therefore meaning *Severe fatigue,* or *difficulty,* or *trouble, and the like*]. (TA.) — Also عَيْشٌ نَاصِبٌ, and ▼ ذُو مَنْصَبَةٍ, *A fatiguing, laborious,* or *troublesome, life.* (Ḳ.) — النَّوَاصِبُ, and ▼ النَّاصِبِيَّةُ, and أَهْلُ النَّصْبِ, *Appellations of a sect who made it a matter of religious obligation to bear a violent hatred to 'Alee* (Ḳ) *the son of Aboo-Ṭálib:* (TA:) [so called] لِأَنَّهُمْ نَصَبُوا لَهُ because they acted with hostility, or enmity, towards him, (Ḳ,) and openly opposed him: they were a sect of the Khawárij, الخَوَارِجُ. (TA.)

نَاصِبَةُ الشُّجَاعِ *The eye of the serpent called* شُجَاع, *which it raises to look.* (TA in art. شجع.) — By the expression كَنَاصِبَةِ الشُّجَاعِ in the following words of the poet,

* بَصُرَ كَنَاصِبَةِ الشُّجَاعِ المُرْصِدِ *

is meant *Like the eye of the brave man, which he raises* (يَنْصِبُهَا) *to look at, or see, something.* (TA.)

النَّاصِبِيَّةُ: see نَاصِبٌ.

أَنْصَبُ A goat *having erect horns:* (Ṣ, Ḳ:) fem. نَصْبَآءُ. (Ṣ.) — نَصْبَآءُ A she-camel *having an elevated breast.* (Ṣ, Ḳ.) — أُذُنٌ نَصْبَآءُ *An ear that is erect, and approaches the other ear.* (TA.)

مَنْصِبٌ [so accord. to the copies of the Ṣ and Ḳ in my hands, and the Mṣb, which states it to be of the same measure as مَسْجِدٌ, and the TA: written by Golius and Freytag مَنْصَبٌ;] and ▼ نِصَابٌ ‡ *Origin; source;* (Ṣ, Ḳ, Mṣb;) of anything; (TA;) *that to which a person or thing is referred, as his or its source;* syn.

مَرْجِعٌ; (K;) place where, or whence, a thing grows; (Msb;) place where a person or thing is set, or set up. (TA.) Pl. [of the former, مَنَاصِبُ, and] of the latter, نُصُبٌ and أَنْصِبَةٌ. (Az, Msb.) — لَهُ مَنْصِبُ صِدْقٍ He has an excellent origin. (Msb.) — هُوَ يَرْجِعُ إِلَى منصب صِدْقٍ and ♦ نصاب صدق, He traces back his lineage to an excellent origin. (TA.) — مَنْصِبٌ † Rank, or quality, nobility, or eminence, and the like, absolutely, or derived from ancestry: syn. حَسَبٌ and شَرَفٌ: from the same word as signifying "origin, source, &c." (Esh-Shiháb.) — لِفُلَانٍ مَنْصِبٌ To such a one pertains eminence of rank or station. (Msb.) — إِمْرَأَةٌ ذَاتُ منصب A woman of rank or quality &c., (حَسَب,) and of beauty: or of beauty alone; because alone it exalts her. (Msb.) — مَنْصِبٌ, in the language of those of post-classical times, [and commonly pronounced, in the present day, مَنْصَب,] † A post, an office, a function, or a magistracy; as though meaning the place in which a man is set, set up, or elevated; (Shifá el-Ghaleel;) or in which he is set, or set up, to see, or observe, [or supervise]: (MF:) pl. مَنَاصِبُ. (TA.) — [أَرْبَابُ المَنَاصِبِ † Functionaries; magistrates.] — See مِنْصَبٌ.

مِنْصَبٌ An iron thing (an iron trivet, TA,) upon which a cooking-pot is set up: (IAar, K:) as also ♦ مَنْصَبٌ. (MF.)

مَنْصَبَةٌ Fatigue, labour, or trouble: [or a cause of fatigue, &c.]. (K.) See نَاصِبٌ.

مَنْصُوبَةٌ, as an epithet, applied to a شَبَكَة or حِبَالَة (A net or snare) set, or set up. And hence, as a subst., like دَابَّةٌ and عَجُوزٌ, † An artifice, a stratagem, a trick, a plot, a resource, or an expedient: or a stratagem in the game of chess. You say سَوَّى فُلَانٌ منصوبةً [Such a one framed a stratagem, or plot]. (Z.)

مُنَصَّبٌ A horse of which the prevailing characteristic of his whole make is the erect position of his bones, so that he stands erect without needing to bend [his joints]. (TA.) — صَفِيحٌ مُنَصَّبٌ [Broad and thin stones] set up, one upon another. (S.) — ثَغْرٌ مُنَصَّبٌ Teeth, or fore teeth, of even growth; (K;) as though set up and made even. (TA.) [See an ex. in a verse cited voce شَنَبٌ.] — ثَرًى مُنَصَّبٌ, accord. to the K, i. q. مُجَعَّدٌ; but this is a mistake; and the correct word is جَعْدٌ, Soft moist earth; as in other books. (TA.)

مُنْتَصِبٌ ‡ Dust rising high. (S.) — † Hair full grown, and standing out. (TA, art. سبكر.) — أَسْنَانٌ مُنْتَصِبَةٌ إِلَى خَارِجٍ (S in art. دلق) or الى قُدَّامٍ (JK in that art.) Teeth standing out or forwards].

يَنْصُوبٌ: أُنَاصِيبُ: تَنَاصِيبُ: } see نُصْبٌ.

نصت

1. نَصَتَ, aor. ـِ, (L, K,) inf. n. نَصْتٌ; (L;) and ♦ انصت, inf. n. إِنْصَاتٌ, (S, L, K) which latter is the more approved; (L;) and ♦ انتصت; (L, K;) He was silent: (L, K:) or he was silent and listened: (S:) or he was silent to listen: (L:) or he was silent as one listening: (Er-Rághib:) or he listened: (Msb:) or انتصب signifies he stood, or paused, listening. (Msb.) — ♦ أَنْصَتَهُ, and انصت لَهُ, (S, K,) and إِلَيْهِ, (Z,) and نَصَتَ لَهُ, (L,) He was silent, and listened to his speech. (S, K, &c.)

4. انصتهُ He made him silent; silenced him. (Sh, K.) — انصتهُ عَنِّي He made him to be silent, [and to abstain] from [speaking of, or to,] me. (As.) — See 1. = انصت لِلَّهْوِ He inclined to play, or sport. (IAar, K.)

8: see 1.

10. استنصتهُ He asked him, or desired him, to be silent: (K:) or, to be silent and to listen to him. (TA.)

نُصْتَةٌ Silence: [or silence and listening, &c.] (K.)

نصح

1. نَصَحَ لَهُ, and نَصَحَهُ, (S, K, &c.,) but the former is the original mode of expression, (Lb,) and is the more chaste, (S, Msb,) and the latter was scarcely ever used by the Arabs, (Fr,) aor. ـَ, inf. n. نُصْحٌ and نَصَاحَةٌ (S, K,) and نَصِيحَةٌ, (A, L, Msb,) or this last is a simple subst., (S, K,) and نَصَاحَةٌ and نَصْحٌ (L) and نُصُوحٌ (TA) and نَصَاحِيَةٌ; (K;) and ♦ ناصحهُ, inf. n. مُنَاصَحَةٌ; (MF;) He advised him, or counselled him, [in an absolute sense,] sincerely, honestly, or faithfully: and he so acted towards him: (Msb:) he directed him to that which was for his good, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or he gave him good advice, or counsel; directed him to what was good: or he advised him, or counselled him, sedulously, or earnestly: or he acted sincerely, or honestly, to him, (MF,) or he was benevolent towards him; desired what was good for him. (Nh, MF.) — نَصَحْتُ لَهُ نَصِيحَتِي, inf. n. نُصُوحٌ, My advice, or counsel, or conduct, was sincere, honest, or faithful, to him. (L.) — نَصَحَتْ تَوْبَتُهُ, inf. n. نُصُوحٌ ‡ His repentance was, or became, true, or sincere, [&c.: see نَصُوحٌ]. (A.) — جِئْنَاكَ لِلنَّصَاحَةِ لَمْ نَأْتِ لِلرَّقَاحَةِ [We have come unto Thee for the purpose of sincere worship: we have not come for gain, or traffic: see art. رقح]. (S, art. رقح.) — نَصَحَ It (anything, S) was, or became, pure, unadulterated, or genuine. (S, K.) = نَصَحَ, (S, K,) aor. ـَ, inf. n. نَصْحٌ; (S;) and ♦ تنصّح; (K;) ‡ He sewed a garment, (S, K,) or a shirt: (TA:) or he sewed it well. (A.) = نَصَحَ الرِّيَّ, (inf. n. نُصْحٌ, TA,) ‡ He (a man, TA,) drank until he was satisfied. (K.) — نَصَحَتِ الإِبِلُ الشُّرْبَ, aor. ـَ, inf. n. نُصُوحٌ, ‡ The camels drank in good earnest. (IAar, S.) — نَصَحَ الغَيْثُ البَلَدَ, (inf. n. نَصْحٌ, TA,) ‡ The rain watered the district so that its herbage became close, without any bare part: (En-Nadr, K:) or, watered it abundantly. (TA.) = نَصَحَ, aor. ـَ; inf. n. نَصْحٌ, He clarified honey. (MF.) But this is rejected by the author of the K in [the work entitled] the Basáir. (TA.)

3. ناصحهُ, inf. n. مُنَاصَحَةٌ, [He advised him, or counselled him, with sincerity or faithfulness, &c., reciprocally: see also 1]. (A.)

4. انصح He watered camels so as to satisfy them with drink. (IAar, S, K.)

5. تنصّح He was prodigal of نُصْح [i. e., sincere or faithful advice or counsel, &c.] Hence the saying of Aktham Ibn-Seyfee, إِيَّاكُمْ وَكَثْرَةَ التَّنَصُّحِ فَإِنَّهُ يُورِثُ التُّهَمَةَ [Beware ye of being prodigal of sincere or faithful advice or counsel, for it occasions doubt, or suspicion, or evil opinion]. (L.) — تنصّح He affected to be like, or imitated, نُصَحَاء [i. e., those who advise, or counsel, sincerely, honestly, or faithfully, &c.: see نَاصِحٌ]. (S, K.) — See 1.

6. تناصحوا [They advised or counselled one another sincerely or faithfully, &c.: see 1]. (A, art. فضح.)

8. انتصح He accepted نَصِيحَة, (S, K,*) or نُصْح, (TA,) [i. e., sincere, honest, or faithful, advice or counsel, &c.]. As an ex. of this signification the following is cited

• يَقُولُ ٱنْتَصِحْنِي إِنَّنِي لَكَ نَاصِحٌ

[He says, Accept my sincere advice, for I am to thee a sincere adviser]: (TA:) and إِنْتَصِحْ كِتَابَ ٱللّٰهِ Accept the sincere or faithful advice or counsel of the Book of God. (A.) But IB says, that the verb in this sense is intrans.; and that, when trans., it signifies He took a person as a نَصِيح [a sincere or faithful adviser or counsellor, &c.]; whence the saying لَا أُرِيدُ مِنْكَ

لَا أُرِيدُ مِنْكَ أَنْ تَنْصَحَنِى, i. e. نُصْحًا وَلَا ٱنْتِصَاحًا وَلَا أَنْ تَتَّخِذَنِى نَصِيحًا [*I do not desire of thee sincere or faithful advice, nor thy taking me as a sincere or faithful adviser*]. (L.) — See 10.

10. استنصحهُ, (Ṣ, L,) and ♦ انتصحهُ, (L,) *He reckoned him, or deemed him,* نَصِيح, (Ṣ, L,) i. e., *a sincere, faithful,* or *honest, adviser,* or *counsellor,* or *actor.* (L.)

نِصَاحٌ ‡ *Thread* (Ṣ, Ḳ) *with which one sews:* (Ṣ:) pl. نُصُحٌ (Ḳ, TA; in the CḲ نُصْحٌ;) and نِصَاحَةٌ: (Ḳ:) the kesreh and ا in the latter are not those which are in the sing., and the ة is added as a fem. sign of the pl. (TA.) [See also خَيْطٌ.]

نِصَاحَاتٌ *Skins.* (Ṣ, Ḳ.) Aṣ cites as an ex. this verse of El-Aạsha,

* فَتَرَى القَوْمَ نَشَاوَى كُلَّهُمْ *

* مِثْلَمَا مُدَّتْ نِصَاحَاتُ الرُّبَحْ *

(Ṣ, &c.) ربح here signifies, accord. to some, a young camel such as is called رُبَعٌ: (Az:) or a lamb, or kid: (ISd:) or the bird called in Persian زاغ. (TA.) [But see what follows.] — Also, (accord. to El-Muärrij, TA.) *Snares,* (as in some copies of the Ḳ, and in the TA) or *cords,* (as in other copies of the Ḳ) *having loops* (حَلَق) *made to them, which are set, and with which apes* (قُرُود) *are caught;* (Ḳ;) *one of these animals being attached to one of the cords to attract others.* (TA.) Agreeably with this signification some explain the verse of El-Aạsha cited above; رُبَّح, originally رُبَاح, signifying apes. (TA.)

تَوْبَةٌ نَصُوحٌ ‡ *True,* or *sincere, repentance:* (Ṣ, Ḳ:) from نَصَحَتِ الإِبِلُ الشُّرْبَ: (IAạr, Ṣ:) or [*repentance that mends one's life;*] from نَصَحَ الثَّوْبَ, agreeably with the saying of Moḥammad, "He who traduces the absent rends, and he who begs forgiveness of God mends:" [see رَفَأَ:] (Ṣ:) or *such repentance that one returns not after it to that of which he repents:* (Ḳ:) *sincere repentance, after which one returns not to sin:* so explained by Moḥammad himself: (TA:) or *very sincere,* or *very honest repentance:* (Zj:) فَعُولٌ being a measure of an intensive epithet, applicable alike to the masc. and fem.: (TA:) or *repentance in which one does not purpose to return* (Ḳ) *to the sin of which he repents.* (TA.) The people of El-Medeeneh read [in the Ḳur, lxvi., 8,] نُصُوحًا: but some read نَصُوحًا, which is an inf. n. (Fr.)

نَصِيحٌ: see نَاصِحٌ.

نَصِيحَةٌ, an inf. n., (L, Mṣb,) or a simple subst., (Ṣ, Ḳ,) *Sincere, honest,* or *faithful, advice,* or *counsel, and conduct:* (Mṣb:) *direction to that which is for the good of the person who is the object, by words,* or *speech,* which is the proper signification; or *otherwise,* which is a tropical signification: (Lb:) or *good advice* or *counsel; direction to what is good:* or *sedulousness,* or *earnestness, in advice* or *counsel:* or *sincere* or *honest conduct:* (MF:) or *benevolence; desire for what is good for the person who is the object:* (Nh, MF:) [pl. نَصَائِحُ].

نَصَّاحٌ: see نَاصِحٌ.

نَاصِحٌ (act. part. n. of نَصَحَ) and ♦ نَصِيحٌ are syn., (Ṣ, Ḳ,) signifying One *who advises,* or *counsels, sincerely, honestly,* or *faithfully:* and *who so acts:* (Mṣb:) [*who directs another to that which is for the good of the latter, by words,* or *speech;* or *otherwise:* or *who gives good advice,* or *counsel:* or *who advises,* or *counsels, sedulously,* or *earnestly:* or *who acts sincerely,* or *honestly:* or *benevolent; who desires what is good for another:* see نَصَحَ لَهُ:] pl. of the former نُصَّحٌ and نُصَّاحٌ; (Ḳ;) and of the latter, نُصَحَآءُ. (Ṣ.) — رَجُلٌ نَاصِحُ الجَيْبِ ‡ *A man pure,* or *sincere, of heart;* (Ṣ;) *in whom is no deceit, dishonesty, insincerity,* or *dissimulation:* (Ḳ:) said to be an expression similar to طَاهِرُ الثَّوْبِ [q. v.]. (TA.) [See also art. جيب.] = نَاصِحٌ (Ṣ, Ḳ) and ♦ نَصَّاحٌ and نَاصِحِيٌّ (Ḳ) ‡ *A sewer; a worker with the needle; a tailor.* (Ṣ, Ḳ.) = نَاصِحٌ ‡ *Pure,* or *clear,* honey, (Aṣ, Ṣ, Ḳ,) &c., like نَاصِعٌ (Aṣ, Ṣ). سَقَانِى نَاصِحَ العَسَلِ ‡ *He gave me to drink white honey;* or *fine,* or *thin, white honey.* (A.) = غُيُوثٌ نَوَاصِحُ ‡ *Rains succeeding one another.* (A.)

مِنْصَحٌ and مِنْصَحَةٌ ‡ *A needle, with which one sews.* (L, Ḳ.) If thick, it is called شَغِيزَةٌ. (L.)

مِنْصَاحٌ: see مَنْصُوحٌ.

قَمِيصٌ مَنْصُوحٌ, (A, L,) and ♦ مِنْصَاحٌ, (A,) ‡ *A shirt that is rent* (A) *and sewed.* (L.) [See also مُتَنَصَّحٌ.] = أَرْضٌ مَنْصُوحَةٌ ‡ *A land plentifully watered by rain,* (Ḳ,) *having its herbage closely conjoined,* (ISd, Ḳ,) as though the spaces which were between the several portions of the herbage were closed up by sewing. (ISd.)

مُتَنَصَّحٌ ‡ *Well sewed.* (AA, Ḳ.) [See also مَنْصُوحٌ.] — Also ‡ *A place,* in a garment, *repaired and sewed:* (TA:) *a patched place,* or *place of patching:* (Ḳ:) *a place for sewing;* similar to مُتَرَقَّعٌ, q. v. (TA in art. رقع.)

نصر

1. نَصَرَهُ, (M, A, Ḳ,) aor. ُ, (M,) inf. n. نَصْرٌ (M, A, Ḳ) and نُصْرَةٌ, (A,) or this is a simple subst., (Ṣ, Mṣb,) and نُصُورٌ, (Ḳ,) [but see the verse of Khidásh in what follows,] *He aided* or *assisted him,* (M, Ḳ,) namely, a person wronged, misused, or treated unjustly or injuriously, (M, A, Ḳ,) *against his enemy:* (TA:) [*he avenged him:* (see the verse here following, and see 8:)] *he supplied his want,* or *somewhat thereof.* (TA.) Kidásh Ibn-Zuheyr says,

* فَإِنْ كُنْتَ تَشْكُو مِنْ خَلِيلٍ مَخَانَةً *

* فَتِلْكَ الجَوَازِى عُقْبُهَا وَنُصُورُهَا *

[*And if thou complain of treachery from a friend, those requitals are its result and its avengers,* or *avengement*]: here نُصُور may be a pl. of نَاصِرٌ, like شُهُودٌ is of شَاهِدٌ; or it may be an inf. n., like دُخُولٌ and خُرُوجٌ. (M.) You say, نَصَرَهُ مِنْ عَدُوِّهِ, (Ṣ, A, Mṣb,) and عَلَى عَدُوِّهِ, (A, Mṣb,) aor. ُ, (Ṣ, Mṣb,) inf. n. نَصْرٌ (Ṣ, A, Mṣb) and نُصْرَةٌ, (A,) or this, as remarked above, is a simple subst., (Ṣ, Mṣb,) *He* (namely, God, Ṣ, A, or a man, Mṣb,) *aided* or *assisted him,* and *strengthened him, against his enemy:* (Mṣb:) [*he avenged him of his enemy.* (See 8.)] And نَصَرَهُ ٱللّٰهُ *God made him to be victorious, to conquer,* or *to overcome:* so in the Ḳur, xxii. 15, where the pronoun relates to Moḥammad. (TA.) In the Ḳur, xlvii. 8, إِنْ تَنْصُرُوا ٱللّٰهَ يَنْصُرْكُمْ means, *If ye aid God's religion and his apostle, He will aid you* against your enemy: (Bḍ, Jel:) or *if ye aid his servants,* &c.: or *if ye keep his ordinances and aid his orders and comply with his commands and shun the things which He hath forbidden,* &c. (El-Baṣáïr.) And the trad. أُنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا is explained as meaning, *Prevent thou thy brother from wronging when he is a wronger, and aid him against his wronger when he is wronged.* (TA.) Also, نَصَرَهُ مِنْهُ, (Ḳ,) inf. n. نَصْرٌ and نُصْرَةٌ, (TA,) [or the latter in this sense, as in the cases above mentioned, is a simple subst.,] *He served* or *preserved him from him* or *it.* (Ḳ.) — نَصَرَ ٱللّٰهُ الأَرْضَ *God gave rain to the earth* or *land.* (A.) And نَصَرَ الغَيْثُ الأَرْضَ, (Ṣ, M, Ḳ,) [aor. ُ,] inf. n. نَصْرٌ, (M,) ‡ *The rain aided the earth* or *land:* (Ṣ:) or *watered it:* (M:) or *watered it generally and copiously,* (Ḳ, TA,) *and caused it to produce herbage:* (TA:) and نَصَرَ البَلَدَ ‡ *it assisted the country to produce abundance of herbage:* (TA:) and نُصِرَتِ الأَرْضُ ‡ *the earth* or *land was watered by rain.* (Ṣ.) — Hence, نَصَرَهُ, aor. ُ, inf. n. نَصْرٌ, ‡ *He gave to him.* (M.) An Arab of the desert [in the A a beggar] accosted a people saying, أُنْصُرُونِى نَصَرَكُمُ ٱللّٰهُ, meaning, ‡ *Give ye to me: may God give to you.*

(M, A.) — نَصَرَهُ اللّٰهُ also signifies † *God bestowed upon him the means of subsistence,* or *the like*; syn. رَزَقَهُ. (IḲṭṭ.)

2. نَصَّرَهُ, (inf. n. تَنْصِيرٌ, Ḳ,) *He made him a Christian.* (Ṣ, M, Ḳ.) It is said in a trad., [relating to the natural disposition of a child to adopt the true faith,] فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ [*But his two parents make him a Jew* or *make him a Christian*]. (Ṣ.)

3. [ناصرهُ *He rendered reciprocal aid to him.* See an ex. voce عَاصَرَ.]

5. تنصّر *He laboured,* or *strove, to aid,* or *assist*; syn. عَالَجَ النَّصْرَ: (M, Ḳ:) not of the same category as تَحَلَّمَ [he endeavoured to acquire حِلْم] and تَبَرَّرَ [he endeavoured to characterize himself by بِرّ]. (M.) ═ *He became a Christian.* (M, Ḳ.)

6. تناصروا *They aided* or *assisted one another*: (Ṣ, Mṣb, TA:) *they assisted one another to aid.* (M, A, Ḳ, TA.) — تَنَاصَرَتِ الأَخْبَارُ ‡ *The accounts,* or *tidings, confirmed,* or *verified, one another.* (M, Ḳ, TA.)

8. انتصر *He defended himself*: (Bḍ, Jel, lv. 35:) *he defended himself against his wronger,* or *injurer.* (TA.) — انتصر مِنْهُ *He exacted,* or *obtained, his right,* or *due, completely, from him, so that each of them became on a par with the other*: (Az, TA:) *he revenged himself upon him.* (Az, Ṣ, M,* Mṣb, Ḳ.)

10. استنصر *He asked, sought,* or *desired, aid,* or *assistance.* (M, Ḳ.) And استنصرهُ *He asked him to aid him,* (Ṣ, Mṣb, Ḳ,) عَلَيْهِ *against him,* (Ṣ, Ḳ,) i.e. against his enemy. (Ṣ, TA.) — ‡ *He begged*; (Ḳ;) as though he asked for a gift, which is termed نَصْرٌ. (TA.)

نَصْرٌ [used a subst.,] *Aid* or *assistance,* rendered to another, *especially against an enemy*: [*avengement* of another:] *victory* or *conquest*: (Bḍ, xxix. 9:) and ▼ نُصْرَةٌ is a subst. from نَصَرَهُ [and therefore signifies the same]: (Ṣ, Mṣb:) or the ▼ latter signifies *good aid,* or *assistance*: (M, Ḳ:) and this ▼ same word, when the object is God, signifies *aid of God's servants*; &c.; as explained above: see 1. (El-Baṣáïr.) — *Spoil*; *plunder*; *booty.* (Bḍ, ubi supra.) — ‡ *Rain*; (A, TA;) as also ▼ نُصْرَةٌ: (TA:) in like manner as it is called فَتْحٌ: (A, TA:) or the ▼ latter signifies *a complete rain.* (IAạr.) — [Hence,] ‡ *A gift*: (Ṣ, TA:) and نَصَائِرُ *gifts.* (M.) — See also نَاصِرٌ.

نُصُرٌ: see نَاصِرٌ.

نُصْرَةٌ: see نَصْرٌ, in five places.

نَصْرِىٌّ: } see نَصْرَانِىٌّ.
نَصْرَانٌ:

نَصْرَانِىٌّ, (Ṣ, A, Mṣb, Ḳ, &c.) and ▼ نَصْرَانٌ, (M, A,) or this latter has not been used without the addition of the relative ى, (Ṣ,) or it has been sometimes used, (M,) and ▼ نَصْرِىٌّ, (M, Mṣb, Ḳ,) but we have not heard this used, (M,) [*A Christian*: or this is a secondary application, and the original meaning is *a Nazarene*:] fem. نَصْرَانِيَّةٌ, (Ṣ, A, Mṣb, Ḳ,) and نَصْرَانَةٌ, (Ṣ, A, Ḳ,) or the latter is used only by poetic licence: (IB:) ▼ نَصَارَى [applied to the *Christians*] is a rel. n. from نَاصِرَةُ, [or Nazareth,] a town of Syria, (Ṣ, M, Ḳ,) also called نَصْرَانَةُ, (Lth, IDrd, Ḳ,) or نَصْرَانُ, (Ṣ, Mṣb,) and نَصُورِيَةُ, (M, Ṣgh, Ḳ,) without teshdeed, accord. to Ṣgh, (TA,) and نَصْرِىٌّ and نُصْرَى, (as in a copy of the M,) or نَصْرَى and نَصْرُوَةُ: (TA:) so originally, and then applied to such as hold the religion of its inhabitants: (Mṣb:) this is the opinion of the lexicologists; but it is of weak authority, though admissible as there are other anomalous rel. ns.: (M:) or [so in Ḳ, but in the Ṣ, and] نَصَارَى is pl. of نَصْرِىٌّ, (Kh, M, Mṣb, Ḳ,) like as مَهَارَى is pl. of مَهْرِىٌّ; (Mṣb, Ḳ;) or of نَصْرَانٌ (Kh, Ṣ, M) and نَصْرَانَةٌ, (Ṣ,) like as نَدَامَى is pl. of نَدْمَانٌ (Kh, Ṣ, M) and نَدْمَانَةٌ; (Ṣ;) but more probably of نَصْرَانٌ, because this word has been sometimes used, whereas we have not heard نَصْرِىٌّ used: (M:) and it is implied in the copies of the Ḳ, that أَنْصَارٌ is pl. of نَصْرَانِىٌّ; but correctly, it is a pl. of نَصْرَانٌ, without ى, as is said in the TṢ, and the L, in both of which is mentioned the saying of the poet,

* لَمَّا رَأَيْتُ نَبَطًا أَنْصَارَا *

[*When I saw Nabathæans, Christians*], meaning نَصَارَى. (TA.)

النَّصْرَانِيَّةُ *The religion of the* نَصَارَى [or *Christians*]. (Ḳ, TA.)

نَصُورٌ One *who aids,* or *assists, much* or *well.* (TA in art. عقرب.)

نَصِيرٌ: see نَاصِرٌ. It has the signification of the measure فَاعِلٌ or of the measure مَفْعُولٌ; for أَخَوَانِ نَصِيرَانِ, occurring in a trad., means *Two brothers, aiders of,* and *aided by, each other.* (TA.)

نَصَارَى: see نَصْرَانِىٌّ.

نَصَائِرُ: see نَصْرٌ.

نَاصِرٌ act. part. n. of نَصَرَ, *An aider* or *assister, especially against an enemy*; &c.; as also ▼ نَصِيرٌ, (Ṣ,* M, A, Mṣb, Ḳ,) and ▼ نُصُرٌ: (Ṣgh, Ḳ:) pl. (of نَصِيرٌ, (Ṣ, M, Mṣb, and of نَاصِرٌ, M,) أَنْصَارٌ (Ṣ, M, A, Mṣb, Ḳ) and (of نَاصِرٌ, M) نُصَّارٌ, (M, Ḳ,) and نُصُورٌ may also be a pl. of the same, as occurring in the verse of Khidásh, cited above: (M:) and أَنَاصِيرُ is a pl. pl., being pl. of أَنْصَارٌ: (TA:) and ▼ نَصْرٌ is used as sing. and pl., (M, Ḳ,) being an inf. n. employed as an epithet, like عَدْلٌ. (M.) — الأَنْصَارُ also signifies *The Assistants of the Prophet*; (M, Ḳ;) of [the tribes of] El-Ows and El-Khazraj; (TA;) being an epithet applied to them especially, (M, Ḳ,) and used as a subst., as though it were the name of a tribe, wherefore the rel. n. أَنْصَارِىٌّ [which is used as sing.] is formed from it. (M.)

نَاصُورٌ: see نَاسُورٌ.

أَنْصَارٌ: see نَصْرَانِىٌّ: — and نَاصِرٌ.

أَنْصَارِىٌّ: see نَاصِرٌ.

مَنْصُورٌ [*Aided* or *assisted, especially against an enemy,* &c.]. — أَرْضٌ مَنْصُورَةٌ ‡ *Land watered by rain; rained upon.* (Ṣ, A.)

مُسْتَنْصِرٌ [*Asking, seeking,* or *desiring, aid,* or *assistance*]. — ‡ *A beggar.* (M.)

[نصع, &c.

See Supplement.]

نض

1. نَضَّ, aor. ـِ, inf. n. نَضِيضٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and نَضٌّ, (Ḳ,) *It* (water) *welled* from a source, or spring: (TA:) or *flowed*: (TA:) or *flowed,* (Ṣ, Mgh, Ḳ,) or *came forth,* (Mgh, Mṣb,) *by little and little,* (Ṣ, A, Mgh, Mṣb,) from stone or the like; (Mgh;) like بَضَّ: (A:) or *exuded*; or *oozed forth,* (A, Ḳ,) [like بَضَّ;] *like as it does from stone.* (TA.) You say also, سَحَابَةٌ تَنِضُّ بِالْمَآءِ *A cloud flowing with water.* (TA.) And رِيحٌ تَنِضُّ بِالْمَآءِ [app. *A wind bringing rain*]. (Ḳ.) And نَضَّتِ القِرْبَةُ مِنْ شِدَّةِ المَلْءِ, (Ḳ,) aor. ـِ, inf. n. نَضِيضٌ, (TA,) *The water-skin slit,* or *burst,* (Ḳ, TA,) *and its water came forth,* (TA,) *in consequence of being very full.* (Ḳ, TA.) — [Hence,] نَضَّ إِلَيْهِ مِنْ مَعْرُوفِهِ شَىْءٌ, aor. ـِ, inf. n. نَضٌّ [and نَضِيضٌ], † *Somewhat flowed to him from his bounty*: but the verb is mostly thus used in negative phrases. (TA.) You say also, نَضَّ مِنْ مَعْرُوفِكَ نُضَاضَةٌ † *A little of thy bounty* [*flowed forth*]. (TA.) And نَضَّ لَهُ بِشَىْءٍ † *He did him a small benefit*; as also بَضَّ. (Aṣ.) — Hence too, (Mgh,) نَضَّ, (IḲooṭ, Ṣ, A, &c.,) aor. ـِ, inf. n. نَضِيضٌ, (Ḳ,) also signifies ‡ *It* (a thing, IḲooṭ, Mṣb, or an affair, Ḳ)

was, or *became*, *within the power* or *reach*; or *possible*; or *easy of obtainment* or *attainment*; or *prepared*, or *ready*; or *produced*; or *apparent*; or *it presented itself*; syn. أُمْكِنَ; (Ḳ, TA;) and تَيَسَّرَ; (Ṣ, A, Mgh, Mṣb, TA;) and حَصَلَ; (IḲooṭ, Mgh, Mṣb, TA;) and ظَهَرَ. (Mgh.) You say, خُذْ مَا نَضَّ ‡ *Take thou*, or *receive thou*, *what hath become easy of obtainment or attainment*: or *prepared*, or *ready*; or *produced*; or *apparent*; or *what hath presented itself*; syn. تَيَسَّرَ; (Ṣ, A, Mgh, Mṣb, TA;) and حَصَلَ; (Mgh, TA;) لَكَ *to thee*, or *for thee*; (Ṣ, A, Mgh, TA;) مِنْ دَيْنٍ *of a debt*; (Ṣ;) or مِن الدَّيْنِ *of the debt*; (Mṣb;) or مِن دَيْنِكَ *of thy debt*; (A, Mgh;) or مِن غَرِيمِكَ *from thy debtor*. (TA.) And it is said in a trad., خُذُوا صَدَقَةَ مَا نَضَّ مِنْ أَمْوَالِهِمْ ‡ *Take ye the poor-rate of what hath appeared*, or *presented itself*, *of their possessions*; syn. ظَهَرَ, and حَصَلَ. (Mgh.) You say also, نَضَّ الثَّمَنُ † *The price was*, or *became*, *produced*, or *apparent*, or *prepared*, or *ready*: *was*, or *became*, *given in ready money*, or *promptly*, or *quickly*, or *in advance*: syn. حَصَلَ: and تَعَجَّلَ. (Mṣb.) And مَا نَضَّ بِيَدِى مِنْهُ شَىْءٌ, (Ṣ, Mṣb,) i.e. ما حَصَلَ † [*Nothing became produced*, or *apparent*, &c., *by my hand therefrom*: or, accord. to A'Obeyd, or Aṣ, (see نَضّ,) the verb in this instance seems to have the signification here next following]. (Mṣb.) نَضَّ مَالُهُ also signifies ‡ *His property became converted into money*, or *cash*, *after it had been a commodity*, or *commodities*. (A, Mgh.*)

2: see R.Q. 1, in two places.

4. انضّ *He* (a pastor, Ṣ) *gave* lambs or kids *to drink a small quantity of milk*. (Ṣ, Ḳ, TA.) ═ † *He accomplished* a want. (Ḳ.)

5: see 10, in two places. ═ تَنَضَّضْتُ فُلَانًا † *I excited*, *incited*, *urged*, or *instigated*, *such a one*. (Ṣgh, Ḳ, TA.) [In one copy of the Ḳ, ▼ تَنَضْنَضْتُ.]

8: see 10.

10. استنضّ الثِّمَادَ *He sought repeatedly and perseveringly the* [*small quantities*, or *remains*, *termed*] ثِمَاد, *of water, and took of them little by little*. (TA [in which, however, الثِّمَار is erroneously put for الثِّمَاد].) — [Hence,] هُوَ يَسْتَنِضُّ مَعْرُوفًا ‡ *He seeks*, or *demands*, *bounty*, or *a benefit*, *as it were drop by drop*; syn. يَسْتَقْطِرُهُ: (Ḳ, TA:) or *extracts*, or *elicits*, *it*: (TA:) or *seeks*, or *demands*, *its accomplishment*. (A, TA.) And هُوَ يَسْتَنِضُّ حَقَّهُ, (Ṣ, Ḳ,) or ▼ يَنْتَضُّ حقّه, (so in a copy of the Mṣb,) † *He seeks*, or *demands*, *the accomplishment of his right*, or *due*, (Ṣ, Mṣb, Ḳ,) *and takes*, or *receives*, (Ṣ,) *part after part*, (Ṣ, Mṣb,) مِنْ فُلَانٍ *from such a one*: (Ṣ:) or *extracts*, or *elicits*, *it*, *part after part*. (Ḳ.) And ▼ تَنَضَّضْتُ مِنْهُ حَقِّى [in one copy of the Ḳ ▼ تَنَضْنَضْتُ] † *I took*, or *exacted*, or *received*, *fully*, or *wholly*, *from him*, *my right*, or *due*, (Ḳ, TA,) *part after part*: (TA:) [as also تَبَضَّضْتُهُ منه.] And ▼ تَنَضَّضْتُ الحَاجَةَ [in one copy of the Ḳ ▼ تَنَضْنَضْتُ] † *I sought*, or *demanded*, *the accomplishment of the want*. (Ḳ.)

R. Q. 1. نَضْنَضَ, (Ḳ, TA,) or ▼ نَضَّضَ, (so in the CḲ,) said of a man, (TA,) † *His* نَاضّ, (Ḳ, TA,) i.e. *what was apparent of his property*, (TA,) *became much*, or *abundant*. (Ḳ, TA.) ═ *He moved about* his tongue; as also نَصْنَصَ; but the ض in the former is not a substitute for the ص in the latter, as some assert it to be: (L, TA:) the verb is used in this sense in speaking of a man; (TA;) and of a serpent; (Ṣ*, A, Ḳ;) inf. n. نَضْنَضَةٌ: (Ṣ, but in one copy نَضِيضَةٌ:) and accord. to Ibn-'Abbád, نَضْنَضَةٌ [the inf. n.] signifies the *making*, or *uttering*, *of a sound*; or the *sound itself*; (صَوْت;) [app. *by a motion of the tongue*;] of the serpent; and hence, [accord. *to some*,] *the epithet* نَضْنَاضٌ, as applied to a serpent: (TA:) or this epithet is from the phrase, (IAạr,) نَضْنَضَ فُلَانًا, (IAạr, Ḳ,) ▼ نَضَّضَهُ, (so in the CḲ,) *He put such a one in motion*, (IAạr,) and *he disquieted*, *disturbed*, or *unsettled*, *him*; or *removed him from his place*. (IAạr, Ḳ.) [In one place, in the TA, استضّ مِنْهُ شَيْئًا is made to signify the same; but this is doubtless a mistake, arising from an omission in transcription.] You say also, نَضْنَضَ البَعِيرُ ثَفِنَاتِهِ *The camel moved about his* ثَفِنَات [q.v.], *and made them to be in contact with the ground*; or this is [نَصْنَصَ,] with ص. (TA.)

R. Q. 2: see 5: — and see also 10, in two places.

نَضٌّ (Ṣ, Mṣb, Ḳ) and ▼ نَاضٌّ (Ṣ, A, Mgh, Mṣb, Ḳ) ‡ *Gold* and *silver coin* or *money*; or *deenárs and dirhems*: (Ṣ, A, Mgh, Mṣb:) such are called نَاضُّ ▼ المَالِ: (A, TA:) or the *dirhem and deenár*: (Ḳ:) of the dial. of El-Ḥijáz: (Aṣ, Ṣ, Mgh, Mṣb:) but accord. to A'Obeyd, (Ṣ, Mṣb,) or Aṣ, (TA,) these are called ▼ نَاضّ only *when converted into such after having been a commodity*, or *commodities*; (Ṣ, Mṣb, Ḳ;) because one says, مَا نَضَّ بِيَدِى مِنْهُ شَىْءٌ, (Ṣ, Mṣb,) i.e. مَا حَصَلَ: (Mṣb:) نَضٌّ also signifies *what is apparent*, or *produced*, or *prepared*, or *ready*; and so ▼ نَاضٌّ, particularly of property: (TA;) and ▼ the latter, *what has continuance*, or *endurance*, of property. (Mṣb.) A man of much property is described as being أَكْثَرُ النَّاسِ ▼ نَاضًّا ‡ [*The most abounding of men in gold and silver coin*]. (TA.) ═ See also نَضِيضٌ.

نَضَضٌ *Water upon sand beneath which is hard ground, from which whenever any exudes and collects, it is taken*. (TA.)

بِئْرٌ نَضُوضٌ *A well of which the water flows by little and little*: or *oozes forth*. (Ḳ, TA.)

نَضِيضٌ Water *little in quantity*: (Ṣ, O, L, K:) pl. نِضَاضٌ; (Ṣ, O, L, TA; in the Ḳ, نَضَائِضُ, which is a mistake. TA.) Also, *A small quantity* of milk. (Ṣ, Ḳ.) — رَجُلٌ نَضِيضُ اللَّحْمِ † *A man having little flesh*; (Ḳ;) as also ▼ نَضٌّ, and ▼ نَضْنَاضٌ. (TA.) ═ جَاؤُوا بِأَقْصَى نَضِيضِهِمْ, and ▼ نَضِيضَتِهِمْ, *They came with the most remote of their company*; (O, Ḳ;) from Ibn-'Abbád. (TA.)

نُضَاضَةٌ *A remainder*, (Ṣ, Ḳ,) or *small remainder*, (A,) of water, (Ṣ, A, Ḳ,) &c.: (Ṣ, Ḳ:) the *last* thereof: pl. نَضَائِضُ and نِضَاضٌ. (TA.) [Hence,] نُضَاضَةُ وَلَدِ الرَّجُلِ ‡ *The last of the children of the man*: (AZ, Ṣ, A, Ḳ:) applied alike to the male and female and to two and more; (Ṣ, Ḳ;) like عِجْزَةٌ and كِبْرَةٌ. (Ṣ.) — ‡ *A small thing*: (A:) *what comes into one's hand*, of a thing: *a small benefit*. (TA.)

نَضِيضَةٌ *A small quantity of rain*: (AA, Ṣ, Ḳ:) or *a weak rain*: or *a weak cloud*: or *one flowing with water*: (TA:) pl. [of pauc.] أَنِضَّةٌ and [of mult.] نَضَائِضُ. (Ṣ, Ḳ.) — A wind *that brings rain*, (تَنِضُّ بِالْمَآءِ,) *so that it flows*: or a *weak* wind. (A'Obeyd, Ḳ.) — لَقَدْ تَرَكَتِ الإِبِلُ المَآءَ وَهِىَ ذَاتُ نَضِيضَة, and ذَاتُ نَضَائِضَ, *The camels have left the water, having thirst*; (Ṣ, Ḳ;*) *not having satisfied their thirst*. (Ṣ.) ═ The *sound of the roasting of flesh-meat upon heated stones*: pl. نَضَائِضُ: (Ṣ, Ḳ:) ISd, however, says, I think that نَضَائِضُ is a sing., like خَشَارِمُ; but the sing. may be نَضِيضَةٌ. (TA.) [It seems to me not improbable that نَضَائِضُ may be a mistranscription, for نَضَانِضُ, pl. of the inf. n. نَضْنَضَةٌ used as a subst.] ═ See also نَضِيضٌ.

نَضْنَاضٌ: see نَضِيضٌ. ═ حَيَّةٌ نَضْنَاضٌ, (IAạr, Ṣ, Ḳ,) and نَضْنَاضَةٌ, (Ṣ, A, Ḳ,) *A serpent that remains not still in a place*, (IAạr, Ḳ,) *by reason of its malignity and liveliness*: (IAạr:) or *that, when it bites, kills immediately*: (Ḳ:) or *that moves about its tongue*, (Ṣ, A, Ḳ,) *having put it forth*; (Ḳ;) as also with ص: [see نَصْنَاصٌ:] (TA:) or *that utters a sound*, or *sounds*. (TA.) It is said that Dhu-r-Rummeh, being asked respecting the meaning of نَضْنَاضٌ, did nothing more than move about his tongue in his mouth; (Ṣ;) or put forth his tongue, and move it about, (IJ, O,) *in his mouth, making a sign with it to him who asked him*. (O.)

فُضَاضَةٌ : see نُضَاضَةٌ.

نَاضٌّ ‡ A thing, or an affair, *within one's power* or *reach* [&c.: see 1, of which it is the part. n.]. (Ḳ.) —— See also نَضٌّ in six places.

نضب

1. نَضَبَ, aor. ـُ (Ṣ, Ḳ, &c.) and also ـِ, (Mṣb,) which latter is strange, (MF,) inf. n. نُضُوبٌ; (Ṣ, Ḳ, &c.;) and ↓ نَضَّبَ; (Ḳ;) *It* (water) *sank into the earth; disappeared in the earth:* (Ṣ, M, Ḳ, &c.:) and *became low:* (Ṣ:) *became remote.* (Ṣ, M.) —— نَضَبَ الحَوْضُ, occurring in a verse cited by Th, [*The water of the tank* or *cistern, sank into the earth*]. (TA.) —— نَضَبَتْ عُيُونُ الطَّائِفِ [*The sources of El-Ṭáif became dried up*]. (A.) —— مَا نَضَبَ عَنْهُ البَحْرُ وَهُوَ حَيٌّ فَمَاتَ فَكُلُوهُ *That from which the water of the sea has become exhausted, and has dried up, it being alive, and which has then died, eat ye it.* (TA, from a trad.) —— كُنَّا عَلَى شَاطِئِ النَّهْرِ بِالأَهْوَازِ وَقَدْ نَضَبَ عَنْهُ المَاءُ [*We were on the bank of the river in El-Ahwáz, and the water had sunk,* or *receded, from it, leaving it dry*]. (TA, from a trad.) —— نَضَبَتْ عَيْنُهُ, (aor. ـُ, inf. n. نُضُوبٌ, TA,) ‡ *His eye sank,* or *became depressed, in the socket:* or it is only said of the eye of a she-camel. (Ḳ.) —— نَضَبَ *It* (herbage and the like, that had been abundant,) *became little,* or *scanty:* (Ḳ:) or *failed altogether.* (TA.) —— نَضَبَ is met. used with reference to accidents [as it is properly with respect to substances]: thus it is said in a trad., نَضَبَ عُمْرُهُ ‡ *His life passed away,* or *ended.* (IAth.) This is what F means by saying نَضَبَ فُلَانٌ signifies مَاتَ, ‡ *Such a one died.* (TA.) —— نَضَبَ خَيْرُهُ, inf. n. نُضُوبٌ, ‡ *His goodness,* or *beneficence, became little.* (AZ.) —— نَضَبَ مَآءُ وَجْهِهِ ‡ *He was not ashamed.* (TA.) == نَضَبَ, (inf. n. نُضُوبٌ, TA,) ‡ *It* (a desert) *was far-extending.* (Ḳ.) —— نَضَبَ, inf. n. نُضُوبٌ, ‡ *It* (a people, or party,) *was,* or *became, distant.* (Ṣ.) —— نَضَبَ ‡ *It* (a people, or party,) *strove,* or *used exertion,* [app., *in a journey.*] (TA.) == نَضَبَ, aor. ـِ, *It* (a thing, TA,) *flowed, and ran.* (Ḳ.) By our saying "a thing," we mean to exclude water, though water is included in the definition of a thing: so that we need not infer from what is said in the Ḳ that the verb bears two contr. significations. (TA.) [But this observation appears to me to be scarcely admissible.] —— نَضَبَتِ الدَّبَرَةُ [in the copies of the Ḳ in my hands, written دَبْرَةٌ] *The sore on the back of a camel &c. became severe.* (Ḳ.) نَضَبَ الدَّبَرُ ‡ *The scar of the sore became severe and deep in the back.* (A.) == نَضَبَ الثَّوْبَ *He pulled off the garment.* (Mṣb.)

2: see 1 —— نَضَّبَتْ, inf. n. تَنْضِيبٌ, *She* (a camel) *had little milk; and her flow thereof became slow;* (Ḳ;) *and her milk was long in flowing again into her udder after each previous milking.* (TA.)

4. انضب القَوْسَ *He pulled the string of the bow, in order that it might make a sound:* like أَنْبَضَ: (Ḳ:) the former verb is [said to be] an original syn. of the latter; (TA;) [and if so, it has an inf. n., as shown below:] or *he pulled the string of the bow, and then let it go, to make it twang:* or *he pulled the string of the bow without an arrow, and then let it go, to make it twang:* (TA:) or *he caused the bow to make a sound,* or *twang:* (AḤn, L:) انضب وَتَرَ القَوْسِ is *the same as* أَنْبَضَهُ, of which it is a transp. syn. (Ṣ.) AḤn, gives to it the inf. n. إِنْضَابٌ; and yet asserts it to be formed by transposition: but this is absurd; for verbs so formed have not inf. ns.; as mentioned by Sb and Aboo-'Alee and the rest of the skilful grammarians. (Abu-l-Ḥasan.) See قَلَبَ.

غَضِيرٌ نَاضِبٌ *A pool of which the water has sunk into the earth.* (A.) —— [So] ↓ عين مَنْضَبَةٌ *A source of which the water has sunk into the earth;* [*a source that has become dried up*]. (A.) —— خَرْقٌ نَاضِبٌ ‡ [*A deep hole:* or *a far extending desert*]: syn. بَعِيدٌ. (Ṣ, TA.) —— إِنَّ فُلَانًا لَنَاضِبُ الخَيْرِ ‡ *Verily such a one is a person of little good,* or *beneficence.* (AZ.) —— نَاضِبٌ ‡ *Distant; remote:* (Aṣ, Ṣ:) an epithet applied to water and anything. (TA.) —— جَرْىٌ نَاضِبٌ † *A far-extending run.* (TA.)

تَنْضُبٌ, a coll. gen. n., [I find it said to have been written with tenween by J himself: but it appears to have been also used as a generic proper name; and as such, having the measure of a verb, it must be written تَنْضُبُ, being imperfectly declinable:] *A certain tree:* the ت is augmentative, because there is no word of the measure فُعْلُلٌ; whereas there are words of the measure تَفْعُلُ, as تَقْتُلُ and تَخْرُجُ: n. un. تَنْضُبَةٌ: (Ṣ:) *a certain tree of El-Ḥijáz:* (Ḳ:) *it grows large, in the form,* or *manner, of the* سَرْح, *having white and thick branches; and folds, such as are called* حَظَائِر, *are made of it:* [this is the only meaning I can assign to the words وهو محتظر, supposing به to be omitted after محتظر, though يُحْتَظَرُ would be better:] *its leaves are contracted; and it always appears as though it were dry and dusty, though growing:* (TA:) *its thorns are like those of the* عَوْسَج: (Ḳ, TA:) *and it has a fruit* [called مُغْدٌ (L, Ḳ, art. مغد)] *like small grapes, which is eaten, of a reddish colour:* AḤn says, that *its smoke is white, of the colour of dust; and that poets therefore liken dust to it:* and in one place he says, that it is *a large tree, without leaves* [*properly so called*], *which has a trunk, and from which grow thick boughs, with many branches; its leaves* [*if such they may be called*] *being only shoots, which are eaten by the camels and sheep and goats:* Aboo-Naṣr says, that it is *a tree having short thorns: not of the trees that grow on lofty mountains; frequented by chameleons:* [see حِرْبَآءٌ, in art. حرب: and see an ex. in a verse cited voce سَاقٌ:] ISd thinks that it is thus called because of its little sap: AM says, that it is *a large tree, from which are cut tent-poles:* (TA:) and Ibn-Selemeh says, that it is *a tree from which arrows are made.* (Ṣ.) —— نُوقٌ كَقِدَاحِ التَّنْضُبِ [*She-camels like arrows made of the wood of the tendub*]. (TA).

مَنْضَبَةٌ: see نَاضِبٌ.

نضج

1. نَضِجَ, aor. ـَ, inf. n. نُضْجٌ and نَضْجٌ, (Ṣ, Ḳ, &c.,) or these are [properly] simple substs., (the former accord. to the L, and both accord. to the Mṣb,) and the inf. n. is نَضَجٌ, (Mṣb,) *It* (fruit, الثَّمَرُ, Ṣ, Ḳ, [in the CḲ الثَّمْرُ, or dates,] as grapes, and dates, TA, and flesh-meat, Ṣ, Ḳ, whether dried in the sun or roasted, TA, [or cooked in any way,]) *attained to a perfect state of fitness for being used,* or *for being eaten: it* (fruit) *became ripe,* or *mature: it* (flesh-meat) *became thoroughly cooked.* (Ṣ, Ḳ, &c.) See 2. [And *It* (the skin of one tormented in Hell) *became thoroughly burned:* see Ḳur iv. 59.] —— *It* (an ulcer or the like) *became ripe,* or *suppurated.*]

2. نَضَّجَتِ النَّاقَةُ بِوَلَدِهَا, (Ṣ, Ḳ,) and نَضَّجَتْ وَلَدَهَا, (Ḳ,) and ↓ نَضَجَتْ بِهِ, (L,) ‡ *She* (a camel) *exceeded the usual period of gestation by a month,* or *thereabout:* (L:) or *exceeded the year and did not bring forth:* (Ṣ, Ḳ:) *was pregnant, and exceeded the year, counting from the time when she conceived, and did not bring forth.* (Aṣ.) Th uses the expression نضّجت ولدها as signifying *She* (a woman) *exceeded the usual period of gestation, namely nine months;* or *did so by a month:* in which case the child is more strong for the delay. (TA.) —— نَضَّجَتِ النَّاقَةُ بِلَبَنِهَا ‡ *The she-camel attained the utmost point with her milk:* but ISd thinks it a mistake for نضّجت بولدها. (L.) == See 4.

4. انضج *He rendered* fruit, or flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way],) *perfectly fit for being used,* or *for being eaten: rendered ripe,* or *mature: thoroughly cooked:* (Ṣ, Ḳ:) *it* (the proper time) *rendered* fruit *ripe,* or *mature; ripened,* or *matured it.* (TA.) —— AḤn uses this verb in a strange manner, explaining the expression نَبَاتٌ مَهْرُوٌّ by the words الَّذِى قَدْ أَنْضَجَهُ البَرْدُ [meaning, *a plant,* or *herbage, that is nipped, shrunk, shrivelled,* or *blasted, by the cold*]: this is strange because إِنْضَاجٌ is an effect

of heat; not of cold. (M.) [See أُحْرُقَ.] — أَنْضِجْ رَأْيَكَ ‡ *Mature thy judgment, or thine opinion*]. (A.) — لَا يُنْضِجُ الكُرَاعَ, (L,) or لَا يَسْتَنْضِجُ ▼ كُرَاعًا, (A,) [*He does not thoroughly cook the slender part of the leg of a sheep*, or the like]: i. e., he is weak, and of no use, or does not possess a competence. (L.) — [انضج also signifies *It matured*, or *caused to suppurate*, an ulcer or the like; as also ▼ نضّج.]

10: see 4.

نَضْجٌ: see نُضْجٌ.

نُضْجٌ and ▼ نَضْجٌ: see 1. — As simple substs., in relation to fruit, or to flesh-meat, *A perfect state of fitness for being used*, or *for being eaten: ripeness*, or *maturity*: the *state of being thoroughly cooked*. (L, Msb.)

نَضِيجٌ and ▼ نَاضِجٌ (S, K) and ▼ مُنْضَجٌ (TA) Fruit, and flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way,]) *in a perfect state of fitness for being used*, or *for being eaten: ripe*, or *mature: thoroughly cooked*: (S, K, &c.:) pl. [of the first, and perhaps of the second also,] نِضَاجٌ. (TA.) — نَضِيجُ الرَّأْيِ ‡ A man *of sound*, [or *mature*] *judgment*. (S, K.) — أَمْرٌ ▼ مُنْضَجٌ ‡ [*A matured affair; an affair soundly*, or *thoroughly, managed*]. (A.)

نَاضِجٌ: see نَضِيجٌ.

مُنْضَجٌ: see نَضِيجٌ.

مُنْضِجٌ: see what follows.

مُنَضِّجٌ (S, L, K) and ▼ مُنْضِجٌ and each with ة (L) ‡ A she-camel *that exceeds the usual period of gestation by a month*, or *thereabout*: (L:) or *that exceeds the year and does not bring forth*: (S, K:) pl. مُنَضِّجَاتٌ (S) and مُنْضِجَاتٌ. (L.) See an ex. voce قِرَابٌ. — [Also both, but the latter the more common, A *suppurative* medicine.]

مِنْضَاجٌ *An iron instrument for roasting flesh-meat*; syn. سَفُّودٌ. (K.)

نضح

1. نَضَحَ, aor. ـِ, (S, K,) and ـَ, (Msb, MF,) inf. n. نَضْحٌ, (S,) *He sprinkled* a house, or chamber, [with water]: (S, K:) or *he sprinkled* it *lightly*: (TA:) نَضْحٌ is like نَضْخٌ; and sometimes these two words agree, and sometimes they differ: (Lth:) some say that they both signify any sprinkling: (TA:) or the former signifies what is intentional; and the latter, what is unintentional. (IAar.) [See نَضْخٌ.] — نَضَحْتُ عَلَيْهِ المَآءَ, inf. n. نَضْحٌ, [*I sprinkled water*, or *the water, upon him*]. (As.) — نَضَحَ, aor. ـِ, and ـَ, inf. n. نَضْحٌ, *He moistened*, or *sprinkled*, a garment, or piece of cloth. (Msb.) — أَصَابَهُ نَضْحٌ مِنْ كَذَا [*A sprinkling of such a thing came upon him*]. (TA.) — نَضَحَتْ بِبَوْلِهَا *She* (a camel) *sprinkled her urine*. (TA.) — نَضَحَ عَطَشَهُ, (S, K,) aor. ـِ, inf. n. نَضْحٌ, (S,) ‡ *It* (water, TA,) *moistened* [or *allayed*] *his thirst*, (S, TA,) *and allayed it*: (K, TA:) *took it away*: or *almost took it away*: (TA:) also (K) or نَضَحَ الرِّىَّ, (TA,) *he satisfied his thirst with drink*: (K:) or *he drank less than what would satisfy his thirst*. (S, K.) — نَضَحَ المَآءُ المَالَ *The water took away the thirst of the camels &c.*: or *nearly did so*. (T.) — نَضَحَ المَآءَ *He* (a camel) *carried water from a river or canal or well to irrigate standing corn or the like*. (Msb.) — نَضَحَ *He moistened* a skin, in order that it might not break. — نَضَحَ الجُلَّةَ, aor. ـِ, inf. n. نَضْحٌ, *He sprinkled the palm-leaf date-basket with water, in order that its dates might stick together*: (L:) or *he scattered forth its contents*. (L, K.) — نَضَحَ (inf. n. نَضْحٌ, S,) *He watered* palm-trees, (K,) and standing corn &c., (TA,) *by means of a camel carrying the water*. (K.) — سُقِىَ الزَّرْعُ نَضْحًا *The standing corn &c. was watered by means of buckets*, (دِلَآء and غُرُوب,) *and camels carrying the water*; not by means of a channel opened for that purpose. (TA.) — هٰذِهِ نَخْلٌ تُنْضَحُ *These are palm-trees that are watered* [*by the means above mentioned*]. (S.) — فُلَانٌ يَسْقِى بِالنَّضْحِ [*Such a one waters* palm-trees &c. *by the means above mentioned*]. (S.) — يَنْضَحُ عَلَى البَعِيرِ *He drives the camel that carries the water for irrigation, watering palm-trees* [&c.] (S.) — نَضَحُوهُمْ بِالنَّبْلِ, (inf. n. نَضْحٌ, TA.) ‡ *They shot at them* [or *sprinkled them*] *with arrows*: (S, K:) *they scattered arrows among them*, like as water is sprinkled. (TA.) Mohammad said to the archers at the battle of Ohod, انْضَحُوا عَنَّا الخَيْلَ ‡ *Shoot ye at the horses and their riders with arrows* [*and so repel them from us*]. (S,* TA.) نَضَحَ فَرْجَهُ, aor. ـِ and ـَ; (TA;) and ▼ انتضح — and ▼ استنضح [both of which are thus used as intrans.]; (K;) *He sprinkled some water upon his pudendum after the ablution called* الوُضُوء: (K:) as also انْتَفَضَ. (TA.) — نَضَحَ بِالبَوْلِ عَلَى فَخِذَيْهِ *He made* [*a little sprinkling of*] *urine to fall upon his thighs*. (K.) Hence the saying in a trad., النَّضْحُ مِنَ النَّضْحِ, meaning, that he upon whom falls a little sprinkling of urine, like the heads of needles, as explained by Z, must sprinkle the part with water, and is not required to wash it. (TA.) — نَضَحَتْنَا السَّمَآءُ *The sky rained upon us*. (L.) — نَضَحَ, [aor. ـِ,] *He* (a horse) *sweated*. (Msb.) — نَضَحَ بِالعَرَقِ, inf. n. نَضْحٌ and نَضَحَانٌ, *He* (a man, and a horse,) *broke out with sweat*: and in like manner, the protuberance behind a camel's ear; and the arm-pit or the like. (L.) [See an ex. in a verse cited in art. عدو, conj. 3.] — يَنْضَحُ طِيبًا † *He diffuses the odour of perfume*: lit., sweats it. (L, from a trad.) — نَضَحَ *It* (sweat) *exuded*, or *came forth*. (Msb.) — نَضَحَتِ القِرْبَةُ, (S, K,) and الخَابِيَةُ, (S,) aor. ـِ, inf. n. نَضْحٌ and تَنْضَاحٌ, (S, K,) [the latter of an intensive form,] *The water-skin*, and *the jar*, (*being thin*, TA,) *sweated*, (ISk, S, K,) or *exuded its water*. (TA.) — نَضَحَ الجَبَلُ *The mountain sweated water between its masses of rock*.* (TA.) — نَضَحَ الشَّجَرُ, inf. n. نَضْحٌ, TA,) ‡ *The trees began to break out with leaves*. (As, S, K.) — نَضَحَ الزَّرْعُ, and ▼ انضح, † *The standing corn became thick in its body*, (TA,) *and began to have the farinaceous substance in its grains, yet moist*, or *succulent*, or *tender*. (K.) — نَضَحَتِ العَيْنُ, (L, K,) aor. ـِ, inf. n. نَضْحٌ; (L;) and ▼ انتضحت, (L, K,) and ▼ تنضّحت; (K;) *The eye overflowed with tears*: (L, K:) *the eye filled with tears and then overflowed without stopping*. (L.) — نَضَحَ, aor. ـِ, *It* (a sea, or great river,) *flowed*. (TA, art. تير.) نَضَحَ = بِلَالٌ: see انْضَحُوا الرَّحِمَ بِبِلَالِهَا. — ▼ ناضح عَنْهُ, (S, K,) aor. ـِ; (S;) and عَنْ فُلَانٍ, (K,) inf. n. مُنَاضَحَةٌ and نِضَاحٌ; (TA;) ‡ *He repelled from, and defended, such a one*: (S, K:) as also مَضَحَ: (Shujáa:) and نَضَحَ الرَّجُلَ *he repelled from the man*. (Kr.) — نَضَحَ عَنْ نَفْسِهِ ‡ *He defended himself with an argument, a plea, or an allegation*. (S.)

3: see 1.

4: see 1. — انضح عِرْضَهُ † *He aspersed his honour*, or *reputation*: (K:) *marred it*; as also أَمْضَحَهُ: (Shujáa Es-Sulamee:) *made people to carp at it*. (Khaleefeh.)

5: see 1 and 8. — رَأَيْتُهُ يَتَنَضَّحُ مِمَّا قُرِفَ بِهِ ‡ *I saw him deny*, (S, K,) *and declare himself clear of*, (S,) *that of which he was accused*, or *suspected*. (S, K.*) — تنضّح مِنْ أَمْرٍ ‡ *He pretended to be clear*, or *quit, of the thing*. (TA.)

8. انتضح عَلَيْهِمُ المَآءُ *The water became sprinkled upon them*. (S.) — انتضح البَوْلُ عَلَى الثَّوْبِ *The urine became sprinkled upon the garment*. (Msb.) — انتضح بِالنَّضُوحِ *He sprinkled himself with the kind of perfume called* نَضُوح. (L.) [And ▼ تنضّح is used in similar sense in art. غسل in the K.] See 1.

10: see 1.

نَضْحٌ *A rain between two rains; better than what is called* طَلّ; (L;) i.q. نَضْخٌ, with respect to rain. (Sh.) — نَضَحَاتٌ [or نَضَخَاتٌ ?] *A slight, or scanty, scattered shower of rain.* (L.) — Also ↓ نَاضِحٌ *Rain.* (L.) — نَضْحٌ † *Perfume that is thin, like water:* pl. نُضُوحٌ and أَنْضِحَةٌ: [see also نَضُوحٌ:] what is thick, like خَلُوق and غَالِيَة, is called نَضْخٌ. (L.) — *A mark left by water, or anything thin, such as vinegar and the like:* differing from نَضْخٌ [q. v.]. (AA, in TA, art. نضخ.)

نَضْحٌ and ↓ نَضِيحٌ *A watering-trough* or *tank; or so called because it moistens* [or allays] the thirst of camels: (IAạr, Ṣ:) or *a small watering-trough* or *tank:* (TA:) or the latter *a watering-trough* or *tank that is near to the well, so as to be filled with the bucket;* and it may be large: (Lth:) pl. of the former أَنْضَاحٌ; and of the latter نُضُحٌ. (Ṣ.) — نَضْحُ الوُضُوْءِ *What is sprinkled in the performance of the ablution called* الوضوء. (L.) [See نَضْحُ فَرْجِهِ.]

نَضْحِيَّةٌ: see نَضُوحٌ.

مَزَادَةٌ نَضُوحٌ *A* مزادة *that sweats,* or *exudes its water.* (TA.) — نَضُوحٌ ‡ *A certain kind of perfume.* (Ṣ, Ḳ.) [See also نَضْحٌ.] — قَوْسٌ نَضُوحٌ, and ↓ نَضْحِيَّةٌ, *A bow that impels the arrow with force,* or *sends it far, and that scatters the arrows much;* expl. by ↓ طَرُوحٌ نَضَّاحَةٌ لِلنَّبْلِ. (AḤn, Ḳ.) — النَّضُوحُ One of the names of *The bow.* (TA.)

نَضِيحٌ *Sweat.* (Ṣ.) — See نَضْحٌ.

نَضَّاحٌ He *who drives the camel that carries water from a well &c., for irrigating land,* (Ṣ, Ḳ,) *and waters palm-trees* [*&c.*]. (Ṣ.) — See قَوْسٌ نَضُوحٌ.

نَضَّاحَةٌ: see مِنْضَحَةٌ.

نَاضِحٌ ‡ *A camel* (Ṣ) or *an ass* or *a bull* (TA) *upon which water is drawn* (يُسْتَقَى عَلَيْهِ) [*from a well &c.*]: (Ṣ, TA:) *a camel that carries water* (يَحْمِلُ المَآءَ) *from a river* or *canal* or *well to irrigate seed-produce;* so called because it is a means of moistening [or allaying] thirst by the water which it carries: (Mṣb:) the female is called نَاضِحَةٌ (Ṣ, Mṣb) and سَانِيَةٌ [q. v.]: (Ṣ:) pl. نَوَاضِحُ. (Mṣb.) — Afterwards applied to *Any camel:* as in the following instance, occurring in a trad., أَطْعِمْهُ نَاضِحَكَ *Give him thy camel to eat.* (Mṣb.) — See نَضْحٌ.

مِنْضَحَةٌ (L, Ḳ) as also مِنْضَخَةٌ, (IAạr, L,) vulg. ↓ نَضَّاحَةٌ, (Az,) i.q. زَرَّاقَةٌ, (IAạr, L, [in some copies of the Ḳ زُرَّقَةٌ; in the CḲ زَرّافَة]) i. e. *An instrument made of copper* or *brass for shooting forth naphtha* [*into a besieged place:* mentioned in several histories]. (L.)

نضخ

1. نَضَخَهُ, aor. ـَ, [and ـِ, see below], inf. n. نَضْخٌ, *He sprinkled him,* or *it,* [with water &c.]: or i.q. نَضَحَهُ: (Ḳ:) AZ says, نَضْخٌ signifies the *act of sprinkling,* like نَضْحٌ; these two words being syn.: you say نَضَخْتُ, aor. أَنْضَخُ: (Ṣ:) or the former signifies less than the latter: (Ḳ:) so most say: (L:) or the former signifies what is unintentional; and the latter, what is intentional: (IAạr, L:) Aṣ says, that the latter is the act of man: (L:) and the former, he says, signifies more than the latter, and has no pret. nor aor.: and Aboo-'Othmán Et-Towwazee says, that the former signifies the mark, or effect, that remains upon a garment or other thing, and that the act is termed نَضْحٌ, with ح unpointed: (Ṣ:) Aṣ says, that نَضْخٌ has no verb nor act. part. n.; and A'Obeyd says, that it has no pret. nor aor. ascribed to any authority: or you say نَضَخْتُ الثَّوْبَ, aor. ـَ and ـِ, inf. n. نَضْخٌ, *I wetted the garment;* and it signifies more than نَضَحْتُ. (Mṣb.) نُضِخَتْ مَغَابِنُهَا, inf. n. نَضَخَانٌ, *Her* (a she-camel's) *armpits were sprinkled* with pitch. (Ṣ, L, from a verse of El-Ḳaṭámee.) أَصَابَهُ نَضْخٌ مِنْ كَذَا *A sprinkling, more* [or *less*] *than what is termed* نَضْحٌ, *came upon him.* (Aṣ, Ṣ.) — نَضَخْنَاهُمْ بِالنَّبْلِ, (Yz, Ṣ,) and نضخنا النَّبْلَ فِيهِمْ, (Ḳ,) i. q. نضحناهم, (Yz, Ṣ,) *We* [*shot at them and*] *sprinkled them with arrows;* or *scattered arrows among them;* (Yz, Ṣ, Ḳ;) meaning, our enemies. (Ḳ.) — نَضَخَ, (inf. n. نَضْخٌ, L,) *It* (water) *boiled forth vehemently* (*in gushing,* L,) from its source, (L, Ḳ,) or *boiled up vehemently.* (Aboo-'Alee, L, Ḳ.)

3. نَاضَخَا, inf. n. مُنَاضَخَةٌ and نِضَاخٌ, *They sprinkled each other.* (Ṣ, Ḳ.)

8. انتضخ *It* (water) *became sprinkled.* (Ṣ, Ḳ.)

9. انضخّ and ↓ انضاخّ *It* (water) *poured out,* or *forth.* (TA.)

11: see 9.

نَضْخٌ *A mark,* or *effect, that remains upon a garment* or *other thing,* (Aboo-'Othmán Et-Towwazee, Ṣ, Ḳ,) *as the body,* (TA,) *from perfume,* (Ḳ,) or *mire, or a soil* or *pollution:* (TA:) or *from blood, and saffron, and mud, and the like:* نَضْحٌ being with water, and with anything thin, such as vinegar and the like. (AA.) [See also نَضْحٌ.]

نَضْخَةٌ *A rain; a shower of rain.* (Ṣ, Ḳ.) — غَيْثٌ نَضَّاخٌ *A copious rain.* (Ṣ, Mṣb, Ḳ.) — عَيْنٌ نَضَّاخَةٌ *A copious spring of water:* (Ṣ:) or *a spring that boils forth,* or *gushes forth* (Ṣ, Mṣb) *copiously.* (Mṣb.) — نَضَّاخَةُ الذِّفْرَى A she-camel *that sweats copiously in the part called* ذفرى, *behind the ear.* (L.)

مِنْضَخَةٌ, [in the TA منضخ,] vulgo نَضَّاخَةٌ, i. q. زَرَّاقَةٌ: (Ḳ, TA:) [in the CḲ, زَرّافَة, which is a mistake: see مِنْضَحَةٌ].

نضد

1. نَضَدَ, aor. ـِ, (Ṣ, Ḳ, &c.,) inf. n. نَضْدٌ; (Ṣ, L, Mṣb;) and ↓ نضّد, (L, Ḳ,) inf. n. تَنْضِيدٌ; (Ṣ, L;) or the latter has an intensive signification; (Ṣ, L;) *He put* goods, household-goods, or commodities, (مَتَاع, Ṣ, L, Ḳ,) *one upon another:* (Ṣ, L, Mṣb, Ḳ:) or *put,* or *set,* them *together,* (T, A, L,) *in regular order,* or *piled up:* (A:) both verbs signify the same: (L, Ḳ:) or the latter, *he put* them *one upon another* [or *side by side*] *compactly.* (Ṣ, L.) — [You say,] نَضَدْتُ اللَّبِنَ عَلَى المَيِّتِ [*I placed the crude bricks in order against the corpse, to support it;* as it is laid upon its right side, or so inclined that the face is towards Mekkeh]. (L.)

2. نضّد, inf. n. تَنْضِيدٌ, *He* [God] *made a person's teeth to be disposed in regular order.* (A.) — See 1.

5. تَنَضَّدَتِ الأَسْنَانُ *The teeth were disposed in regular order.* (A.)

8. انتضد, [quasi-pass. of 1, *It was put,* or *set, one part upon,* or *beside, another, in regular order; was piled up,* or *became piled up*]. (Ḳ, art. فقر.) — انتضد ‡ *It* (a people, A) *remained, stayed, abode,* or *dwelt,* in a place; (A, Ḳ;) *and collected* there. (A.)

نَضَدٌ *Goods, household-goods,* or *commodities, put one upon another:* (Ṣ, L, Ḳ:) or, *put,* or *set, together,* (A, L,) *in regular order,* or *piled up:* (A:) or the *best thereof:* (L, Ḳ:) or *such things in general:* but the first meaning is the most appropriate: (L:) pl. أَنْضَادٌ. (Ṣ, L.) — رَأَيْتُ نَضَدًا مِنَ الثِّيَابِ وَالفُرُشِ *I saw a number of garments,* or *pieces of cloth, and of beds,* or *the like, put together in regular order,* or *piled up.* (A.) — See نَضِيدَةٌ. — نَضَدٌ *A couch-frame,* or *a raised couch,* (سَرِير,) *upon which goods, household-goods,* or *commodities, are put one upon another,* (Ṣ, L, Ḳ,) or *put,* or *set, together, in regular order,* or *piled up:* (A, L:) or simply, *a couch-frame,* or *raised couch;* (سرير;) so called because the things so termed are generally put upon it: (L, Mṣb:) or a مِشْجَب, or *a thing resembling this, upon which garments and household-goods are put, one upon another,* or *together.* (L.) — نَضَدٌ ‡ *Glory; honour; dignity; might;* or *power;* (A;) *eminence;* or *nobility.* (Ḳ.) —

نَضَدٌ ‡ *Eminent; or noble:* (L, K:) applied to a man: pl. أَنْضَادٌ. (L.) — Also, (A, L,) and the pl., (S, A, L,) ‡ *A man's paternal and maternal uncles* (S, A, L) *preëminent in nobility.* (S, L.) — Also, the pl., ‡ The *party,* or *company,* (L, K,) *and number,* (A, L, K,) *and auxiliaries,* or *assistants,* (A,) of a people, (L, K,) or of a man: (A:) and the sing. and pl., *companies,* or *congregated bodies, of men.* (A.) — نَضَدٌ ‡ *A fat she-camel;* (K;) likened to a couch-frame, or a raised couch, upon which are the things termed نَضَد; (TA;) as also ▼ نَضُودٌ. (K.) — أَنْضَادٌ, of mountains, *Stones, such as are called* جَنَادِل, *one upon another.* (S, L, K.) Also, of clouds, *Portions piled up, one above another:* (S, L, K:) sing. نَضَدٌ. (L.)

نَضُودٌ: see نَضَدٌ and نَضِيدٌ.

نَضِيدٌ and ▼ مَنْضُودٌ (Msb, K,) and ▼ مُنَضَّدٌ, [or the last has an intensive signification, as is shewn above,] Goods, household-goods, or commodities, (K,) *put one upon another:* (Msb, K:) [or *put,* or *set, together, in regular order,* or *piled up:* and the last, *put one upon another,* or *side by side, compactly:* see 1]. — طَلْعٌ نَضِيدٌ, in the Kur, [l. 10,] *Spadices* of palm-trees [*having their flowers*] *compacted,* or *compactly disposed;* (L;) *yet in their envelopes;* (Fr, L;) for when they have come forth therefrom they cease to be نضيد. (L.) — ▼ طَلْحٌ مَنْضُودٌ, in the Kur, [lvi. 28,] *Gum-acacias having fruit* or *leaves closely set, one above another, from bottom to top, without their trunks being apparent below.* (L.) — شَجَرُ الجَنَّةِ نَضِيدٌ مِنْ أَصْلِهَا إِلَى فَرْعِهَا *The trees of paradise are closely set with leaves and fruit, one above another, from bottom to top, without having trunks apparent:* (L, from a trad.:) and similarly ▼ نَضُودٌ (Jel, lvi. 20.)

نَضِيدَةٌ *A pillow:* and *any stuffed article of household furniture:* (L, K:) pl. نَضَائِدُ: and ▼ نَضَدٌ is used as a coll. n. (L.)

مَنْضُودٌ: see نَضِيدٌ.

دُرٌّ مُنَضَّدٌ *Pearls arranged,* or *put together, in regular order.* (A.) — See نَضِيدٌ.

نضر

1. نَضَرَ, aor. ـُ; (IAar, S, A, Msb, K;) and نَضِرَ, aor. ـَ; and نَضُرَ, aor. ـُ; (IAar, S, A, K;) the last [also] mentioned by A'Obeyd; (S;) inf. n. نَضَارَةٌ, (S, A, Msb, K,) of the first; (S, Msb;) and نُضُورٌ (K) and نَضْرَةٌ, (S, A, K,) of the second, (S,) or this is a simple subst., (Msb,) and نَضْرٌ, (TA,) [also of the second;] and نَضَرٌ, (K;) [of the third;] and ▼ أَنْضَرَ; (IAar, L, K, TA;) *It* (a tree, A, K, and a plant, A, and foliage, TA, and a colour, K, and a face, IAar, S, Msb, K, and anything, TA,) *was,* or *became, beautiful* (S, Msb, K,) *and bright:* (S* [see نَضْرَةٌ below] or, when said of a face, tropically used, (A,) signifying as above: (TA:) or ‡ *it was,* or *became, beautiful and fresh:* or *beautiful and fine-skinned, so that the blood appeared* [*through the skin*]: syn. حَسُنَ وَغَضَّ: (A:) or *pleasant:* (Fr:) and ▼ انضر, said of a tree, *its foliage became green.* (TA.) — [When said of a man, sometimes signifying *He was,* or *became, in a state of enjoyment,* or *in a plentiful and pleasant and easy state of life;* agreeably with a usage of نَضَرَ and ▼ نَضَّرَ and ▼ أَنْضَرَ to be mentioned below. And in like manner, when said of life, it signifies *It was,* or *became plentiful and pleasant and easy.*] — نَضَرَهُ اللّٰهُ, (IAar, S, A, Msb, K,) aor. ـُ, (Msb,) inf. n. نَضْرٌ; (TA;) and ▼ نَضَّرَهُ, (S, A, K,) or this has an intensive signification; (Msb;) and ▼ انضرهُ; (IAar, S, A, K;) when the pronoun relates to the face, (IAar, S, A,) in which case it is tropical, (A,) [or to a tree, or colour, as is implied in the K,] *God made it beautiful* (S, A, K,) *and bright.* (S,* TA.) — When the pronoun relates to a man, the meaning (of the first of these three forms, as mentioned by En-Nadr and Sh and in the Mgh and TA, and of the ▼ second, as mentioned by As, and En-Nadr and Sh, &c., and of the ▼ third, as mentioned in the TA,) is *God made him to have enjoyment,* or *plentiful and pleasant and easy life;* syn. نَعَّمَهُ; (S, Mgh, Msb, TA;) or جَعَلَهُ نَاضِرًا [which signifies the same]: (A'Obeyd:) or نَضَرَهُ اللّٰهُ, (El-Azdee, Mgh,) and ▼ نَضَّرَهُ اللّٰهُ, (El-Hasan El-Muäddib, TA,) signifies † *God made his rank,* or *station, good* (El-Azdee, El-Hasan El-Muäddib, Mgh, TA,) *among mankind:* (El-Hasan El-Muäddib, TA:) not relating to beauty of the face; (El-Azdee, El-Hasan El-Muäddib, Mgh, TA:) but is similar to the saying, اُطْلُبُوا الحَوَائِجَ إِلَى حِسَانِ الوُجُوهِ [which see explained in art. وجه]. (El-Hasan El-Muäddib, TA.) As cites this verse:

* نَضَّرَ اللّٰهُ أَعْظُمًا دَفَنُوهَا *
* بِسِجِسْتَانَ طَلْحَةَ الطَّلَحَاتِ *

[*May God grant enjoyment to bones which they have buried in Sijistán:* (I mean) *Talhat-et-Talahát*]. (TA.) And it is said in a trad., نَضَرَ اللّٰهُ عَبْدًا سَمِعَ مَقَالَتِى فَوَعَاهَا ثُمَّ أَدَّاهَا إِلَى مَنْ يَسْمَعْهَا, (Sh, S,* A,* Mgh,* TA,) or ▼ نَضَّرَ, (Sh, S, in which latter we read اِمْرَأً in the place of عبدا, and A, in which we find مَنْ in the place of عبدا, and Mgh; the reading ▼ نضّر alone being given in the copies which I have of the S and A;) *May God cause to have enjoyment,* or *a plentiful and pleasant and easy life,* [*the servant,* or *man, who hears what I say, and keeps it in mind, then conveys it to him who hears it:*] (S, Mgh, in explanation of the latter reading, and TA, in explanation of both readings:) or † *may God make to have a good rank or station &c.* (Mgh, in explanation of the former reading.)

2. نَضَّرَهُ اللّٰهُ: see نَضَرَهُ, throughout.

4. انضر: see نَضَرَ, in two places. — انضرهُ اللّٰهُ: see نَضَرَهُ, throughout.

نَضْرٌ (S, A, Msb, K) and ▼ نُضَارٌ (S, A, K, [in the CK نَضَار] and TA) and ▼ نَضِيرٌ (S, Msb, K) and ▼ أَنْضَرُ (K [without tenween, though this is not shown in the K, as it is originally an epithet, though it may be obsolete as an epithet,]) *Gold;* (S, A, Msb, K;) as also ▼ نَضَارٌ: (Es-Sukkaree:) or *silver;* (K;) as also ▼ نِضَارٌ: (Es-Sukkaree:) or *generally the former:* (TA:) pl. [of pauc.] (of the first, S,) أَنْضُرٌ, (S, K,) and [of mult.] نِضَارٌ: (K:) or (so accord. to the S and A, but in the K, and) ▼ نُضَارٌ signifies *what is pure,* (S, A, K,) of gold &c., (A,) or of native or unwrought gold or silver, (Lth, K,) and of wood, (Lth,) or of anything: (S:) and is used as an epithet, applied to gold: (TA:) and ▼ نَضْرَةٌ [n. un. of نَضْرٌ] signifies *a molten piece of gold.* (TA.)

نَضَرٌ: see نَاضِرٌ.

نَضْرَةٌ *Beauty* (S, Msb, K,) *and brightness:* (S, TA:) so in the Kur, lxxvi. 11. (Jel.) [The above explanation in the Msb and K, "beauty," is evidently imperfect. Accord. to the Msb, the word is a simple subst., not an inf. n.] † *Pleasantness* of countenance. — نَضْرَةُ النَّعِيمِ † *The beauty and brightness of aspect characteristic of enjoyment,* or *of a plentiful and pleasant and easy state of existence:* so in the Kur, lxxxiii. 24: (Bd, Jel:) or *the brightness,* or *glistening, and moisture* (نَدًا) [*upon the skin*] *characteristic thereof.* (Fr.) — *Enjoyment;* or *a plentiful and pleasant and easy life;* syn. نَعْمَةٌ [in the CK نِعْمَة]. (A, K.) — *Richness;* or *competence* or *sufficiency.* (A, K.) — *Life.* (A, K.) — See also نَضْرٌ.

نُضَارٌ: } see نَضْرٌ; each in two places. See also غَرَبٌ.
نِضَارٌ: }

نَضِيرٌ: see نَاضِرٌ, in two places: — and see نَضْرٌ.

نَاضِرٌ (A, L, K) and ▼ نَضِيرٌ (A, L, Msb, K) and ▼ نَضِرٌ, (A, L,) [being epithets from نَضَرَ and نَضِرَ and نَضُرَ, respectively,] and ▼ أَنْضَرُ, accord. to the K, but in the place of this we find in the corresponding passage in the L the verb أَنْضَرَ, with the addition "is like نَضَرَ," (TA,) *Beautiful*

(Mṣb, Ḳ) *and bright.* (TA.) So in the Ḳur, lxxv. 22, وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ † *Faces on that day shall be beautiful and bright* ‡ (Bḍ, Jel:) or *shining by reason of enjoyment,* or *of a beautiful and pleasant and easy state of existence* (Fr.) [These epithets have also other, similar, significations, shown by explanations of نَضَرَ and its variations.] نَاضِرٌ is coupled with غَضٌّ, as an epithet applied to a boy, (A,) and so ▼ نَضِيرٌ; (TA,) and نَاضِرَةٌ with غَضَّةٌ, applied to a girl, (A,) and so نَضِيرَةٌ; (TA;) and thus used are tropical. (A.) — نَاضِرٌ also signifies *Intense in greenness:* (Ḳ:) you say أَخْضَرُ نَاضِرٌ [*intense,* or *bright, green*], (Ṣ, Ḳ,) like as you say أَصْفَرُ فَاقِعٌ and أَبْيَضُ نَاصِعٌ: (Ṣ:) and in like manner it is used as an intensive epithet applied to any colour: you say أَحْمَرُ نَاضِرٌ [*intense,* or *bright, red*], and أَصْفَرُ نَاضِرٌ [*intense,* or *bright, yellow*]: (Ḳ:) so says IAạr: (TA:) or أَخْضَرُ نَاضِرٌ signifies *smooth green,* accord. to A'Obeyd, and Az adds, *glistening in its clearness.* (TA.)

أَنْضَرُ: see نَضْرٌ and see نَاضِرٌ.

[نضف, &c.
See Supplement.]

نطأ

[1. نَطَأَ بِسَلْحِهِ: see نَطَأَ.]

نطب

1. نَطَبَهُ (aor. ـُ, inf. n. نَطْبٌ, TA,) *He struck* [or *fillipped*] *his ear with his finger.* (Ḳ.) ▼ انطب أُذُنَهُ, and أَنْقَرَ, and بَلَّطَ, signify *the same.* (AA.)

3. نَاطَبَهُمْ, (inf. n. مُنَاطَبَةٌ, TA,) *He incited them against each other,* (Ḳ,) *and acted in an evil* or *mischievous manner towards them.* (TA.)

4: see 1.

نَطْبَةٌ *i. q.* نَطْحَةٌ, i.e., *A single act of piercing,* or *pecking, with the beak,* of a cock, &c. (Az.)

نِطَابٌ The *head.* (Th, Ḳ.) Respecting the saying of El-Jo'eyd El-Murádee,

* نَحْنُ ضَرَبْنَاهُ علی نِطَابِهِ *

ISk says, No one has explained it, and the reading better known is علی تِطْيَابِهِ, meaning "notwithstanding the sweetness (طيب) that was in him:" for the man spoken of was going in to a bride of the tribe of Murád: but accord. to some, نطاب here signifies The *tendon of the neck;* syn. حَبْلُ العُنُقِ; so in the Ḳ, on the authority of Aboo-'Adnán alone; or حبل العَاتِقِ, accord. to IAạr, who cites this verse:

* نَحْنُ ضَرَبْنَاهُ عَلَى نِطَابِهِ *
* قُلْنَا بِهِ قُلْنَا بِهِ قُلْنَا بِهِ *

[*We smote him on the tendon of the upper part of his shoulders: we slew him: we slew him: we slew him*]. قلنا به signifies قَتَلْنَاهُ. (TA.)

نَاطِبَةٌ and نَاطِبٌ, sing. of نَوَاطِبُ in the following senses: (TA:) The *holes that are made in a thing with which one clears,* or *clarifies,* [i. e. *strains,* or *filters*], *and through which what is cleared* [or *strained*] *passes forth:* (Ḳ:) the *holes of a strainer for wine, &c.* (TA.) — See مِنْطَبٌ.

مِنْطَبٌ and مِنْطَبَةٌ and ▼ نَاطِبٌ *A strainer; a colander.* (Ḳ.)

مَنْطَبَةٌ *Stupid; foolish; of little sense:* (Ḳ:) an epithet applied to a man. (TA.)

نطح

1. نَطَحَهُ, aor. ـِ and ـَ, (Ṣ, Ḳ,) inf. n. نَطْحٌ, (Ṣ,) *He* (a ram, Ṣ, L, and the like, L) *smote him with his horn.* (Ḳ.) — مَا نَطَحَتْ فِيهِ جَمَّآءُ ذَاتَ قَرْنٍ [*A horned animal did not smite with its horn for him a hornless ewe*]: a proverb, said of him who has perished unavenged. (L.) [See also Freytag's Arab. Prov., ii. 507.] — نَطَحَهُ عَنْهُ ‡ *He pushed him, or thrust him, away from him, and removed him.* (A.)

3. نَاطَحَا, inf. n. نِطَاحٌ (L, Mṣb) and مُنَاطَحَةٌ, (Mṣb,) *They two* (rams or he-goats) *smote each other with their horns.* (L.) — بَيْنَهُمَا نِطَاحٌ ‡ [*Between them two is a contention like that of two rams*]; said of two learned men, and of two merchants. (A.) — جَرَى لَنَا فِي السُّوقِ نِطَاحٌ ‡ [*There happened to us in the market a contention like that of two rams*]. (A.) — [نَاطَحَهُ *He,* or *it, faced,* or *was* or *came opposite to, him,* or *it*]: نِطَاحٌ is syn. with مُقَابَلَةٌ in the dial. of El-Ḥijáz. (TA.)

6: see 8. — تَنَاطَحَتِ الأَمْوَاجُ, and السُّيُولُ, ‡ [*The waves,* and *the torrents, conflicted,* or *dashed together.*] (A.)

8. انتطحت الكِبَاشُ, and ▼ تناطحت, (Ṣ, Ḳ,) *The rams smote one another with their horns.* (Ḳ.) — لَا يَنْتَطِحُ فِيهَا عَنْزَانِ [*Two she-goats will not, in it, smite each other with their horns*]: i. e., two weak persons will not encounter each other in it: alluding to a case in which there will not happen any discord or contention. (L, from a trad.)

نَطَّاحٌ: see نَطُوحٌ.

نَطِيحٌ *Smitten with the horn and so killed:* fem. with ة: (L, Ḳ:) pl. نَطْحَى (L) and نَطَائِحُ: (Lḥ, L:) you say also نَعْجَةٌ نَطِيحٌ, as well as نطيحة. (L.) — Also نَطِيحَةٌ *A sheep* or *goat* (Az) *smitten with the horn and so killed,* (Az, Ṣ,) and of which the flesh is therefore unlawful to be eaten: (Az:) the ة is added because it is made a subst., not an epithet: (Az:) or because the quality of a subst. predominates in it, as in the case of فَرِيسَةٌ and أَكِيلَةٌ and رَمِيَّةٌ. (Ṣ.) — نَطِيحٌ and ▼ نَاطِحٌ ‡ *What comes to thee from before thee,* (or *faces thee,* L,) *of birds and wild animals* (Ṣ, L, Ḳ) *&c., which one rouses by throwing a stone* or *by crying out, and from the course of which one augurs evil* or *good:* (L:) *contr. of* قَعِيدٌ. (Ṣ.) [The نطيح or ▼ ناطح is of evil omen.] — Hence, (TA,) نَطِيحٌ ‡ An *unfortunate,* or *unlucky,* man. (Ḳ.) — نَطِيحٌ A horse *having a blaze,* or *white mark on his face, extending to one of his ears,* which is deemed unlucky: (L:) or a horse *having on his forehead two circular* or *spiral curls of hair* (دَائِرَتَانِ), which are disliked: (Ṣ, L, Ḳ:) if there be but one, *it is called* دَائِرَةُ اللَّطَاةِ; and this is not disliked; (Ṣ;) or it is called نَطْحَةٌ; and the horse, نَطِيحٌ. (L.)

كَبْشٌ نَطَّاحٌ [*A ram that smites much with his horn*]: (Ṣ:) and ▼ نَطُوحٌ [signifies the same; and] is applied to a man [app. as meaning *who pushes, thrusts,* or *repels, much,* or *vehemently*]. (IAạr, TA in art. ردس.)

دَائِرَةُ النَّاطِحِ *A certain circular* or *spiral curl of hair on a horse,* which is deemed unlucky. (L.) [See نَطِيحٌ.] — نَاطِحٌ ‡ *A difficulty; a distressing event; an affliction; a calamity:* pl. نَوَاطِحُ. (Ṣ, Ḳ.) Ex. أَصَابَهُ نَاطِحٌ *A difficulty,* or *distressing event, befell him.* (Ṣ.) نَوَاطِحُ الدَّهْرِ *The difficulties, &c., of fortune.* (Ṣ.) — النَّطْحُ and ▼ النَّاطِحُ ‡ [*The two stars called*] الشَّرَطَانِ, [q. v.,] *which are* [*the two stars in*] *the two horns of Aries:* (Ṣ, Ḳ:) [*the first of the Mansions of the Moon:* the latter is β, and the former α:] ISd says, that ▼ النَّطْحُ is *a star which is one of the Mansions of the Moon, and from* [*the auroral rising of*] *which one augurs evil:* and IAạr says, that one says, نَطْحٌ and النَّطْحُ, without and with ال; and the like in the case of the name of any of the Mansions of the Moon. (TA.) The Arabs said إِذَا طَلَعَ النَّطْحُ طَابَ السَّطْحُ ‡ [*When En-Naṭ-ḥ rises aurorally, the house-top becomes pleasant* as a place on which to sit in the evening, or on which to sleep]. (A.) — مَا لَهُ نَاطِحٌ وَلَا خَابِطٌ *He has neither sheep, or goat, nor camel.* (Ṣ, Ḳ.)

نطر

1. نَطَرَ, (IḲṭṭ, Mṣb,) aor. ـُ, (TA,) inf. n. نَطْرٌ

(IḲṭṭ, Mṣb, Ḳ) and نِطَارَةٌ, (Ṣgh, Ḳ,) *He kept, or watched, vines,* (IḲṭṭ, Mṣb, Ḳ,) and *palm-trees,* (Ḳ,) and *seed-produce.* (TA.) See نَطْرَةٌ and نَاطُورٌ.

نَطْرَةٌ, with the unpointed ط, signifies The *act of guarding,* or *watching with the eyes:* and hence the word ▾ نَاطُورٌ. (IAạr, Mṣb, TA.)

نَطْرُونٌ, with fet-h, [*Natron;*] the *Armenian* بُورَق, or بَوْرَق; (thus differently written here in different copies of the Ḳ;) or [rather] the *Egyptian* بُورَق: (Ḳ, art. برق:) the best kind [of بورق] is the Armenian, which is soft, or fragile, light, and white: then the rose-coloured: and the strongest is the Ifreeḳee: there is a kind found in Egypt, in two places: one of these is in the western part of the country, in the neighbourhood of a district called Eṭ-Ṭarráneh; and it is transparent, green and red; the green being the more in request; the other is in [the district called] El-Fáḳooseeyeh; and this is not so good as the former. (TA.) [See also بُورَقٌ.]

نُطَّارٌ *A scarecrow* (خَيَالٌ) *set up in the midst of seed-produce.* (Ṣgh, Ḳ.)

نَاطِرٌ see ▾ نَاطُورٌ.

نَاطُورٌ *A keeper,* or *watcher,* (Ṣ, Mṣb, Ḳ, &c.,) *of vines,* (Ṣ, Ḳ,) and *of palm-trees,* (Ḳ,) and *of seed-produce:* (Mṣb, TA:) as also ▾ نَاطُورَةٌ (El-Bári', Mṣb) and ▾ نَاطِرٌ: (Ṣ, Ḳ:) pl. (of the first, TA) نَوَاطِيرُ (Az, Ṣ, A, Mṣb, Ḳ) and (of the last, TA) نُطَّارٌ and نُطَرَاءُ and نَطَرَةٌ: (Ḳ:) it is a foreign word, (أَعْجَمِىٌّ, Ḳ,) not pure Arabic, (TA,) of the dial. of the people of Es-Sawád: (Lth, Mṣb, TA:) Az says, I know not whether it be taken from the language of the people of Es-Sawád or be Arabic: (TA:) accord. to AḤn, it is Arabic: (TA:) and IAạr says, that it is from نَطْرَةٌ, meaning as explained above: (Mṣb, TA:) IDrd says, that it is with ظ, (A, Mṣb,) from النَّظَرُ; (A;) but in the language of the Nabatheans with ط; (Mṣb;) that the Nabatheans change the former letter into ط. (A.)

نَاطُورَةٌ: see نَاطُورٌ.

نطس

1. نَطِسَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. نَطَسٌ, (Ṣ,) *He was, or became, learned,* or *knowing,* (Ḳ,) *in affairs, and skilful therein:* (TA:) or *he examined things minutely, and attained the utmost knowledge of them.* (Ṣ.)

4. مَا أَنْطَسَهُ *How intelligent and knowing is he in affairs!* (TA.)

5. تنطّس *He took extraordinary pains,* or *exceeded the usual bounds, in cleansing* or *purifying himself,* or *in removing himself far from unclean things* or *impurities:* (Aṣ, Ṣ:) or *he shunned,* or *removed himself far from, unclean things:* (M, A, Ḳ:) and *he was dainty, nice, exquisite, refined,* or *scrupulously nice, and exact,* syn. تَأَنَّقَ, (Aṣ, M, A, Ḳ,) in cleanliness; (Ḳ;) and in speech, (A, Ḳ,) *so as never to speak otherwise than chastely;* (TA;) and in diet and apparel, (A, Ḳ,) *so as never to eat* or *wear anything but what was clean,* (A,) or *so as never to eat anything but what was clean nor wear anything but what was good;* (TA;) and in all affairs. (Ḳ.) It is said in a trad. of 'Omar, لَوْ لَا التَّنَطُّسُ مَا بَالَيْتُ أَلَّا أَغْسِلَ يَدِى, (Ṣ, M,) i.e., *Were it not for the being scrupulously nice and exact, I had not cared for my not washing my hand.* (M.) — تنطّس فِيهِ *He examined it* (anything) *minutely.* (A.) — تنطّس الأَخْبَارَ, (Ṣ,) or عَنِ الأَخْبَارِ, (M, A,) *He searched,* or *sought, for,* or *after, news,* or *tidings; searched* or *inquired into, investigated, scrutinized,* or *examined, news,* or *tidings.* (Ṣ, M, A.)

نَطْسٌ: } see نَطِسٌ; the former, in two places;
نُطُسٌ: } and the latter, in four.

نَطِسٌ *Learned,* or *knowing;* (A, Ḳ;) as also ▾ نَطُسٌ (Ḳ) and ▾ نِطْسٌ (A, Ḳ) and ▾ نِطَاسِىٌّ and ▾ نَطَاسِىٌّ: (Ḳ:) or *learned,* or *knowing, in affairs, and skilful therein:* as also ▾ نَطْسٌ and ▾ نُطُسٌ: (ISk, TA:) *intelligent,* or *skilful, and scrupulously nice and exact* (مُتَنَوِّقٌ), *in affairs:* (A:) or one *who examines things minutely, and attains the utmost knowledge of them:* as also ▾ نَطُسٌ and ▾ مُتَنَطِّسٌ: (Ṣ:) or *learned,* or *knowing, in affairs: skilful in physic &c.;* as also ▾ نُطُسٌ and ▾ نَطِّيسٌ and ▾ نِطَاسِىٌّ: (M:) or ▾ نَطِّيسٌ (Ṣ, A, Ḳ, TA) and ▾ نِطَاسِىٌّ (Ṣ, TA) and ▾ نَطَاسِىٌّ, (A'Obeyd, Ṣ,) *a student of physic,* (Ṣ, Ḳ, TA,) *who examines it minutely;* (TA;) or *learned,* or *knowing, in physic;* in Greek نُسْطَاس [γνώστης]: (A, TA:*) and ▾ مُتَنَطِّسٌ one *who is dainty, nice, exquisite, refined,* or *scrupulously nice and exact* (مُتَنَوِّقٌ), *and who chooses* or *selects* [*what is best*]; (IAạr;) or any one *who takes extraordinary pains,* or *exceeds the usual bounds,* in a thing: (M:) also ▾ نَطِيسٌ, [without teshdeed,] a *skilful* man: (TA:) and ▾ نُطُسٌ, [pl. of نَطْسٌ or نَطُسٌ or نَطِسٌ,] *skilful physicians.* (A, Ḳ.) — Also, One *who shuns,* or *removes himself far from, unclean things;* (Ḳ, TA;) *who is scrupulously nice and exact* (مُتَأَنِّقٌ) *in affairs:* (TA:) and نَطِسَةٌ a woman *who shuns,* or *removes herself far from, foul, evil,* or *unseemly, things:* (AA, TA:) and نُطُسٌ, [pl. of نَطِسٌ,] men *who do thus:* (Ḳ, TA:) and ▾ نُطَسَةٌ a man *who shuns much,* or *removes himself very far from, unclean things, and is very dainty, nice, exquisite, refined,* or *scrupulously nice and exact* (كَثِيرُ التَّأَنُّقِ) in cleanliness, and in speech, and in diet and apparel, and in all affairs. (Ḳ,* TA.) See 5.

نُطُسٌ: }
نُطَسَةٌ: }
نَطِيسٌ: } see نَطِسٌ, throughout.
نِطَاسِىٌّ: }
نَطِّيسٌ: }

نَاطِسٌ, (accord. to one copy of the Ṣ, and the L, and the CḲ, and a MS. copy of the Ḳ,) or ▾ نَاطُوسٌ, (accord. to the TA, as from the Ḳ,) or both, (accord. to one copy of the Ṣ,) *A spy, who searches for news,* or *tidings, and then brings them.* (Ṣ, L, Ḳ, TA.)

نَاطُوسٌ: see نَاطِسٌ.

مُتَنَطِّسٌ: see نَطِسٌ, in two places.

نطش

نَطْشَانٌ an imitative sequent to عَطْشَانٌ; (Ṣ, Ḳ;) not used alone. (Ṣ, art. عطش.)

[نطع, &c.
See Supplement.]

نظر

1. نَظَرَ إِلَيْهِ, (Ṣ, M, A, Mṣb, Ḳ,) and نَظَرَهُ, (M, A, Mṣb, Ḳ,) aor. ـُ, (M, A, &c.,) and أَنْظُورُ is substituted for أَنْظُرُ in the dial. of certain Arabs, (IDrd, TṢ, Ḳ,) or, accord. to Lb, in the Bughyet-el-Ámál, the و is here added only [by poetic license,] to make the sound of the ḍammeh full, agreeably with other instances; (TA;) and نَظِرَ إِلَيْهِ, and نَظِرَهُ, aor. ـَ, (A, Ḳ,) the verb being like سَمِعَ accord. to the correct copies of the Ḳ, [and so in the A,] but in one copy of the Ḳ, like ضَرَبَ; (TA;) inf. n. نَظَرٌ, (Ṣ, M, A, Mṣb, Ḳ,) and نَظْرٌ is allowable, as a contraction of the former, (Lth,) and نَظَرَانٌ (Ṣ, Ḳ,) and مَنْظَرٌ (M, A, Ḳ) and مَنْظَرَةٌ and تَنْظَارٌ, (M, Ḳ,) [which last is an intensive form; *He looked at,* or *towards, in order to see, him,* or *it;*] *he considered,* or *viewed, him* or *it with his eye;* (Ṣ, A, Ḳ;) *with the sight of the eye;* (Mṣb;) [i.e. *looked at him* or *it;*] as also ▾ تنظّرهُ: (Ḳ:) and ▾ انتظرهُ signifies the same as تنظّرهُ and نَظَرَهُ [but app. in another sense, to be mentioned below, and not in the sense explained above, though the latter is implied in the TA; and the same may be meant when it is said that ▾ تنظّر is syn. with نَظَرَ, if this assertion, which I find in the M, have been copied

without consideration, and be not confirmed by an example]: (TA:) or نَظَرَ إِلَيْهِ signifies *he extended*, or *stretched*, or *raised*, [or *directed*,] *his sight towards him* or *it*, *whether he saw him* or *did not see him*. (TA.) The usage of النَّظْرُ as relating to the sight is most common with the vulgar, but not with persons of distinction, who use it more in another sense, to be explained below. (TA.) You say, نَظَرَ إِلَيْهِ نَظْرَةً حُلْوَةً [*He looked at him*, or *towards him*, *with one sweet look*.] (A.) And نَظَرَ فِى المِنْظَارِ [*He looked in the mirror*]. (A.) And نَظَرَ فِى الكِتَابِ [*He looked into*, or *inspected*, *the writing* or *book*], (A, Mṣb,) which is for نَظَرَ المَكْتُوبَ فِى الكِتَابِ [*he looked at what was written in the writing* or *book*], or has a different meaning to be explained below. (Mṣb.) And هُوَ يَنْظُرُ حَوْلَهُ [lit., *He looks around him*; meaning,] *he looks much*. (A.) [See also نَظَّرَ below.] — نَظَرَتِ الأَرْضُ, (Sgh, Ḳ,) and نَظَرَتِ الأَرْضُ بِعَيْنٍ, and بِعُيَيْنَيْنِ, (A,) ‡ *The earth*, or *land*, *showed* (A, Ṣgh, Ḳ) *to the eye* (Sgh, Ḳ) *its plants* or *herbage*. (A, Ṣgh, Ḳ.) — نَظَرَ إِلَيْهِ ‡ *It looked towards*, meaning *faced*, *him* or *it*. So in the Ḳur, [vii. 197,] وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ‡ *Thou seest them look towards thee*, i.e., *face thee*, *but they see not*; referring to idols, accord. to A'Obeyd. (TA.) And you say, دَارِى تَنْظُرُ إِلَى دَارِ فُلَانٍ ‡ *My house faces the house of such a one*. (Ṣ.) And نَظَرَ إِلَيْكَ الجَبَلُ ‡ *The mountain faced thee*: (A:) as in the following ex.: إِذَا أَخَذْتَ فِى طَرِيقِ كَذَا فَنَظَرَ إِلَيْكَ الجَبَلُ فَخُذْ عَنْ يَمِينِهِ أَوْ يَسَارِهِ ‡ [*When thou takest such a road, and the mountain faces thee, then take thou the way by the right of it* or *the left of it*.] (Ṣ.) — [Hence, perhaps,] نَظَرَ الدَّهْرُ إِلَى بَنِى فُلَانٍ فَأَهْلَكَهُمْ [app. meaning, † *Fortune opposed the sons of such a one and destroyed them*]: (Ṣ [immediately following there the ex. which immediately precedes it here:]) or نَظَرَ إِلَيْهِمُ الدَّهْرُ signifies ‡ *Fortune destroyed them*: (M, A:) but (says ISd) I am not certain of this. (M.) — النَّظَرُ also signifies † *The turning the mind in various directions in order to perceive* a thing [mentally], and *the seeing* a thing: and sometimes it means † *the considering and investigating*: [and as a subst., *speculation* or *intellectual examination*:] and sometimes, † *the knowledge that results from* [*speculation or*] *investigation*. (El-Baṣáïr.) It is mostly used as relating to the intellect by persons of distinction; and as relating to the sight, most commonly by the vulgar. (TA.) [It is said that] when you say نَظَرْتُ إِلَيْهِ, it means only [*I looked at*, or *towards*, *him* or *it*] *with the eye*: but when you say نَظَرْتُ فِى الأَمْرِ, it may mean [† *I looked into*, *inspected*, *examined*, or *investigated*, *the thing* or *affair*] *by thought and consideration*, *intellectually*, or *with the mind*: (TA:) [this remark, however, is not altogether correct, as may be seen from what follows: the truth seems to be, that نَظَرَهُ and نَظَرَ إِلَيْهِ may be used in the latter of these two senses, though نَظَرَ فِيهِ is most common in this sense.] It is said in the Ḳur, [x. 101,] قُلِ انْظُرُوا مَا ذَا فِى السَّمٰوَاتِ † *Say, Consider ye what is in the heavens*. (TA.) And you say, نَظَرَ إِلَيْهِ *He saw it, and* † *thought upon it, and endeavoured to understand it*, or *to know its result*. (TA.) [And *He looked to it*, or *at it*, or *examined it*, *intellectually*; *regarded it*; *had a view to it*.] And نَظَرَ فِيهِ † *He considered it*: (TA:) or *thought upon it*; namely a writing or book; or when such is the object it may have another meaning, explained before; and an affair: and with this is held to accord the saying وَفِيهِ نَظَرٌ, q.v. infrà, voce نَظَرٌ: (Mṣb:) and ‡ *he thought upon it*, *measuring it*, or *comparing it*. (M, Ḳ, TḲ. In the M and Ḳ, only the inf. n., نَظَرٌ, of the verb in this sense is mentioned.) And نَظَرَ فِى أَمْوَالِ الأَيْتَامِ † *He considered*, or *examined*, [or *estimated*,] *the possessions of the orphans, in order to know them*. (Mṣb.) And similar to this is the phrase [in the Ḳur, xxxvii. 86,] فَنَظَرَ نَظْرَةً فِى النُّجُومِ, meaning, † *And he examined the science of the stars*: (Mṣb:) [or *he took a mental view of the stars*, as if to divine from them.] النَّظَرُ when used unrestrictedly by those who treat of scholastic theology means الاِعْتِبَارُ [† *The thinking upon a thing, and endeavouring to understand it*, or *to know its result*; or *judging of what is hidden from what is apparent*; or *reasoning from analogy*]. (MF.) — نَظَرَ بَيْنَهُمْ, inf. n. نَظَرٌ, [app. for نَظَرَ فِى مَا بَيْنَهُمْ,] † *He judged between them*. (Ḳ.) — نَظَرَتْ, (TA,) inf. n. نَظَرٌ, † *She practised divination*; (Ḳ,* TA;) which is a kind of examination with insight and skill. (TA, from a trad.) — أُنْظُرْ لِى فُلَانًا ‡ [*Look thou out for such a one for me*;] *seek thou for me such a one*. (A, TA.) — أُنْظُرْنِى † *Listen thou to me*. (M, Ḳ, TA [in the CḲ, erroneously, أُنْظِرْنِى.]) The verb [says ISd] has this meaning in the Ḳur, ii. 98. (M.) — أَنَا أَنْظُرُ إِلَى اللّٰهِ ثُمَّ إِلَيْكَ [lit., *I look to God, then to thee*; meaning,] ‡ *I look for the bounty of God, then for thy bounty*. (A.) — نَظَرَ اللّٰهُ إِلَيْهِ ‡ *God chose him, and compassionated him, pitied him*, or *regarded him with mercy*; because looking at another is indicative of love, and not doing so is indicative of hatred: (IAth:) or † *God bestowed benefits upon him*; *poured blessings*, or *favours*, *upon him*: (El-Baṣáïr:) and نَظَرَ لَهُمْ ‡ *he compassionated them, and aided them*; (Ṣgh, Ḳ;) and simply, *he aided them*: (Ḳ,* TA:) and نَظَرَ لَهُ † *he accomplished his want*, or *that which he* (another) *wanted*. (Mṣb.) = نَظَرَهُ is also syn. with ↓ إِنْتَظَرَهُ, q.v. — Also syn. with أَنْظَرَهُ, q.v. — Also نَظَرَهُ, (Ḳ, TA,) inf. n. نَظْرٌ; (TA;) or ↓ نَظَّرَهُ; (so in a copy of the M, and in the CḲ; but from the mention of the inf. n. in the TA, the former seems to be the right reading;) *He sold it* (a thing, M) *with postponement of the payment*; *he sold it upon credit*. (M,* Ḳ,* TA.) See also 4. — [In these last three acceptations, accord. to the A, the verb is used properly, not tropically.] = نُظِرَ *He was*, or *became*, *affected by what is termed a* نَظْرَة; (Ḳ, TA;) i.e., *a stroke of an* [*evil*] *eye*; (TA;) [or *of an evil eye cast by a jinnee*;] or *a touch*, or *slight taint of insanity*, *from the jinn*; (Ḳ;) or *a swoon*. (Ḳ, TA.)

2: see 1, last signification but one. — نَظَّرَ فِيهِ [*He said of it* فِيهِ نَظَرٌ, q.v.]. (TA passim.)

3. نَاظَرَهُ فِى أَمْرٍ, inf. n. مُنَاظَرَةٌ, (T, Ṣ,*) ‡ *He considered*, or *examined*, or *investigated*, *with him a thing* or *an affair*, *to see how they should do it*: (T, TA:) *he investigated*, or *examined*, *with him a thing, and emulated him*, or *vied with him*, *in doing so, each of them adducing his opinion*: (TA:) [*he held a discussion with him respecting a thing*:] or نَاظَرَهُ is syn. with جَادَلَهُ: (Mṣb:) or مناظرة signifies the *examining mentally*, or *investigating, by two parties, the relation between two things, in order to evince the truth*; (KT; and Kull, p. 342;) and sometimes *with one's self*; but مجادلة signifies the disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not. (Kull.) — Also ناظره [‡ *He*, or *it*, *looked towards*, or *faced*, *him* or *it*; *was opposite*, or *corresponded*, *to him* or *it*. (See نَظِيرٌ.)] — ‡ *He was*, or *became*, *like him*: (A, Ḳ:) or *like him in discourse* or *dialogue*. (TA.) — جَيْشٌ يُنَاظِرُ أَلْفًا ‡ *An army that is nearly equal to a thousand*. (A.) — نَاظَرَ فُلَانًا بِفُلَانٍ ‡ *He made*, or *called*, *such a one like such a one*. (Ḳ.) Hence the saying of Ez-Zuhree, (Ḳ,) Moḥammad Ibn-Shiháb, (TA,) لَا تُنَاظِرْ بِكِتَابِ اللّٰهِ وَلَا بِكَلَامِ رَسُولِ اللّٰهِ, i.e., *Thou shalt not call anything like the book of God, nor like the words of the apostle of God*: (A'Obeyd, T, Ḳ:) or *thou shalt not compare anything, nor call anything like, to the book of God*, &c.: (A,) or *thou shalt not apply* [*aught of*] *the book of God, nor the words of the apostle of God, as a proverb to a thing that happens*: (A'Obeyd, T, Ḳ; in which last, we read لِشَىْءٍ لِغَرَضٍ, in the place of the right reading, لِشَىْءٍ يَعْرِضُ: TA:) for, as Ibráheem En-Nakha'ee says, they used to dislike the mentioning a verse of the Ḳur-án on the occasion of anything happening, of worldly events; (T;) as a person's saying to one who has come at a time desired by the former, (TA,) or to one named Moosà, who

has come at a time desired, (Ḳ,) جِئْتَ عَلَى قَدَرٍ يَا مُوسَى [Thou hast come at a time appointed, O Moosà: (Ḳur, xx. 42:)] (T, Ḳ:) and the like: (T:) but the first explanation is the most probable. (TA, as from *Az*; but I do not find it in the T.)

4. أُنْظِرَ بِهِ ‡ [*He*, or *it, was made like*]. You say, مَا كَانَ هٰذَا نَظِيرًا لِهٰذَا وَلَقَدْ أُنْظِرَ بِهِ ‡ [*This was not like this, but has been made like*]: (T, Ḳ:) like as you say, مَا كَانَ خَطِيرًا لَهُ وَلَقَدْ أُخْطِرَ بِهِ. (T.) = انظرهُ *He postponed him; delayed him:* (M, A, Mṣb, Ḳ:) *he granted him a delay* or *respite; let him alone,* or *left him, for a while:* (T, TA:) as, for instance, a debtor, (T, Mṣb, TA,) and a man in difficult circumstances: (TA:) and ▼ نَظَرَهُ signifies the same. (Mṣb.) You say, بِعْتُهُ شَيْئًا فَأَنْظَرْتُهُ *I sold to him a thing, and granted him a delay.* (T.) And a person speaking says to him who hurries him, أَنْظِرْنِى أَبْتَلِعْ رِيقِى *Grant me time to swallow my spittle.* (T.) And it is said in the Ḳur, [xv. 36 and xxxviii. 80,] فَأَنْظِرْنِى إِلَى يَوْمِ يُبْعَثُونَ *Then delay me until the day when they shall be raised from the dead.* (TA.) See also 8. — *He sold to him a thing with postponement of the payment; he sold to him a thing upon credit.* (M.) See also 1, last signification but one.

5: see 1, first signification. = See also 8.

6. تناظرا ‡ *They faced each other.* (Ḳ.) You say, تناظرت الدَّارَانِ ‡ *The two houses faced each other.* (M.) And دُورُنَا تُنَاظِرُ, (Ṣ,) or تَتَنَاظَرُ, [which is the original form,] (A,) ‡ *Our houses faced one another.* (Ṣ, A.) — See also تَرَاوَضَا.

8. انتظره: see 1, first sentence. = *He looked for him; expected him; awaited him; waited for him; watched for his presence;* syn. اِرْتَقَبَ حُضُورَهُ; (TA;) and تَأَنَّى عَلَيْهِ; (M, Ḳ;) and ▼ نَظَرَهُ (aor. ـُ, T &c., inf. n. نَظْرٌ, Ṣ, Ḳ) signifies the same; (T, M, A, Mṣb, Ḳ;) and so ▼ تَنَظَّرَهُ, (M, A, Ḳ,) and ▼ أَنْظَرَهُ; (Zj, TA;) [but respecting the last two, see what is said below:] but when you say انتظر without any objective complement, the meaning is, [*he waited;* or] *he paused, and acted* or *behaved with deliberation,* or *in a patient,* or *leisurely, manner.* (Lth, T.) It is said in the Ḳur, [lvii. 13,] أُنْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ *Wait for us* (انْتَظِرُونَا) *that we may take of your light:* and accord. to Zj, أَنْظِرُونَا [which is another reading] is said to mean the same; or the latter means *delay us:* accord. to Fr, however, the Arabs say أَنْظِرْنِى meaning *Wait thou for me* (اِنْتَظِرْنِى) *a little.* (T.) ▼ التَّنَظُّرُ also signifies *The expecting,* or *waiting for, a thing:* (TA:) or *the expecting,* or *waiting for, a thing expected:* (M, Ḳ, TA:) or ▼ تَنَظَّرَهُ signifies *he expected,* or *waited for,* (انتظر,) *him,* or *it, leisurely;* and so ▼ استنظرهُ. (Ṣ.) You say also, انتظر بِهِ خَيْرًا أَوْ شَرًّا (M, A, Ḳ, in art. ربص, in the last of which is added يَحُلُّ بِهِ) [*He looked for, expected, awaited,* or *waited for, something good* or *evil to befall him,* or *betide him*].

10. استنظرهُ: see 8, last signification but one. — *He asked of him,* or *desired of him, a postponement,* or *delay.* (M, A, Ḳ.)

نَظْرٌ: see نَظِيرٌ. = A man says to another, بَيْعْ, [or perhaps بِيعْ, like the word used in reply to it, here following, and like خِطْبْ and نِكْحْ meaning, I sell,] and the other says, نَظْرْ, meaning, *Grant me a delay* (أَنْظِرْنِى) that I may buy (أَشْتَرِى) of thee. (M, TA.)

نَظَرٌ: see 1. [Used as a subst., as well as when used as an inf. n.,] it has no pl. (Sb, in TA, voce فِكْرٌ.) — ضَرَبْنَاهُمْ بِنَظَرٍ, and مِنْ نَظَرٍ, ‡ *We saw them.* (A, TA.) — بَيْنَنَا نَظَرٌ ‡ *Between us is the extent of a look in respect of nearness.* (A, TA.) — حَىٌّ نَظَرٌ, (Ḳ,* TA,) and حَىٌّ حِلَالٌ وَرِئَآءٌ وَنَظَرٌ, (Ṣ,) and حِلَالٌ وَنَظَرٌ, (A,) ‡ *A tribe near together,* (Ṣ, A, Ḳ,*) *of which the several portions see one another.* (Ṣ, A.) — وَفِيهِ نَظَرٌ † *But it requires consideration,* by reason of its want of clearness, or perspicuity: (Mṣb:) [a phrase used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong:] like فِيهِ تَأَمُّلٌ. (MF, art. صفح.) — هُوَ بِخَيْرِ النَّظَرَيْنِ, said in a trad., of one who has purchased a ewe or she-goat that has been kept from being milked for some days; meaning, † *He has the option of adopting the better of the two things;* he may either retain it or return it. (TA.)

نَظْرَةٌ *A look: a quick look* or *glance:* (T:) pl. نَظَرَاتٌ. (A.) Hence the trad., لَا تُتْبِعِ النَّظْرَةَ النَّظْرَةَ فَإِنَّ لَكَ الْأُولَى وَلَيْسَتْ لَكَ الْآخِرَةُ [*Thou shalt not make a look to follow a look; for the former is thine* of right, *but the latter is not thine:* i. e., when thou hast once looked at anything *forbidden, unintentionally,* thou shalt not look at it a second time]. (T, TA.) And the saying of a certain wise man, مَنْ لَمْ تَعْمَلْ نَظْرَتُهُ لَمْ يَعْمَلْ لِسَانُهُ [*He whose look does not produce an effect, his tongue does not produce an effect*]; (T;) meaning, that he who is not restrained from a fault or offence by being looked at is not restrained by speech. (TA.) — *A stroke of an* [*evil*] *eye:* (TA:) *a stroke of an* [*evil*] *eye by which one is affected from the jinn's looking at him;* (T, Ṣ;*) as also سَفْعَةٌ: (T:) or *a touch,* or *a slight taint* or *infection of insanity,* (طَائِفٌ,) *from the jinn:* or *a swoon.* (M, Ḳ.) — *An alteration of the body* or *complexion by emaciation* or *hunger* or *travel* &c. (Ṣ, M, Ḳ.) — *Foulness; ugliness:* (AA, TA:) *evilness;* or *badness, of form* or *appearance: a fault; a defect; an imperfection.* (M, Ḳ.) — † *Reverence, veneration, awe,* or *fear.* (IAạr, T, Ḳ.) — ‡ *Compassion; pity; mercy.* (IAạr, T, Ḳ.)

نَظِرَةٌ *A postponement; a delay.* (T, Ṣ, M, Mṣb, Ḳ.) It is said in the Ḳur, [ii. 280,] فَنَظِرَةٌ إِلَى مَيْسَرَةٍ [*Then* let there be *a postponement,* or *delay, until* he shall be in *an easy state of circumstances*]; (T, M, Mṣb;) i. e., فَإِنْظَارٌ, (T,) or فَتَأْخِيرٌ: (Mṣb:) and accord. to another reading, ▼ فَنَاظِرَةٌ; like كَاذِبَةٌ, in the Ḳur, lvi. 2. (M.) You say also, بَاعَ مِنْهُ الشَّىْءَ بِنَظِرَةٍ *He sold to him the thing with postponement of the payment; he sold to him the thing upon credit.* (M.) And اِشْتَرَيْتُهُ مِنْهُ بِنَظِرَةٍ, and بِإِنْظَارٍ, *I bought it of him with postponement of the payment; I bought it of him upon credit.* (T.)

نَظَرِىٌّ † [*Speculative* knowledge or science; *such as is acquired by study;*] that *of which the origination rests upon speculation, and acquisition by study; as the conception of the intellect* or *mind, and the assent of the mind to the position, that the world has had a beginning.* (Ḳ, T.) [It is opposed to بَدِيهِىٌّ and to ضَرُورِىٌّ.]

سُمْعُنَّةٌ نُظْرُنَّةٌ, and vars. thereof, see in art. سمع.

نَظَارِ, like قَطَامِ, (Ṣ, Ḳ,) an imp. n., (T,) meaning, *Wait thou:* syn. اِنْتَظِرْ. (T, Ṣ, Ḳ.)

نَظِيرَةٌ and ▼ نَاظُورَةٌ and ▼ نَظُورَةٌ and ▼ نَظُورٌ *A chief person,* whether *male* or *female, to whom one looks.* (M, Ḳ.) You say, فُلَانٌ نَظِيرَةُ ▼ قَوْمِهِ, and نَظُورَةُ ▼ قَوْمِهِ, *Such a one is the person to whom his people look,* (Fr, T, Ṣ,) *and whom they imitate,* or *to whose example they conform.* (Fr, T.) All these words are also used in a pl. sense: (M, Ḳ:) or [so in some copies of the Ḳ; but in others, and,] نظيرة and نظورة have نَظَائِرُ for their pl., (Ṣ, Ḳ,) sometimes. (Ḳ.) — Also, نَظُورٌ A man *who neglects not to look at,* (M, L, Ḳ,) or *to consider,* (A,) *that which,* (M, A, L,) or *him who,* (Ḳ,) *disquiets him,* or *renders him solicitous.* (M, A, L, Ḳ.)

نَظِيرٌ ‡ *Looking to*, or *facing*, another person or thing; *opposite* or *corresponding to* another person or thing; as also ↓ مُنَاظِرٌ; syn. مُقَابِلٌ. (A.) [Hence, النَّظِيرُ, نَظِيرُ السَّمْتِ, and ‡ *The nadir; the point opposite to the zenith.*] نَظِيرُكَ signifies الذى تُنَاظِرُهُ, (M,) or الَّذِى يُنَاظِرُكَ, وَيُنَاظِرُكَ, (T,) [which I suppose to mean ‡ *He who looks towards*, or *faces, thee; who is opposite*, or *corresponds, to thee;* or *he towards whom thou lookest*, &c., *and who looks towards thee*, &c.: though susceptible of other interpretations: see 3.] — ‡ *Like; a like; a similar person or thing:* (AO, T, Ṣ, M, A, Ḳ;) *equal; an equal:* (Mṣb:) applied to anything: (TA:) as also ↓ نِظْرٌ; (AO, Ṣ, Ḳ;) like نِدٌّ and نَدِيدٌ; (AO, Ṣ;) and ↓ مُنَاظِرٌ: (Ḳ:) fem. نَظِيرَةٌ: (T, M, A:) pl. masc. نُظَرَآءُ: (M, A, Mṣb, Ḳ:) and pl. fem. نَظَائِرُ, (T, A,) applied to words and to all things. (T.) You say, فُلَانٌ نَظِيرُكَ ‡ *Such a one is thy like.* (T.) And هٰذَا نَظِيرُ لِهٰذَا, (T,) or نَظِيرُ هٰذَا, (Mṣb,) ‡ *This is the like of this*, (T,) or *the equal of this.* (Mṣb.) And عَدَدْتُ إِبِلَ فُلَانٍ نَظَائِرَ ‡ *I counted*, or *numbered, the camels of such a one in pairs*, or *two by two;* (Aṣ, T, Ḳ;*) if by looking at their aggregate, you say, عَدَدْتُهَا جِمَارًا. (Aṣ, T.)

نَظُورَةٌ: see نَظُورٌ, in two places. — See also نَظِيرَةٌ.

نَظِيرَةٌ: see نَظُورٌ, in two places. — Also, *A scout*, or *scouts;* (T, Ṣgh, Ḳ;) and so ↓ نَظُورَةٌ: (Ṣgh, Ḳ:) pl. of both, نَظَائِرُ. (TA.) — Fem. of نَظِيرٌ, q.v. (T, &c.). [And hence,] النَّظَائِرُ [the pl.] *The more excellent of men:* (Ḳ,* TA:) because they resemble one another in dispositions and actions and sayings. (TA.)

نَظَّارٌ ‡ A horse (A, Ḳ) *that raises his eye by reason of his sharpness of spirit:* (A:) or *sharp-spirited, and raising his eye.* (T, Ḳ.)

نَظَّارَةٌ *A people looking at a thing;* (Ṣ, Ḳ;) as also ↓ مَنْظَرَةٌ. (Ḳ.) — See also مِنْظَارٌ.

نَاظِرٌ act. part. n. of نَظَرَ; *Looking;* &c.: pl. نُظَّارٌ. (Mṣb.) — النَّاظِرُ [*The pupil*, or *apple, of the eye*, the *smallest black of the eye*, (Ṣ, Mṣb,) *in which is* [seen] *what is termed* إِنْسَانُ العَيْنِ, (Ṣ,) [and] *with which the man sees;* (Mṣb;) *the black spot in the eye;* (M, Ḳ;) *the clear black spot that is in the middle of the* [main] *black of the eye, with which the looker sees what he sees:* or *that part of the eye which resembles a mirror, in which, when one faces it, he sees his person:* (TA:) or *a duct* (عِرْق) *in the nose, wherein is the water of sight:* (M, Ḳ:) [app. a loose description of *the optic nerve:*] or *the sight itself:* (M, Ḳ:) or *the eye:* (Ḳ:) or the eye is called ↓ النَّاظِرَةُ; (Ṣ, A;*) the pl. of which is نَوَاظِرُ. (A.) — شَدِيدُ النَّاظِرِ, (so in a copy of the M and of the A and in some copies of the Ḳ,) or سَدِيدُ النَّاظِرِ, (so in some copies of the Ḳ and in the TA,) A man *clear of suspicion, who looks with a full gaze:* (M, Ḳ:) or *clear of that with which he is upbraided.* (A.) — النَّاظِرَانِ *Two veins at the two edges of the nose, commencing from the inner angles of the eyes, towards the face.* (Zj, in his Khalḳ el-Insán.) — Also, نَاظِرٌ † *A guardian; a keeper; a watcher:* (Ṣ, Mṣb:) and, as also ↓ نَاظُورٌ, *i. q.* نَاطُورٌ, (Ḳ, TA,) [which last is] a word of the Nabathean dialect. (TA.) — [The dim. is نُوَيْظِرٌ.] You say, عُيَيْنَتِى نُوَيْظِرَةٌ إِلَى ٱللّٰهِ ثُمَّ إِلَيْكُمْ ‡ *My eye* (lit. *my little eye*) *is looking to God for His bounty, then to you* for your bounty. (A.) = In the Ḳur, [lxxv. 23,] the words إِلَى رَبِّهَا نَاظِرَةٌ have been explained as signifying *Waiting for* (مُنْتَظِرَةٌ) *their Lord:* but this is a mistake; for the Arabs do not say نَظَرْتُ إِلَى الشَّىْءِ in the sense of إِنْتَظَرْتُهُ, but they say نَظَرْتُ فُلَانًا in that sense. (T.)

نَاظِرَةٌ: see نَاظِرٌ. = See also نَظْرَةٌ.

نَاظُورٌ: see نَاظِرٌ.

نَاظُورَةٌ: see نَظُورٌ.

أُنْظُورٌ for أَنْظُرُ: see 1.

مَنْظَرٌ [*A place in which a thing is looked at*]: *a place, or state, in which one likes to be looked at.* (T, A, TA.) You say, فُلَانٌ فِى مَنْظَرٍ وَمَسْمَعٍ وَفِى رِىٍّ وَمَشْبَعٍ ‡ *Such a one is in a state in which he likes to be looked at and listened to* [*and in a state in which he is satisfied with drink and food*]. (T, A, TA.) And لَقَدْ كُنْتَ عَنْ هٰذَا المَقَامِ بِمَنْظَرٍ ‡ *Thou wast in a state* [*in*] *which thou likedst* [*to be looked at*], *away from this place of abode.* (T, TA.) — The *aspect*, or *outward appearance*, of a thing; *opposite of* مَخْبَرٌ: (Ṣ, art. خبر:) [when used absolutely, *a pleasing*, or *goodly, aspect;* or *beauty of aspect;* as also ↓ مَنْظَرَةٌ: this is implied by the usage of مَنْظَرَانِىٌّ, q.v., and is well known:] or *what one looks at and is pleased by* or *displeased by;* as also ↓ مَنْظَرَةٌ: (M, Ḳ:) or the former, *a thing that pleases and rejoices the beholder when he looks at it:* (T:) and the ↓ latter, the *aspect* (مَنْظَر) *of a man when one looks at it and is pleased by it or displeased by it.* (T, TA.*) You say, لَهُ مَنْظَرٌ حَسَنٌ [*He has a goodly aspect*]. (A.) And اِمْرَأَةٌ حَسَنَةُ المَنْظَرِ, and ↓ المَنْظَرَةِ, [*A woman goodly of aspect.*] (Ṣ.) And مَنْظَرُهُ خَيْرٌ مِنْ مَخْبَرِهِ [*His aspect is better than his internal state*]. (Ṣ.) And إِنَّهُ لَذُو مَنْظَرٍ بِلَا مَخْبَرٍ, (T,) and ذُو مَنْظَرَةٍ ↓ بِلَا مَخْبَرَةٍ, (A,) [*Verily he has a pleasing aspect without a pleasing internal state.*]

مَنْظَرَةٌ *A high place on which a person is stationed to watch;* (Ṣ;) *a place on the top of a mountain, where a person observes and watches the enemy:* (T:) and مَنَاظِرُ [the pl.] *eminences;* or *elevated parts of the earth;* or *high grounds:* (M, Ḳ:) because one looks from them. (M.) — Its application to *A certain separate place of a house*, [generally *an apartment on the ground-floor overlooking the court*, and also *a turret*, or rather *a belvedere*, and *any building*, or *apartment, commanding a view*,] is vulgar. (TA.) — See also نَظَّارَةٌ. — And see مَنْظَرٌ, in five places.

مَنْظَرِىٌّ: see what next follows.

مَنْظَرَانِىٌّ (Ṣ, M, A, Ḳ) and ↓ مَنْظَرِىٌّ, (M, Ḳ,) the latter contr. to analogy, (M,) A man (M,) *of goodly aspect.* (M, Ḳ.) You say, رَجُلٌ مَنْظَرَانِىٌّ مَخْبَرَانِىٌّ [*A man of goodly aspect* and *of pleasing internal*, or *intrinsic, qualities*]; (Ṣ, A;) i.e., ذُو مَنْظَرٍ and ذُو مَخْبَرٍ. (TA, art. خبر.)

مِنْظَارٌ *A mirror* (A, Ḳ) *in which the face is seen.* (TA.) — Also, *A telescope; a thing in which what is distant is seen* [*as though it were*] *near:* vulgarly, ↓ نَظَّارَةٌ. (TA.)

مَنْظُورٌ A man *looked at with an evil eye:* (A, TA;) *affected by what is termed a* نَظْرَة; (T, TA;) i.e., *a stroke of an* [*evil*] *eye;* [or *of an evil eye cast by a jinnee;* or *a touch*, or *slight taint of insanity, from the jinn;*] or *a swoon.* (TA.) — A person, (T,) or chief person, (A,) *whose bounty is hoped for*, (T, A,) *and at whom eyes glance.* (A.) — مَنْظُورَةٌ A woman *in whom is a* نَظْرَة, meaning, *a fault, defect*, or *imperfection.* (Ḳ,* TA.)

مُنَاظِرٌ: see نَظِيرٌ.

[نظف, &c.
See Supplement.]

نعب

1. نَعَبَ, aor. ـَ and ـِ, inf. n. نَعْبٌ and نَعِيبٌ (Ṣ, Ḳ) and نُعَابٌ (Ḳ) and نَعَبَانٌ and تَنْعَابٌ (Ṣ, Ḳ) *He* (a raven, or crow, غُرَاب,) *uttered a cry, cried out*, or *croaked:* (Ṣ:) or *uttered the cry*, or *croak, that is asserted to be ominous of separation:* [but see below:] or *moved about his head without crying:* (Mṣb:) *he* (a raven, or crow, or other animal,) *cried out:* or *stretched out his neck, and moved about his head, in crying out.* (Ḳ.) The نَعِيب of the raven, or crow, is said to be ominous of good; and its نَعِيق, of evil. (Kifáyet el-Mutaḥaffiḍh.) — نَعِيبٌ also signifies † The *neighing* of a horse. (TA.) — نَعَبَ الدِّيكُ ‡ [*The cock crowed*] is sometimes said, metaphorically. (Ṣ.) — نَعَبَ المُؤَذِّنُ ‡ *The chanter of the call to prayer* —

stretched out his neck, and moved about his head, in his cry. (A, L, Ḳ.) — نَعَبَ, aor. َ, inf. n. نَعْبٌ, *He* (a camel, Ḳ) *went with a quick pace:* (Ṣ, Ḳ:) or, *with a certain kind of pace:* (Ḳ:) or *he* (a camel) *moved about his head, in proceeding at a quick rate; like a* بُخْتِىّ *camel, raising his head:* (TA:) or, inf. n. نَعَبَانٌ, *he stretched out his neck.* (A.) Accord. to some, نَعْبٌ signifies The *moving* of a she-camel's head *forwards in her march,* or *pace.* [Ṣ, accord. to an excellent copy, in which the original words are thus given: يُقَالُ إِنَّ النَّعْبَ تَحَرُّكُ رَأْسِهَا الخ: in another copy, تُحَرِّكُ رَأْسَهَا; making نَعْب an epithet of a she-camel that so moves her head.]

4. انعب † *He* (a man) *cried out,* or *stretched out his neck and moved about his head, in disturbances, broils,* or *the like:* syn. نَعَبَ فِى الفِتَنِ. (TA.)

رِيحٌ نَعْبٌ *A rapid wind.* (Ḳ.)

نَعُوبٌ: see نَاعِبَةٌ.

نَعَّابٌ The *young one of a raven,* or *crow:* syn. فَرْخُ غُرَابٍ: or *a raven,* or *crow,* [absolutely]: syn. غُرَابٌ. In a prayer of David occur the words يَا رَازِقَ النَّعَّابِ فِى عُشِّهِ [*O Sustainer of the young raven* (or *young crow*) *in his nest!*]. It is said that the young raven (or young crow), when it comes forth from its egg, is white, like a lump of fat, and that the old bird, on seeing it, dislikes and abandons it; that thereupon God sends to it gnats, which light upon it on account of its foul greasy smell, and that it lives upon them until it is fledged and becomes black, when its parents return to it. (L.)

نَاعِبَةٌ: see نَعَّابَةٌ.

نَاعِبَةٌ (Ḳ) and ▼ نَعُوبٌ and ▼ نَعَّابَةٌ (Ṣ, Ḳ) and ▼ مِنْعَبٌ (so in the correct copies of the Ḳ: in the L, مِنْعَبَةٌ: accord. to MF, مُنْعَبٌ: TA) *A swift* she-camel: (Ṣ, Ḳ:) pl. of the first, and of [the masc. epithet] نَاعِبٌ, نَوَاعِبُ and نُعَّبٌ: and of نعوب, نُعُبٌ. (TA.) [The last pl. is the only one mentioned in the Ṣ, Ḳ, which do not point out its proper sing.] See also نَعْبٌ in 1.

مِنْعَبٌ An *excellent, fleet* horse, (Ṣ, Ḳ,) *that stretches out his neck like the raven,* or *crow:* and (or accord. to some, TA) one *that follows his own way, heedless of the bridle,* [app., *lowering his head, and stretching out his neck,*] syn. الذى يَسْطُو بِرَأْسِهِ, (Ḳ,) *without any increase in the rate of his run.* (TA.) — See نَاعِبَةٌ. — *A stupid,* or *foolish, and clamourous* man. (Ḳ.)

نعت

1. نَعَتَ, aor. َ, inf. n. نَعْتٌ; and ▼ انتعت; *He described,* or *characterized,* or *designated,* (Ṣ, Ḳ,) a thing; (Ṣ;) syn. وَصَفَ: (Ṣ, Ḳ:) or *he described* a thing *by mentioning what was in it,* or *what it possessed;* whereas, in the وَصْف of a thing one may exaggerate: (L:) [*he distinguished* a person or a thing *by an epithet:* and hence, *he qualified* a substantive *by an epithet:* and *he used* a word *as an epithet:*] or *he described* a thing *by mentioning what was in it that was good,* or *goodly;* not with reference to what was bad, or foul, or ugly; unless by a straining of the meaning one say نَعْتُ سَوْءٍ; whereas وَصْف is said with respect to what is good, or goodly, and what is bad, or foul, or ugly: (IAth:) or نَعَتَ signifies *he described by mentioning the make,* or *form,* or *other outward characteristic,* as tallness and shortness; and وَصَفَ respects action, as beating: or, accord. to Th, نَعَتَ signifies *he described by mentioning something in some particular place in the body,* such as lameness; whereas وَصَفَ is used with respect to what is common to the whole, as greatness, and generosity; therefore God is an object of وَصْف, but not of نَعْت. (TA.) — نَعَتَ نَفْسَهُ بِالْخَيْرِ [*He described himself as possessing,* or *characterized by,* or *distinguished by, goodness.*] (Mṣb.) — نَعُتَ, aor. ُ, inf. n. نَعَاتَةٌ, *He* (a man) *was naturally endowed with powers of description, and skilful in the use of those powers.* (TA.) — نَعُتَ, aor. ُ, inf. n. نَعَاتَةٌ, *He* (a horse) *was,* or *became, what is termed* نَعْتٌ, *i.e., generous,* or *fleet, &c.* (L, Ḳ.) — نَعَتَ, (L,) or نَعِتَ, of the same measure as فَرِحَ, (Ḳ,) *He* (a horse) *affected,* or *endeavoured,* or *constrained himself, to be,* or *become, what is termed* نَعْتٌ, *i.e., generous,* or *fleet, &c.* (L, Ḳ.) MF remarks that نَعِتَ, in this sense, is strange, as فَعِلَ is not a measure denoting تَكَلُّف. (TA.)

4. انعت *His face became beautiful,* or *goodly, so that he was described* (Ḳ) *as characterized by beauty,* (TA,) [or, *so that he became distinguished by an epithet*].

8. انتعت *He,* or *it, was,* or *became, described:* (TA:) [*he,* or *it, was,* or *became, distinguished by an epithet: he,* or *it, was,* or *became, characterized,* or *distinguished, by that which made him to excel others of his kind:* see نَعْتٌ]. See 1.

10. استنعتهُ *He asked him to describe him,* or *it.* (T, Ḳ.)

نَعْتٌ *An epithet;* or *that whereby a person* or *thing is described:* [hence, *an epithet whereby a substantive is qualified:*] (TA:) pl. نُعُوتٌ: it has no other pl. than this. (ISd.) [Respecting distinctions said to exist between نَعْتٌ and صِفَةٌ, and وَصْفٌ or صِفَةٌ, see 1.] [You say,] لَهُ نُعُوتٌ وَمَنَاعِتُ جَمِيلَةٌ [*He has goodly epithets applied to him, and goodly qualities,* or *properties, which are causes,* or *occasions, of epithets*]. (A.) — [كَنَعْتِ كَذَا, a phrase similar to كَمَثَلِ كَذَا, meaning *Like such a thing.* See an ex. voce سَبَّعَ.] — نَعْتٌ Anything *excellent.* (TA.) — [Hence,] فَرَسٌ نَعْتٌ, and ▼ مُنْتَعِتٌ, and ▼ نَعْتَةٌ, [in the CḲ, نَعْتَتٌ,] and ▼ نَعِيتٌ, and ▼ نَعِيتَةٌ, *A generous,* or *a fleet,* or *swift, horse, that excels in running, and outstrips others.* (Ḳ.) [And so] ▼ مُنْتَعِتٌ A beast of carriage, or a man, *characterized,* or *distinguished, by that which makes him to excel others of his kind:* a horse *described as distinguished by generousness,* or *by fleetness,* or *swiftness, and by outstripping others.* (TA.)

نَعْتَةٌ: see نَعْتٌ.

عَبْدُكَ نُعْتَةٌ, or أَمَتُكَ نُعْتَةٌ, *Thy male slave,* or *thy female slave, is of the highest quality.* (Ḳ.) But in the A it is said, عَبْدُكَ نَعْتٌ, and أَمَتُكَ نَعْتَةٌ. (TA.)

نَعِيتٌ A *generous, excellent, surpassing,* man. (TA.) See also نَعْتٌ.

نَعِيتَةٌ: see نَعْتٌ.

نَاعِتٌ *Describing; a describer:* pl. نُعَّاتٌ. (TA.)

مَنْعُوتٌ [A person or thing *described; distinguished by an epithet:* and hence, a substantive *qualified by an epithet*]. — مَنْعُوتٌ بِالْكَرَمِ [*Described as possessing,* or *characterized by,* or *distinguished by, generosity; distinguished by the epithet of generous*]. (A.)

مُنْتَعِتٌ: see نَعْتٌ.

نعث

1. نَعَثَهُ, aor. َ; and ▼ انتعثهُ; *He took it.* (Ḳ.)

4. انعث فِى مَالِهِ *He was prodigal of his wealth:* (Ḳ:) or *he scattered it:* or it signifies قَدَّمَ فِيهِ. (L.) — انعث *He set about, or commenced fitting himself out,* or *equipping himself for journeying.* (Ḳ.) — هُمْ فِى إِنْعَاثٍ (in the CḲ, and in a MS. copy of the Ḳ, أَنْعَاثٍ,) *They have striven, laboured,* or *exerted themselves, in their affair.* (Ḳ.)

8: see 1.

نعج

1. نَعَجَ, aor. َ, inf. n. نَعْجٌ (Ṣ, Ḳ) and نُعُوجٌ, (Ḳ,) a verb similar to طَلَبَ, (Ṣ, Ḳ,) aor. ُ, inf. n. طَلَبٌ; (Ṣ;) so in the handwriting of J; (IB;) or, with reference to a colour, نَعِجَ, aor. َ, inf. n. نَعَجٌ, a verb like صَخِبَ, aor. َ, inf. n. صَخَبٌ; (accord. to an insertion in a copy of the Ṣ read

to IB, TA, [and so in one of M. Fresnel's copies of the Ṣ, and in a copy in my possession, and so in the L, in which both forms of the verb are given,]) *He*, or *it*, [a colour,] *was of a clear*, or *pure white.* (Ṣ, L, Ḳ.) = نَعِجَ, aor. ـَ, inf. n. نَعَجٌ, *He* (a man, Az, or a camel, Ṣ) *became fat:* (T, Ṣ, Ḳ:) said by AA to occur in a poem of Dhu-r-Rummeh, but not found in his poetry by Sh, who deems it strange; Az, however, confirms it by the authority of an Arab of the desert; and adds, that it signifies *he* (a man) *became fat and in good condition: and he increased, and became swollen*, or *inflated: and* نَبِجَ is said to signify the same. (TA.) — نَعِجَ, aor. ـَ, inf. n. نَعَجٌ, *He* (a man, Ṣ) *became heavy in the stomach* (القَلْب) *from eating mutton.* (Ṣ, Ḳ.) = نَعَجَتْ فِى سَيْرِهَا, (inf. n. نَعْجٌ, L.) *She* (a camel) *was quick*, or *swift, in her pace:* (Ṣ, L:) she went with a certain pace: (L:) a dial. form of مَعَجَتْ. (Ṣ.)

4. أَنْعَجَ القَوْمُ *The people's camels became fat.* (Ṣ, Ḳ.)

نَعِجٌ [and ▾ أَنْعَجُ] *Of a pure white colour:* (L:) [pl. of the latter نُعْجٌ]. — نِسَآءٌ نُعْجُ المَحَاجِرِ دُعْجُ النَّوَاظِرِ [*Women of a clear white colour in the parts around the eyes; intensely black and wide, in the eyes*]. (A.) = نَعِجٌ A man *heavy in the stomach* (القَلْب) *from eating mutton:* pl. نَعِجُونَ. (Ṣ, TA.)

نَعْجَةٌ, (Ṣ, Ḳ,) and ▾ نِعْجَةٌ, accord. to a reading of El-Ḥasan, وَلِى نِعْجَةٌ وَاحِدَةٌ, [Ḳur, xxxviii. 22,] (TA,) *A ewe;* the *female of the sheep:* (L, Ḳ:) also, the *female of the wild bull:* and, *of the gazelle:* and, *of the wild sheep:* (TA:) [but see below:] pl. نِعَاجٌ and نَعَجَاتٌ. (Ṣ, Ḳ.) — نَعْجَةُ الرَّمْلِ *The* [*wild*] *cow:* pl. نِعَاجُ الرَّمْلِ: no other wild animal but the cow (accord. to A'Obeyd, Ṣ,) is thus called: (Ṣ, Ḳ:) [but see above]. The Arabs speak of gazelles as though they were goats, terming the male تَيْسٌ; and of wild bulls or cows as though they were sheep, terming the female نَعْجَةٌ. (AAF.) — Also نَعْجَةٌ ‡ *A woman;* as likewise شَاةٌ. (TA.)

نِعْجَةٌ: see نَعْجَةٌ.

نَاعِجٌ A camel *of beautiful colour, and highly esteemed.* (TA.) نَاعِجَةٌ A she-camel *of beautiful colour:* (TA:) or a *white* she-camel, (Ṣ, Ḳ,) *of generous race:* (TA:) a *swift* she-camel: a she-camel *upon which one hunts wild cows:* (Ṣ, Ḳ:) such is *of the kind called* مَهْرِيَّة: (IJ:) or one that is *light*, or *active:* (TA:) pl. نَوَاعِجُ. (Ṣ.) — نَاعِجَةٌ also A woman *of beautiful complexion*, or *colour.* (TA.) = أَرْضٌ نَاعِجَةٌ *Plain*, or *even, land,* (Ṣ, Ḳ,) *fertile, and producing the kind of tree called* رِمْث. (Aboo-Kheyreh.)

أَنْعَجُ: see نَعِجٌ.

نعر

1. نَعَرَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـِ (Ṣ, Ḳ) and ـَ, (Ḳ,) [in the Mṣb, ـُ, but this I suppose to be an error in transcription,] the first of which is the most common, (Ḳ,) or the most common when the verb relates to a vein, accord. to Fr, as cited by Ṣgh, (TA,) inf. n. نَعِيرٌ (Ṣ, A, Mṣb, Ḳ) and نُعَارٌ, (A, Ḳ,) or this latter is a simple subst., (Mṣb,) and نَعْرَةٌ, (A,) [or this also is a simple subst.,] *He* (a man, Ḳ, or a beast of carriage, Mṣb,) *uttered a sound, or noise,* (Ṣ, A, Mṣb, Ḳ,) *with,* (A, Ḳ,) or *in,* (Ṣ,) *his* خَيْشُوم [or *the innermost part of his nose*]: (Ṣ, A, Ḳ:) but Az, says, I have not heard this explanation from any of the leading authorities. (TA.) — Also, (TA,) inf. n. نَعِيرٌ, (Ḳ,) *He called out,* or *cried out vehemently,* in war, or in some evil case. (Ḳ,* TA.) And نَعَرَتْ, inf. n. نَعِيرٌ, *She* (a woman) *clamoured, and acted in a foul* or *immodest manner.* (TA.) — نَعَرَ العِرْقُ, (Ṣ, Ḳ,) or نَعَرَ العِرْقُ بِالدَّمِ, (A,) aor. ـَ, (Fr, Ṣgh, Ḳ,) and ـِ, (Ṣ, Ḳ,) the former of which is the more common, (Fr, Ṣgh,) inf. n. نَعْرٌ, (Ṣ, TA,) or نَعِيرٌ and نُعَارٌ, (as app. implied in the Ḳ, but perhaps not intended to be so,) ‡ *The vein gushed with blood:* (Ṣ, Ḳ:) or, (aor. ـِ, inf. n. نُعُورٌ and نَعِيرٌ, TA,) *made a sound by reason of the blood coming forth:* (Ḳ:) or *gushed with blood, and made a sound at the coming forth of the blood.* (A.)

نَعْرَةٌ *A sound,* or *noise, in the* خَيْشُوم [or *innermost part of the nose*]; (Ṣ, Ḳ;) [as also ▾ نُعَارٌ. (See 1.)] — نَعَرَاتٌ [the pl.] is also applied to The *call of the* مُؤَذِّن. (Ṣ.)

نَعْرَى: see نَاعِرٌ.

نُعَارٌ: see نَعْرَةٌ.

نَعُورٌ: and نَعَّارٌ and نَعَّارَةٌ: see نَاعِرٌ.

نَاعِرٌ *Uttering a sound* or *noise* [*with,* or *in, the* خَيْشُوم, or *innermost part of the nose*]. (Sh.) And ▾ نَعَّارٌ *Clamorous:* (Ḳ, TA:) ▾ fem. with ة, applied to a woman, and signifying the same: (A:) or, so applied, it signifies *clamorous and foul,* or *immodest:* (Ḳ:) and ▾ إِمْرَأَةٌ غَيْرَى نَعْرَى a [*very jealous*] *clamorous woman;* (Ḳ;) in which phrase, نعرى may not be regarded as fem. of نَعْرَانُ, because [epithets of the measures] فَعْلَى and فَعْلَانُ come from verbs of the class of فَرِحَ; not from those of the class of مَنَعَ [or that of ضَرَبَ]. (Az, Ḳ.) — [And so] ▾ نَعَّارٌ *One who drives away the beasts and cries out after them.* (TA, art. زغق.) — You say also, أَطَرْتُ بِهٰذَا ▾ صَوْتًا نَعَّارًا [lit., *I made a clamorous voice to fly with this;* meaning,] ‡ *I published this.* (A.) — Also نَاعِرٌ ‡ A vein *flowing with blood:* (Sh:) [or *gushing with blood;* &c. (See its verb, above.)] And ▾ نَعَّارٌ ‡ A vein *gushing with blood;* and so ▾ نَعُورٌ: (Ṣ:) *that does not cease to flow with blood;* as also ▾ نَعُورٌ (TA) and ▾ نَاعُورٌ: (Ḳ, TA:) and ▾ نَعَّارٌ applied to a wound signifies the same; as also تَعَّارٌ, with ت and ع, and ▾ تَغَّارٌ, with ت and غ: (IAar, Az:) and ▾ نَعُورٌ applied to a wound signifies ‡ *making a sound by reason of the vehemence with which the blood comes forth.* (TA.)

نَاعُورٌ, (Ṣ, A, Mgh, Mṣb,) or ▾ نَاعُورَةٌ, (Ḳ,) *A* [*machine of the kind called*] دُولَاب [q. v.], (A, Ḳ,) or مَنْجَنُون [q. v.], (Mgh, Mṣb,) *with which water is drawn* [*for irrigation*], (Ṣ,) *and which is turned by water,* (Ṣ, Mgh, Mṣb,) *and makes a noise,* or [*creaking*] *sound by* [*its revolving*]: (Ṣ:) so called because of its نَعِير [or sound]: (A, Mgh, Mṣb:) [app. also *any rotary machine for raising water to irrigate land:* see Niebuhr's 'Voyage en Arabie,' tome i., p. 220 et seq.:] it is used on the banks of the Euphrates (A, TA) and the 'Áṣee: (TA:) pl. نَوَاعِيرُ. (Ṣ, A, Mṣb.) — And the former, The *wing* (جَنَاح) *of a mill* or *mill-stone.* (Ḳ.) — Also ▾ نَاعُورَةٌ *A bucket with which water is raised.* (Ḳ.) — See also نَاعِرٌ.

نَاعُورَةٌ: see نَاعُورٌ.

نعس

1. نَعَسَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـُ, (Ṣ, M, and so in a copy of the B by the author of the Ḳ,) or ـَ, (A, Ḳ,) [the latter being agreeable with analogy,] inf. n. نُعَاسٌ, (Ṣ, A, Ḳ,* TA,) or this is a simple subst., (Mṣb,) [*He drowsed; he was,* or *became, drowsy,* or *heavy with sleepiness:* or *he slumbered,* or *dozed:*] the inf. n. is *syn. with* وَسَنٌ: (Ṣ, A, Ḳ:) or ▾ نُعَاسٌ signifies *languor in the senses,* (Ḳ, TA,) *arising from the heaviness* [*which is the prevenient sign*] *of sleep:* (TA:) or the *beginning of sleep:* (M, art. وسن:) or its proper signification is, accord. to Az, (Mṣb, TA,) وَسَنٌ (Mṣb) or سِنَةٌ (TA) *without sleep:* (Mṣb, TA,) or سِنَةٌ is in the head, and نُعَاسٌ is in the eye: or سِنَةٌ is the vapour (رِيح) of sleep which begins in the face, then is transmitted to the heart, and you say, of a man, يَنْعَسُ, and then, يَنَامُ. (Mṣb, art. نوم.) It is said in a proverb,

مُطْلٌ كَنُعَاسِ الكَلْبِ [*A delaying of the payment, of a debt, or the like, like the drowsing, or slumbering, of the dog:*] i. e. continual: (Ṣ, TA:) for the dog is characterized by much نعاس, and, as is said in the B, is accustomed to open his eyes [only] sufficiently for the purpose of guarding, and this he does time after time. (TA.) — نَعَسَ, (TḲ,) inf. n. نَعْسٌ, (IAạr, Ḳ,) † *It* (a man's judgment, and his body,) *was soft,* and *weak.* (IAạr, Ḳ, TḲ.) — † *It* (a market) *was,* or *became, stagnant,* or *dull, with respect to traffic.* (Ḳ, TA.)

4. انعس † *He begat heavy, sluggish, lazy, indolent,* or *torpid, sons.* (AA, Ḳ.)

6. تناعس *He feigned himself* [*drowsing,* or *slumbering,* or] *sleeping.* (Ḳ,* TA.) — ‡ *It* (lightning) *became faint.* (A, TA.)

نَعْسَةٌ [*A single fit of drowsiness: or of slumber:*] *a single movement of the head in drowsing* or *slumbering.* (TA.) You say, رَكِبَتْهُ نَعْسَةٌ شَدِيدَةٌ [*A vehement fit of drowsiness,* or *of slumber, came upon him*]. (A.) And نَعَسْتُ نَعْسَةً وَاحِدَةً [*I drowsed,* or *slumbered, once*]. (Ṣ.)

نَعْسَانُ: see نَاعِسٌ.

نُعَاسٌ: see 1.

نَعُوسٌ A she-camel *bountiful in yielding milk;* (Ṣ, A, Ḳ;) *that drowses,* or *slumbers, in yielding milk;* (A;) or because, in yielding milk, she drowses, or slumbers: (Ṣ:) or *having much milk, that drowses,* or *slumbers, when milked:* (M:) or *that closes her eyelid on being milked.* (Az, TA.)

نَعَّاسَةٌ: see نَاعِسٌ.

نَاعِسٌ, part. n. of نَعَسَ, [*Drowsing, drowsy,* or *heavy with sleep: or slumbering,* or *dozing:*] (Ṣ, Mṣb, Ḳ:) as also ↓ نَعْسَانُ; (Lth, Fr, Th, Mṣb, Ḳ;) but this latter is rare; (Fr, Th, Mṣb, Ḳ;) and by some disallowed: (TA:) fem. of the former with ة: (Mṣb, TA:) and of the latter نَعْسَى, made to accord. with وَسْنَى, fem. of وَسْنَانُ; and this is best in poetry: (Lth, Mṣb, TA:) and ↓ نَعَّاسَةٌ is also used as an epithet [in an intensive sense] applied to a female: (TA:) the pl. of نَاعِسٌ is نُعَّسٌ; like رُكَّعٌ, pl. of رَاكِعٌ: and that of نَاعِسَةٌ is نَوَاعِسُ. (Mṣb.) — جَدُّهُ نَاعِسٌ ‡ [*His good fortune is slumbering*]. (A, TA.)

نعش

1. نَعَشَهُ, aor. ـَ, (Ṣ, Ḳ,) inf. n. نَعْشٌ, (Ṣ,) *He* (God) *raised him; lifted him up;* (Ṣ, Ḳ;) as also ↓ انعشه; (Lth, Ks, Ḳ;) which is disallowed by ISk, who says that it is a vulgar word, and by J after him, but is correct; (TA;) and ↓ نَعَّشَهُ, (AA, Ḳ,) inf. n. تَنْعِيشٌ: (AA, TA:)* or *He* (God) *set him up,* or *upright;* as also ↓ انعشه: (Mṣb:) [see an ex. in a verse cited voce شَمَلٌ:] or *he* [app. a man] *raised him,* or *lifted him up, after a stumble,* or *trip.* (Sh.) You say also, نَعَشْتُ الشَّجَرَةَ *I set the tree upright,* when it was leaning. (TA.) And نَعَشَ طَرْفَهُ *He raised his eye,* or *eyes.* (Ṣ,* Ḳ.) — [Hence,] aor. and inf. n. as above, (TA,) ‡ *He recovered him from his embarrassment,* or *difficulty:* (A:) ‡ *he restored him from a state of poverty to wealth,* or *competence,* or *sufficiency;* (Ḳ, TA;) as also ↓ انعشه: (TA:) and ‡ *he recovered him from a state of perdition* or *destruction.* (TA.) And نَعَشَكَ اللّٰهُ ‡ *May God restore thee from poverty to wealth,* or *competence,* or *sufficiency: or make thee to continue in life; preserve thee alive.* (A.) And ↓ انعشه † *He set him up, and strengthened his heart.* (TA.) And الرَّبِيعُ يَنْعَشُ النَّاسَ ‡ (A, TA,) [*The spring,* or *spring-herbage,* or *the season,* or *rain, called* الربيع,] *makes men to live and enjoy plenty of herbage* or the like. (TA.) — [Hence also,] نَعَشَ المَيِّتَ, (Sh, Ḳ,) aor. as above, (Sh,) and so the inf. n. (TA) ‡ *He eulogized,* or *praised, the dead man,* (Sh, Ḳ,) *and exalted his praise,* or *fame,* or *honour.* (Sh.) — نَعَشُوا المَيِّتَ also signifies *They carried the dead man upon the* نَعْش, q.v. (A [where this signification is indicated, but not expressed: it is shown, however, by an explanation of pass. part. n. (q.v. infra) in the TA.]) — نُعِشَ عَلَى جِنَازَتِهَا *A* نَعْش [q.v.] *was made for her bier.* (Mgh, from a trad. of, or relating to, Fátimeh.)

2. نَعَّشَهُ: see 1. = Also, (Ḳ,) or نَعَّشَ لَهُ, (Ṣ,) inf. n. تَنْعِيشٌ, (Ḳ,) *He said to him* نَعَشَكَ اللّٰهُ [which see above, in 1, and also below, in 8]: (Ṣ, Ḳ:) in [some copies of] the Ṣ, نَعَّشَكَ الله. (TA.)

4: see 1, in four places.

8. انتعش *He rose; or became raised,* or *lifted up:* (TA:) *he rose after his stumble,* or *trip:* (Ṣ, A, Mṣb, Ḳ:) and in like manner you say of a bird, (A, TA,) meaning *it rose* [*after falling* or *alighting*], (TA,) and *he raised his head.* (TA.) Hence the saying, تَعَسَ فَلَا ٱنْتَعَشَ *May he fall, having stumbled,* or *stumble and fall, and not rise* [*again*]: a form of imprecation. (TA.) And hence the saying of 'Omar, اِنْتَعِشْ نَعَشَكَ اللّٰهُ *Rise thou: may God raise thee:* or نعشك الله has here one of the two meanings assigned to it before, in 1. (TA.) — [And hence,] ‡ *He recovered, or became recovered, from his embarrassment,* or *difficulty.* (A, TA.)

نَعْشٌ *A state of elevation,* or *exaltation.* (Sh.) See 1. — *A state of remaining; lastingness; endurance; permanence;* or *continuance;* syn. بَقَآءٌ. (Sh, Ḳ.) = [*A kind of litter,* or] *a thing resembling a* مِحَفَّة, upon which the *king used to be carried, when sick:* (IDrd, Mṣb, Ḳ:) not the نَعْش of a corpse. (IDrd, Mṣb.) This is said to be the primary application. (TA.) — And hence, (TA,) *A bier,* (Ṣ, A, Mṣb, Ḳ,) *when the corpse is upon it,* for otherwise it is called سَرِيرٌ: (Ṣ, IAth, Mṣb:) it is called by the former name because of its height, or its being raised: (Ṣ, TA:) pl. نُعُوشٌ: (Mṣb:) also, *a reticulated thing,* (Az, Mgh, TA,) *resembling a* مِحَفَّة, (Mgh,) *which is put as a cover over a* [*dead*] *woman when she is placed upon the bier;* (Az, Mgh, TA;) but this is properly called حَرَجٌ, though people called it نَعْش, which is properly only the bier itself. (Az, TA.) — [And hence,] بَنَاتُ نَعْشٍ الكُبْرَى [or بَنَاتُ نَعْشِ الكُبْرَى,] together with نَعْش or نَعْشُ الكُبْرَى, constitute † *The constellation of Ursa Major: or the principal stars thereof:*] *seven stars; whereof four* [*which are in the body*] *are called* نَعْش [or نَعْشٌ], *and three* [*which are in the tail*] *are called* بَنَاتٌ, (Ṣ, Ḳ,) i.e., بنات نعش: (TA:) and in like manner بَنَاتُ نَعْشٍ الصُّغْرَى, (Ḳ,) or بنات نعش الصُّغْرَى, [together with نعش الصُّغْرَى constitute † *the constellation of Ursa Minor: or the principal stars thereof; seven in number; whereof the four in the body are called* نعش, *and the three in the tail are called* بنات]: (Ṣ:) [the former four] said to be likened to the bearers of a bier, because they form a square: (IDrd, TA:) [the بنات being so called as being likened to damsels or to men (for بنات is pl. of اِبْنٌ applied to an irrational thing as well as pl. of بِنْتٌ) following a bier:] Sb and Fr agree that نعش is imperfectly decl. because determinate and of the fem. gender: (Ṣ:) or it is perfectly decl. when indeterminate, but not when determinate [by having the epithet الكُبْرَى or الصُّغْرَى added to it]: (Aboo-'Amr Ez-Záhid, Ḳ:) بَنُو نَعْشٍ also occurs, in poetry; (Sb, Ṣ, Ḳ;) because a single one [of the stars thereof] is called اِبْنُ نَعْشٍ, (Lth, Ḳ,) being made to accord. in gender with كَوْكَبٌ; but when they say أَرْبَعٌ or ثَلَاثٌ, they say بَنَاتٌ: (Lth, TA:) [this is agreeable with a general rule; accord. to which, بَنَاتٌ is the pl. of اِبْنٌ applied to anything but a human being:] the pl. of بنات نعش is النَّوَاعِشُ; like as أَبَارِصُ is pl. of سَامُّ أَبْرَصَ. (L, TA.) See also نُعَيْشٌ. — Also نَعْشٌ *A piece of wood,* (Ḳ, TA,) *of the length of twice the stature of a man,* (TA,) *upon the head of which is a piece of rag,* (Ḳ, TA,) *called* حَرَجٌ, (TA,) *with which young ostriches are hunted* or *captured.* (Ḳ, TA.)

نُعَيْشٌ [or نُعْيْشٌ † *The small star called*] السُّهَى, *which is* [*by the star* ζ] *in the middle of* بَنَاتُ نَعْشٍ. So in the saying, هُوَ أَخْفَى مِنْ نُعَيْشٍ فِى بَنَاتِ نَعْشٍ [*He, or it, is more obscure than No'eysh among the Benát Naash*]. (A, TA.)

النَّوَاعِشُ: see نَعْشٌ, near the end.

مَنْعُوشٌ A corpse *carried upon a* نَعْش, or bier. (Ṣ, A,* Mṣb.)

[نعظ, &c.

See Supplement.]

نغب

1. نَغَبَ, aor. ُ and ِ, (inf. n. نَغْبٌ, TA,) *He* (a man, TA) *swallowed* saliva. (Ḳ.) — نَغَبَ, (inf. n. نَغْبٌ, TA,) *It* (a bird) *sipped* water: you do not say of a bird شَرِبَ. (Ḳ.) — نَغَبَ *He* (a man) *took in gulps*, or *gulped*, in drinking: (Ḳ:) and likewise an ass. (TA.) — نَغِبْتُ مِنَ الإِنَاءِ نُغَبًا, with kesr, *I drank in gulps from the vessel.* (ISk, Ṣ.)

نَغْبَةٌ *A hungering.* (Ḳ.) A tribe's *wanting food*, or *hungering*: syn. إِقْفَارُ الحَىِّ. (Ḳ, as in some copies: [app. the right reading:] in other copies, أَقْفَار, which is pl. of قَفْرٌ. TA.) — See نُغْبَةٌ.

نُغْبَةٌ and ▼ نَغْبَةٌ *A gulp; or as much as is swallowed at once;* of water &c.: (Ṣ, Ḳ:) or the ▼ latter signifies *a single act of gulping*: (Ḳ:) differing from the former like as [its syn.] جَرْعَةٌ does from جُرْعَةٌ: (TA:) pl. of the former نُغَبٌ: (Ṣ:) for which نُغَبٌ occurs in a verse. (TA.) — Ex. وَاهًا مَا أَبْرَدَهَا مِنْ نُغْبَةٍ مَا أَبْرَدَهَا عَلَى الفُؤَادِ تَعْسًا لِلْيَدَيْنِ وَالفَمِ ‡ [*Excellent! How cool a gulp is it! How cool is it to the heart! May the hands and mouth perish!*] said on hearing of the death of an enemy, or of any trial or affliction that has befallen him. (A.) ═ نُغْبَةٌ *A foul action.* (Ṣ, Ḳ.) So in the following saying, مَا جُرِّبَتْ عَلَيْهِ نُغْبَةٌ قَطُّ [*A foul action was never found to be chargeable upon him.*] (Ṣ.)

نغت

1. نَغَتَ, aor. ِ, inf. n. نَغْتٌ, He *pulled* hair; syn. جَذَبَ. (Ḳ.)

نغث

نَغْثٌ *Lasting and vehement evil.* (IAạr, Ḳ.) — وَقَعْنَا فِى نَغْثٍ *We fell into lasting and vehement evil.* (L.)

نغر

1. نَغَرَتِ القِدْرُ, (Ṣ, Ḳ, TA,) aor. ِ; and نَغِرَت (Ḳ, and so in a copy of the A,) aor. َ; and نَغُرَت, aor. ُ; (Ḳ;) inf. n. نَغْرٌ (IḲṭṭ, Ḳ) [of the first] and نَغَرٌ (IḲṭṭ, TA) and نَغَرَانٌ (Ḳ, TA) and نَغِيرٌ, (TA,) *The cooking-pot boiled; estuated; became in a state of violent commotion*; syn. غَلَت, (Aṣ, Ṣ, IḲṭṭ, A, L,) and فَارَت. (Aṣ, Ḳ.) ═ Hence, (TA,) نَغِرَ الرَّجُلُ, (Ṣ,) or نَغَرَ, (so in a copy of the A,) ‡ *The man became angry*, or *vehemently* or *most vehemently angry*, or *affected with latent anger without power to exercise it*: (Ṣ, A:) or *his inside boiled by reason of such anger*: (Aṣ, Ṣ:) and نَغِرَ عَلَيْهِ, aor. َ; and نَغَرَ, aor. ِ; and نَغُرَ, aor. ُ; (Ḳ;) the first of which is the most common; (TA;) inf. n. نَغَرٌ [of the first] and نَغَرَانٌ; and ▼ تَنَغَّرَ; (Ḳ;) [after which last, in the CḲ, the word عَلَى, commencing the explanation, is omitted;] *his inside boiled against him by reason of anger*: (Ḳ:) or *by reason of vehement* or *most vehement anger*, or *latent anger without power to exercise it*: (TA:) or (so accord. to the TA; but in the Ḳ, and) ▼ تَنَغَّرَ عَلَيْهِ *he became changed*, or *altered, to him, and threatened him with evil*: (ISk, Ṣ, Ḳ, TA:) and نَغَرَ, aor. ِ, inf. n. نَغْرٌ, also signifies *he held enmity in his heart, watching for an opportunity to indulge it; or he hid enmity and violent hatred in his heart; or he bore rancour, malevolence, malice*, or *spite*. (TA.)

5: see 1, in two places.

6. تَنَاغُرٌ *i. q.* تَنَاكُرٌ [app. meaning, ‡ The *behaving with mutual enmity* or *hostility*]. (Ḳ.)

نَغِرٌ ‡ [*Angry* or *vehemently* or *most vehemently angry*, or *affected with latent anger without power to exercise it*: as is implied in the Ṣ: or] *having his inside boiling by reason of anger*: (Ṣ,* Ḳ:) and [it is said that] إِمْرَأَةٌ نَغِرَةٌ signifies *a woman very jealous*; syn. غَيْرَى: (Ḳ:) [but] it is related in a trad. of 'Alee, that a woman came to him and told him that her husband had illicit intercourse with her female slave; whereupon he said, "If thou be speaker of truth, we stone him; and if thou be a speaker of falsehood, we whip thee:" and she said, رُدُّونِى إِلَى أَهْلِى غَيْرَى نَغِرَةً, (Ṣ, TA,) meaning, [*Restore ye me to my family, very jealous*,] *with my inside boiling by reason of anger*, or *vehement* or *most vehement anger*, or *latent anger without power to exercise it*: this is the explanation given by Aṣ: and ISd says, that he holds نغرة to signify here *angry*, not *very jealous*; since it is related that an Arab said to a woman, أَغَيْرَى أَنْتِ أَمْ نَغِرَةٌ [*Art thou very jealous* or *angry?*] (TA.)

نُغَرٌ *Certain birds like sparrows*, (Ṣ,) or *a species of sparrows*, (Mṣb,) *with red beaks*: (Ṣ, Mṣb:) n. un. with ة: (Ṣ:) or the *young ones of sparrows*: (Ḳ:) n. un. as above: (TA:) or the *young ones of the sparrows*; (Sh, Mṣb;) *which you always see in a lean state*: (Sh:) or [*a species*] *of young sparrows*: (TA:) or the *bird called* بُلْبُل: (Mṣb, Ḳ:) it is said that the people of El-Medeeneh call the بُلْبُل by the names of نُغَرٌ and حُمَّرَةٌ; and it is *said to resemble the sparrow*; and the fem. is with ة: (Mṣb:) or (TA; in the Ḳ, and) *a species of the* حُمَّر, (Ḳ, TA; in the CḲ, erroneously, حُمُر;) *red in the beaks and in the lower parts of the* أَحْنَاك [or *portions beneath the beaks*]: (TA:) or the *males thereof*: (Ḳ:) pl. نِغْرَانٌ, (Ṣ, Mṣb, Ḳ,) like as صِرْدَانٌ is pl. of صُرَدٌ. (Ṣ, Mṣb.) Its dim. is نُغَيْرٌ (Ṣ, Mṣb, Ḳ) occurring in a trad.; يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ [*O Aboo-'Omeyr, what did the little nughar?*]; (Ṣ, Ḳ;) said by Mohammad to a little child of Aboo-Talhah El-Ansáree, who had a bird, or birds, of this name, which died. (TA.)

نغروق

See art. غرنق.

نغص

1. نَغِصَ, aor. َ, (Ṣ, Ḳ,) inf. n. نَغَصٌ, (Ṣ,) *He* (a man, Ṣ,) *failed of having his desire fully accomplished*: (Ṣ, Ḳ:) but Lth says, that it is more commonly with teshdeed, i. e. ▼ نُغِّصَ, [unless this be a mistake for نُغِّصَ,] inf. n. تَنْغِيصٌ. (TA.) — And in like manner, (Ṣ,) *He* (a camel) *failed of having his full*, or *complete, draught*, or *drink*. (Ṣ, Ḳ.) — And *It* (beverage) *was imperfect*, or *defective*. (Ḳ.) — See also 5. ═ نَغَصٌ (L, Ḳ) and نَغْصٌ (L, TA) [both inf. ns., the verb of the former being app. نَغِصَ, used intransitively, and that of the latter نَغَصَ, used transitively, followed by إِبِلَهُ,] also signify The *bringing one's camels to the drinking-trough, and, when they have drunk, turning them back, and bringing others*; (Ḳ;) *taking forth, from every two camels, a strong camel, and putting in its place a weak camel; and thus as it were, making their drinking troublesome*. (TA.) — You say also, نَغَصَ الرَّجُلُ الرَّجُلَ *The man prevented the man from obtaining his share of water by interposing to hinder his camels from drinking*: and in like manner, ▼ أَنْغَصَهُ رِعْيَهُ [*He prevented him from obtaining his share of pasturage for his camels*]: the verb in the latter instance being with 1. (TA.) — See also 2.

2. نَغَّصَ عَلَيْنَا *He cut short a thing of which we loved to have much*, or *abundance*. (IAạr, TA.) — نَغَّصَ عَلَيْهِ; and ▼ نَغَصَ عليه, inf. n. نَغْصٌ; but the former is the more common; *He rendered* [an affair, or circumstances, or a state,] *troublesome*, or *perturbed, to him*; syn. كَدَّرَ. (IḲṭṭ, TA.) You say, نَغَّصَ ٱللّٰهُ عَلَيْهِ العَيْشَ, (Ṣ, Ḳ,) inf. n. تَنْغِيصٌ; (Ṣ;) and نَغَصَهُ (Ṣ, Ḳ) and ▼ أَنْغَصَ عليه العيش; (Ḳ;) *God rendered life troublesome*, or *perturbed, to him*; syn. كَدَّرَهُ: (Ṣ, Ḳ:) the first of these is the most common:

(TA:) the second occurs in poetry; the pronoun in this relating to a man. (Akh, Ṣ, TA.) — See also نَغِضَ.

4: see 1, last sentence: — and see also 2.

5. تَنَغَّصَتْ عِيشَتُهُ, (Ṣ,) or مَعِيشَتُهُ, (Ḳ,) *His state of life,* (Ṣ,) or *his means of subsistence,* (Ḳ,) *became troublesome,* or *perturbed,* or *attended with trouble;* syn. تَكَدَّرَتْ. (Ṣ, Ḳ.) You say also, نَغِصَ أَمْرُهُ, inf. n. نَغْصٌ, [*His affair,* or *case, became troublesome,* &c.;] (A;) [for] ↓ نَغِصَ is syn. with تَنَغُّصٌ as signifying تَكَدُّرٌ. (Ḥar, p. ٢٧٣).

6. تناغصت الإِبِلُ عَلَى الحَوْضِ *The camels crowded,* or *pressed, together to the drinking-trough.* (Ks, Ḳ.*)

نُغَصٌ is said to signify *Things that prevent one from attaining an object of desire.* (Ḥar, p. ٢٧٣.)

مُنَغِّصٌ Any one *who cuts short a thing of which one loves to have more.* (IAạr, TA.)

نغض

1. نَغَضَ, aor. ـِ, (Ks, Ṣ, A, Mṣb, Ḳ,) and ـُ, (Ṣ, A, Ḳ,) inf. n. نَغْضٌ (Ṣ, Mṣb, Ḳ) and نُغُوضٌ (Ṣ, Ḳ,) and نَغَضَانٌ and نَغِضَ, (Ḳ,) *It was* or *became, in a state of motion, commotion, agitation,* or *convulsion; it shook; shook about; wabbled; tottered; wagged; nodded;* syn. تَحَرَّكَ, (Ṣ, A, Mṣb, Ḳ,) and اِضْطَرَبَ, (A, Ḳ,) فِى ارْتِجَافٍ; (TA;) as also ↓ انغض (Mṣb, Ḳ) and ↓ تنغّض: (Ḳ:) it is said of a man's head; (Ṣ, TA;) and also, (Ṣ, A,) with نَغْضٌ and نَغَضَانٌ for its inf. ns., (Ṣ,) of a camel's saddle, (Ṣ, A,) and of the central incisor (Ṣ, TA) of a child, (Ṣ,) or of any tooth, as also ↓ the last of the verbs above mentioned; (A;) and of other things; (Mṣb, TA;) نَغْضٌ signifying any *moving in a shaking* or *tremulous* or *convulsive manner* (فِى ارْتِجَافٍ); (Ṣ, TA;) and نَغَضَتْ and ↓ تَنَغَّضَتْ, said of a tooth, being *syn. with* رَجَفَتْ. (A.) — Also, inf. n. نَغَضَانٌ, *He,* or *it, was,* or *became, disquieted, agitated,* or *violently agitated.* (TA.) — نَغَضُوا إِلَى العَدُوِّ ‡ *They rose and hastened and went forth to,* or *towards, the enemy.* (A, TA.) — نَغَضَ also signifies † *It* (a thing, TA) *was,* or *became, dense:* (so in some copies of the Ḳ) or *much in quantity:* (so in other copies of the Ḳ:) or *much in quantity, and dense.* (TA.) And ‡ *It* (a cloud) *was,* or *became, dense, and then became ready to rain, and was seen to move about, one part into another, without its going along:* (Ṣ:) or *was seen to become ready to rain, without motion, not travelling along:* (A:) or *it travelled along.* (IF.) [See نَاغِضٌ, below.] — نَغَضَ أَمْرُهُ † *His affair,* or *case, was,* or *became, in a weak,* or *unsound, state;* syn. وَهَى. (TA.) — See also 4, in two places.

4. انغض: see 1. — انغضه *He put it in a state of motion, commotion, agitation,* or *convulsion; shook it; shook it about; made it to wabble,* or *totter; wagged it; nodded it;* as also ↓ نَغَّضَهُ; (Ṣ, Mṣb, Ḳ, TA;) and ↓ نَغَضَ بِهِ: (A:) namely a thing: (Mṣb:) or his head; (Ṣ, A, TA;) *in wonder;* (A;) or *as one in wonder at a thing;* (Ṣ, TA;) or *in disapproval* of a thing told him; (AHeyth, TA;) or *in derision;* or *as though asking the meaning of what was said, inclining to the speaker.* (TA.) Hence, in the Ḳur, [xvii. 53,] فَسَيُنْغِضُونَ إِلَيْكَ رُؤُوسَهُمْ (Ṣ, TA) *And they will shake,* or *wag, their heads at thee, in derision.* (TA.)

5: see 1, in three places.

نَغْضٌ One *who shakes his head, and trembles in his gait:* (Ḳ:) an inf. n. used as an epithet. (TA.) — *A male ostrich that shakes his head:* (Ṣ:) or نُغْضٌ, as also ↓ نِغْضٌ, is a name of *the male ostrich;* determinate; (Ḳ;) being a name of the species; like أُسَامَةُ: (TA:) so called because, when he hastens his gait, he moves up and down: (Lth:) or a name of *the male ostrich that has a habit of going round about:* (AHeyth, Ḳ:) and ↓ نَغْضَةٌ [is the n. un., signifying] *an ostrich.* (TA.) — See also نَاغِضٌ.

نُغْضٌ: see نَاغِضٌ, in three places.

نِغْضٌ: see نَغْضٌ.

نَغْضَةٌ *A tree.* (IKt.) — See also نَغْضٌ.

نَغُوضٌ A she-camel *having a large hump:* because, when it is large, it shakes, or quakes. (IF, Ḳ.)

نَغَّاضٌ [*In a state of much motion, commotion, agitation,* or *convulsion; shaking, shaking about, wabbling, tottering, wagging,* or *nodding, much*]. You say, إِبِلٌ نَغَّاضَةٌ بِرِحَالِهَا [*Camels jogging much with their saddles;* or *jogging much their saddles*]. (A, TA.) — See also نَاغِضٌ. — نَغَّاضُ البَطْنِ *Wrinkled in the belly:* an expression applied to Moḥammad, (Ḳ,) by 'Alee, who thus explained it: because of the elevation of the wrinkled parts above the even surface of the belly: or it may be derived from غُضُونٌ, meaning "wrinkles" in the belly, by transposition of letters. (TA.)

نَاغِضٌ [*In a state of motion, commotion,* or *agitation,* or *convulsion; shaking; shaking about; wabbling; tottering; wagging; nodding:* pl. نُغَّضٌ]. You say, مَحَالٌ نُغَّضٌ [*Great pully-sheaves in a state of motion,* &c.]. (Ṣ, TA.) And غَيْمٌ نَاغِضٌ (Ḳ) and ↓ نَغَّاضٌ (Ṣ, Ḳ) ‡ *A cloud,* or *clouds, becoming dense, and then ready to rain, and seen to move about, one part into another, without going along:* (Ṣ:) or *in a state of motion,* or *commotion, one part after another,* (Ḳ, TA,) *not travelling along:* (TA:) or *seen to move about, one part into another, without going along.* (L.) — Also, (Ṣ, Ḳ,) or ↓ نَاغِضَةٌ, (so in a copy of the A,) and ↓ نُغْضٌ and ↓ نَغْضٌ, (A, Ḳ,) but this is rare, (TA,) *A cartilage:* (Ṣ:) or the *cartilage* of the shoulder-blade: (A, Ḳ:) or the *part thereof where it moves to and fro:* (Ḳ:) or the *upper part of the end of the cartilage* of the shoulder-blade: (TA:) or the ↓ نُغْضٌ of the shoulder-blade is the *thin bone at the extremity* thereof: (Sh:) or the ↓ نُغْضَانِ are the *parts of the root* of the shoulder-blade *that move about in walking:* (L:) and the نَاغِضٌ of a man is the *base of the neck, where he moves about his head,* (Sh.)

نَاغِضَةٌ: see نَاغِضٌ.

[نغف, &c.

See Supplement.]

نغا

نُغَاةٌ *One of several parts,* or *portions, of scattered herbage:* or *one of several adjacent meadows* (رِيَاض), *separated from, and rising above, the greater part of the pasture:* pl. نُغًا. (Ḳ.)

نفت

1. نَفَتَتِ القِدْرُ, (Ṣ, Ḳ,) aor. ـِ, inf. n. نَفِيتٌ (Ṣ) and نَفْتٌ and نَفَتَانٌ, (L,) *The cooking-pot boiled:* (Ḳ:) or *threw forth what resembled arrows, by reason of* [*its vehement*] *boiling:* (Ṣ, L:) [see also نَفَثَتْ, and نَفَطَتْ:] or [*boiled so that*] *the broth,* or *gravy, stuck to its sides:* (Ḳ:) or *the broth boiled in the cooking pot, and what dried thereof stuck to the sides of the pot:* (L:) you say [also] ↓ القِدْرُ تَنَافَتُ, and تَنَافَطُ, [for تَتَنَافَتُ and تَتَنَافَطُ]. (Ṣ, L [but in the latter, these two verbs are written without the syll. points].) — يَنْفِتُ غَضَبًا, as also يَنْفِطُ, † *He boils with anger.* (Ṣ:) — يَنْفِتُ عَلَيْهِ غَضَبًا, as also ينفط, † *He boils against him with anger.* (TA.) — صَدْرُهُ يَنْفِتُ بِالعَدَاوَةِ ‡ [*His breast boils with enmity*]. (A.) [See also نَفَثَ.] — نَفَتَ, aor. ـِ, inf. n. نَفْتٌ and نَفَتَانٌ (L, Ḳ) and نَفِيتٌ and نُفَاتٌ, (L,) † *He* (a man, L) *was angry:* (Ḳ, L:) or نَفَتَانٌ resembles coughing: [so that the verb seems to signify *he made a noise like coughing, by reason of anger:*] (L:) or *he blew in anger:* (L:) or *he blew,* (نَفَخَ, as in the copies of the Ḳ in my hands,) or *swelled,* or *became inflated,* (انتفخ,

as in the TA,) by reason of anger. (Ḳ.) — نَفَثَ, (aor. ـِ, L,) inf. n. نَفْثٌ, *It* (flour or the like) *had water poured upon it, and swelled,* or *became inflated,* (تَنَفَّخَ,) *in consequence.* (L, Ḳ.)

6: see 1.

مِرْجَلٌ نَفُوثٌ *A cooking-pot throwing forth what resembles arrows, by reason of* [*its vehement*] *boiling: &c.* (Ṣ, L.)

نَفِيثَةٌ *A certain kind of food, thicker than what is called* سَخِينَةٌ; (Ḳ;) *i. q.* حَرِيقَةٌ; *made by sprinkling flour upon water* or *milk,* (*fresh milk,* L,) *until it becomes swollen* or *inflated,* (يَنْفُثَ,) (Ṣ, L,) *when it is supped,* or *sipped* (يتحسّى); (L;) it is thicker than سَخِينَة; the master of a family uses it plentifully for his household in times of scarcity: (Ṣ, L:) they only eat نفيثة and سخينة in a time of straitness, and dearness, and leanness of the cattle: Az says, in art. حذرق, سخينة is flour thrown upon water or milk, and cooked, and then eaten with dates or [here a word in the L is illegible; after which we read] and it is [what is called] حَسَآء; and it is also called سَخُونَةٌ: and نفيثة and حَرِيقَةٌ and حَرِيرَةٌ and زَفِيتَةٌ are *a kind of* حسا, *between thick and thin.* (L.) [See also خَزِيرٌ, and حَرِيقَةٌ.]

نفث

1. نَفَثَ, aor. ـِ and ـُ, inf. n. نَفْثٌ (Ṣ, Ḳ) and نَفَثَانٌ, (TA,) [*He puffed;* or *blew, without spitting:* or *he sputtered,* or *blew forth a little spittle in minute scattered particles:* or] *he spat:* or *he* [*did as though he*] *spat without ejecting spittle:* and نَفَثَ فِى العُقْدَةِ signifies *he spat, ejecting a little spittle, upon the knot,* in enchantment: (Mṣb:) or النَّفْثُ is *like* النَّفْخُ, or *blowing, and less than* التَّفْلُ, or *spitting,* or *ejecting spittle from the mouth:* (Ṣ, Ḳ:) or *like blowing, with* [*the emission of*] *spittle:* (Keshsháf;) or *like blowing,* as done in enchantment, *without spittle:* the action, if accompanied by spittle, being termed التفل: this is the most correct explanation: ('Ináyeh:) or *gentle blowing without spittle:* (الاذكار:) or *more than blowing;* or *like blowing; but less than spitting: sometimes without spittle,* thus differing from التفل; *and sometimes with a little spittle,* thus differing from النفخ: or *the emitting wind from the mouth, together with a little spittle.* (MF.) — لَا بُدَّ لِلْمَصْدُورِ أَنْ يَنْفُثَ [*He who has a disease in his chest must spit*]. A proverb. (Ṣ.) — نَفَثَهُ مِنْ فِيهِ, aor. ـِ, inf. n. نَفْثٌ, *He ejected it from his mouth.* (Mṣb.) — [Hence,] نَفَثَ اللّٰهُ الشَّىْءَ فِى القَلْبِ ‡ *God cast,* or *put, the thing into the heart.* (Mṣb) — نُفِثَ فِى رُوعِى كَذَا ‡ *Such a thing was inspired,* or *put, into my mind.* (A.) — نَفَثَ فِى رُوعِى ‡ *He* (the Holy Spirit [Gabriel]) *inspired,* or *cast,* or *put, into my mind,* or *heart.* (Nh, from a trad.) — [You say,] لَوْ نَفَثَ عَلَيْكَ فُلَانٌ قَطَّرَكَ [*If such a one blew,* or *spat, upon thee, he would throw thee down upon thy side.*]. Said to one who tries his strength with one superior to him. (A.) — نَفَثَ عَلَىَّ غَضَبًا as though meaning *He blew at me by reason of the violence of his anger.* (L.) [See also نَفَثَت.] — الحَيَّةُ تَنْفُثُ السَّمَّ إِذَا نَكَزَتْ [*The serpent ejects venom from its mouth when it inflicts a wound with its nose*]. (Ṣ.) — نَفَثَ *It* (a wound) *emitted* blood. (TA.) — [From the blowing or spitting upon the knots:] نَفَثَهُ, inf. n. نَفْثٌ, *He enchanted him.* (Mṣb.) — نَفَثَتِ القِدْرُ, aor. ـِ, inf. n. نَفِيثٌ and نَفْثٌ, *The cooking-pot boiled:* or, *boiled, and threw forth what resembled arrows, by reason of the vehemence of its boiling.* (Mṣb.) [See also نَفَثَت.] It is when it begins to boil. (TA.)

نَفْثُ الشَّيْطَانِ *Poetry:* (Ḳ, from a trad.:) called نفث because it is like a thing which a man spits, or blows, (يَنْفُثُ,) from his mouth, like incantation. (A'Obeyd.) — ذَا مِنْ نَفَثَاتِ فُلَانٍ *This is of the poetry of such a one.* (TA.)

دَمٌ نَفِيثٌ *Blood emitted by a wound* (Ṣ, Ḳ) or *vein.* (TA.)

مِنْبَاتٌ كَأَنَّهَا نُفَاثٌ [*A plain land that produces many plants,* or *herbs,* or *much herbage,*] *as though blowing forth,* or *spitting forth, the plants,* or *herbs.* (L, from a trad.) [The correctness of نُفَاثٌ is questioned by El-Khaṭṭábee. May it not be a mistake for نَبَّاثٌ?]

نُفَاثَةٌ *What one blows,* or *spits,* (يَنْفُثُ,) *from his mouth.* (Ṣ.) — *What a person having a disease in his chest blows forth* or *spits out,* يَنْفُثُ. (Ḳ.) — *What remains in one's mouth, of a* سِوَاك, or *tooth-stick, and is spit out:* (Ṣ:) *a particle broken off* (شَظِيَّةٌ: so in the L &c.: in the Ḳ, شُظَيَّةٌ:) *from a* سواك, or *tooth-stick, remaining in the mouth, and spit out.* (L, Ḳ.) One says, لَوْ سَأَلَنِى نُفَاثَةَ سِوَاكٍ مَا أَعْطَيْتُهُ *If he asked me for a particle of a tooth-stick, remaining in my mouth, I would not give him* (*it*). (Ṣ.)

نَفِيثَةٌ *A certain kind of food.* (See نَفِيثَة and وَطِيئَة.)

نَفَّاثٌ *An enchanter; one who is in the habit of enchanting:* fem. with ة. (Mṣb.) — النَّفَّاثَاتُ فِى العُقَدِ [Kur, cxiii. 4,] *The women who blow, without spitting,* saying something at the same time, *upon the knots* which they tie in a thread, or string: (Jel:) meaning *the enchantresses.* (Ṣ, Ḳ, Jel.) [See a verse cited voce عَاضِهَةٌ.]

نَافِثٌ *Enchanting.* (Mṣb.)

مَنْفُوثٌ A man *enchanted.* (A.)

نفج

1. نَفَجَ, (Ṣ, Ḳ,) aor. ـُ, inf. n. نُفُوجٌ; (Mṣb;) and ↓ انتفج; (TA;) *It* (a hare, Ṣ, Ḳ, or other animal, Mṣb) *sprang up* (Ṣ, Ḳ) from its hole; or *leaped.* (TA.) — نَفَجَ; (TA;) and ↓ انفج, (Ṣ,) inf. n. إِنْفَاجٌ; (Mṣb;) and ↓ انتفج; (TA;) *He made* a hare *to spring up* (Ṣ, &c.) from its hole; or *to leap.* (TA.) — نَفَجَ, aor. ـِ and ـُ, inf. n. نَفْجٌ; and ↓ انتفج; *It* (a jerboa) *ran:* (M:) or *slackened his run.* (A.) — نَفَجَ, and ↓ انتفج, and ↓ تنفّج, *It* (anything) *rose;* or *became elevated,* or *exalted.* (TA.) — نَفَجَ, aor. ـُ, inf. n. نَفْجٌ, *He made* anything *to rise;* or *to become elevated,* or *exalted.* (TA.) — نَفَجَتِ الفَرُّوجَةُ *The chicken came forth* from its egg. (Ṣ, Ḳ.) — نَفَجَ, (aor. ـُ, inf. n. نَفْجٌ, Ṣ,) *It* (a woman's breast) *heaved up* her shift. (Ṣ, Ḳ.) — نَفَجَتِ الرِّيحُ ‡ *The wind came with force:* (Ṣ, Ḳ:) or, *suddenly.* (TA.) — نَفَجَ, inf. n. نَفْجٌ, *He magnified,* or *made great,* him, or it. (Mṣb, TA.) [And so,] ↓ انتفج *It became great.* (TA.) — نَفَجَ, aor. ـُ, inf. n. نَفْجٌ; (Mṣb;) and ↓ انتفج, (TA,) and ↓ تنفّج; (Ḳ;) *He boasted of that which he did not possess,* (Mṣb,) *and which was not in him:* (TA:) or, *of more than he possessed.* (Ḳ.)

4: see 1, and 10.

5: see 1, in two places.

8. إِنْتَفَجَا جَنْبَا البَعِيرِ *The sides of the camel became elevated,* (Ṣ, Ḳ,) [or *bulging,*] *and great, naturally.* (TA.) — Hence the expression إِنْتِفَاجُ الأَهِلَّةِ † [*The swelling out of the new moons*], in a trad. respecting the signs [of the last day]. (TA.) — See 1 throughout.

10. استنفج (IAar, M) and ↓ انفج, (M,) *He* (a sportsman) *drew forth* a jerboa [&c. from its hole]. (M.) — Hence, (TA,) † *He drew forth, and caused to appear,* the anger of a person. (Ḳ.)

نَفْجٌ and ↓ نَفَاجَةٌ ‡ [*A boasting of that which one does not possess,* or *the like:* see 1, and نَفَّاجٌ]. (A.) [See also نُفُجٌ.]

نُفُجُ الحَقِيبَةِ A woman, (Ḳ,) and a man, (TA,) *large in the buttocks:* (Ḳ, TA:) or *prominent therein.* (TA in art. حقب.)

نَفْجَةٌ *A single leap* of a hare from the place where it has been lying. In a trad., a sedition, or disturbance, is likened to this in regard of the shortness of its duration. (TA.)

نَفَاجَةٌ : see نَفْجٌ and نَفَّاجٌ.

نَفِيجَةٌ *A bow* (Ṣ, Ḳ) *made of a piece of wood of the kind of tree called* نَبْعٌ ; not known by Aboo-Sa'eed with ح [in the place of ج]. (Ṣ [so in the copies of that work which I am using, three in number: but in one copy, "except with ح"].)

نَفَّاجٌ ‡ A *proud* man; as also ▼ مُنْتَفِجٌ : (Ḳ:) a *boastful and proud* man: (ISk, Ṣ:) a man *who praises himself for that which is not in him:* one *who says that which he does not, and who boasts of that which does not belong to him and which is not in him;* as also ▼ ذُو نَفْجٍ (and ▼ ذُو نَفَاجَةٍ, A): or one *who boasts of that which he does not possess:* and said to be not of high repute. (TA.) [See also نَفَّاشٌ.]

نَافِجٌ : see نَافِجَةٌ.

نَافِجَةٌ The *commencement of anything,* (so in two copies of the Ṣ, and so in the Mṣb,) or *of any wind,* (so in one copy of the Ṣ,) *that begins with vehemence, or violence:* (Ṣ, Mṣb:) or *a wind that begins with vehemence:* (Ḳ:) or, *that comes with vehemence:* (A:) Aṣ thinks it to be *attended by cold:* AḤn says, that sometimes the north wind rises upon people when they have been sleeping, and almost destroys them with cold at the close of the night, when the former part of the night has been warm: (TA:) or *a wind that rises upon one suddenly and vehemently, when he is not aware:* (Sh:) pl. نَوَافِجُ. (A.) — نَافِجَةٌ ‡ *A cloud abounding with rain:* (Ṣ, Ḳ:) so called from the same word as signifying "a wind that comes with vehemence:" (TA:) thus called by the name of the thing which is its cause. (Ṣ.) == نَافِجَةٌ The *hinder part of a rib:* (Ṣ:) or, *of the ribs:* (Ḳ:) as also ▼ نَافِجٌ : (TA:) pl. نَوَافِجُ. (Ṣ.) == نَافِجَةٌ † *Camels which a man inherits, and whereby his camels are increased in number.* (TA.) — نَافِجَةٌ ‡ *A daughter:* so called because she increases the property of her father by her dowry: (Ḳ:) or, *that increases the property of her father;* for he takes her dowry (consisting of camels, TA) and adds it to his property, (or camels, TA,) so that the amount becomes raised. (Ṣ.) The Arabs used to say, in the time of paganism, when a daughter was born to one of them, هَنِيئًا لَكَ النَّافِجَةُ *May she who is to increase thy property by her dowry be productive of enjoyment to thee!* (Ṣ.) == نَافِجَةٌ *A bag, follicle, or vesicle, of musk:* (Ḳ:) pl. نَوَافِجُ : (Ṣ:) an arabicized word, (Ṣ, Ḳ,) from [the Persian] نَافَهْ ; and therefore some say that it is properly written نَافَجَةٌ : or, accord. to the Mṣb, it is Arabic, and a bag of musk is so called because of its high value, from نَفَجَهُ "he magnified him, or it:" but this requires consideration. (TA.) See فَأْرَةُ المِسْكِ, voce فَأْرٌ.

أُنْفُجَانِيٌّ One *who exaggerates,* or *exceeds the due bounds, in speech;* (Ḳ;) *and who boasts of that which he does not possess.* (TA.)

مَنَافِجُ *Pieces of stuff with which women make their buttocks to appear large;* syn. عُظَّامَاتٌ. (Ḳ.)

مُنْتَفِجُ الجَنْبَيْنِ A man *having elevated,* [or *bulging,*] *sides.* (A.) — مُنْتَفِجٌ A camel *having prominent flanks.* (TA.) See نَفَّاجٌ.

نفح

1. نَفَحَ, aor. ـَ, (Ṣ, L, Ḳ,) inf. n. نَفْحٌ (L, Ḳ) and نُفُوحٌ (L) and نُفَاحٌ and نَفَحَانٌ, (Ḳ,) *It (perfume) diffused its odour.* (Ṣ, L, Ḳ.) — نَفَحَتِ الرِّيحُ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, inf. n. نَفْحٌ, (Mṣb,) ‡ *The wind blew:* (Ṣ, Mṣb, Ḳ:) or *blew gently; began to be in a state of commotion:* (A:) نَفَحَتْ and نَفَخَتْ are syn., except that the effect of النَّفْحُ is greater than that of اللَّفْحُ : (Zj:) or, accord. to Aṣ, (Ṣ,) or IAạr, (TA,) نَفْحٌ relates to a cold, or cool, wind; and لَفْحٌ, to a hot wind: (Ṣ, TA:) [but see نَفْحَةٌ.] — نَفَحَتْهُ الجَنُوبُ بِبَرْدِهَا ‡ *The south wind blew upon it with its cold,* or *coolness.* (IB.) — نَفَحَ العِرْقُ, (aor. ـَ, inf. n. نَفْحٌ, Ṣ,) ‡ *The vein ejected,* or *spirted forth, blood.* (Ṣ, Ḳ.) And in like manner, نَفَحَتِ الطَّعْنَةُ بِالدَّمِ ‡ *The stab ejected,* or *spirted forth, blood.* (TA.) — نَفَحَ اللَّبَنَ نَفْحَةً ‡ *He churned the milk once.* (A.) == نَفَحَهُ بِالسَّيْفِ ‡ *He struck him,* or *it, lightly,* or *slightly, with the sword:* (A:) *he reached,* or *hit, him,* or *it,* (تَنَاوَلَهُ,) *with the sword* (Ṣ, L, Ḳ) *from a distance,* (Ṣ, L,) *by a side-blow,* شَزْرًا. (L.) — نَفَحَ, inf. n. نَفْحٌ, *He struck, smote,* or *beat.* (L.) See 3. — نَفَحَ, inf. n. نَفْحٌ, *He threw,* or *cast.* (L.) — نَفَحَ شَيْئًا † *He thrust,* or *pushed,* or *repelled, a thing from him.* (L.) — نَفَحَتِ الدَّابَّةُ, aor. ـَ, inf. n. نَفْحٌ, *The horse,* or *the like, kicked,* or *struck, with its hind leg:* (L:) or, *with its hoof:* (Mṣb:) or, *with the extremity of its hoof:* النَّفْحُ is said to be with one hind leg; and الرَّمْحُ, with both hind legs together. (L.) نَفَحَتِ النَّاقَةُ *The she-camel struck,* or *kicked, with her hind leg.* (Ṣ.) أَبْطَلَ نَفْحَ الدَّابَّةِ *He made the kicking of the horse,* or *the like, with its hind leg, to be of no account;* not to require anything to be paid by its owner. (L.) [See 3 in art. عقب.] == نَفَحَهُ بِشَيْءٍ, (inf. n. نَفْحٌ, Mṣb,) ‡ *He gave him a thing.* (Ṣ, Ḳ.) — نَفَحَهُ نَفْحَةً ‡ *He gave him a gift;* or *conferred upon him a favour*]. (Ṣ.) [See an ex. voce عَرِيَّةٌ.]

3. نَافَحُوهُمْ (inf. n. مُنَافَحَةٌ, TA) ‡ *They contended with them with swords face to face;* or *encountered them in war face to face, having before their faces neither shields nor anything else;* syn. كَافَحُوهُمْ : (Ṣ, Ḳ:) originally signifying *they approached them in fight so near that the breath of each party reached the other.* (TA.) — نَافَحَهُ ‡ *He contended with him.* (Ḳ.) — نَافَحَ عَنْهُ ; (Ṣ, A;) and ▼ نَفَحَ عَنْهُ, (A,) inf. n. نَفْحٌ ; (IAạr;) ‡ *He contended for him,* or *in defence of him;* (Ṣ;) *repelled from him, and defended him:* (IAạr, A:) as also نَاضَحَ. (TA.)

نَفْحَةٌ *An odour,* whether good or bad: or *a plenteous odour;* differing from نَفْخَةٌ, which is a slight odour: (AḤn, in L, art. نفخ:) pl. نَفَحَاتٌ. (L.) You say لَهُ نَفْحَةٌ طَيِّبَةٌ, (Ṣ, L,) and خَبِيثَةٌ, (L,) *It has a good,* or *sweet,* and *a bad,* or *foul, odour.* (L.) — نَفْحَةٌ ‡ *A blast,* or *breath, of wind.* (Ḳ.) — نَفْحَةٌ مِنَ الصَّبَا ‡ *A pleasant and fragrant blast of the east wind.* And نَفْحَةٌ مِنْ سَمُومٍ ‡ *A grievous blast of hot wind.* (AHeyth.) — نَفْحَةٌ مِنَ العَذَابِ † *A part,* or *portion, of punishment:* (Ṣ, Ḳ:) or *a grievous blast of punishment:* (AHeyth:) or *a most violent infliction of punishment.* (L.) — نَفْحَةُ الدَّمِ ‡ *The first gush of blood from a wound.* (Khálid Ibn-Jembeh, L.) — نَفْحَةٌ ‡ *A single churning* (مَخْضَةٌ : so in the A and TA: in the CḲ and a MS. copy of the Ḳ, مَحْضَةٌ, with ح unpointed:) of milk. (A, Ḳ.) — [See 1.] — نَفْحَةٌ ‡ *A gift:* (Mṣb:) [pl. نَفَحَاتٌ.] — لَا تَزَالُ لِفُلَانٍ نَفَحَاتٌ مِنَ المَعْرُوفِ (Ṣ, L) *There cease not to be attributable to such a one acts of kindness,* or *favours.* (L.) — تَعَرَّضُوا لِنَفَحَاتِ رَحْمَةِ اللّٰهِ : (TA:) see art. عرض, voce تَعَرَّضَ.

رِيحٌ نَفُوحٌ ‡ *A wind that blows violently, and raises the dust.* (L.) — يَمَانِيَةٌ نَفُوحٌ ‡ *A south wind* (Ṣ, IB) *that blows coldly,* or *coolly.* (IB.) — دَابَّةٌ نَفُوحٌ *A horse,* or *the like, that kicks with its hind leg:* or, *with the extremity of its hoof.* (L.) [See 1.] — نَفُوحٌ ‡ A she-camel *whose milk comes forth without its being drawn from the teat:* (Ṣ, Ḳ:) and an udder *that does not retain its milk.* (AZ.) See نَفَّاحٌ. == قَوْسٌ نَفُوحٌ ‡ *A bow that sends the arrow far;* or *that impels the arrow with force:* (Ṣ, A, Ḳ:) as also ▼ نَفِيحَةٌ (Ḳ) and ▼ مِنْفَحَةٌ : (TA:) each of which two words is a name for *a bow:* (Ṣ, with respect to the former, and TA, with respect to the latter:) pl. of the former نَفَائِحُ : (Ṣ:) and ▼ نَفِيحَةٌ signifies *a branch of the tree called* نَبْعٌ, *of which a bow is made.* (ISk, Ṣ, Ḳ.) [See also نَفِيجَةٌ, with ج.]

نَفُوحٌ : see نَفِيحَةٌ.

مِسْكٌ نَفَّاحٌ [*Musk that diffuses much odour* or *fragrance*]. (A, art. عطر.) == طَعْنَةٌ نَفَّاحَةٌ ‡ *A*

stab that ejects, or spirts forth, blood, much, or vehemently. (TA.) ♦ طَعْنَةٌ نَفُوحٌ ‡ A stab that ejects its blood quickly. (T.) == نَفَّاحٌ ‡ One who gives many gifts. (TA.) — النَّفَّاحُ, (K,) or النَّفَّاحُ بِالخَيْرِ, (TA,) *The Bestower of* [*many*] *benefits* upon mankind, or the creation: (K:) an epithet applied to God; but disapproved by some, because not so applied in the Kur-án or the traditions.

نَافِحٌ *Diffusing odour; fragrant.* Ex. نَافِجَةٌ نَافِحَةٌ *A bag, or vesicle, of musk diffusing odour, or fragrant:* pl. نَوَافِحُ. (A.)

إِنْفَحَةٌ (S, K, &c.) said to be the most common form of the word, (TA,) for which one should not say أَنْفَحَةٌ, (ISk,) but this is mentioned by Ibn-Et-Teiyánee and the author of the 'Eyn, (MF,) and sometimes it is written and pronounced إِنْفَحَّةٌ, (K,) or this is the most common form, (Msb,) and most approved, (ISk,) and sometimes إِنْفِحَةٌ, (K,) and ♦ مِنْفَحَةٌ, (IAar, S, K,) and بِنْفَحَةٌ, (IAar, K,) with ب in the place of the م, (TA,) [*The rennet, or rennet-bag, of a kid* or *lamb*; i.e.] *A substance that comes forth from the belly of a kid, containing coagulated milk which is termed* لِبًا, *used as a means of converting fresh milk into cheese:* (IDrst:) or *a thing that is taken forth from the belly of a sucking-pig,* (or *lamb,* Msb,) *of a yellow colour, and squeezed in some cotton,* (*which is soaked, into milk,* L, Msb,) *whereupon it* (i.e. *the milk,* MF) *becomes thick, like cheese:* (L, Msb, K:) or *the stomach* (كَرِش) *of a lamb* or *kid before it eats:* (AZ, S, Msb:) when it eats, it is called كَرِش. (AZ, S.) F imputes inadvertence to J in his explaining انفحة by the term كَرِش; but he does not explain it by this term absolutely; and F adds to his own explanation what makes it exactly the same as that of J, [except that he makes it relate to a kid only,] saying "when the kid eats, it," that is the انفحة, "is called كَرِش." (MF.) None but a ruminating animal has an انفحة. (Lth.) The pl. is أَنَافِحُ. (S, K.) Any انفحة, especially [that of] the hare, if hung upon the thumb of a person suffering from a fever, cures him. (K.) — إِنْفَحَةٌ also signifies *A kind of tree* (شَجَر) *resembling the* بَاذِنْجَان. (K.)

مِنْفَحَةٌ: see نَفُوحٌ and إِنْفَحَةٌ.

نفخ

1. نَفَخَ بِفَمِهِ, (K,) aor. ـُ, [accord. to Golius and Freytag, incorrectly, ـِ; see Kur, iii. 43, &c.] inf. n. نَفْخٌ; (Msb;) and ♦ نَفَّخَ, (K,) inf. n. تَنْفِيخٌ; (TA;) *He blew with his mouth; sent forth wind from his mouth;* (K;) this is done in taking rest, and in labour or exertion, and the like. (L.) نَفَخَ is mostly used as a neut. v.; but sometimes it is trans., as many have asserted: you say نَفَخَ الصُّورَ, as well as نَفَخَ فِيهِ, *He blew the trumpet,* or *blew into the trumpet:* (MF, TA:) نَفَخَهُ is a dial. form of نَفَخَ فِيهِ: (S:) also, نَفَخَ فِى النَّارِ [*he blew the fire;* or *blew into the fire*]: [see 8 (last sentence) in art. قوت:] and نَفَخَ فِى الزِّقِّ [*he blew into,* or *inflated, the skin*]: and sometimes one says نَفَخَهُ. (Msb.) نُفِّخُوا occurs in a verse of El-Katámee for نُفِخُوا. (S.) — نَفَخَ الشَّيْطَانُ فِى أَنْفِهِ † [*The devil blew into his nose*]: said of him who aspires to that which is not for him. (TA.) — نَفَخَ شِدْقَيْهِ ‡ [*He inflated,* or *puffed out, the sides of his mouth;* meaning] *he was proud,* or *affected pride.* (A.) — نَفَخَهُ, aor. ـُ, inf. n. نَفْخٌ, *It* (food) *inflated him,* or *filled him.* (L.) — نَفِخَ, aor. ـَ, inf. n. (L) نَفَخٌ, (S, L,) *He* (a man, S, and a horse, L) *had inflated testicles.* (S, L.) — Also, *He* (a beast of carriage) *had his pasterns inflated with wind.* When a beast thus affected walks, the humour subsides. (L.) — نَفَخَ بِهَا *Pepedit; crepitum ventris emisit.* (S, K.) — نَفَخَتِ الرِّيحُ *The wind came suddenly.* (L.) — نَفَخَتْ بِهِمِ الطَّرِيقُ ‡ *The road cast* [or *brought*] *them suddenly* [to a place]: from نفخت الريح. (L.) == نَفَخَتِ الضُّحَى, inf. n. نَفْخٌ, ‡ *The morning became advanced, and the sun high.* (L, K.) You say also ♦ انتفخ النَّهَارُ ‡ *The day became advanced, the sun being high,* (S, L,) *an hour before noon.* (L.)

2: see 1.

5: see 8.

8. انتفخ *It* (a thing, S, as a skin, Msb,) *became inflated,* or *puffy;* (S, A, Msb;) as also ♦ تَنَفَّخَ: (A:) also, *it became swollen;* i.q. وَرِمَ. (K, art. ورم.) — انتفخ *He became inflated,* or *filled,* by food. (L.) See 1. — إِنْتِفَاخُ الأَهِلَّةِ ‡ *The bigness* [or *swelling*] *of the new moons.* Occurring in a trad. respecting the signs of the last day. (L.) [See انتفج.] — انتفخ عَلَىَّ † [*He became inflated against me;* i.e.] *he was angry with me.* (TA.) And انتفخ لَهُ † [*He behaved angrily to him*]. (TA in art. زحر.)

نَفْخٌ [*Flatulence.* — And hence,] ‡ *Boastfulness; arrogance; pride;* (S, K;) [*inflation with pride*]: pride was termed by Mohammad نَفْخُ الشَّيْطَانِ. (TA, art. همز.) — رَجُلٌ ذُو نَفْخٍ, as also ذُو نَفَخٍ, ‡ *A boastful, arrogant, proud man;* (S;) [*a man inflated with pride*].

نُفْخٌ † A young man (TA) *full of youthfulness* [or *youthful plumpness* or *vigour*]; (K;) and so, without ة, a damsel. (TA.)

نُفْخَةٌ and نَفْخَةٌ and نِفْخَةٌ *Inflation of the belly* (S, K) by food &c. (TA.) You say بِهِ نُفْخَةٌ *He has an inflation of the body:* (K:) and أَجِدُ نَفْخَةً *I experience an inflation of the body.* (S.) — [And *A flatulent humour* of any kind: a meaning well known.] — النَّفْخَةُ *The blast* [*of the horn*] *of the day of resurrection.* (L.) — نَفْخَةٌ *A slight odour:* differing from نَفْحَةٌ, which is a plenteous odour. (L.) — نَفْخَةُ الشَّبَابِ ‡ *The chief part of youth.* (L.) — نَفْخَةُ الرَّبِيعِ ‡ *The time of the season called* الربيع *when the earth produces herbs,* or *herbage:* (A:) or نُفْخَةُ الربيع, and نُفْخَتُهُ, *the time of that season when vegetation has ended.* (AZ.) — نَفْخَةٌ *A disease that attacks a horse, and makes his testicles to swell.* (L.) — See نُفَّاخٌ.

نَفْخَآءُ (applied to land, or ground, S) i.q. نَبْخَآءُ: (S, L, K:) or *elevated and good* or *fertile ground, in which is no sand nor stones, producing a few trees;* and so نَبْخَآءُ, except that this latter is more flat and extensive: or *soft land, in which is elevation:* (L:) or *tumid earth, that breaks in pieces when trodden upon:* (TA, voce رَخَّآءُ:) pl. نَفَاخِىُّ: it has a form of pl. proper to substs. because it is an epithet in which the quality of a subst. predominates. (L.) — نَفْخَآءُ *The upper part of the bone of the* سَاق [or *shank,* or *tibia*]. (K.)

نَفِيخٌ One *who is employed to blow a fire.* (K.)

نُفَّاخٌ *An inflation of a humour occasioned by disease,* (T, K,) *arising in any part:* (T:) *a humour;* as also ♦ نَفْخَةٌ. (L.) — See نُفَّاخَةٌ.

نُفَّاخَةٌ *A bubble* upon water. (L, K [but in some copies of the K, for الحَبَابَة is erroneously put الحبارة.]) — [*The air-bladder of a fish;*] *an inflated thing in the belly of a fish, which is* (*as they assert,* L,) *its* نِصَاب [app. meaning its *most essential part,* or *element,*] *by means of which it rises in the water, and moves to and fro.* (L, K.) — *A bladder of a plant* (S, O, L, voce قَتَادٌ, &c.) N. un. of نُفَّاخٌ (AHn, in TA, voce عُشَرٌ.) [And in anatomy, *A cell.*]

مَا بِالدَّارِ نَافِخُ ضَرَمَةٍ [*There is not in the house a blower of a fire;* i.e.,] *there is not in the house any one.* (S.) — نَافِخٌ حِضْنَيْهِ [A man *inflating,* or *puffing out, his sides;*] *inflated, and ready to do mischief,* or *evil.* (L, from a trad.)

أَنْفَخُ A man, (S, L, K,) and a horse, (L,) *having inflated testicles:* (S, L, K:) *syn. of* آدَرُ. (Mgh, in art. ادر.) — Also, A beast of carriage *having his pasterns inflated with wind:* see نَفِخَ. (L.)

رَجُلٌ أُنْفُخَانٌ, and إِنْفِخَانٌ, and أُنْفُخَانِىٌّ, and إِنْفِخَانِىٌّ, fem. with ة, † *A man full of fat;* (K;) *inflated with flaccid fat,* and so ▼ رجل مَنْفُوخٌ; pl. مَنْفُوخُونَ. (TA.)

مِنْفَخٌ: see what follows.

مِنْفَاخٌ (S, L, Msb, K) and ▼ مِنْفَخٌ (Msb) *The instrument with which a fire is blown:* (Msb, K:) *a blacksmith's bellows:* the *thing with which a fire* or *other thing is blown:* (L:) the *thing into which one blows.* (S.) See also كِيرٌ. — مِنْفَاخُ الرَّاعِى *The instrument* [i. e. *reed-pipe*] *of the pastor, with which he calls together the camels.* (A, TA, voce شِيَاعٌ.)

مَنَافِخُ الشَّيْطَانِ † *The suggestions of the devil.* (TA.)

مَنْفُوخٌ † *Big-bellied;* (K, TA;) [*inflated in the belly*]. — Also, (K,) ▼ مُنْتَفِخٌ, (TA,) ‡ *Fat;* as an epithet; (A, K;) [*inflated,* or *swollen, with fat*]. See أُنْفُخَانٌ. — مَنْفُوخٌ ‡ *A coward:* so called because he swells out his lungs. (L.)

مُنْتَفِخٌ ‡ A man *inflated,* or *puffed,* or *filled, with pride,* and *with anger.* (L.) See مَنْفُوخٌ.

نفد

1. نَفِدَ, aor. ـَ, inf. n. نَفَادٌ (S, A, L, Msb, K) and نَفَدٌ, (L, K,) *It* (a thing, S, &c.) *passed away and came to an end; became spent, exhausted,* or *consumed; failed entirely; ceased;* syn. فَنِىَ (S, A, L, Msb, K) and ذَهَبَ (S, L, K) and اِنْقَطَعَ. (L, Msb.)

4. انفدهُ (S, A, L, Msb, K) and ▼ استنفدهُ (A, L, K) and ▼ انتفدهُ (K) *He caused it to pass away* or *come to an end; spent, exhausted,* or *consumed, it; caused it to fail entirely; caused it to cease; made an end of it.* (S, A, L, Msb, K.) — انفدوا مَا عِنْدَهُمْ, and ▼ استنفدوهُ, *They spent, exhausted,* or *consumed, what they had.* (A, L.) — استنفد ▼ وُسْعَهُ *He spent, exhausted,* or *exerted, to the utmost his ability* or *power.* (S, L, Msb.) — انفد القَوْمُ *The people came to that state that their travelling-provisions were exhausted,* or *had come to an end:* (S, A, L, K:) or, (in the K, and,) *their property had passed away and come to an end.* (S, L, K.) — انفدت الرَّكِيَّةُ *The well lost its water.* (L, K.)

3. نافدهُ, (inf. n. مُنَافَدَةٌ, L,) [*He exerted his whole power,* or *ability, in contention, dispute,* or *litigation, with him:* see مُنَافِدٌ:] *he contended with him in arguments, pleas,* or *allegations, so as to put an end to his argument, and overcome him:* (L:) or *he contended with him before a judge;* (IAth, L, K;) *contended, disputed,* or *litigated with him.* (K.) It is said in a trad., إِنْ نَافَدْتَهُمْ نَافَدُوكَ (S, L) *If thou contend with them before a judge, they will so contend with thee:* or *if thou allege to them, they will allege to thee:* (IAth, L;) but accord. to one relation, the verb is with ق: (S, L:) and accord. to another, the latter verb is with ذ, نافذوك. (L.)

6. تنافدوا *They contended, disputed,* or *litigated, together.* (A.) See 3, and see also تنافذوا, with ذ.]

8. انتفدهُ: see 4. — *He exacted, took,* or *received, it fully,* or *wholly.* (K.) — انتفد مِنْ عَدْوِهِ *He exacted the full,* or *utmost, rate of his running.* Said with reference to a horse. (M, L.) — انتفد اللَّبَنَ *He drew forth the milk.* (K.)

10: see 4.

مُنَافِدٌ A man *who exerts his whole power,* or *ability, in contention, dispute,* or *litigation,* (S, L,) *and who does so well, so as to put an end to the arguments, pleas,* or *allegations, of his adversary, and overcome him:* (L:) *who contends with his adversary in arguments, pleas,* or *allegations, so as to put an end to his argument.* (A, L.) One says, لَيْسَ لَهُ رَافِدٌ وَلَا مُنَافِدٌ *He has not an aider,* or *assistant, nor one who contends &c.* (A, TA.)

فِيهِ مُنْتَفَدٌ عَنْ غَيْرِهِ *In him is that which renders thee in no need of any other.* (Aboo-Sa'eed, T, L, K.*) — إِنَّ فِى مَالِهِ لَمُنْتَفَدًا *Verily in his wealth is ample provision.* (AZ, T, L, K.*) — تَجِدُ فِى البِلَادِ مُنْتَفَدًا (in the TK مُتَنَفَّدًا,) *Thou wilt find in the countries,* or *towns, a place to which to flee and in which to seek gain;* syn. مُرَاغَمًا وَمُضْطَرَبًا. (K.) See also مُنْتَفَذٌ.

قَعَدَ مُنْتَفَدًا *He sat aside,* or *apart.* (IAar, L, K.)

نفذ

1. نَفَذَ, aor. ـُ, (M, L,) inf. n. نَفَاذٌ and نُفُوذٌ, (M, L, K,) *It went,* or *passed, through:* (L:) or *it went,* or *passed, through* a thing, *and became clear of it.* (M, L, K.) — نَفَذْتُ *I went,* or *passed, through.* (L.) — نَفَذَ السَّهْمُ, aor. ـُ, inf. n. نَفَاذٌ and نُفُوذٌ, *The arrow perforated, transpierced,* or *pierced through,* the animal at which it was shot, *and went forth from* it: (Msb:) or نَفَذَ السَّهْمُ الرَّمِيَّةَ, (M, L,) and نَفَذَ مِنْهَا, (S, L,) and فِيهَا, (M, A, L,) aor. ـُ, (M, L,) inf. n. نَفَاذٌ (M, A, L, K) and نُفُوذٌ (A) and نَفْذٌ, (M, L, K,) *the arrow penetrated into the inside of the animal at which it was shot, and its extremity went forth from the other side,* or *protruded from it, the rest remaining therein; the extremity of the arrow passed through the animal at which it was shot, the rest remaining therein;* (M, L, K;) *a part of the arrow passed through,* or *went forth* or *protruded from, the animal at which it was shot.* (A, art. صرد.) See سَهْمٌ نَافِذٌ. — نَفَذَتِ الطَّعْنَةُ *The wound made by a spear* or *the like passed through,* or *beyond, the other side.* (T L.) — أُنْفُذْ عَنْكَ *Go thou from thy place; pass thou from it.* (L.) [See also عَنْ.] — نَفَذَ لِوَجْهِهِ *He went his way.* (TA.) — نَفَذَ الطَّرِيقُ ‡ *The road was* [*a thoroughfare* (see نَافِذٌ)] *pervious,* or *passable, to every one in common.* (Msb.) — هٰذَا الطَّرِيقُ يَنْفُذُ إِلَى مَكَانِ كَذَا [*This road is a thoroughfare, along which every one may pass, to such a place*]. (T, M,* L.) — نَفَذَ المَنْزِلُ إِلَى الطَّرِيقِ ‡ *The house,* or *abode,* [*was a thoroughfare, and*] *communicated with the road.* (Msb.) — نَفَذَ القَوْمَ *He passed through the people, and left them behind him;* (T, M, L, K;) as also ▼ أَنْفَذَهُمْ; (L, K;) or only the former is used in this sense. (L.) See also the latter. — نَفَذَهُمُ البَصَرُ ‡ *The sight reached them, and extended beyond them:* (Ks, L:) or, *extended over them all:* (A'Obeyd, L:) you say also, ▼ أَنْفَذَهُمُ البَصَرُ in the former sense: (L:) [or *The sight penetrated into the midst of them:* see أَنْفَذَ القَوْمَ.] — نَفَذَ رَأْيُهُ † *His judgment was penetrating;* syn. ثَقَبَ. (K in art. ثقب.) — نَفَذَ فِى الأَمْرِ ‡ *He acted,* or *went on, with penetrative energy,* or *with sharpness, vigorousness, and effectiveness, in the affair;* syn. مَضَى. (S, K, art. مضى.) — نَفَذَ الكِتَابُ إِلَى فُلَانٍ, inf. n. نَفَاذٌ and نُفُوذٌ, ‡ [*The letter passed to, came to,* or *reached, such a one*]: (S, L:) [and in like manner, الرَّسُولُ *the messenger:* see 4.] — نَفَذَ الأَمْرُ, and القَوْلُ, † *The command,* or *order,* and *the saying, was effectual; had effect; was,* or *became, executed,* or *performed;* syn. مَضَى. (Msb.) — نَفَذَ العِتْقُ † [*The act of emancipation had,* or *took effect; was,* or *became, executed,* or *performed:* and in like manner, a covenant, contract, sale, &c.: see 4]. App. a met. expression, from نُفُوذُ السَّهْمِ; because there is no retracting it. (Msb.) — يَنْفُذُ بَيْنَنَا ‡ *He shall judge between us, and make his command* or *order to have effect,* or *execute* or *perform it.* (L.) — لَهُ نَفَاذٌ فِى الأُمُورِ ‡ [*He has ability in affairs, to execute,* or *perform*]. (A.)

2: see 4.

3. نافذهُ † *He cited him before a judge.* It is said in a trad., ان نَافَذْتَهُمْ نَافَذُوكَ *If thou cite them before a judge, they will do the same to thee;* meaning, *If thou say to them, they will*

say to thee. Accord. to one relation, the verb is with ق and د. (L.) [Accord. to another, it is with ف and ذ.]

4. انفذ السَّهْمَ, (A, Mṣb,) and ↓ نفّذهُ, (Mṣb,) *He made the arrow to pierce, and go forth from,* or *to pass through,* the animal at which it was shot: (Mṣb:) [or, *to penetrate within* the animal at which it was shot, *and to protrude its extremity from the other side, the rest remaining within;* accord. to the explanation of نَفَذَ السَّهْمُ in the M, L, Ḳ: or *to penetrate* the animal at which it was shot, *and to protrude a part of it from the other side;* accord. to the explanation of سَهْمٌ نَافِذٌ in the A, art. صرد.] You say also, أَنْفَذْتُ فِيهِ السَّهْمَ [*I made the arrow to pierce,* or *penetrate, him, &c.*] (A.) — رَمَيْتُهُ فَأَنْفَذْتُهُ *I shot,* or *cast, at him, and pierced,* or *made a hole, through him.* (Mgh.) — See 1. — انفذ الأَمْرَ † [*He brought to pass the command,* or *order; made it effectual; made it to have effect; executed* or *performed it:* and in like manner, the saying: see 1]. — † *He executed, performed,* or *accomplished, the affair.* (M, L, Ḳ.) — انفذ القَوْمَ *He became* [or *entered*] *among the people:* (M, L:) in the copies of the Ḳ, explained by صَارَ مِنْهُمْ; but the correct reading is بَيْنَهُمْ [as in the M and L]: (TA:) or *he penetrated into them, and went,* or *walked, in the midst of them.* (T, L, Ḳ.) See also نَفَذَ القَوْمَ. — انفذ كِتَابًا إِلَى فُلَانٍ; (Ṣ, L;) and ↓ نفّذهُ, (A,) inf. n. تَنْفِيذٌ; (Ṣ, L;) ‡ [*He sent,* or *transmitted, a letter to such a one; caused it to pass to* or *to reach him*]: and in like manner, رَسُولًا *a messenger.* (A.) — انفذ عَهْدَهُ, inf. n. إِنْفَاذٌ, † *He made his covenant,* or *contract,* or *the like, to take effect; executed* or *performed it:* [and in like manner, an act of emancipation: see 1.] (L, TA.)

6. تَنَافَذُوا إِلَيْهِ † *They came to him,* (namely, a judge,) *and referred to him their cause,* or *suit, for judgment.* When each party adduces his plea, or allegation, one says تنافذوا, with ذ, unpointed. (Aboo-Sa'eed, T, L, Ḳ.*)

طَعْنَةٌ لَهَا نَفَذٌ i. q. طَعْنَةٌ نَافِذَةٌ; (Ṣ;) *A wound having a passage through the other side;* by نَفَذٌ being meant مَنْفَذٌ, or نُفُوذٌ: (T, L:) pl. أَنْفَاذٌ. (A.) Ḳeys Ibn-El-Khaṭeem says (see Ḥam. p. 85),

* طَعَنْتُ ٱبْنَ عَبْدِ القَيْسِ طَعْنَةَ ثَائِرٍ *

* لَهَا نَفَذٌ لَوْلَا الشُّعَاعُ أَضَاءَهَا *

(T, Ṣ, L) *I pierced the son of 'Abd-El-Keys with the wound of one making an angry assault, that had a passage through, which, but for the spirtling blood, would have made it show the light through him.* (T, L [See also شُعَاعٌ.])

See also مَنْفَذٌ. — نَفَذٌ ‡ *A place,* or *way,* or *means, of exit, escape,* or *safety;* syn. مَخْرَجٌ. (T, Ṣ, A, L, Ḳ.) So in the saying أَتَى بِنَفَذِ مَا قَالَ ‡ *He effected a means of escape from* [*the natural consequences of*] *what he had said;* i.e., بِالْمَخْرَجِ مِنْهُ. (T, Ṣ, A, L, Ḳ.) It occurs in a trad., where it is said, that unless a man who has published against a Muslim a charge of which he is clear do this, he is to be punished. (T, L.) — نَفَذٌ a subst., (M, L,) used in the sense of إِنْفَاذٌ: (T, M, L, Ḳ:*) نَفَذُ أَمْرٍ signifying † [*The making a command,* or *order, effectual; making it to have effect; to be executed* or *performed;*] i. q. إِنْفَاذُهُ: (T, L:) you say, أَمَرَ بِنَفَذِهِ † *He commanded that it should have effect,* or *be executed* or *performed;*] i.e., بِإِنْفَاذِهِ: (M, L:) and قَامَ المُسْلِمُونَ بِنَفَذِ الكِتَابِ † [*The Muslims accomplished the execution,* or *performance, of what was in the Scripture:*] i.e. بِإِنْفَاذِ مَا فِيهِ. (T, A, L.)

نَفُوذٌ: see نَافِذٌ.

أَمْرٌ نَفِيذٌ † *An affair arranged,* or *made easy.* (L.) See also نَافِذٌ.

نَفَّاذٌ: see نَافِذٌ.

سَهْمٌ نَافِذٌ [*An arrow that perforates, transpierces,* or *pierces through, and goes forth from,* or *passes through, the animal at which it is shot;* accord. to the explanation of the verb in the Mṣb: or, *that penetrates into the inside of the animal at which it is shot, and of which the extremity goes forth from the other side,* or *protrudes from it, the rest remaining therein;* accord. to the explanation of the verb in the M, L, Ḳ: or,] *of which a part has passed through the animal at which it is shot:* when the extremity only has passed through, it is termed صَارِدٌ; and when the whole of it has passed through, مَارِقٌ. (A, art. صرد.) — طَعْنَةٌ نَافِذَةٌ *A wound made by a spear* or *the like passing through both sides:* (M, L:) pl. طَعَنَاتٌ نَوَافِذُ. (A.) See also نَفَذٌ. — طَرِيقٌ نَافِذٌ ‡ *A road which is a thoroughfare;* (T, M, L, Ḳ;) [*pervious;*] *not stopped up;* (T, L;) *along which every one may pass.* (T, A, L, Mṣb.) See also مَنْفَذٌ. — نَافِذٌ sing. of نَوَافِذُ, (Mṣb,) which signifies All the *holes,* or *perforations, by which joy* or *grief is conveyed to the mind* (*of a man,* Mṣb); *as the two ear-holes,* (IAar, on the authority of Abu-l-Mekárim, T, L, Mṣb, Ḳ,) *and the two nostrils, and the mouth, and the anus:* (IAar, T, L, Ḳ:*) called by the doctors of practical law مَنَافِذُ, which is contr. to analogy: see مَنْفَذٌ. (Mṣb.) — نَافِذٌ and ↓ نَفَّاذٌ and ↓ نَفُوذٌ [but the second and third are intensive epithets] ‡ A man (M, L) *penetrating,* or *acting with a penetrative energy,* or *sharp, energetic, vigorous, and effective,* (مَاضٍ,) *in all his affairs.* (M, L, Ḳ.) — رَجُلٌ نَافِذٌ فِي أَمْرِهِ ‡ *A man penetrating,* or *acting with a penetrative energy,* or *sharp, vigorous, and effective, in his affair;* (Ṣ, L;) and فِي الأُمُورِ *in affairs.* (A.) — أَمْرُهُ نَافِذٌ † *His command,* or *order, is effectual; has effect; is executed,* or *performed;* syn. مَاضٍ (Ḳ;) *and obeyed;* (Ṣ, L, Mṣb, Ḳ;*) as also ↓ نَفِيذٌ. (Ḳ.) — دَائِرَةٌ نَافِذَةٌ *A feather,* or *curl of hair in a horse's coat, of the kind which, when it is only on one side, is called هَقْعَةٌ, but which is on both sides.* (AO, T, L.)

هٰذِهِ مَنَافِذُهُمْ, and ↓ نَفَذُهُمْ; and ذَا مَنْفَذُ القَوْمِ and أَنْفَاذُهُمْ, [*This is the place of passage of the people,* and *these are their places of passage*]. (A.) — هٰذَا الطَّرِيقُ مَنْفَذٌ لِمَحَلِّ كَذَا ‡ *This road is a way along which every one may pass to such a place.* (A.) — فِيهِ مَنْفَذٌ لِلْقَوْمِ ‡ *In it* (the road) *is a* [*free,* or *an open,*] *passage to,* or *for, the people.* (T, L.) See also نَافِذٌ.

مَنْفِذٌ, in measure like مَسْجِدٌ, [or مَنْفَذٌ, agreeably with analogy, as it is written in copies of the T, A, L,] *A place by which a thing passes through;* [*a thoroughfare; an outlet; a place of egress:*] pl. مَنَافِذُ. (Mṣb.) See also نَافِذٌ.

مُتَنَفَّذٌ † *Ample room, space,* or *scope,* or *liberty to act &c.:* (syn. سَعَةٌ, (M, L, Ḳ, TA,) and مُنْدُوحَةٌ: (TA:) [*ample means of escape:* see also نَفَذٌ:] you say, إِنَّ فِي ذٰلِكَ لَمُتَنَفَّذًا *Verily in that there is ample room, scope,* or *means* [*for action,* or *for escape*]. (TA.) See also مُتَنَفَّذٌ.

نفر

1. نَفَرَ, (T, M, L, Mṣb, Ḳ,) aor. ـِ, (T, M, Ḳ,) and ـُ, (M, Ḳ,) inf. n. نَفْرٌ and نَفَرَانٌ (M, Ḳ) or نُفُورٌ, (Mṣb,) said of a wild animal, (T, Mṣb,) a gazelle, (M, Ḳ,) or other beast, (M,) *He took fright, and fled,* or *ran away at random;* or *became refractory, and went away at random;* or *ran away,* or *broke loose, and went hither and thither by reason of his sprightliness;* syn. شَرَدَ; (M, Ḳ;) as also ↓ استنفر; (T, Mṣb, Ḳ;) and so the former verb *in* speaking of a camel, or a beast: (L, art. شرد:) you say, نَفَرَتِ الدَّابَّةُ, (T, Ṣ, M, A, Ḳ,) aor. ـِ and ـُ, (T, Ṣ, M, Ḳ,) inf. n. نُفُورٌ and نِفَارٌ (T, Ṣ, M, A, Ḳ) and نَفْرٌ: (A:) or this signifies *the beast was,* or *became, impatient* (A, Ḳ, TA) *of* or *at a thing,* (TA,) [or *shied at it,*] *and retired to a distance;* (A, Ḳ, TA;) and ↓ إِسْتِنْفَارٌ signifies the same as نُفُورٌ: (Ṣ:) or نَفْرٌ, inf. n.

نِفَارٌ [and نُفُورٌ], signifies *he fled, and went away* or *aside* or *apart* or *to a distance.* (M.) — [Hence, نَفَرَ, aor. ـِ and ـُ, inf. n. نُفُورٌ and نِفَارٌ and نَفْرٌ and نَفِيرٌ, as used in the following phrases.] نَفَرْتُ مِنْ هٰذَا الأَمْرِ ‡ *I shrank from this thing* or *affair; was averse from it; did not like* or *approve it.* And نَفَرَ فُلَانٌ مِنْ صُحْبَةِ فُلَانٍ ‡ [*Such a one shrank,* or *was averse, from the companionship of,* or *the associating with, such a one*]. And نَفَرَتِ المَرْأَةُ مِنْ زَوْجِهَا ‡ [*The woman was averse from her husband;* or *shunned* or *avoided him*]. (All from the A.) *And you say of a man's disposition,* تَنْفِرُ ♦ عَنِ الحَقِّ ‡ [*It shunned,* or *was averse from, the truth*]. (Bd, lxvii. 21.) — إِلَّا نُفُورًا, in the Ḳur, [xvii. 43, and xxxv. 40,] means ‡ *Save in aversion:* and نَفِيرٌ is like نُفُورٌ: and the subst. is نَفَرٌ, with two fet-ḥahs. (Mṣb) — نَفَرَ الشَّىْءُ مِنَ الشَّىْءِ, inf. n. نِفَارٌ [and نُفُورٌ], *The thing receded, withdrew, removed,* or *became remote* or *aloof, from the thing.* (A'Obeyd, T, Ṣ.) [See also 3.] — Hence it is, I think, that نَفَرَ is used as signifying ‡ *It became swollen,* in the following words of a trad. of 'Omar: تَخَلَّلَ رَجُلٌ فِى زَمَانِهِ بِالقَصَبِ فَنَفَرَ فُوهُ ‡ *A man, in his time, picked his teeth with reeds, and in consequence his mouth became swollen:* as though the flesh, disliking the disease, receded from it, and so became swollen. (A'Obeyd, T, Ṣ.*) You say also, نَفَرَتِ العَيْنُ, aor. ـِ and ـُ, inf. n. نُفُورٌ, ‡ *His eye became inflamed and swollen:* and so you say of other parts of the person. (M, Ḳ.*) And نَفَرَ الجُرْحُ, inf. n. as above, ‡ *The wound became swollen:* (T, Mṣb:) or *it became so after healing.* (W, i. 42.) And نَفَرَ الجِلْدُ ‡ *The skin became swollen,* (Ṣ, A,) *and the flesh receded from it.* (A.) [All these significations seem to be derived from the first in this art.: and so several others which follow.] — نَفَرْتُ إِلَى اللّٰهِ, inf. n. نِفَارٌ, *I betook myself to God by reason of fear, seeking protection.* (IKṭṭ.) — نَفَرُوا, (Mṣb,) inf. n. نَفْرٌ, (M, Mṣb, Ḳ,) *They became separated,* or *dispersed:* (M,* Mṣb, Ḳ:*) and so نَفَرَتْ, said of camels. (TA.) Hence, (M,) the saying, لَقِيتُهُ قَبْلَ كُلِّ صَيْحٍ وَنَفْرٍ, (Ṣ, M, A,) a proverb, in which the last word is used tropically; (A;) explained in art. صيح, q.v. (Ṣ.) [And غَضِبَ مِنْ غَيْرِ صَيْحٍ وَلَا نَفْرٍ; explained in the same art.] — نَفَرَ الحَاجُّ مِنْ مِنًى, (M, Mṣb, Ḳ,) aor. ـِ, (Ṣ, M, Ḳ,) inf. n. نَفْرٌ (M, Mṣb, Ḳ) and نَفَرٌ (M) and نُفُورٌ (Ḳ) [and نَفِيرٌ], *The pilgrims removed from Minè.* (Mṣb.) Hence, يَوْمُ النَّفْرِ, and النَّفَرِ, and النُّفُورِ, and النَّفِيرِ, (Ṣ, M, Ḳ,) and لَيْلَةُ النَّفْرِ, (Ṣ, TA,) and النَّفَرِ, (TA,) [*The day of,* and *the night immediately preceding, the removing from Minè*]; *after the day called* يَوْمُ القَرِّ; (Ṣ;) [therefore, *the twelfth of Dhu-l-Ḥijjeh:*] or there are two days thus called: (Mṣb:) يَوْمُ النَّفْرِ الأَوَّلُ is [the day above mentioned,] *the second of the days called* أَيَّامُ التَّشْرِيقِ; (IAth, Mṣb;) and يَوْمُ النَّفْرِ الآخِرُ, (IAth,) or الثَّانِى, (Mṣb,) is *the third thereof:* (IAth, Mṣb:) the order is this; يَوْمُ النَّحْرِ, then يَوْمُ القَرِّ, then يَوْمُ النَّفْرِ الأَوَّلُ, then يَوْمُ النَّفْرِ الآخِرُ. (T, L.) — نَفَرُوا فِى الأَمْرِ, (Ṣ, M,) or لِلْأَمْرِ, (Ḳ,) aor. ـِ, (M, Ḳ,) inf. n. نُفُورٌ (Ṣ, M, Ḳ) and نِفَارٌ (M, Ḳ) and نَفِيرٌ; (Zj, M, Ḳ;) and ♦ تَنَافَرُوا; (M, Ḳ;) *They went,* or *went away, to execute the affair:* (M, Ḳ:) and in like manner, فِى القِتَالِ *to fight.* (M.) And نَفَرُوا, alone, *They went forth to war against unbelievers* or *the like.* So in the Ḳur, ix. 82, وَقَالُوا لَا تَنْفِرُوا فِى الحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا [*And they said, Go not ye forth to war against the unbelievers in the heat: say, The fire of hell is hotter*]: and so in the same chap., v. 39: (Jel:) and in the same book, iv. 73. (Bd.) You say also, نَفَرُوا لَهُمْ *They went forth to fight them.* (TA, from a trad.) And نَفَرُوا إِلَى الحَرْبِ *They hastened to the war,* or *to war.* (Mṣb.) — [Hence,] نَفَرُوا مَعَهُ; and ♦ أَنْفَرُوهُ, (M, Ḳ,) inf. n. إِنْفَارٌ; (TA;) *They aided and succoured them:* (M, Ḳ:) or the former verb, alone, *they,* being asked to do so, *complied, and went forth to aid.* (TA.) — نُفِرَ بِنَا: see 2.

2. نَفَّرَ, (T, M, A, Mṣb,) inf. n. تَنْفِيرٌ; (Mṣb;) and ♦ انفر; (T, Ḳ;) and ♦ استنفر; (T, M, A, Mṣb;) *He made* (wild animals, T, Mṣb, or an antelope, Ḳ, or a beast of carriage, M,) *to take fright, and flee,* or *run away at random:* (Ḳ, TA:) or *he made* a beast of carriage *to become impatient, and to retire to a distance:* (A:) or *he scared away;* or *made to flee, and go away,* or *aside,* or *apart,* or *to a distance:* (so accord. to an explanation of the intrans. v. from which it is derived, in the M:) you say نَفَّرْتُهُ and ♦ اِسْتَنْفَرْتُهُ and ♦ أَنْفَرْتُهُ: and in like manner, نَفَّرَ عَنْهُ, and أَنْفَرَ عَنْهُ, [meaning, *he scared away,* or *made to take fright and flee,* &c., *from him* or *it:*] (TA:) التَّنْفِيرُ عَنْهُ, and الإِنْفَارُ عَنِ الشَّىْءِ, and الاِسْتِنْفَارُ, all signify the same, [i. e., *the scaring away,* &c., *from a thing.*] (Ṣ.) It is said in a trad. of Zeyneb, the daughter of Moḥammad, فَأَنْفَرَ بِهَا المُشْرِكُونَ بَعِيرَهَا حَتَّى سَقَطَتْ *And the polytheists made her camel to take fright and run away at random with her, so that she fell.* And in like manner you say, أُنْفِرَ بِنَا, and نُفِّرَ بِنَا, [or ♦ نُفِرَ بِنَا ? *Our camels were scared away with us;* or *made to take fright and run away at random with us:* or] *we were made to be persons having camels taking fright and running away at random.* And تَنْفِيرٌ signifies The *chiding* camels or sheep or goats, *and driving* them *from the pasturage.* (TA.) — [Hence] بَشِّرُوا وَلَا تُنَفِّرُوا † [*Rejoice people by what ye say, and*] *do not encounter them with* [*roughness and violence and*] *that which will incite them to* نُفُور [i. e. *flight* or *aversion*]. (TA.) See the act. part. n., below. — [Hence also,] نَفِّرْ عَنْهُ, (Ṣ, Ḳ,) inf. n. تَنْفِيرٌ, (TA,) † *Give thou to him a* لَقَب [meaning a *nickname* or *name of reproach*], (Ṣ,) or *a* لَقَب *that is disliked:* (Ḳ:) as though they held such to be تَنْفِيرٌ لِلْجِنِّ وَالعَيْنِ عَنْهُ [a means of *scaring away the jinn,* or *genii, and the evil eye, from him*]. (Ṣ, Ḳ.) An Arab of the desert said, When I was born, it was said to my father, نَفِّرْ عَنْهُ: so he named me قُنْفُذ [hedge-hog], and surnamed me أَبُو العَدَّاءِ [father of the quick runner]. (Ṣ.)

3. [نَافَرَا, inf. n. مُنَافَرَةٌ, ‡ *They shunned* or *avoided each other; regarded each other with aversion.* But perhaps this signification is only post-classical. — And hence, ‡ *They* (two things) *were incongruous,* or *discordant, each with the other.* But perhaps this signification, also, is only post-classical. See also 6.]

4: see 2, in several places. — أَنْفَرُوا *Their camels took fright and ran away at random,* (نَفَرَتْ, Ḳ, TA,) *and became separated* or *dispersed.* (TA.) — See also 1, last signification.

5. تَنَفَّرَ عَنِ الحَقِّ: see 1.

6. [تنافروا ‡ *They shunned* or *avoided one another; regarded one another with aversion.* But perhaps this signification is only post-classical. — And hence, تنافرت الأَشْيَآءُ ‡ *The things were incongruous,* or *discordant, one with another.* But perhaps this signification, also, is only post-classical. See also 3.] — تنافروا فِى الأَمْرِ, or تَنَافَرُوا لِلْأَمْرِ: see 1, towards the end. See also in the Ḳ: and compare 6 in arts. نفد and نفذ.

10. اِسْتَنْفَرَهُمْ *He* (the Imám) *incited,* and *summoned* or *invited them to go forth,* لِجِهَادِ العَدُوِّ *to war against the enemy:* (T, Mgh:) or *imposed upon them the task of going forth to war, light and heavy:* [see Ḳur, ix. 41:] (A:) or *he demanded, sought,* or *desired, of them aid.* (M,* Ḳ, TA.) — See also 2, in three places. — And see 1, in two places, near the beginning.

نَفْرٌ: see نَافِرٌ, of which it is a quasi-pl.: — and نَفِيرٌ: — and نَفَرٌ.

نَفْرٌ an imitative sequent to عَفْرٌ, (T, M, Ḳ,) and so is ▼ نَفْرٌ to عَفْرٌ, (Ṣgh, Ḳ, but omitted in some copies of the Ḳ,) and ▼ نِفْرِيَةٌ to عِفْرِيَةٌ, (T, M, Ḳ,) and ▼ نِفْرِيتٌ to عِفْرِيتٌ, (T, Ṣ, M, Ḳ,) and ▼ نِفْرِيتَةٌ to عِفْرِيتَةٌ, (T, M, Ḳ,) and ▼ نُفَارِيَةٌ to عُفَارِيَةٌ; (Ḳ;) denoting corroboration. (Ṣ.)

نَفَرٌ *A number of men, from three to ten;* (Ṣ, Mṣb;) as also ▼ نَفْرٌ and ▼ نَفْرَةٌ and ▼ نَفِيرٌ: (Ṣ;) or *to seven:* (so in a copy of the Mṣb, [but probably سبعة is a mistake for تسعة *nine*: this appears likely from what here follows:]) or *a number of men less than ten;* (AZ, T, M, Ḳ;) as also ▼ نَفِيرٌ; (Ḳ;) and so رَهْطٌ; (AZ, T;) and some add, *excluding women:* (TA:) accord. to Fr, (Ṣ,) a man's *people* or *tribe consisting of* his *nearer relations;* as also ▼ نَفْرَةٌ; syn. رَهْطٌ, (Ṣ, IAth,) and عَشِيرَةٌ: (IAth:) [see also نَفْرَةٌ:] accord. to Kr, (M,) *all the men* or *people:* (M, Ḳ:) accord. to Lth, you say, هٰؤُلَآءِ عَشَرَةُ نَفَرٍ, i. e. *these are ten men:* but one does not say, عِشْرُونَ نَفَرًا, nor more than عَشَرَةٌ: and Abu-l-'Abbás says, that نَفَرٌ, like قَوْمٌ and رَهْطٌ, has a pl. signification, without any proper sing.; and is applied to men, exclusively of women: (T:) it is a quasi-pl. n.: (TA:) and its pl. is أَنْفَارٌ; (M, Ḳ;) occurring in a trad., in the phrase أَحَدُ مِنْ أَنْفَارِنَا, which IAth explains as meaning *any one of our people;* syn. قَوْمِنَا: (TA:) and ▼ نَفِيرٌ, occurring, in the accus. case, in the Ḳur, xvii. 6, is, accord. to Zj, a pl. [or rather quasi-pl. n.] of نَفَرٌ, like عَبِيدٌ and كَلِيبٌ. (M.) [See also نَفِيرٌ, below.] Imra-el-Ḳeys says, describing a man as an excellent archer,

* فَهْوَ لَا تَنْمِى رَمِيَّتُهُ *
* مَا لَهُ لَا عُدَّ مِنْ نَفَرِهْ *

(Ṣ,) *And he* is such that *the animal shot by him does not go away after it has been shot and then die. What aileth him? May he* be killed, so as *not to be numbered among his people.* The latter hemistich is a proverb. (Meyd.) The poet here utters an imprecation against the man, but in so doing praises him; as when you say, of a man whose action pleases you, مَا لَهُ قَاتَلَهُ ٱللّٰهُ and أَخْزَاهُ ٱللّٰهُ [q. v.]. (Ṣ.) The rel. n. is ▼ نَفَرِىٌّ. (Sb, M.) ═ [Accord. to the Mṣb, it is also a simple subst. from نَفَرَ: and app. as signifying especially *Aversion.*]

نَفْرٌ: see نَفَرٌ.

نَفْرَةٌ: see نَفِيرٌ. — A man's *near kinsmen;* syn. أُسْرَةٌ (T, Ḳ) and فَصِيلَةٌ; (Ḳ;) *who are angry on account of his anger;* (Ḳ;) as also ▼ نُفْرَةٌ, mentioned by Ṣgh and others, (TA,) and ▼ نُفُورَةٌ (T, Ḳ) and ▼ نَافِرَةٌ (A,* Ḳ) and ▼ نَفَرٌ: (T:) and نُفُورَةٌ signifies a man's *near kinsmen* (أُسْرَة) *who go forth with him to war when an event befalls him* or *oppresses him severely* or *suddenly.* (TA.) You say, جَآءَنَا فِى نَفْرَتِهِ and ▼ نَفَرِهِ, (T, TA,) &c., (TA,) *He came to us among his near kinsmen,* (T, TA,) &c. (TA.) And, غَلَبَتْ نُفُورَتُنَا نُفُورَتَهُمْ *Our near kinsmen overcame their near kinsmen.* (T, TA.) See also نَفَرٌ, in two places: and see نَفِيرٌ.

نُفْرَةٌ (Ṣgh, Ḳ) and ▼ نُفَرَةٌ (Ḳ) *A thing that is hung upon a child for fear of,* (Ḳ,) or *to repel,* (Ṣgh,) *the evil eye.* (Ṣgh, Ḳ.) ═ See also نَفْرَةٌ.

نَفَرِىٌّ: see نَفَرٌ, last sentence but one.

نِفْرِيَةٌ and نِفْرِيتٌ and نِفْرِيتَةٌ: see نَفْرٌ.

نِفَارٌ a subst. from نَفَرَتِ الدَّابَّةُ. Ex. فِى الدَّابَّةِ نِفَارٌ [*In the beast of carriage is a disposition to take fright and run away at random*]. (Ṣ.) And in like manner, from نَفَرَ said of a wild animal. (Mṣb.)

نَفُورٌ: see نَافِرٌ.

نَفِيرٌ *A people hastening to war,* or *to some other undertaking:* an inf. n. used as a subst.: (Mṣb:) or *a people going to execute an affair:* (Ṣ:) or *a people going with one to fight;* as also ▼ نَفْرَةٌ [q. v.] and ▼ نَفَرٌ: (M, Ḳ:) each is a noun having a pl. signification: (M:) or the first and last signify *a company of men:* and the pl. of each is أَنْفَارٌ: (M:) or the first, (Ṣ,) or all, (Ḳ,) *a people,* (Ṣ,) or *company,* (Ḳ,) *preceding in an affair:* (Ṣ, Ḳ:) or the first, *those of a man's people who go forth with him to war:* or it is a pl. [or quasi-pl.] of نَفَرٌ, signifying *men assembled to go to the enemy:* (Bḍ, xvii. 6:) or *aiders,* or *assistants.* (M.) [See نَفَرٌ, in two places.] You say, جَآءَتْ نَفْرَةُ بَنِى فُلَانٍ, and نَفِيرُهُمْ, *The company of the sons of such a one, that came forth to execute an affair, arrived.* (Ṣ, TA.) نَفِيرُ قُرَيْشٍ means *Those of Kureysh who went forth to Bedr* to defend the caravan of Aboo-Sufyán, (M,) which was coming from Syria. (T.) Hence the proverb, فُلَانٌ لَا فِى العِيرِ وَلَا فِى النَّفِيرِ [*Such a one is neither in the caravan nor in the company going forth to fight*]: applied to him who is not regarded as fit for a difficult undertaking: because none held back from the caravan and the fight except him who was crippled by disease and him in whom was no good: (TA:) or the original words of the proverb are لَا فِى العِيرِ وَلَا فِى النَّفِيرِ: and these words were first said by Aboo-Sufyán, with reference to the Benoo-Zuhrah, when he found them turning back towards Mekkeh; and, accord. to Aṣ, are applied to a man who is held in low and little repute. (Mgh.) [See also Freytag's Arab. Prov., ii. 500.]

نُفُورَةٌ: see نَفْرَةٌ, in three places.

نُفَارِيَةٌ: see نَفْرٌ.

نَافِرٌ [and ▼ نَفُورٌ] and ▼ مُسْتَنْفِرٌ signify the same; [i. e., *Taking fright, and fleeing,* or *running away at random:* or *being,* or *becoming, impatient, of* or *at a thing, and retiring to a distance:* or *fleeing, and going away* or *aside* or *apart* or *to a distance:* or the second, being of an intensive form, signifies, as also ▼ يَنْفُورٌ, *that does so much* or *often;* or *wont* or *apt to do so:*] (TA:) and نَفْرٌ is a pl. of نَافِرٌ, (Ḳ,) or [rather] a quasi-pl., like as صَحْبٌ is of صَاحِبٌ, and زَوْرٌ of زَائِرٌ. (M.) You say, دَابَّةٌ نَافِرٌ, and ▼ نَفُورٌ, [*A beast that takes fright and runs away at random:* &c.:] (M, Ḳ:) accord. to IAạr, one should not say نَافِرَةٌ (M) [unless using it as an epithet applied to a broken pl. of a subst., as will be seen below]. It is said in a proverb, ▼ كُلُّ أَزَبَّ نَفُورٌ [*Every one,* of camels, *that is hairy on the face is wont to take fright and run away at random:* see art. زب]. (M.) You say also ▼ ظَبْىٌ يَنْفُورٌ, (M, Ḳ,*) in some copies of the Ḳ, نيفور, (TA,) *A gazelle that takes fright and flees much* or *often;* or *that is wont to do so.* (M, Ḳ.*) And it is said in the Ḳur, [lxxiv. 51,] كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ ▼ فَرَّتْ مِنْ قَسْوَرَةٍ, i. e., نَافِرَةٌ, [*As though they were asses taking fright and running away at random, that have fled from a lion:*] and (accord. to one reading, T) ▼ مُسْتَنْفَرَةٌ, (T, Ṣ,) meaning, *made to take fright and run away at random;* (T;) or *frightened,* or *scared.* (Ṣ.) — أَنَا نَافِرٌ مِنْ هٰذَا الأَمْرِ ‡ *I shrink from this thing* or *affair; am averse from it; do not like* or *approve it.* And هِىَ نَافِرَةٌ مِنْ زَوْجِهَا ‡ [*She is averse from her husband; she shuns* or *avoids him*]. (A.)

نَوْفَرٌ: see art. نيلوفر.

نَافِرَةٌ: see نَفْرَةٌ.

مُنَفِّرٌ act. part. n. of 2, q. v. — † One *who encounters people with roughness and violence* [*and that which incites them to flight* or *aversion:* see 2]. (TA, from a trad.)

مُسْتَنْفِرٌ: } see نَافِرٌ; the first and third in two places.
مُسْتَنْفَرٌ: }
يَنْفُورٌ: }

نفز

1. نَفَزَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. نَفَزَانٌ (Ṣ, Ḳ) and نَفْزٌ (Mṣb, TA) and نُفُوزٌ, (TA,) *He* (an antelope) *leaped, jumped, sprang,* or *bounded;* (Ṣ, A, Ḳ;) as also ↓ نفّز: (A:) or *did so in his running:* (Aṣ, TA:) or *did so and alighted with his legs spread:* when he alights with his legs together, the action is termed قَفْزٌ: (TA:) or *did so after putting his legs together:* (AZ, TA:) or *leaped upwards with all his legs at once and put them down without separating them:* (Mṣb:) or *raised his legs together and put them down together:* or *ran at the utmost vehement rate of the running termed* إِحْضَار. (TA.)

2: see 1. — نفّزهُ, (Ḳ,) or نفّزتهُ, (Ṣ, A,) *He,* or *she, danced,* or *dandled, him,* (Ṣ, A, Ḳ,) namely, a child; (Ṣ, A;) as also نقّزته. (TA, art. نقز.)

6. تنافزوا *They* (children) *contended together in leaping, jumping, springing,* or *bounding,* in play. (A, Ḳ.)

نَفْزَةٌ An antelope's *running by reason of fright.* (AA, TA.)

نَفُوزٌ (Ṣ) and ↓ يَنْفُوزٌ (Ḳ) An antelope *that leaps, jumps, springs,* or *bounds,* (Ṣ, Ḳ,) [*in one or other of the manners described above,*] *much,* or *vehemently.* (TA.)

نَافِزَةٌ, sing. of نَوَافِزُ, (TA,) which signifies The *legs* of a beast of carriage: (Ḳ, TA:) but the word commonly known is نَوَاقِزُ, with ق. (TA.)

يَنْفُوزٌ: see نفوز.

نفس

1. نَفُسَ, aor. ـُ, inf. n. نَفَاسَةٌ (Ṣ, M, A, Mṣb, Ḳ) and نِفَاسٌ and نَفَسٌ (Ḳ) and نُفُوسٌ; (TA;) and ↓ أَنْفَسَ, (M, A, Mṣb,) inf. n. إِنْفَاسٌ; (A, Mṣb;) *It was,* or *became, high in estimation, of high account,* or *excellent;* (M, Mṣb, TA;) [*highly prized; precious,* or *valuable;*] *and therefore,* (TA,) *was desired with emulation,* or *in much request:* (Ṣ, Ḳ, TA:) and the ↓ latter verb, said of property, *it was,* or *became, loved, and highly esteemed.* (TA.) — نَفِسَ بِهِ, (Ṣ, M, Mṣb, Ḳ,) aor. ـَ, (Ḳ,) inf. n. نَفَسٌ (M) [and app. نَفْسٌ as will be shown below] and نَفَاسَةٌ and نَفَاسِيَةٌ, which last is extr., (M, TA,) *He was,* or *became, avaricious, tenacious,* or *niggardly, of it,* (Ṣ, M, Mṣb, Ḳ,) *because of its being in high estimation,* or *excellent.* (Mṣb.) Hence the saying in the Ḳur, [xlvii. 40,] فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ [app. meaning *He is only avaricious from his avarice.*] (TA.) You say, نَفِسَ عَلَيْهِ بِالشَّىْءِ, (M,) or عَنْهُ [in the place of عليه], (TA,) *He was,* or *became, avaricious, &c., of the thing, towards him,* or *withholding it from him.* (M, TA.) And نَفِسَ عَلَيْهِ الشَّىْءَ, (Ṣ, M, Ḳ, TA,) and بِالشَّىْءِ, (M,) inf. n. نَفَاسَةٌ, (Ṣ, Ḳ, TA,) *He was,* or *became, avaricious, &c., of the thing, towards him, and thought him not worthy of it, and was not pleased at its coming to him:* (TA:) or [simply] *he thought him not worthy of it;* (Ṣ, M, Ḳ;) as also ↓ نافسهُ فيه; of which last verb we have an ex. in the phrase تُنَافِسُ دُنْيَا, used by a poet in speaking of the tribe of Ḳureysh, meaning either تُنَافِسُ فِى دُنْيَا [*they think* others *not worthy of worldly good*], or تُنَافِسُ أَهْلَ دُنْيَا [*they think the possessors of worldly good unworthy* thereof]. (M.) [See also 3, below.] You say also, نَفِسْتَ عَلَىَّ بِخَيْرٍ قَلِيلٍ, (A, Ḳ,) or بِخَيْرٍ, (Ṣ,) and نَفِسْتَ عَلَىَّ خَيْرًا كَثِيرًا, (A,) inf. n. نَفَسٌ and نَفَاسَةٌ, (A,) *Thou enviedst me* (Ṣ, A, Ḳ) *good,* (A, Ḳ,) or *a little good,* (Ṣ,) and *much good,* (A,) *and didst not consider me worthy of it.* (A.) And فُلَانٌ مَا يَتَنَفَّسُ عَلَيْنَا الغَنِيمَةَ وَالظَّفَرَ [app. meaning *Such a one does not envy us the spoil and the victory.*] (A, in continuation of what here immediately precedes.) And مَا هٰذَا النَّفَسُ *What is this envying?* (A, TA.) — نُفِسَتْ; (Ṣ, M, A, Mṣb, Ḳ;) and نَفِسَتْ, (Ṣ, M, Mṣb, Ḳ,) as some of the Arabs say, (Mṣb,) aor. ـَ; (Mṣb, Ḳ;) inf. n. نِفَاسٌ and نَفَاسَةٌ (Ṣ, M) and نَفْسٌ, (M, TA,) or the first of these ns. is a simple subst.; (Mṣb;) ‡ *She* (a woman) *brought forth;* (Ṣ, M, Ḳ;) and نُفِسَتْ وَلَدًا [*she brought forth a child*]: (Th, M:) and نُفِسَتْ بِوَلَدِهَا [*she brought forth her child*]. (A.) You say also, وَرِثَ فُلَانٌ هٰذَا قَبْلَ أَنْ يُنْفَسَ فُلَانٌ, meaning, *Such a one inherited this before such a one was born.* (Ṣ.) — Also, both these verbs, (Mṣb, Ḳ,) or the latter, نَفِسَتْ, only, (Az, Mgh, TA,) or the latter is the more common, (Ḳ,) the former, which is related on the authority of Aṣ, not being well known, (Mṣb,) ‡ *She* (a woman) *menstruated.* (Az, Mgh, Mṣb, Ḳ.) [In the CḲ, a confusion is made by the omission of a و before the verb which explains this last signification.] This signification and that next preceding it are from نَفْسٌ meaning "blood." (Mgh.) — نَفَسْتُهُ بِنَفْسٍ ‡ *I smote him with an* [*evil* or *envious*] *eye.* (Ṣ, Ḳ, TA.)

2. نفّسهُ فيه, or بِهِ: see 4. — نفّس كُرْبَتَهُ, (A, Mgh, Mṣb, Ḳ,*) and نفّس عَنْهُ كُرْبَتَهُ, (Ṣ,) inf. n. تَنْفِيسٌ (Ṣ, Mṣb, Ḳ) and [quasi-inf. n.] نَفَسٌ, (Ḳ,) ‡ *He* (God) *removed,* or *cleared away, his grief,* or *sorrow,* or *anxiety:* (Ṣ, A, Mgh, Mṣb, Ḳ*:) and نفّس عَنْهُ signifies the same; (M, Mgh;) and *He made his circumstances ample and easy;* (M, TA;) and *he* (a man) *eased him,* or *relieved him,* syn. رَفَّهُ: (Ṣ, TA:) and also, this last phrase, *he granted him a delay:* the objective compliment being omitted: and نَفِّسْنِى is used as meaning *grant thou to me a delay:* or, elliptically, نَفِّسْ كُرْبِى or غَمِّى [*remove thou my grief,* &c.]. (Mgh.) — [Hence] حَرْفُ تَنْفِيسٍ, applied to the prefix سَ [and its variants سَوْفَ &c.], meaning *A particle of amplification;* because changing the aor. from the strait time, which is the present, to the ample time, which is the future. (Mughnee, in art. س.) — نفّس القَوْسَ ‡ *He cracked the bow:* (Kr, M:) [see 5:] accord. to ISh, *he put* (حَطَّ) *its string* [*upon the bow*]. (TA.)

3. نافس فِى الشَّىْءِ, (Ṣ, Ḳ,*) inf. n. مُنَافَسَةٌ and نِفَاسٌ, (Ṣ,) *He desired the thing,* [or *aspired to it,*] *with generous emulation;* (Ṣ, Ḳ;) as also ↓ تنافس: (Ḳ:) and نافس صَاحِبَهُ فيه [*he vied with his companion in desire for it*]: (A:) or ↓ تنافسوا فيه signifies *they desired it* [or *aspired to it*]: (Ṣ:) or *they vied, one with another, in desiring it;* or *they desired it with emulation;* syn. تَرَاغَبُوا: (A, TA:) [and يُتَنَافَسُ فيه *it is emulously desired;* or *in request;* or *in great request:*] or مُنَافَسَةٌ and ↓ تَنَافُسٌ signify the *desiring to have a thing, and to have it for himself exclusively of any other person;* from نَفِيسٌ, signifying a thing "good, or goodly, or excellent, in its kind:" (TA:) and تنافسنا فيه and تَنَافَسْنَا ذٰلِكَ الأَمْرَ *we envied one another for that thing, and strove for priority in attaining it.* (M.) See also نَفِسَ عَلَيْهِ الشَّىْءَ, with which نَافَسَهُ فِيهِ is syn. (M.)

4. انفس: see نَفُسَ, in two places. — انفسهُ *It* (a thing, TA) *pleased him,* (Ḳ, TA,) *and made him desirous of it:* (TA:) or *became highly esteemed by him.* (IḲṭṭ.) — أَنْفَسَنِى فيه *He made me desirous of it;* (Ṣ, M, A, Ḳ;) as also نَفَّسَنِى فيه, (IAạr, M, TA,) or بِهِ. (So in my copy of the A.) — مَا أَنْفَسَهُ *How powerful is his evil,* or *envious, eye!* (Lḥ, M.)

5. تنفّس [*He breathed*] is said of a man and of every animal having lungs: (Ṣ:) [or it signifies] *he drew* (اِسْتَمَدَّ) *breath:* (M:) or [*he respired,* i.e.] *he drew breath with the air-passages in his nose; to his inside, and emitted it.* (Mṣb.) You say also, تنفّس الصُّعَدَاءَ [*He sighed:* see also art. صعد]. (Ṣ.) — ‡ *He* (a man) *emitted wind from beneath him.* (TA.) — Also, (TA,) or تنفّس فِى الإِنَآءِ, (Ḳ,) ‡ *He drank* (Ḳ, TA) *from the vessel* (TA) *with three restings between draughts, and separated the vessel from his mouth at every such resting:* (Ḳ, TA:) and, contr., the latter phrase, † *he drank* [*from the vessel*] *without separating it from his mouth:* (Ḳ, TA:) which latter mode of drinking is disapproved. (TA.) — Also تنفّس † *He lengthened in speech; he spoke long;* for when a speaker takes breath, it is easy

to him to lengthen his speech; and تنفّس فِى الكَلَامِ signifies the same. (TA.) — ‡ *It* (said of the day, M, A, and of the dawn, A, and of other things, M) *became extended;* (M;) *it became long;* (M, A;) or, said of the day, accord. to Lh, *it advanced so that it became noon:* (M:) or *it increased:* (Ṣ:) and *it extended far:* and hence it is said of life, meaning either *it became protracted, and extended far,* or *it became ample:* (M:) and, said of the dawn, *it shone forth,* (Akh, Ṣ, Ḳ, TA,) *and extended so that it became clear day:* (Fr, TA:) or *it broke, so that things became plain in consequence of it:* (TA:) or *it rose:* (Mujáhid:) or *its dusty hue shone at the approach of a gentle wind.* (Bḍ, lxxxi. 18.) You say also, تنفّس بِهِ العُمُرُ ‡ [*Life became long,* or *protracted,* &c., *with him*]. (A.) And تنفّست دِجْلَةُ † *The water of the Tigris increased.* (TA.) — تنفّس المَوْجُ ‡ *The waves sprinkled the water.* (Ṣ, Ḳ.) — تنفّست القَوْسُ ‡ *The bow cracked.* (Ṣ, M, Ḳ.) It is only the stick that is not split in twain that does so; and this is the best of bows. And تنفّس in the same sense is said of an arrow. (M.) = تنفّس عَلَيْهِ الشَّىْءَ [app. signifies the same as نَفِسَ عليه الشىء, q. v.]

6: see 3, throughout.

نَفْسٌ The *soul;* the *spirit;* the *vital principle;* syn. رُوحٌ: (Ṣ, M, A, Mṣb, Ḳ:) but between these two words is a difference [which must be fully explained hereafter, though ISd says, that it is not of the purpose of his book, the M, to explain it]: (M:) in this sense it is fem.: (Mṣb:) pl. [of pauc.] أَنْفُسٌ and [of mult.] نُفُوسٌ. (M, Mṣb.) You say, خَرَجَتْ نَفْسُهُ [*His soul,* or *spirit, went forth*]; (Aboo-Is-ḥáḳ, Ṣ, M, Mṣb, Ḳ;) and so جَادَتْ نَفْسُهُ. (Mṣb.) And a poet says, not Aboo-Khirásh as in the Ṣ, but Ḥudheyfeh Ibn-Anas, (IB,)

* نَجَا سَالِمٌ وَالنَّفْسُ مِنْهُ بِشِدْقِهِ *

* وَلَمْ يَنْجُ إِلَّا جَفْنَ سَيْفٍ وَمِئْزَرَا *

i. e., [*Sálim escaped when the soul was in the side of his mouth; but he escaped not save*] *with the scabbard of a sword and with a waist-wrapper.* (Ṣ.) In the same sense the word is used in the saying, فِى نَفْسِ فُلَانٍ أَنْ يَفْعَلَ كَذَا وَكَذَا [but this seems rather to mean, *It is in the mind of such a one to do so and so*]. (Aboo-Is-ḥáḳ, M.) Some of the lexicologists assert the نَفْس and the رُوح to be one and the same, except that the former is fem., and the latter [generally or often] masc.: others say, that the latter is that whereby is life; and the former, *that whereby is intellect,* or *reason;* so that when one sleeps, God takes away his نفس, but not his روح, which is not taken save at death: and the نَفْس is thus called because of its connexion with the نَفَس [or breath]. (IAmb.) Or every man has نَفْسَانِ [*two souls*]: (I'Ab, Zj:) نَفْسُ العَقْلِ [*the soul of intellect,* or *reason,* also called النَّفْسُ النَّاطِقَةُ (see رُوحٌ)], *whereby one discriminates,* [i. e., *the mind,*] (I'Ab,) or نَفْسُ التَّمْيِيزِ [*the soul of discrimination*], which quits him when he sleeps, so that he does not understand thereby, God taking it away: (Zj:) and نَفْسُ الرُّوحِ [*the soul of the breath*], *whereby one lives,* (I'Ab,) or نَفْسُ الحَيَاةِ [*the soul of life*], and when this quits him, the breath quits with it; whereas the sleeper breathes: and this is the difference between the taking away of the نفس of the sleeper in sleep and the taking away of the نفس of the living [at death.] (Zj.) Much has been said respecting the نَفْس and the رُوح; whether they be one, or different: but the truth is, that there is a difference between them, since they are not always interchangeable: for it is said in the Ḳur, [xv. 29 and xxxviii. 72,] وَنَفَخْتُ فِيهِ مِنْ رُوحِى [And I have blown into him of my spirit.]; not مِنْ نَفْسِى: and [v. 116,] تَعْلَمُ مَا فِى نَفْسِى [to be explained hereafter]; not فِى رُوحِى, nor would this expression be well except from Jesus: and [lviii. 9,] وَيَقُولُونَ فِى أَنْفُسِهِمْ [*And they say in their souls,* or *within themselves*]: for which it would not be well to say فِى أَرْوَاحِهِمْ: and [xxxix. 57,] أَنْ تَقُولَ نَفْسٌ [*That a soul shall say*]; for which no Arab would say أَنْ تَقُولَ رُوحٌ: hence, the difference between them depends upon the considerations of relation: and this is indicated by a trad., in which it is said that God created Adam, and put into him a نَفْس and a رُوح; and that from the latter was his quality of abstaining from unlawful and indecorous things, and his understanding, and his clemency, or forbearance, and his liberality, and his fidelity; and from the former, [which is also called النَّفْسُ الأَمَّارَةُ, q. v., in art. أمر,] his appetence, and his unsteadiness, and his hastiness of disposition, and his anger: therefore one should not say that نَفْس is the same as رُوح absolutely, without restriction, nor رُوح the same as نَفْس. (R.) The Arabs also make the discriminative نَفْس to be two; because it sometimes commands the man to do a thing or forbids him to do it; and this is on the occasion of setting about an affair that is disliked: therefore they make that which commands him to be a نَفْس, and that which forbids him to be as though it were another نَفْس: and hence the saying, mentioned by Z, فُلَانٌ يُؤَامِرُ نَفْسَيْهِ ‡ [*Such a one consults his two souls,* or *minds*]; said of a man when two opinions occur to him. (TA.) [بِنَفْسِى فُلَانٌ is an elliptical phrase sometimes used, for بِنَفْسِى فُلَانٌ مَفْدِىٌّ, which see in art. فدى.] — † A thing's *self;* (Ṣ, M, A, Ḳ, TA;) used as a corroborative; (Ṣ, TA;) its *whole,* (Aboo-Is-ḥáḳ, M, TA,) and *essential constituent:* (Aboo-Is-ḥáḳ, M, A, Ḳ, TA:) pl. as above, أَنْفُسٌ and نُفُوسٌ. (M.) You say, رَأَيْتُ فُلَانًا نَفْسَهُ † *I saw such a one himself,* (Ṣ,) and جَآءَنِى بِنَفْسِهِ [or, more properly, جَآءَنِى هُوَ بِنَفْسِهِ (see, under the head of بِ, a remark on that preposition when used in a case of this kind, redundantly,)] *He came to me himself.* (Ṣ, Ḳ.) And وَلِىَ الأَمْرَ بِنَفْسِهِ [*He superintended, managed,* or *conducted, the affair in his own person*]. (Ḳ, in art. بشر, &c.) And حَدَّثَ نَفْسَهُ [*He talked to himself; soliloquized*]. (Mṣb, in art. بلو; &c.) And قَتَلَ فُلَانٌ نَفْسَهُ † [*Such a one killed himself*]: and أَهْلَكَ نَفْسَهُ † *made his whole self to fall into destruction.* (Aboo-Is-ḥáḳ, M.) And hence, (TA,) from نَفْسُ الشَّىْءِ signifying ذَاتُهُ, (M,) the sayings mentioned by Ṣb, نَزَلْتُ بِنَفْسِ الجَبَلِ † [*I alighted in the mountain itself*]: and نَفْسُ الجَبَلِ مُقَابِلِى † [*The mountain itself is facing me*]. (M, TA.) [Hence also the phrase] فِى نَفْسِ الأَمْرِ [meaning † *in reality; in the thing itself*]: as in the saying, قَلَّلَهُ فِى نَفْسِهِ وَإِنْ لَمْ يَكُنْ قَلِيلًا فِى نَفْسِ الأَمْرِ † [*He held it to be little in his mind though it was not little in reality*]. (Mṣb, art. قل.) The words of the Ḳur, [v. 116,] تَعْلَمُ مَا فِى نَفْسِى وَلَا أَعْلَمُ مَا فِى نَفْسِكَ mean † *Thou knowest what is in myself,* or *in my essence, and I know not what is in thyself,* or *in thine essence:* (Bḍ, Ḳ:) or *Thou knowest what I conceal* (M, Bḍ, Jel) *in my* نفس [or *mind*], (Bḍ, Jel,) *and I know not what is in thyself,* or *in thine essence, nor that whereof Thou hast the knowledge,* (M,) or *what Thou concealest of the things which Thou knowest;* (Bḍ, Jel;) so that the interpretation is, *Thou knowest what I know, and I know not what Thou knowest:* (M:) or نفس is here syn. with عِنْد; and the meaning is, تَعْلَمُ مَا عِنْدِى وَلَا أَعْلَمُ مَا عِنْدَكَ; (Ḳ,* TA;) [i. e., *Thou knowest what is in my particular place of being, and I know not what is in thy particular place of being;* for] the adverbiality in this instance is that of مَكَانَة, not of مَكَان: (TA:) but the best explanation is that of IAmb, who says that نفس is here syn. with غَيْب; so that the meaning is, *Thou knowest* غَيْبِى [*my hidden things,* or *what is hidden from me, and I know not thy hidden things,* or *what Thou hidest*]; and the correctness of this is testified by the concluding words of the verse, إِنَّكَ أَنْتَ عَلَّامُ الغُيُوبِ [for Thou art he who well knoweth the hidden things]: (TA:) [and here it must be remarked that] العَيْبُ, which occurs afterwards in the Ḳ as one of the significations of النَّفْسُ, is a mistake for الغَيْبُ, the word used by IAmb in explaining the above verse. (TA.) — † *A person; a being; an individual;* syn.

شَخْصٌ; (Mṣb;) *a man,* (Sb, Ṣ, M, TA,) *altogether, his soul and his body;* (TA;) *a living being, altogether.* (Mgh, Mṣb.) In this sense of شخص it is masc.: (Mṣb:) or, accord to Lḥ, the Arabs said, رَأَيْتُ نَفْسًا وَاحِدَةً † [*I saw one person*], making it fem.; and in like manner, رَأَيْتُ نَفْسَيْنِ ثِنْتَيْنِ † [*I saw two persons*]; but they said, رَأَيْتُ ثَلَاثَةَ أَنْفُسٍ † [*I saw three persons*], and so all the succeeding numbers, making it masc.: but, he says, it is allowable to make it masc. in the sing. and dual., and fem. in the pl.: and all this, he says, is related on the authority of Ks: (M:) Sb says, (M,) they said ثَلَاثَةُ أَنْفُسٍ, (Ṣ, M,) making it masc., (Ṣ,) because they mean by نفس "a man," (Ṣ, M,) as is shown also by their saying نَفْسٌ وَاحِدٌ: (M:) but Yoo asserts of Ru-beh, that he said ثَلَاثُ أَنْفُسٍ, making نفس fem., like as you say ثَلَاثُ أَعْيُنٍ, meaning, of men; and ثَلَاثَةُ أَشْخُصٍ, meaning, of women: and it is said in the Ḳur, [iv. 1, &c.,] ٱلَّذِى خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ † [*who created you from one man*], meaning, Adam. (M.) You also say, مَا رَأَيْتُ ثَمَّ نَفْسًا † *I saw not there any one.* (TA.) — † *A brother:* (IKh, IB:) *a copartner in religion and relationship:* (Bḍ, xxiv. 61:) *a copartner in faith and religion.* (Ibn-'Arafeh.) † It is said in the Ḳur, [xxiv. 61,] فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ *And when ye enter houses, salute ye your brethren:* (IB:) or *your copartners in religion and relationship.* (Bḍ.) And in verse 12 of the same chapter, بِأَنْفُسِهِمْ means † *Of their copartners in faith and religion.* (Ibn-'Arafeh.) — ‡ *Blood:* (Ṣ, M, A, Mgh, Mṣb, Ḳ:) [or the *life-blood:* in this sense, fem.:] pl. [of pauc. أَنْفُسٌ and of mult.] نُفُوسٌ: (IB:) so called [because the animal soul was believed by the Arabs, as it was by many others in ancient times, (see Gen. ix. 4, and Aristotle, De Anim. i. 2, and Virgil's Æn. ix. 349,) to diffuse itself throughout the body by means of the arteries: or] because the نَفْس [in its proper sense, i. e. the soul,] goes forth with it: (TA:) or because it sustains the whole animal. (Mgh, Mṣb.) You say, سَالَتْ نَفْسُهُ ‡ [*His blood flowed*]. (Ṣ.) And نَفْسٌ سَائِلَةٌ ‡ [*Flowing blood*]. (Ṣ, A, Mgh.) And دَفَقَ نَفْسَهُ ‡ *He shed his blood.* (A, TA.) — ‡ The *body.* (Ṣ, A, Ḳ.) — † [Sometimes it seems to signify The *stomach.* So in the present day. You say, لَعِبَتْ نَفْسُهُ, meaning *He was sick in the stomach.* See غَثَتْ نَفْسُهُ, in art. غثى; and مَذِرَتْ مَعِدَتُهُ and نَفْسُهُ, in art. مذر.] — † [The *pudendum:* so in the present day: in the Ḳ, art. حشو, applied to a woman's *vulva.*] — [From the primary signification are derived several others, of attributes of the rational and animal souls; and such are most of the significations here following.] — † *Knowledge.* (A.) [See, above, an explanation of the words cited from ch. v. verse 116 of the Ḳur-án.] — † *Pride:* (A, Ḳ, TA:) *and self-magnification;* syn. عِزَّةٌ. (A, Ḳ.) — † *Disdain,* or *scorn.* (A, Ḳ.) — † *Purpose,* or *intention:* or *strong determination:* syn. هِمَّةٌ. (A, Ḳ.) — † *Will, wish,* or *desire.* (A, Ḳ.) — [*Copulation:* see 3, art. رود.] — [† *Stomach,* or *appetite.*] — ‡ *An* [*evil* or *envious*] *eye,* (Ṣ, M, A, Ḳ, TA,) *that smites the person* or *thing at which it is cast:* pl. أَنْفُسٌ. (TA.) [See 1, last signification.] So in a trad., in which it is said, that the نَمْلَة and the حُمَة and the نَفْس are the only things for which a charm is allowable. (TA.) You say, أَصَابَتْ فُلَانًا نَفْسٌ ‡ [*An evil* or *envious eye smote such a one*]. (Ṣ.) And Mohammad said, of a piece of green fat that he threw away, كَانَ فِيهَا سَبْعَةُ أَنْفُسٍ, meaning, ‡ *There were upon it seven* [*evil* or *envious*] *eyes.* (TA.) — † *Strength of make, and hardiness,* of a man: and † *closeness of texture, and strength,* of a garment or piece of cloth. (M.) = *Punishment.* (A, Ḳ.) Ex. وَيُحَذِّرُكُمُ ٱللّٰهُ نَفْسَهُ, (Ḳ,) in the Ḳur, [iii. 27 and 28, meaning, *And God maketh you to fear his punishment*]; accord. to F; but others say that the meaning is, *Himself.* (TA.) = *A quantity* (Ṣ, M, Ḳ,) *of* قَرَظ, and *of other things, with which hides are tanned,* (Ṣ, Ḳ,) *sufficient for one tanning:* (Ṣ, M, Ḳ:) or *enough for two tannings:* (TA:) or *a handful thereof:* (M:) pl. أَنْفُسٌ. (M.) You say, هَبْ لِى نَفْسًا مِنْ دِبَاغٍ [*Give thou to me a quantity of material for tanning sufficient for one tanning,* or *for two tannings, &c.*]. (Ṣ.)

نَفَسٌ [*Breath;*] *what is drawn in by the air-passages in the nose,* [or *by the mouth,*] *to the inside, and emitted;* (Mṣb;) *what comes forth from a living being in the act of* تَنَفُّس. (Mgh:) or the *exit of wind from the nose and the mouth:* (M:) pl. أَنْفَاسٌ. (Ṣ, M, A, Mgh, Mṣb, Ḳ.) — *A gentle air:* pl. as above. (M, Mṣb.) You say also, نَفَسُ ٱلرِّيحِ [*The breath of the wind*]: and نَفَسُ ٱلرَّوْضَةِ *the sweet* [*breath* or] *odour* [*of the meadow,* or *of the garden,* &c.]. (TA.) — [Hence, app., its application in the phrase] نَفَسُ ٱلسَّاعَةِ [*The blast of the* last *hour;* meaning,] *the end of time.* (Kr, M.) — [Hence also, † *Speech:* and *kind speech:* (see an ex. voce أَمْلَحُ:) so in the present day.] — [And † *Voice,* or *a sweet voice, in singing:* so in the present day.] — *A gulp,* or *as much as is swallowed at once in drinking:* (Ṣ, L, Ḳ:) but this requires consideration; for in one نَفَس a man takes a number of gulps, more or less according to the length or shortness of his breath, so that we [sometimes] see a man drink [the contents of] a large vessel in one نَفَس, at a number of gulps: (L:) [therefore it signifies sometimes, if not always, *a draught,* or *as much as is swallowed without taking breath:*] pl. as above. (Ṣ.) You say, إِكْرَعْ فِى ٱلْإِنَآءِ نَفَسًا أَوْ نَفَسَيْنِ ‡ [*Put thou thy mouth into the vessel and drink*] *a gulp,* or *two gulps:* [or *a draught,* or *two draughts:*] and exceed not that. (Ṣ.) And شَرِبْتُ نَفَسًا وَأَنْفَاسًا ‡ [*I drank a gulp, and gulps:* or *a draught, and draughts*]. (A.) And فُلَانٌ شَرِبَ ٱلْإِنَآءَ كُلَّهُ عَلَى نَفَسٍ وَاحِدٍ ‡ [*Such a one drank the whole contents of the vessel at one gulp:* or *at one draught*]. (L.) — ‡ Every *resting between two draughts:* (M, TA:) [pl. as above.] You say, شَرِبَ بِنَفَسٍ وَاحِدٍ ‡ [*He drank with one resting between draughts*]. (A.) And شَرِبَ بِثَلَاثَةِ أَنْفَاسٍ ‡ [*He drank with three restings between draughts*]. (A, Ḳ.) [And hence,] شَرَابٌ ذُو نَفَسٍ ‡ *Beverage in which is ampleness,* [*so that one pauses while drinking it, to take breath,*] *and which satisfies thirst.* (IAạr, Ḳ.) And شَرَابٌ غَيْرُ ذِى نَفَسٍ ‡ *Beverage of disagreeable taste,* (A, Ḳ,*) *changed in taste and odour,* (Ḳ,) *in drinking which one does not take breath* (A, Ḳ) *when he has tasted it;* (Ḳ;) *taking a first draught, as much as will keep in the remains of life, and not returning to it.* (TA.) — [And hence it is said that] نَفَسٌ signifies † *Satisfaction,* or the *state of being satisfied, with drink;* syn. رِىٌّ. (IAạr, Ḳ.) — [Hence also,] ‡ *Plenty, and redundance.* So in the saying إِنَّ فِى ٱلْمَآءِ نَفَسًا لِى وَلَكَ [*Verily in the water is plenty, and redundance, for me and for thee*]. (Lḥ, M.) — ‡ *A wide space:* (TA:) ‡ *a distance.* (A.) You say, بَيْنَ ٱلْفَرِيقَيْنِ نَفَسٌ ‡ *Between the two parties is a wide space.* (TA.) And بَيْنِى وَبَيْنَهُ نَفَسٌ ‡ *Between me and him is a distance.* (A.) — ‡ *Ample scope for action &c.:* and *a state in which is ample scope for action &c.:* syn. سَعَةٌ, (Ṣ, M, A, Mgh, Ḳ,) and فُسْحَةٌ, (A, Ḳ,) in an affair. (Ṣ, M, A, Ḳ.) You say, لَكَ فِى هٰذَا نَفَسٌ [*There is ample scope for action &c. for thee in this.* (Mgh.) And أَنْتَ فِى نَفَسٍ مِنْ أَمْرِكَ ‡ [*Thou art in a state in which is ample scope for action &c. with respect to thine affair.* (Ṣ, M.) And إِعْمَلْ وَأَنْتَ فِى نَفَسٍ مِنْ أَمْرِكَ ‡ *Work thou while thou art in a state in which is ample scope for action &c.* (فِى فُسْحَةٍ وَسَعَةٍ) *with respect to thine affair,* before extreme old age, and diseases, and calamities. (TA.) See also نُفْسَةٌ. — ‡ *Length.* (M.) So in the saying زِدْنِى نَفَسًا فِى أَجَلِى ‡ [*Add thou to me length in my term*

of life]: (M:) or *lengthen thou my term of life.* (TA.) You say also, ▼ فِى عُمْرِهِ مُتَنَفَّسٌ ‡ [*In his life is length:* see 5]. (A, TA.) — The pl., in the accus. case, also signifies † *Time after time.* So in the saying of the poet,

* عَيْنَىَّ جُودَا عَبْرَةً أَنْفَاسَا *

[*O my two eyes, pour forth a flow of tears time after time*]. (Ṣ.) = نَفَسٌ is also a subst. put in the place of the proper inf. n. of نَفَّسَ; and is so used in the two following sayings, (Ḳ, TA,) of Moḥammad. (TA.) لَا تَسُبُّوا الرِّيحَ فَإِنَّهَا مِنْ نَفَسِ الرَّحْمٰنِ, i. e. ‡ [*Revile not ye the wind, for*] *it is a means whereby the Compassionate removes grief,* or *sorrow,* or *anxiety,* (Ḳ, TA,) *and raises the clouds,* (TA,) *and scatters the rain, and dispels dearth,* or *drought.* (Ḳ, TA.) And أَجِدُ نَفَسَ رَبِّكُمْ مِنْ قِبَلِ اليَمَنِ ‡ *I perceive your Lord's removal of grief,* &c., *from the direction of El-Yemen:* meaning, through the aid and hospitality of the people of El-Medeeneh, who were of El-Yemen; (Ḳ, TA;) i. e., of the Anṣár, who were of [the tribe of] El-Azd, from El-Yemen. (TA.) It is [said by some to be] a metaphor, from نَفَسُ الهَوَآءِ, which the act of breathing draws back into the inside, so that its heat becomes cooled and moderated: or from نَفَسُ الرِّيحِ, which one scents, so that thereby he refreshes himself: or from نَفَسُ الرَّوْضَةِ. (TA.) You also say, مَا لِى نَفَسٌ, meaning, ‡ *There is not for me any removal,* or *clearing away, of grief.* (A.) = It is also used as an epithet, signifying † *Long;* (AZ, Ḳ;) applied to speech, (Ḳ,) and to writing, or book, or letter. (AZ, Ḳ.)

نُفْسَةٌ, (Ṣ, Mgh, Ḳ,) with ḍamm, (Ḳ,) [in a copy of the Ṣ, نَفْسَةٌ,] † *Delay;* syn. مُهْلَةٌ; (Ṣ, Mgh, Ḳ;) and *ample space,* syn. مُتَّسَعٌ. (TA.) Ex. لَكَ فِى هٰذَا الأَمْرِ نُفْسَةٌ † [*Thou shalt have, in this affair, a delay, and ample space*]. (Ṣ, Mgh,* TA.) See also نَفَسٌ.

[نَفْسِىٌّ *Relating to the* نَفْس, or *soul,* &c.: *vital:* and *sensual;* as also ▼ نَفْسَانِىٌّ.]

نُفَسَآءُ (Th, Ṣ, M, Mgh, Mṣb, Ḳ, &c.) and نَفْسَآءُ and نَفَسَآءُ (M, Ḳ) ‡ *A woman in the state following childbirth:* (Ṣ, M,* Mgh,* Mṣb,* Ḳ:) or *bringing forth:* and *pregnant:* and *menstruating:* (Th, M:) and نَافِسٌ signifies the same; (Mṣb;) and so ▼ مَنْفُوسَةٌ: (A:) [see نُفِسَتْ:] dual نُفَسَاوَانِ; the fem. ء being changed into و as in عُشَرَاوَانِ: (Ṣ:) pl. نِفَاسٌ, (Ṣ, M, Mgh, Mṣb, Ḳ,) like as عِشَارٌ is pl. of عُشَرَآءُ, (Ṣ, Mṣb, Ḳ,) the only other instance of the kind, (Ṣ, Ḳ,) and نُفَاسٌ, (M, Ḳ,) which is also the only instance of the kind except عُشَارٌ, (Ḳ,) and نُفَّاسٌ, and نُفَّسٌ and نُفْسٌ (M) and نُفُسٌ (M, Ḳ) and نُفَسٌ (Ḳ) and نُفَسَاوَاتٌ (Ṣ, M, Ḳ) and [accord. to analogy, of نَافِسٌ,] نَوَافِسُ. (Ḳ.)

نَفْسَانٌ, or نَفْسَانِىٌّ: see نَفُوسٌ.

نَفْسَانِىٌّ: see نَفْسِىٌّ — and نَفُوسٌ.

نِفَاسٌ ‡ *Childbirth* (Ṣ, Ḳ) from نَفْسٌ signifying "blood." (Mṣb, TA.) See نُفِسَتْ. — [And The *state of impurity consequent upon childbirth.* See 5, in art. علّ.] — Also, ‡ The *blood that comes forth immediately after the child:* an inf. n. used as a subst. (Mgh.) — A poet says, (namely, Ows Ibn-Ḥajar, O, in art. طرق,)

* لَنَا صَرْخَةٌ ثُمَّ إِسْكَاتَةٌ *
* كَمَا طَرَّقَتْ بِنِفَاسٍ بِكْرُ *

[*We utter a cry; then keep a short silence; like as when one that has never yet brought forth experiences resistance and difficulty in giving birth to a child,* or *young one*]; meaning, بِوَلَدٍ. (Ṣ.)

نَفُوسٌ An *envious* man: (M, TA:) ‡ one *who looks with an evil eye, with injurious intent, at the property of others:* (M, A,* TA:) as also ▼ نَفْسَانٌ, (TA,) or ▼ نَفْسَانِىٌّ. (A.)

نَفِيسٌ A thing *high in estimation; of high account; excellent;* (Lḥ, M, Mṣb, TA;) [*highly prized; precious; valuable; and therefore* (TA) *desired with emulation,* or *in much request;* (Ṣ, Ḳ, TA;) *good, goodly,* or *excellent, in its kind;* (TA;) and ▼ نَافِسٌ signifies the same, (M,) and so does ▼ مُنْفِسٌ, (Lḥ, M, A, Mṣb, Ḳ,) and ▼ مَنْفُوسٌ: (Ḳ:) it signifies thus when applied to property, as well as other things; as also ▼ مُنْفَسٌ: (Lḥ, M:) and, when so applied, *of which one is avaricious,* or *tenacious:* (M:) or ▼ مُنْفِسٌ, so applied, *abundant; much;* (Ḳ;) as also ▼ مُنْفَسٌ: (Fr, Ḳ:) and ▼ نَافِسٌ, a thing *of high account* or *estimation, and an object of desire:* (TA:) this last is also applied, in like manner, to a man; as also نَفِيسٌ: and the pl. [of either] is نِفَاسٌ (M, TA) You also say, ▼ أَمْرٌ مَنْفُوسٌ فِيهِ, meaning, *A thing that is desired.* (M.) And ▼ شَىْءٌ مُتَنَافَسٌ فِيهِ *A thing emulously desired,* or *in much request.* (A.) — Also, [as an epithet in which the quality of a subst. predominates,] *Much property;* (Ṣ, A, Ḳ;) and so ▼ مُنْفِسٌ. (Ṣ.) You say, لِفُلَانٍ مُنْفِسٌ and نَفِيسٌ *Such a one has much property.* (Ṣ.) And مَا يَسُرُّنِى بِهٰذَا الأَمْرِ مُنْفِسٌ and نَفِيسٌ [*Much property does not rejoice me with this affair*]. (Ṣ.)

نَافِسٌ: see نَفِيسٌ, in three places. = See also نُفَسَآءُ. = ‡ *Smiting with an evil,* or *envious, eye.* (Ṣ, M, Ḳ.) = The *fifth of the arrows used in the game called* المَيْسِر; (Ṣ, M, Ḳ;) *which has five notches; and for which one wins five portions if it be successful, and loses five portions if it be unsuccessful:* (Lḥ, M:) or, as some say, the *fourth.* (Ṣ.)

هٰذَا أَنْفَسُ مَالِى *This is the most loved and highly esteemed of my property.* (Ṣ, TA.) = بَلَّغَكَ ٱللّٰهُ أَنْفَسَ الأَعْمَارِ ‡ [*May God cause thee to attain to the most protracted,* or *most ample, of lives:* see 5]. (A, TA.) And دَارُكَ أَنْفَسُ مِنْ دَارِى ‡ *Thy house is more ample,* or *spacious, than my house:* (M:) and the like is said of two places: (M:) and of two lands. (A.) And هٰذَا الثَّوْبُ أَنْفَسُ مِنْ هٰذَا ‡ *This garment,* or *piece of cloth, is wider and longer and more excellent than this.* (M.) And ثَوْبٌ أَنْفَسُ الثَّوْبَيْنِ ‡ *A garment,* or *piece of cloth, the longer and wider of the two garments,* or *pieces of cloth.* (A.)

مُنْفَسٌ: and مُنْفِسٌ: see نَفِيسٌ; for the latter, throughout.

مَنْفُوسٌ: see نَفِيسٌ, in two places. = ‡ *Brought forth; born.* (Ṣ, M, A, Mṣb, Ḳ.) It is said in a trad., مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا وَقَدْ كُتِبَ مَكَانُهَا مِنَ الجَنَّةِ أَوِ النَّارِ ‡ [*There is not any soul born but its place in Paradise or Hell has been written*]. (Ṣ.) — مَنْفُوسَةٌ applied to a woman: see نُفَسَآءُ. = ‡ *Smitten with an evil,* or *envious, eye.* (M.)

[مُتَنَفَّسٌ *A place of passage of the breath.*] — فِى عُمْرِهِ مُتَنَفَّسٌ: see نَفَسٌ. — See also مُسَحَّرٌ.

مُتَنَفِّسٌ [*Breathing;*] *having breath:* (TA:) or *having a soul:* (so in a copy of the M:) an epithet applied to everything *having lungs.* (Ṣ, TA.) — غَائِطٌ مُتَنَفِّسٌ ‡ *A depressed expanse of land extending far.* (A, TA.) — أَنْفٌ مُتَنَفِّسٌ ‡ *A nose of which the bone is wide and depressed;* or *depressed and expanded;* or *a nose spreading upon the face:* syn. أَفْطَسُ. (A, TA.)

شَىْءٌ مُتَنَافَسٌ فِيهِ: see نَفِيسٌ.

نفش

1. نَفَشَ, (Ṣ, A,) aor. ـُ, (Ṣ,) inf. n. نَفْشٌ, (Ṣ, A, Ḳ,) *He separated,* or *plucked asunder,* or *loosened,* a thing, *with his fingers, so that it became spread,* or *sparse,* or *dispersed;* (A, Ḳ;) as also ▼ نَفَّشَ, inf. n. تَنْفِيشٌ: (Ṣ, Ḳ:) or the latter has an intensive signification: and accord. to some, the former signifies *he separated* a thing not difficult to separate, such as cotton and wool: or *he pulled*

wool *until its parts became separated,* or *plucked asunder,* or *loosened:* (TA:) or *he spread,* or *dispersed,* a thing. (MF.) You say, نَفَشْتُ القُطْنَ and الصُّوفَ [*I separated,* or *plucked asunder,* or *loosened, with my fingers,* &c., *the cotton* and *the wool*]. (Ṣ, A.) نَفْشٌ is likewise *syn. with* نَدْفٌ [the *separating and loosening* cotton *by means of a bow and a wooden mallet*]. (TA.) You also say, نَفَشَ الرُّطْبَةَ, inf. n. as above, meaning, *He separated what was collected together,* or *compacted, in the* [*kind of trefoil called*] رطبة. (TA.) And, of a cock, (T, Ṣ, in art. بول,) or of a حُبَارَى, (Ḳ, in that art.,) when about to fight, (T, Ḳ, ibid.,) نَفَشَ بُرَائِلَهُ [*He ruffled the feathers around his neck*]. (T, Ṣ, Ḳ, ibid.) ═ It is also intrans., *syn. with* انتفش, q. v. (TA.) — [And hence,] نَفَشَتِ الغَنَمُ, (Ṣ, A, Ḳ,) and الإِبِلُ, (Ṣ, Mṣb, Ḳ,) accord. to IDrd the former only, but accord. to others the latter also, and in like manner one says of all beasts, though mostly of غَنَم, (TA,) aor. ـُ (Ṣ, Mṣb, Ḳ) and ـِ, (Ṣ, Ḳ,) inf. n. نَفْشٌ, (Mṣb, Ḳ,) or نُفُوشٌ, (Ṣ,) or both; (TA;) and نَفِشَت, aor. ـَ; (IAạr, Ṣgh, Ḳ;) *The sheep* or *goats,* and *the camels, pastured by night without a pastor:* (Ṣ, Mṣb, Ḳ:) or *without the knowledge of a pastor:* (TA:) or *dispersed themselves* by night: (A:) or *dispersed themselves and pastured by night without knowledge* [*of the pastor*]: or *the sheep* or *goats entered among seed-produce:* (TA:) occurring in the Ḳur, xxi. 78: (Ṣ, TA:) the subst. is نَفَشٌ, signifying their *dispersion of themselves and pasturing by night without a pastor.* (Mṣb.)

2: see 1, first signification.

4. انفش الغَنَمَ, (Ṣ, A, Ḳ,) and الإِبِلَ, (Ṣ, Ḳ,) *He* (the pastor) *sent the sheep* or *goats,* and *the camels,* (Ḳ,* TA,) *or left them,* (Ṣ, TA,) *to pasture by night without a pastor;* (Ṣ, Ḳ, TA;) *neglecting them:* (TA:) or *to disperse themselves* by night. (A.)

5. تنفّشت الهِرَّةُ, (Ṣ, A, Ḳ,) and ↓ انتفشت, (Ṣ, A,) *The cat bristled up her hair.* (Ṣ, A, Ḳ.) And in like manner you say of a hyena. (A, TA.*) And تنفّش الدِّيكُ, (A,) or الطَّائِرُ, (Ḳ,) and ↓ انتفش, (A, TA,) *The cock,* (A,) or *bird,* (Ḳ,) *ruffled,* (A,) or *shook,* (Ḳ,) *his feathers, as though he feared,* (A, Ḳ,) or *threatened,* (A,) or *trembled.* (Ḳ.)

8. انتفش *i. q.* نَفَشَ used intransitively, [signifying *It* (a thing, or cotton, and wool, and the like,) *became separated,* or *plucked asunder,* or *loosened, with the fingers, so that it became spread,* or *sparse,* or *dispersed;* &c., being] quasi-pass. of نَفَشَ used transitively. (TA.) See also مُنْتَفِشٌ. And see 5, in two places.

نَفَشٌ *Wool.* (IAạr, Ḳ.) — [Hence, app., the saying,] إِنْ لَمْ يَكُنْ شَحْمٌ فَنَفَشٌ, [lit., *If there be not fat, then* let there be *wool;*] meaning, † *If there be not action, then* [let there be] *a show of action:* (IAạr, Az, L:) or the last word signifies *a little milk:* (Meyd, cited by Freytag: see his Arab. Prov., i. 70:) it also signifies, [and perhaps in the above saying,] ‡ *abundance of speech* or *talk, and of pretensions.* (MF.) ═ See also 1, at the end. ═ And see نَافِشٌ.

نَفَّاشٌ † *Proud and boastful;* or one *who praises himself for that which is not in him;* or *who says that which he does not.* (TA.) ═ *A kind of* لَيْمُون [or *citron;* the *limon sponginus rugosus* Ferrari; (Delile, Floræ Aegypt. Illustr., no. 749)] *of the largest size.* (TA.)

نَافِشٌ, applied to a camel [and to a sheep or goat]; fem. نَافِشَةٌ; (Mṣb;) part. n. of 1. (Mṣb, TA.) You say, إِبِلٌ نَافِشَةٌ (Mṣb) and نَفْشٌ [quasi-pl. n. of نَافِشٌ] (Ṣ, Ḳ) and نِفَاشٌ (Mṣb) and نُفَّاشٌ (Ṣ, Ḳ) and نُفَّشٌ [pls. of نَافِشٌ] (TA) and نَوَافِشُ [pl. of نَافِشَةٌ], (Ṣ, Ḳ,) [and in like manner غَنَمٌ,] *Camels* [and *goats*] *pasturing by night without a pastor:* (Ṣ, Mṣb, Ḳ:) or *dispersing themselves and pasturing by night without knowledge* [*of the pastor*]. (TA.) نَفَشٌ are only by night; but هَمَلٌ, by night and by day. (Ṣ.)

عِهْنٌ مَنْفُوشٌ (Ṣ) *Wool of various colours separated and loosened by means of the bow and wooden mallet:* (Bḍ, Jel, ci. 4:) and in like manner, قُطْنٌ ↓ مُنْتَفِشٌ [*cotton that is separated,* or *plucked asunder,* or *loosened, with the fingers, so that it becomes spread,* or *dispersed;* &c.: see 1 and 8]. (TA, voce هَيَّبَانٌ.) See also مُنْتَفِشٌ, below.

مُنْتَفِشٌ: see مَنْفُوشٌ. — أَمَةٌ مُنْتَفِشَةُ الشَّعَرِ *A female slave having shaggy* or *dishevelled hair;* (A;) *i. q.* شَعْثَآءُ. (Ḳ.) — مُنْتَفِشٌ is likewise applied to anything *Swollen,* or *humid,* and *loose* or *flaccid* or *soft within;* as also ↓ مُتَنَفِّشٌ. (Az, Ḳ.) — You say also, أَنْفٌ مُنْتَفِشٌ ‡ *A nose short in the* مَارِن [or *soft part*], *and spreading upon the face, like the nose of the* زِنْجِىّ: (A:) and أَرْنَبَةٌ مُنْتَفِشَةٌ has the like signification; as also ↓ مُتَنَفِّشَةٌ; (TA;) or it means *an end of a nose spreading upon the face:* (Ḳ:) and ↓ مُتَنَفِّشٌ المَنْخِرَيْنِ, in like manner, *wide in the two nostrils.* (TA.) See also مُتَنَفِّشٌ.

مُتَنَفِّشٌ: see مُنْتَفِشٌ, in three places.

نفض

1. نَفَضَ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـُ, (Ṣ, Mṣb,) inf. n. نَفْضٌ, (Ṣ, Mgh, Mṣb,) *He shook* (Ṣ, A, Mgh, Mṣb, Ḳ) a thing, (Mgh, Mṣb,) or a garment, or piece of cloth, (Ṣ, A, Ḳ,) *in order that what was upon it, of dust &c., might fall off* (Ṣ,* A,* Mgh, Ḳ,*) or *to remove from it dust and the like;* (Mṣb;) *he took* a thing *with his hand, and shook* it, or *shook* it *violently, to remove the dust from it:* (TA:) and in like manner, a tree, *in order that what was upon it* [*of fruit* or *of leaves*] *might fall of;* (Ṣ, A;) [as, for instance,] a tree of the kind called عِضَاه, *to shake off its leaves.* (TA.) You say also, نَفَضَ عَنْهُ التُّرَابَ and الغُبَارَ [*He shook off from it the dust*]. (A.) And نَفَضْتُ الوَرَقَ مِنَ الشَّجَرَةِ, inf. n. as above, [*He shook off the leaves from the tree;*] *he made the leaves to fall from the tree.* (Mṣb.) And نَفْضٌ also signifies The *sprinkling* or *scattering in drops,* (syn. رَشٌّ,) water, and blood, (A, Ḳ, in art. رش,) and tears, (Ḳ, ibid.) &c. (A, ibid.) — [Hence,] نَفَضَتْهُ الحُمَّى (Ṣ, A, Ḳ) ‡ *The fever made him to shiver,* or *tremble.* (Aṣ, TA.) — And نَفَضَتِ المَرْأَةُ, (Ḳ,) or نَفَضَتْ كَرِشَهَا, (Ṣ,) or نَفَضَتْ وَلَدَهَا مِنْ بَطْنِهَا, (A,) ‡ *The woman bore many children; was prolific.* (Ṣ, Ḳ, TA.) And نَفَضَتِ الإِبِلُ † *The she-camels brought forth,* (Ṣ, L, Ḳ,) *all of them;* (L;) and ↓ انفضت signifies the same. (IDrd, Ṣ, Ḳ.) And نَفَضَتِ الدَّجَاجَةُ بَيْضَهَا ‡ [*The hen laid her eggs; or all her eggs*]. (A, TA.) — [Hence also,] قَامَ يَنْفُضُ الكَرَى ‡ [*He arose, shaking off drowsiness*]. (A, TA.) And نَفَضَ الأَسْقَامَ عَنْهُ وَاسْتَصَحَّ ‡ [*He shook off maladies from him, and recovered from his sickness*]; i. e. *his health became in a sound state.* (A, TA.) And نَفَضَ مِنْ مَرَضِهِ, (A,) inf. n. نُفُوضٌ, (A, Ḳ,) ‡ *He recovered,* or *became free, from his disease.* (A, Ḳ,* TA.) — And نَفَضْتُ لَهُ مَا فِى جِرَابِى † *I showed him what was in my heart.* (Er-Rághib, TA, in art. شكو and شكى.) — And نَفَضَ الطَّرِيقَ ‡ *He cleared the road of robbers, and intercepters of travellers:* ‡ *he guarded the road.* (A, TA. [The latter signification is shown by an explanation of the act. part. n.]) It is said in the trad. of Aboo-Bekr and the cave [in which Moḥammad was hiding himself], أَنَا أَنْفُضُ مَا حَوْلَكَ ‡ *I will guard what is around thee, and go round about to try if I can see a pursuer.* (TA.) You say also, نَفَضَ المَكَانَ, (Ṣ, Ḳ,) aor. as above, (TA,) inf. n. نَفْضٌ; (Ṣ, TA;) and ↓ استنفضهُ, and ↓ تنفّضهُ; (Ṣ, Ḳ;) ‡ *He looked trying to see all that was in the place;* (Ṣ;) or *he looked at all that was in the place so as to know it.* (Ḳ.) And hence نَفَضَ signifies † *He searched to the utmost.* (L.) And إِذَا تَكَلَّمْتَ نَهَارًا فَانْفُضْ وَإِذَا تَكَلَّمْتَ لَيْلًا فَاخْفِضْ (Ṣ, Ḳ,* TA) ‡ *When thou speakest by day, look aside, or about, to try if thou see any one whom thou dislikest;* (Ṣ, Ḳ, TA;) *and when thou speakest by night, lower thy voice.* (TA.) And ↓ استنفض القَوْمَ ‡ *He looked at the people,* or *company of men, endeavouring to obtain a clear*

knowledge of them; or *considered,* or *examined, them repeatedly, in order to know them.* (TA.) The saying of El-'Ojeyr Es-Salooleé,

* إِلَى مَلِكٍ يَسْتَنْفِضُ ▾ القَوْمَ طَرْفُهُ *

means ‡ [*To a king whose eye*] *looks at the people,* or *company of men, and knows who among them has the right on his side:* or *looks to see in whom among them is mental perception, sagacity, intelligence, forecast,* or *skill in affairs, and which of them is of the contrary description:* (TA:) [or] فُلَانٌ يَسْتَنْفِضُ ▾ طَرْفُهُ القَوْمَ means ‡ [*The eye of*] *such a one makes the people,* or *company of men, to tremble, by reason of his awfulness.* (A, TA.) — You also say, الإِبِلُ تَنْفُضُ الأَرْضَ † *The camels traverse the land.* (IAar.) — And نَفَضَ القُرْآنَ, (IAar,) or السُّوَرَ, (K,) aor. ـُ, inf. n. نَفْضٌ, (IAar,) ‡ *He read,* or *recited,* (IAar, K,) *the Kur-án,* (IAar,) or *the chapters thereof.* (K.) — And نَفَضْنَا حَلَائِبَنَا, inf. n. نَفْضٌ; and ▾ اِسْتَنْفَضْنَاهَا, ‡ *We milked our milch beasts to the uttermost, not leaving any milk in their udders:* (TA:) and انتفض ▾ الفَصِيلُ مَا فِى الضَّرْعِ ‡ *the young camel sucked out all that was in the udder.* (A, TA.) = [It is also used intransitively in the following exs., as well as in some instances given above. Thus نَفَضَ الشَّجَرُ app. signifies *The trees shook off,* or *dropped, their leaves* or *fruit.* (See an ex. voce عَتِيٌّ, last sentence but one.) — *And hence*] one says, نَفَضَ مَا فِى الجُلَّةِ [app. meaning *What was in the palm-leaf basket became exhausted;* like نَفِدَ; or it may be syn. with انتفض]; (A, K;) or جَمِيعُ مَا فِيهَا [*all that was in it;* which shows that ما in the former instance is virtually in the nom. case]. (TA.) See also 4, in two places. — And نَفَضَ الصِّبْغُ, (ISh, Mgh, K,) inf. n. نَفْضٌ, (ISh, TA,) or نُفُوضٌ, (TA,) ‡ *The dye* (ISh, K, TA,) of a red or yellow garment, or piece of cloth, (ISh, TA,) *lost somewhat of its colour.* (ISh, K, TA.) And hence, (Mgh,) نَفَضَ الثَّوْبُ, (A, Mgb,) aor. ـُ, (A,) inf. n. نُفُوضٌ, (A, Mgh,) ‡ *The garment,* or *piece of cloth, lost its dye:* (A:) or *lost somewhat of its colour, of redness,* or *yellowness:* (Mgh:) or *the colour of its dye faded away so that there remained nothing but the trace.* (TA.) نُفُوضٌ, accord. to the lawyers, signifies † The *being scattered, strewn, strewed,* or *dispersed:* and accord. to [the Hanafee Imám] Mohammad, the *non-transition of the trace of the dye to another thing:* or *its exhaling a sweet odour.* (Mgh [but it seems that the particle لَا, which I have rendered "non," is inserted by mistake in my copy of the Mgh.]) — نَفَضَ الزَّرْعُ سَبَلًا, (TA,) or نَفَضَ الزَّرْعُ, (K,) † *The seed-produce put forth the last of its ears.* (K, TA.) And نَفَضَ الكَرْمُ † *The grape-vine opened its bunches,* or *racemes.* (K.) [See also 8.]

2. نفّض, (S, TA,) inf. n. تَنْفِيضٌ, (TA,) *He shook* a garment, or piece of cloth, and a tree, *much,* or *vehemently, in order that what was upon it might fall off.* (S, TA.*) — Said of a horse, *i. q.* رَفَّضَ, q. v. (TA in art. رفض.)

4. أَنْفَضَتِ الجُلَّةُ *i. q.* نَفَضَ ▾ مَا فِى الجُلَّةِ, (A, K,) or جَمِيعُ مَا فِيهَا: (TA:) see 1. — انفضوا originally signifies *They shook their provision-bags, in order that the dust* or *the like might fall from them.* (A.) And hence, (A,) ‡ *Their travelling-provisions became consumed,* (S, M, A, K, TA,) *and their wheat,* or *food;* (M, TA;) like أَرْمَلُوا; (S, M, K,* TA;) as though they shook their provision-bags in order that the dust or the like might fall from them, because of their being empty; (TA;) as also ▾ نَفَضُوا: (K:) or انفضوا, (K,) or, as IDrd says, انفضوا زَادَهُمْ, making the verb trans., (TA,) *They consumed their travelling-provisions.* (IDrd, K.) And ‡ Their camels, or the like, (أَمْوَالُهُمْ,) *died,* or *perished.* (S, K.) إِنْفَاضٌ [the inf. n.] also signifies † The *suffering hunger,* or *famine:* and *want.* (TA.) — انفضت الإِبِلُ: see نفضت.

5. تنفّض المَكَانَ: see 1.

8. انتفض *It* (a thing, Mgh, Msb, or a garment, or piece of cloth, S, A, K, and a tree, S, A) *shook,* or *became shaken,* (S, A, Mgh, Msb, K,) *so that what was upon it, of dust &c., fell off,* (Mgh,) or *so that the dust and the like became removed from it.* (Msb.) Hence the saying in a trad., يَنْتَفِضُ بِهِ الصِّرَاطُ, i. e. [*The bridge extending over hell will shake with him so that he will fall from it:* or] *will shake him,* or *shake him violently,* or [app. a mistake for *and*] *make him to fall.* (Mgh.) — ‡ *He trembled, quaked,* or *shivered:* said of a man, and of a horse. (A, TA.) — † *It* (a grape-vine) *became beautiful and bright in its leaves:* (K:) [as though its dust became shaken off.] = It is also used transitively: see 1, latter half: and see 10, in three places.

10. استنفض القَوْمُ ‡ *The people,* or *company of men, sent forth a* نَفِيضَة, (S, K,* TA,) or *party of scouts:* (TA:) or *sent forth* نَفَضَة, or *persons to clear the roads of robbers and of intercepters of travellers,* or *to guard the roads.* (A, L, TA.) — استنفض المَكَانَ: and القَوْمَ: see 1, in four places. — استنفضه also signifies ‡ *He extracted, educed,* or *elicited, it.* (A, Mgh,* K.) You say, اِسْتَنْفَضْتُ مَا عِنْدَهُ ‡ *I extracted, educed,* or *elicited, what he had.* (A, TA.*) — And hence, (Mgh,) استنفض ‡ *He performed the act of cleansing termed* اِسْتِنْجَآء, (Mgh, K,) with three stones, (Mgh,) or with the stone: (K:) or this is from نَفَضَ الثَّوْبَ; because the person who performs this act shakes off from himself what is annoying, with the stone; i. e., removes it. (TA.) You say also, استنفض الذَّكَرَ ‡ *He took extraordinary pains in cleansing,* or *he cleansed entirely,* (اِسْتَبْرَأَ,) *the penis from the remains of the urine;* as also ▾ انتفضه; (K;) and ▾ انتفض [alone]: (TA:) and ▾ this last, *he sprinkled some water upon his pudendum after the ablution termed* وُضُوء. (TA in art. نضح.) — [Hence also,] استنفضنا حَلَائِبَنَا: see 1.

نَفَضٌ *What has fallen, of the produce of a tree;* (TA;) *what has fallen, of leaves,* and *of fruit:* (S, Msb, K:) or *a thing that one shakes* [or *has shaken*] *off:* (T in art. ذرى:) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, (S, Msb, TA,) like قَبَضٌ in the sense of مَقْبُوضٌ, (S, TA,) and هَدَمٌ in the sense of مَهْدُومٌ: (TA:) and (K, TA) *what has fallen,* (TA,) *of grapes,* [in the CK we find حَبُّ العِنَبِ for حَبِّ العِنَبِ, the reading in other copies of the K,] *when they are found* (يُوجَدُ [in the CK يُؤْخَذُ, thus, with خ, and with the unpointed د,]) *one with another,* (K, TA,) or *cleaving one to another:* (L, TA:) or *what has fallen, of dates, at the feet of the palm-trees:* (M, TA:) or *what has fallen, of fruit, at the feet of trees;* as also ▾ أَنَافِيضُ: (A:) or ▾ this last signifies *leaves that are shaken off upon the* نِفَاض, q. v.; as also ▾ نِفَاضٌ [which is app. pl. of نَفَضٌ, like as جِبَالٌ is pl. of جَبَلٌ]: (Sgh, K:) the sing. of انافيض is ▾ أُنْفُوضَةٌ. (TA.) [See also نُفَاضَة.] = قَوْمٌ نَفَضٌ [app. quasi-pl. of ▾ نَافِضٌ, like as خَدَمٌ is of خَادِمٌ,] ‡ *A people,* or *company of men, whose travelling-provisions have become consumed.* (ISh.)

نَفْضَةٌ ‡ The *shivering,* or *trembling, attending a fever termed* النَّافِض; (S, K;) as also ▾ نُفَضَةٌ (Sgh, K) and ▾ نُفَضَآء. (S, K.) [See also نَفِيضَى.] The subst. [from these words, which seems to indicate that they are inf. ns. or from نَفَضَتْهُ الحُمَّى, which precedes them in the K,] is ▾ نُفَاضٌ [app. signifying ‡ *A shivering,* or *tremour, attending that fever*]. (K.) = † *A rain which falls upon a piece of land and misses another piece.* (S.) [In the O and K in art. عهد, written نُفْضَة.]

نَفَضَةٌ: see نَفِيضَةٌ, in two places.

نُفَضَةٌ: see نُفْضَةٌ.

نِفِّيضَى: see نَفَضَى.

نُفَضَآء: see نُفْضَةٌ.

نُفَاضٌ: see نُفْضَةٌ: = and see نِفَاضٌ.

نُفَاضٌ: see نُفَاضَةٌ. = Also, and ▾ نِفَاضٌ, ‡ The

failure of travelling-provisions; i. e. *their being consumed:* or *dearth,* or *drought:* (Ṣ, Ḳ:) the latter of the words, and of the explanations, on the authority of Th. (Ṣ.) Hence, النفاض يُقَطِّرُ الجَلَبَ, (Ṣ, Ḳ,) a proverb, meaning, ‡ *The failure of provisions,* (TA,) or *dearth,* or *drought,* (Ṣ, Ḳ, TA,) *causes the camels, driven or brought from one place to another, to be disposed in files for sale,* (Ṣ, Ḳ, TA,) in order that their owners may buy provisions with their price. (TA.)

نِفَاضٌ: see نُفَاضَةٌ: and نَفَضٌ. = *A piece of cloth upon which the leaves of the* سَمُر *and the like fall, it being spread,* (Ḳ, TA,) *and the tree being beaten with a staff,* or *stick:* (TA:) pl. نُفُضٌ: (Ḳ:) and [in like manner] ♦ مِنْفَضٌ and ♦ مِنْفَاضٌ signify *a garment of the kind called* كِسَآء, *upon which the* نَفَض [or *leaves* or *fruit of a tree*] *fall:* (A, TA:) or ♦ مِنْفَضٌ signifies *i. q.* مِنْسَفٌ, (Ṣ, Ḳ,) i. e. *a vessel* (وِعَآء) *in which dates* [*and grain*] *are shaken to remove the dust &c.* (TA.) — *A garment of the kind called* إِزَار *worn by boys:* (Ṣ, Ḳ:) pl. as above. (TA.) You say also, مَا عَلَيْهِ نِفَاضٌ, (Ṣ, Ḳ,) meaning *He has not upon him any clothing.* (Ibn-'Abbád, Ḳ.)

نَفُوضٌ ‡ A woman *having many children; prolific.* (Ṣ, A, Ḳ.) = رَجُلٌ نَفُوضٌ لِلْكَلَامِ ‡ *A man who considers, examines,* or *studies, speech,* or *language,* or *does so repeatedly, in order to obtain a clear knowledge of it.* (TA.)

نُفَاضَةٌ *What has fallen in consequence of shaking to cause something upon it to fall;* (Ṣ;) *what has fallen from a thing so shaken;* (IDrd, Ḳ;) *whatever it be; as, for instance, of leaves;* and mostly, *of leaves of the* سَمُر *in particular, when collected and beaten off* [or rather *beaten off and collected*] *in a garment,* or *piece of cloth;* (IDrd, L, TA;) [like نَفَضٌ, q. v.;] and ♦ نُفَاضٌ signifies the same; (Ṣ, Ḳ;) and ♦ نِفَاضٌ also. (Ḳ.) And *What remains in one's mouth, of a* سِوَاك [or *tooth-stick*], *and is spit out;* or *a particle broken off therefrom, remaining in the mouth, and spit out; i. q.* ضُوَازَتُهُ, (IAạr, Ḳ,) and نُفَاضَةُ سِوَاكٍ. (IAạr.)

نَفِيضَةٌ ‡ *A company sent forth into the land to see whether there be in it an enemy,* (Ṣ, Ḳ,) or *not,* (Ḳ,) or *any* [*cause of*] *fear;* (Ṣ;) like طَلِيعَةٌ; (Ṣ, TA;) as also ♦ نَفَضَةٌ; [pl. of ♦ نَافِضٌ, like as طَلَبَةٌ is of طَالِبٌ:] (Ṣ, Ḳ:) or the former signifies men *going before an army as scouts,* or *explorers:* (Aṣ, in TA, voce حَضِيرَةٌ:) or men *who explore a place thoroughly:* and also, *a single person:* (A'Obeyd, in TA, ibid.:) or *a scout,* or *scouts, stationed on a mountain* or *other elevated place:* (TA:) or *one who guards the road:* (A, TA:) or *a company* [*of men*]: (TA:) and ♦ the latter, *persons who clear the roads of robbers and of intercepters of travellers;* or *who guard the roads:* (A, TA:) the pl. of the former is نَفَائِضُ; (Ṣ;) which also signifies *persons who throw pebbles in order to know if there be behind them anything that they dislike,* or *an enemy.* (Ḳ.) — Also, the pl., † *Lean,* or *emaciated,* camels; (Ṣ, Ḳ;) accord. to AA, as occurring in a verse of Aboo-Dhu-eyb, in which he says,

* تُلْقِى النَّفَائِضُ فِيهِ السَّرِيحَا *

(Ṣ, TA,) *In which the lean,* or *emaciated, camels cast the shoes;* meaning that these have become dissundered; or, as Akh says, *the thongs so called* [*by which their shoes are fastened*], these being dissundered; فيه referring to the road; but some read, فِيهَا, referring to the roads, mentioned before: (TA:) Aṣ reads نفائض, as well as AA: (Ṣ, TA:) but others read the word with ق, as pl. of نِقْضٌ, and signifying "jaded" camels: (so in a copy of the Ṣ:) or نفائض signifies camels *which traverse the land.* (IAạr, Ḳ.) — The sing. is also said to signify *Waters where there is not any one.* (IAạr, Sh; both in the TA, voce حَضِيرَةٌ, q. v., and the former also in this art.)

نَفِيضَى *Motion:* and *tremour,* or *shivering;* as also ♦ نِفِضَّى and ♦ نَفَضَى. (O, Ḳ.) [See also نُفْضَةٌ.]

نَافِضٌ ‡ *A fever attended with shivering,* or *trembling:* (Ṣ, A,* Ḳ:) of the masc. gender: (ISd, Ḳ:) but applied as an epithet to حُمَّى [which is fem.]. (TA.) Contr. of صَالِبٌ. (Ṣ, in art. صلب.) You say, أَخَذَتْهُ حُمَّى نَافِضٍ, (Ṣ, Ḳ,) and حُمَّى بِنَافِضٍ, (Ḳ,) which is the more approved form, (TA,) and حُمَّى نَافِضٌ (Ḳ,) the latter word being sometimes thus used as an epithet; the second meaning ‡ *Fever took him,* or *affected him, with* [*a shivering,* or *trembling,* or] *violent shivering* or *trembling;* (TA;) [and the first and third, *fever attended with shivering,* or *trembling, took him,* or *affected him.*] = See also نَفِيضَةٌ: = and نَفَضٌ = ثَوْبٌ نَافِضٌ ‡ *A* garment, or piece of cloth, which has lost its dye: (A:) or *which has lost somewhat of its colour, of redness,* or *yellowness.* (Mgh.)

أُنْفُوضَةٌ: pl. أَنَافِيضُ: see نَفَضٌ, in three places.

مُنْفِضَةٌ, (A,) or دَجَاجَةٌ مُنْفِضٌ, [i. e. منفضة], (TA,) ‡ *A hen that has laid her eggs,* or *all her eggs,* (نَفَضَتْ بَيْضَهَا, A, TA,) *and desisted,* (A,) or *become weary.* (TA.)

مِنْفَضٌ: } see نِفَاضٌ; for the former, in two places.
مِنْفَاضٌ:

مَنْفُوضٌ ‡ *Made to shiver,* or *tremble, by fever.* (Ṣ, Ḳ.)

نفط

1\. نَفِطَتْ يَدُهُ, (Ṣ, Mṣb,) or كَفُّهُ, (Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. نَفَطٌ and نَفِيطٌ (Ṣ, Mṣb, Ḳ,) and نَفْطٌ; (Ḳ;) or, accord. to AZ, نَفَطَتْ, aor. ـِ, inf. n. نَفْطٌ and نَفِيطٌ; (TA;) *His hand became blistered,* or *vesicated; it had water,* or *fluid, between the skin and the flesh;* (AZ, Mṣb;) *i. q.* مَجِلَتْ; (Ṣ, Ḳ;) as also ♦ تَنَفَّطَتْ: (Ṣ:) or *it became ulcerated by work.* (Ḳ.) = نَفَطَتْ, aor. ـِ, inf. n. نَفِيطٌ (ADḳ, Ṣ, Ḳ) and نَفْطٌ, (TA,) *She* (a goat) *did what was like sneezing* (نَثَرَتْ) [app. meaning *scattered forth moisture* or *the like*]) *with her nose:* (ADḳ, Ṣ, Ḳ:) or *sneezed.* (Ḳ.) It is said in a proverb, لَا تَنْفِطُ فِيهِ عَنَاقٌ, meaning † *Blood-revenge will not be taken for him;* i. e. for this slain person. (TA.) — Also, (Ṣ, Ḳ,) aor. ـِ, inf. n. نَفِيطٌ, (Ṣ,) *It* (a cooking-pot, قِدْرٌ,) *boiled,* (Ṣ, Ḳ,) *and poured forth* [*some of its contents*], (Ṣ,) or *so that it threw forth what resembled arrows;* (TA;) a dial. var. of نَفَثَتْ. (Ṣ.) — نَفَطَ, aor. ـِ, ‡ *He was angry:* or *he burned with anger:* as also ♦ تنفّط. (Ḳ, TA.) You say, إِنَّ فُلَانًا لَيَنْفِطُ غَضَبًا, (Ṣ, TA,) ‡ *Verily such a one burns with anger:* (TA:) or it is like يَنْفِثُ [meaning *boils with anger:* or *makes a noise like coughing, in anger:* or *blows, in anger*]: (Ṣ:) [for the inf. n.] نَفَطَانٌ signifies the *doing what resembles coughing:* and *blowing, on an occasion of anger:* and so نَفَثَانٌ. (TA.) — Also, (Ḳ,) aor. ـِ, inf. n. نَفِيطٌ, said of an antelope, الصَّبِىّ in the Ḳ, being a mistake for الظَّبْىُ, as in the TṢ and L, (TA,) † *He uttered a sound,* or *cry.* (TṢ, L, Ḳ.) — † *He* (a man) *spoke,* or *talked, unintelligibly;* (Ḳ, TA;) *as though by reason of his anger.* (TA.) — نَفَطَتْ اسْتُهُ † *His anus emitted wind with a sound.* (Ibn-'Abbád, Ḳ.)

2: see 6.

4\. انفط *It* (work) *caused* the hand *to become blistered,* or *vesicated:* or *caused* it *to become ulcerated.* (Ḳ.) [See 1, first sentence.]

5: see 1, in two places.

6\. القِدْرُ تَنَافَطُ [for تَتَنَافَطُ, in the CḲ ♦ تُنَافِطُ,] *The cooking-pot throws forth foam;* (Ḳ;) a dial. var. of تَنَافَثُ [q.v.] (TA.)

نَفْطٌ, accord. to the T, *Pustules which come forth upon the hand, in consequence of work, full of water, or fluid;* (Mgh;) *blisters,* or *vesicles, upon the hand;* a contraction of ▾ نَفِطٌ; which is pl. [or rather coll. gen. n.] of ▾ نَفِطَةٌ, sometimes contracted into ▾ نَفْطَةٌ; and sometimes نَفِطَاتٌ is used as pl. of نَفِطَةٌ: (Mṣb:) or ▾ نَفِطَةٌ signifies [simply] *a pustule;* as also ▾ نَفْطَةٌ and ▾ نُفْطَةٌ; (Ḳ;) and the lawyers call it ▾ نَفَّاطَةٌ, from this word as signifying "a place whence نفط issues," or it may be [originally] an intensive act. part. n. (Mṣb.) — Also, and ▾ نَفَطٌ, (Mṣb,) or ▾ نَفَطَةٌ and ▾ نُفْطَةٌ and ▾ نَفْطَةٌ, (Mgh, Ṣgh, Ḳ,) The *small-pox:* (Mgh, Ṣgh, Mṣb, Ḳ:) accord. to Z, ▾ نفط [so in the TA, without any syll. signs,] signifies, in the dial. of Hudheyl, the *small-pox in children* and *in sheep* or *goats.* (TA.) ═ See also what next follows.

نَفْطٌ and ▾ نِفْطٌ, (Ṣ, Mṣb, Ḳ,) the former of which is the more chaste, (ISk, Ṣ, Mṣb, Ḳ,*) or, as some say, the latter, (Mṣb,) or the latter is a mistake, (Aṣ, Ḳ,) [*Naphtha:* and *petroleum:* both so called in the present day:] *a certain oil,* (Ṣ,) *well known,* (Ḳ,) *with which camels are smeared for the mange,* or *scab, and galls on the back, and tikes; it does not include what is termed* كُحَيْل: (ISd, TA:) or, accord. to AḤn, *i.q.* كُحَيْل: accord. to A'Obeyd, *i.q.* قَطِرَانٌ; but AḤn denies this; and says that it is *an exuding fluid* (حِلَابَة) *of a mountain,* [*found*] *in the bottom of a well, with which fire is kindled:* (TA:) *the best is the white: it is a dissolvent; and opens obstructions; removes the colic; and kills worms that are in the vulva, when used in the manner of a suppository.* (Ḳ.)

نَفِطٌ :
نَفِطَةٌ :
نُفْطَةٌ :
نَفْطَةٌ :
see نَفْطٌ, throughout: — and for the last, see also نَفِيطَةٌ.

نَفَاطَةٌ [accord. to the CḲ, but erroneously, نَفَاطٌ]: see نَفَّاطَةٌ, in two places.

كَفٌّ نَفِيطَةٌ *A hand ulcerated by work:* or *blistered,* or *vesicated; having water* or *fluid, between the skin and the flesh:* and ▾ نَافِطَةٌ signifies the same; and so ▾ مَنْفُوطَةٌ; (Ḳ;) of which last, however, ISd says, it is thus related by the lexicologists; but there is no way of accounting for it in my opinion; for it is from أَنْفَطَ. (TA.) [Golius also mentions ▾ نَفِطَةٌ as signifying A hand *affected with pustules;* on the authority of Meyd; and it is agreeable with analogy.]

نَفَّاطٌ *A thrower of* نفط [or *naphtha*]: pl. ▾ نَفَّاطَةٌ, [or rather this is a coll. gen. n.,] (Mṣb,) and نَفَّاطُونَ. (Mgh.)

نَفَّاطَةٌ *A place whence* نفط [or *naphtha*] *is extracted;* (El-Fárábee, Mṣb, Ḳ;) as also ▾ نَفَاطَةٌ; (Ḳ;) but the former is the more known; (TA;) *a place where it is generated; a mine,* or *source, thereof;* a word similar to مَلَّاحَةٌ (Mgh, Mṣb) and قَيَّارَةٌ: (Mgh:) pl. نَفَّاطَاتٌ. (Mṣb.) — *A kind of lamp made to give light by means thereof;* as also ▾ نَفَاطَةٌ; (Ḳ;) but the former is the more known. (TA.) — *An instrument with which* نفط *is thrown;* (Mgh;) *an instrument of copper,* or *brass, in which* نفط *is thrown,* (Ḳ, TA,) and fire; (TA;) *a* قَارُورَة *of* نفط, *which is thrown:* (Mṣb:) pl. as above. (Mgh.) You say, خَرَجَ النَّفَّاطُونَ بِأَيْدِيهِمُ النَّفَّاطَاتُ [*The throwers of naphtha went forth, having in their hands the instruments with which to throw it*]. (Mgh.) — See also نَفَّاطٌ. — And see نَفْطٌ.

رَغْوَةٌ نَافِطَةٌ *Froth,* or *foam, having bubbles:* (Az, Mṣb:) pl. نَوَافِطُ. (TA.) — كَفٌّ نَافِطَةٌ: see نَفِيطَةٌ.

كَفٌّ مَنْفُوطَةٌ: see نَفِيطَةٌ.

[نفع, &c.

See Supplement.]

نقب

1. نَقَبَ, aor. ـُ, inf. n. نَقْبٌ, *He perforated, pierced, bored,* or *made a hole through,* or *in,* or *into,* anything: like ثَقَبَ. (TA.) *He made a hole through* a wall. (Ṣ.) — نَقَبَ سُرَّةَ الدَّابَّةِ, aor. ـُ, *He* (a farrier) *perforated the navel of the beast in order that a yellow fluid might issue forth.* (Ṣ.) See مِنْقَبٌ. — نَقَبَ العَيْنَ, aor. ـُ, inf. n. نَقْبٌ, *He performed, upon the eye, what is called* القَدْح in the language of the physicians; i.e., *a remedial operation for the black fluid that arises in the eye:* from the phrase next following: (IAth:) [but this is not a good explanation: the meaning is *he performed upon the eye the operation of couching, for the cataract:* so in many Arabic works, ancient and modern: (IbrD:) the couching-needle is called مِقْدَحٌ, and إِبْرَةُ القَدْحِ, in the present day]. — نَقَبَ حَافِرَ الدَّابَّةِ *He* (a farrier) *pierced a hole in the hoof of the beast,* in order to extract what had entered into it. (IAth.) — نَقَبَتْهُ نَكْبَةٌ, (aor. ـُ, inf. n. نَقْبٌ, TA,) *A misfortune, an evil accident,* or *a calamity befell him,* (Ḳ,) *and overcame him,* or *afflicted him;* like نَكَبَتْهُ. (TA.) [In the CḲ, for أَصَابَتْهُ, is put اَثابته.] — نَقَبَ فِى الأَرْضِ, aor. ـُ, and ▾ انقب and ▾ نقّب, *He went,* or *went away, through the land,* or *country:* (Ḳ:) [in the CḲ and some MS. copies of the Ḳ, we afterwards find نَقِبَ فِى البِلَادِ with kesr to the ق, explained as signifying *he proceeded,* or *journeyed, through the lands:*] ▾ انقب *he proceeded,* or *journeyed,* through the country: (IAạr:) نَقَّبُوا فِى البِلَادِ [Ḳur, l. 35,] *they proceeded,* or *journeyed, through the lands,* seeking for a place of refuge: (Ṣ:) or *they traversed the lands, and journeyed through them, much,* &c.: (Fr.:) or *they went about and about, and searched,* &c. (Zj.) ▾ نَقَّبْتُ فِى الآفَاقِ, in a verse of Imra-el-Ḳeys, *I journeyed through the tracts of the earth, and came and went.* (TA.) — نَقَبَ خُفُّ البَعِيرِ, or نَقِبَ البَعِيرُ, aor. ـَ, (L, TA,) and ▾ انقب, (L,) *The camel walked barefooted,* syn. حَفِىَ, (L, Ḳ,) *until his feet became worn in holes:* (TA:) or نَقِبَ البعير, (Ṣ, Ḳ,) and ▾ انقب, (Ḳ,) *the camel's feet became thin,* [or *were worn thin;* which is also a signification of حَفِىَ]. (Ṣ, Ḳ.) — نَقِبَتْ أَقْدَامُنَا *Our feet became thin in the skin, and blistered, by reason of walking.* (L.) — نَقَبَ الخُفَّ, aor. ـُ, *He patched the boot; repaired it by patching.* (Ḳ.) Also, *He made the boot thin: he made* [or *wore*] *holes in it.* (Mṣb.) — نَقِبَ الخُفُّ, aor. ـَ, (inf. n. نَقَبٌ, TA,) *The boot became lacerated,* or *worn through, in holes.* (Ṣ, Ḳ, TA.) [And in like manner *The sole of the foot* of a camel or of a man: see below: and see an ex. voce أَظَلُّ.] — نَقَبَ, aor. ـُ, inf. n. نَقْبٌ, *He* (a horse) *put his feet together in his running* (فِى حُضْرِهِ), [for which Golius and Freytag appear to have read فِى خَضْرِهِ,] Ḳ,) *not spreading his fore feet, his running being* [*a kind of*] *leaping.* (TA.) ═ نَقَبَ عَنِ الأَخْبَارِ, aor. ـُ, *He scrutinized, investigated, searched into, examined into,* or *inquired into, the news;* (Ḳ;) and, in like manner, anything else: (MF:) [as also ▾ نقّب: see the phrase نقّبوا فى البلاد, explained above:] or *he told, announced,* or *related, the news.* (Ḳ.) — إِنِّى لَمْ أُومَرْ أَنْ أَنْقُبَ عَنْ قُلُوبِ النَّاسِ *Verily I have not been commanded to scrutinize and reveal what is in the hearts of men.* (TA, from a trad.) — نَقَبَ عَلَى قَوْمِهِ, aor. ـُ, inf. n. نِقَابَةٌ, *He acted as the* نَقِيب *over his people; was their* نقيب: (Ṣ, Ḳ:) but of a man who was not نقيب, and has become so, you say نَقُبَ, with ḍamm, aor. ـُ, inf. n. نَقَابَةٌ, with fet-ḥ, *He became* نقيب; (Fr., Ṣ, Ḳ;) as also نَقِبَ, aor. ـَ: (IḲṭṭ, Ḳ:) or نقابة with kesr is a subst.; and with fet-ḥ, an inf. n.; (Ṣ, Ḳ;) like وِلَايَةٌ and وَلَايَةٌ; so says Sb. (Ṣ.) ═ نَقَبَ الثَّوْبَ, aor. ـُ, inf. n. نَقْبٌ, *He made the piece of cloth into a* نُقْبَة. (Ṣ.)

2: see 1.

3. نَاقَبْتُهُ, inf. n. نِقَابٌ; as also لَقِيتُهُ نِقَابًا; *I met him face to face*: or *without appointment*, (Ḳ,) *and unintentionally*: (TA:) or *unexpectedly*. (Ṣ.) نقابًا is in the accus. case as an inf. n.; or as a word descriptive of state. (TA.) — وَرَدْتُ المَآءَ نِقَابًا, (Ṣ,) or لقيت الماء نقابا, (Ḳ,) *I came upon the water unexpectedly, without seeking for it*. (Ṣ, Ḳ.)

4: see 1. — انقب *His camel's feet became thin;* [or *were worn thin*;] (Ṣ, Ḳ;) or *were worn in holes by walking*. (TA.) = *He became a door-keeper*, or *chamberlain*; Arab. حَاجِب: (Ḳ:) or *he became a* نَقِيب. (L, Ḳ, &c.)

5: see 8.

8. انتقبت (Ṣ, Ḳ, Mṣb) and ▾ تنقّبت (Mṣb) *She* (a woman) *veiled her face with a* نِقَاب. (Ṣ, Ḳ, Mṣb.) — تنقب ▾ بعمامته: see تخمّر.

نَقْبٌ (Ṣ, Ḳ) and ▾ نُقْبَةٌ (Ṣ) *A hole, perforation*, or *bore*, (Ḳ,) in, or through, a wall, (Ṣ,) or anything whatever: (TA:) or *a large hole, perforation*, or *bore, passing through a thing;* such as is small being termed ثَقْبٌ, with ث: (Mgh, in art. ثقب:) pl. of the former نُقُوبٌ (Mṣb) and أَنْقَابٌ and نِقَابٌ. (TA, and some copies of the Ḳ.) — نَقْبٌ (Ḳ) and ▾ نَاقِبَةٌ (Ṣ) *An ulcer that arises in the side*, (Ṣ, ISd, Ḳ,) *attaching the inside of the body*, (Ṣ, ISd,) *and having its head inwards;* (ISd;) [as also ▾ نَقَّابَةٌ, for] نَقَّابَاتٌ signifies *ulcers that come forth in the side and penetrate into the inside*. (TA voce دُبَال.) See نُقْبٌ. — نَقْبٌ (Ṣ, Ḳ) and ▾ نُقْبٌ (Ḳ) and ▾ مَنْقَبٌ and ▾ مَنْقَبَةٌ (Ṣ, Ḳ) *A road* (or *narrow road*, TA,) *in a mountain*: (ISk, Ṣ, Ḳ:) *a road between two mountains*: (IAth:) pl. (of the first and second, TA,) أَنْقَابٌ (a pl. of pauc., TA,) and نِقَابٌ; (Ḳ;) and of the third and fourth, مَنَاقِبُ. (TA.) See also مَنْقَبَةٌ.

نُقْبٌ (Ṣ, Ḳ,) and ▾ نُقُبٌ (Ḳ: but the former is the more common: TA) and ▾ نُقَبٌ (Ḳ) [the first is a coll. gen. n., of which the n. un. is نُقْبَةٌ [q.v.], of which it is called in the Ṣ the pl.: but نُقَبٌ is the pl. of نُقْبَةٌ:] *Scab*, [or *scabs*,] (Ḳ,) absolutely: (TA:) or *scattered scabs* (Ṣ, Ḳ,) *when they first appear*: (Ṣ:) النُّقْبَةُ is *the first that appears of the scab;* and is so called because the scabs perforate the skin: you say, of a camel, بِهِ نُقْبَةٌ: (Aṣ:) *the first that appears of the scab, in a patch like the palm of the hand, in the side of a camel*, or *on his haunch*, or *his lip: then it spreads over him until it covers him entirely*. (ISh.) Mohammad, denying that any disease was transmitted from one thing to another, and being asked how it was that a نُقْبَة spread in camels, asked what transmitted the disease to the first camel. (TA.) — فُلَانٌ يَضَعُ الهِنَآءَ مَوَاضِعَ النُّقْبِ ‡ [*Such a one puts the tar upon the places of the scabs*]: said of one who is clever, or skilful, and who does or says what is right. (A.) [See also قَالَبٌ.]

نَقِبٌ, and, as a fem. epithet, ▾ نَقْبَآءُ, A camel *whose feet have become worn in holes*, [or *worn thin*,] *by walking*. (TA.) See the verb. — The former may also signify *Having the scab*, or *what first appears thereof*. (TA.) See نُقْبٌ.

نُقُبٌ: see نُقْبٌ.

نُقْبَةٌ *A mark, trace*, or *vestige*: ex. عَلَيْهِ نُقْبَةٌ *Upon him*, or *it, is a mark, &c.* (T.) — See نَقْبٌ. — نُقْبَةٌ † *Rust*, (Ḳ,) upon a sword or the head of an arrow or a spear: (M:) or نقب [i.e. ▾ نُقْبٌ, q.v., a coll. gen. n., of which نُقْبَةٌ is the n. un.; or نُقَبٌ, pl. of نُقْبَةٌ;] signifies ‡ *traces of rust upon* a sword or an arrow-head or a spear-head, likened to the first appearances of the scab. (A.) = نُقْبَةٌ The *face*: (Ṣ, Ḳ:) or the *parts surrounding the face*: (L:) pl. نُقَبٌ. (TA.) — نُقْبَةٌ *A garment resembling an* إِزَار, *having a sewed waistband* or *string*, (حُجْزَة مَخِيطَة): so in the Ṣ, M, L: whence it appears that the reading in the Ḳ, حجزة مطيفة, is erroneous: TA: [F having, it seems, found مُخيطة written in the place of مَخِيطَة:]) *without a* نَيْفَق [which is the *part turned down at the top, and sewed, through which the waistband passes*], (Ṣ, Ḳ,) *tied as trousers*, or *drawers, are tied*: (Ṣ:) or *a pair of trousers*, or *drawers, having a waistband, but without a part turned down at the top, and sewed, for the waistband to pass through*: if it have this, (i.e., a نيفق,) it is called سَرَاوِيل: (TA:) or a piece of rag of which the upper part is made like drawers, or trousers: (L:) or *a pair of drawers, or trousers, without legs*. (M, voce إِتْبٌ, TA.) = نُقْبَةٌ The *state*, or *condition; quality, mode*, or *manner; state with regard to apparel &c.; external form, figure, feature*, or *appearance;* of any thing: syn. هَيْئَةٌ. (T.) = نُقْبَةٌ *Colour*. (Ṣ, Ḳ.) — فَرَسٌ حَسَنُ النُّقْبَةِ *A horse of beautiful colour*. (TA.) — See also نَقِيبَةٌ.

نِقْبَةٌ *A mode of veiling the face with the* نِقَاب: (Ḳ:) pl. نِقَبٌ. (TA.) — إِنَّهَا لَحَسَنَةُ النِّقْبَةِ (Ṣ) *Verily she has a comely mode of veiling her face with the* نقاب. (TA.)

نِقَابٌ [*A woman's face-veil*;] (Ṣ, Ḳ;) *a veil that is upon* [or *covers*] *the soft*, or *pliable, part of the nose;* (AZ;) [*not extending higher*:] *a woman's veil that extends as high as the circuit of the eye*: (Mṣb:) it is of different modes: Fr says, When a woman lowers her نقاب to her eye, it [the action] is termed وَصْوَصَةٌ; and when she lowers it further, to [the lower part of] the circuit of the eye, it [the veil] is called نقاب; and if it is on the extremity of the nose, it is [properly] called لِفَام: (T:) the نقاب, with the Arabs, is *that* [*kind of veil*] *from out of which appears the circuit of the eye*: and the meaning of the saying in a trad., النِّقَابُ مُحْدَثٌ is, that women's shewing the circuits of the eyes is an innovation; not that they used not to veil their faces: the [kind of] نقاب which they used reached close to the eye, and they showed one eye while the other was concealed; whereas the [kind of] نقاب, which only shows both the eyes [without their circuits], was called by them وَصْوَصَةٌ [a mistake for وَصْوَاصٌ] and بُرْقُعٌ: [in the original, والنقاب لا يبدو منه الّا العينان وكان اسمه الخ: but the و before كان is erroneously introduced, and perverts the sense, which is otherwise plain, and agreeable with what is said before:] then they innovated the [veil properly called] نقاب: (A'Obeyd:) pl. نُقُبٌ. (Mṣb.) = نِقَابٌ and ▾ مَنْقَبٌ *A road through a rugged tract of ground*: (Ḳ:) the former word used both as a sing. and a pl. (TA.) = نِقَابٌ (a strange form of epithet, MF,) ‡ A man *of great knowledge; very knowing*: (Ṣ, Ḳ:) or *possessing a knowledge of things*, or *affairs*: or, as also ▾ مِنْقَبٌ, mentioned by IAth and Z, a man *possessing a knowledge of things, who scrutinizes* or *investigates them much; who is intelligent*, and *enters deeply into things*. (TA.) = نِقَابٌ The *belly*. Hence the proverb, فَرْخَانِ فِى نِقَابٍ [*Two young birds in one belly*]: applied to two things that resemble one another. (Ḳ.) In like manner one says كَانَا فِى نِقَابٍ وَاحِدٍ [*They were in one belly*]; meaning *they were like each other*. (A.)

نَقِيبٌ i.q. مَنْقُوبٌ, A thing *perforated, pierced, bored*, or *having a hole made through*, or *in*, or *into it*. (TA.) — نَقِيبٌ *A musical reed*, or *pipe*. (Ḳ.) — The *tongue of a pair of scales*, or *balance*. (Ḳ.) — A dog *having the upper part of his windpipe* (غَلْصَمَتُهُ: so in the Ṣ, Ḳ: or *having his windpipe*, حَنْجَرَتُهُ: so in the A) *perforated*, (Ṣ, Ḳ,) *in order that his cry may be weak*: a base man performs this operation on his dog, in order that guests may not hear its cry. (Ṣ: and the like is said in the L.) = نَقِيبُ قَوْمٍ *The intendant, superintendent, overseer*, or *inspector, of a people; he who takes notice*, or *cognisance, of their actions, and is responsible for them;* i.q. عَرِيفُهُمْ and شَاهِدُهُمْ and ضَمِينُهُمْ: (Ṣ, Ḳ:) *like* أَمِينٌ and كَفِيلٌ: (Zj:) *their head*, or *chief*: (TA:) *like* عَرِيفٌ [q.v.]; i.e., *one who is set over a people, and investigates their affairs*: (L:) or, as some say, *the greatest*, or *supreme, chief of a people*: so called [from نَقَبَ "he scrutinized, or investigated,"] because he is acquainted with the secret

affairs of the people, and knows their virtues, or generous actions, and is the way by which one obtains knowledge of their affairs: (TA:) pl. نُقَبَآءُ. (Ṣ.)

نِقَابَةٌ The *office of* نَقِيب. (Sb: see 1.)

نَقِيبَةٌ *Mind:* syn. نَفْسٌ. (Ṣ, Ḳ.) You say فُلَانٌ مَيْمُونُ النَّقِيبَةِ *Such a one is of a fortunate mind,* (A'Obeyd, Ṣ,) when the person referred to is *fortunate in his affairs, succeeding in what he seeks after,* or *strives to accomplish:* (ISk, Ṣ:) or when he is *fortunate in his counsel,* or *advice:* (Th, Ṣ:) or the phrase signifies *such a one is fortunate in his actions, and in gaining what he seeks.* (TA.) See also what follows. نَقِيبَةٌ is also said, in the Ḳ, to signify the same as عَقْلٌ (*understanding, intellect,* or *intelligence*); but, says SM, I have not found this in any other lexicon: only I have found the word explained in the L as signifying يُمْنُ الفِعْلِ (*good fortune attending,* or *resulting from, an action*): so probably عَقْلٌ is a mistake for فِعْلٌ. (TA.) — Also, *Counsel,* or *advice.* (Ḳ.) See above. — Also, *Penetration of judgment; acuteness; sagacity.* (Ibn-Buzurj, Ḳ.) — Also, *Nature;* or *natural,* or *native, disposition, temper,* or *other quality:* (Ḳ:) *i. q.* نَحِيزَةٌ and عَرِيكَةٌ and طَبِيعَةٌ. (T, art. عرك.) Agreeably with this explanation, the phrase above mentioned is rendered in the T, in art. عرك, *Such a one is of a fortunate nature,* or *natural disposition:* (TA:) or it signifies, in this phrase, as also نقيمة, *i. q.* لَوْنٌ, *Colour, complexion, species, &c.* (IAạr.) Also هُوَ حَسَنُ النَّقِيبَةِ *He is of a good nature,* or *natural disposition:* and in like manner, فُلَانٌ فِى مَنَاقِبَ ▼ جَمِيلَةٍ *Such a one is a person of good dispositions,* or *natural qualities.* (L.) — نَقِيبَةٌ A she-camel *having a large udder:* (ISd, Ḳ:) *having her udder bound up with a cloth* or *the like, on account of its greatness and excellence:* but AM says this is a corruption, and that the correct word is ثَقِيبَةٌ, with ث, meaning a she-camel "abounding with milk." (TA.)

نُقَابَةٌ: see نُقْبٌ.

نَاقِبٌ and نَاقِبَةٌ [the former omitted in some copies of the Ḳ] *A disease that befalls a man in consequence of long sluggishness,* or *indolence:* (Ḳ:) or, as some say, the *ulcer that arises in the side.* (TA.) See نُقْبٌ.

أَنْقَابٌ, a pl. without a sing., The *ears:* (M, Ḳ,) or, accord. to some, its sing. is نُقْبٌ. (TA.) El-Kaṭámee says,

* كَانَتْ خُدُودُ هِجَانِهِنَّ مُمَالَةً *
* أَنْقَابُهُنَّ إِلَى حُدَآءِ السُّوَّقِ *

[*The cheeks of their white camels were with their ears inclined to the singing of the drivers*]. But أَنْقًا بِهِنَّ, "by reason of their pleasure," is also read, for أَنْقَابُهُنَّ: (TA:) [so that the meaning is *The cheeks of their white camels were inclined, by reason of their pleasure, to the singing of the drivers*].

مَنْقَبٌ The *navel:* or [*a place*] *before it:* (Ḳ:) *where the farrier makes a perforation in order that a yellow fluid may issue forth:* (Ṣ:) so in a horse. (TA.) — See نُقْبٌ.

مِنْقَبٌ *An iron instrument with which a farrier perforates the navel of a beast of carriage* (Ṣ, Ḳ) *in order that a yellow fluid may issue forth.* (Ṣ.) See مَنْقَبٌ, and نِقَابٌ.

مَنْقَبَةٌ: see نُقْبٌ. — *A narrow way between two houses,* (L, Ḳ,) *along which one cannot pass.* (L.) It is said in a trad., that one does not possess the right of pre-emption (الشُّفْعَة) with respect to a منقبة; and this word is explained as signifying *a wall:* syn. حَائِطٌ: [and so in the Ḳ:] or *a way between two houses, as though it were perforated from one to the other:* or *a road,* or *way, over an elevated piece of ground.* (L.) — مَنْقَبَةٌ *A virtue; an excellence; contr. of* مَثْلَبَةٌ: (Ṣ:) *a cause of glorying:* (Ḳ:) *generosity of action,* or *conduct:* (L:) *a* [*good disposition,* or *natural quality:* [see نَقِيبَةٌ:] (TA:) *a memorable,* or *generous action, and* [*good*] *internal quality:* (A:) pl. مَنَاقِبُ: (TA:) رَجُلٌ ذُو مَنَاقِبَ *A man of memorable,* or *generous, actions, and* [*good*] *internal qualities.* (A.)

نقت

1. نَقَتَ, [aor. ـُ,] inf. n. نَقْتٌ, *He took out,* or *extracted, marrow* [from a bone]. (Ḳ.) Az, quotes, from Aboo-Turáb, on the authority of Aboo-'Ameythel, نُقِتَ العَظْمُ, and نُكِتَ, *The marrow of the bone was taken out,* or *extracted.* (L.) And J says, نَقَتُّ المُخَّ aor. ـُ, inf. n. نَقْتٌ, is a dial. form of نَقَوْتُهُ, meaning, *I took out,* or *extracted the marrow* [from a bone]: as though they had changed the و into ت. (L.) But it is said in a marginal note in the Ṣ, Aboo-Sahl El-Harawee says, What I remember to have heard is نَقَثْتُ العَظْمَ, aor. ـُ, inf. n. نَقْثٌ, I took out, or extracted, the marrow from the bone; and so إِنْتَقَثْتُهُ, with the three-pointed ث; and نَقَوْتُهُ, and إِنْتَقَيْتُهُ, and نَقَيْتُهُ. (TA.)

نقث

1. نَقَثَ, aor. ـُ; and ▼ نقّث, (inf. n. تَنْقِيثٌ, Ṣ,) and ▼ انتقث; *He hastened, was quick.* (Ṣ, Ḳ.) — خَرَجْتُ أَنْقُثُ *I went forth hastening.* (Ṣ.) — خَرَجَ يَنْقُثُ السَّيْرَ, and ▼ يَنْتَقِثُ, *He went forth hastening in his pace.* (TA.) — نَقَثَ حَدِيثَهُ [aor. ـُ,] *He mixed,* or *confounded, his discourse, like as one mixes food.* (Ḳ.) — نَقَثَهُ بِالكَلَامِ, [aor. ـُ,] (and ▼ انتقثه, TA,) *He hurt him by words.* (Ḳ.) — نَقَثَ الأَرْضَ, aor. ـُ, inf. n. نَقْثٌ, *He dug up the earth* with a hoe or shovel. (AZ.) — نَقَثَ شَيْئًا; (or, accord. to the TA, عَنْ شَىْءٍ,) and ▼ انتقث, *He dug up the earth from a thing.* (Ḳ.) — نَقَثَ العَظْمَ (aor. ـُ, inf. n. نَقْثٌ, TA;) and ▼ انتقثهُ; and ▼ تنقّثه; (TA;) *He took out,* or *extracted, the marrow from the bone.* (Ḳ.) See also نَقَتَ. (TA.) — نَقَّثَ, inf. n. تَنْقِيثٌ; and ▼ نقث, inf. n. نَقْثٌ; *He removed* a thing. Ex. لَا تُنَقِّثُ مِيرَتَنَا *She used not to remove our wheat,* or *provision, nor to take it forth, nor scatter it;* but kept it faithfully. (TA, from a trad.)

2: see 1.

5. تنقّث *He endeavoured to make* a woman *incline to him, and to render* her *affectionate to him:* (Ḳ:) as though he drew forth her love, like as one draws forth the marrow from a bone. (TA.) — تنقّث ضَيْعَتَهُ *i. q.* تَعَهَّدَهَا. (TA.) — See 1.

8: see 1.

نَقْثٌ *Malicious,* or *mischievous, misrepresentation; calumny; slander.* (IAạr.)

نَقَاثِ (in measure like قَطَامِ) *The hyena.* (Ḳ.)

نَبِيثَتُهَا *i. q.* نَقِيثَةُ البِئْرِ. (TA voce قَامَةٌ, in art. قوم.)

نقح

1. نَقَحَ شَيْئًا, aor. ـَ, (inf. n. نَقْحٌ, TA,) *He peeled,* or *barked, a thing; peeled off, stripped off,* or *removed, its outer covering.* (Ḳ, TA.) نَقَحَ العُودَ, (Mṣb,) or العَصَا, (T,) aor. ـَ, inf. n. نَقْحٌ, (Mṣb,) *He pared,* or *trimmed, the stick,* or *staff, by cutting off its knots:* (T, Mṣb:) and in like manner you say of anything from which you pare off somewhat. (T.) — نَقَحَ الجِذْعَ, inf. n. نَقْحٌ; (Ḳ;) and ▼ نقّحهُ, (Ḳ,) inf. n. تَنْقِيحٌ; (Ṣ;) *He pared off the knots of the palm-trunk:* (Ḳ:) or *he pruned,* or *trimmed, the trunk of the palm-tree, by cutting off the stumps of the branches,* or *by cutting off the superfluous branches.* (Ṣ.) — نَقَحَ, (TA,) and ▼ انقح, (Ḳ,) *He stripped off the ornaments of his sword* [*to sell them*] *in a time of dearth and poverty.* (Ḳ, TA.) — نَقَحَ العَظْمَ, aor. ـَ, (Ḳ,) inf. n. نَقْحٌ; (TA;) and ▼ نقّحهُ, (inf. n. تَنْقِيحٌ, Ṣ;) and ▼ انتقحهُ; (Ṣ, Ḳ;) *He extracted the marrow from the bone:* (Ṣ, Ḳ:) or

نقّحه has an intensive signification. (Mṣb.) — نَقَّحَ شَيْئًا He separated what was good from what was bad of the thing. (Mṣb.)

2. نَقَّحَ الشِّعْرَ, inf. n. تَنْقِيحٌ; (Ṣ, Ḳ;) and ✝انقحه, inf. n. إِنْقَاحٌ; (Ḳ;) ‡ He trimmed, pruned, or put into a right or proper state, poetry, or verses. (Ṣ, Ḳ.) — نَقَّحَ الكَلَامَ ‡ He scrutinized the language, and examined it well: or he put it to rights, or trimmed it, and removed its faults, or defects. (TA.) — See 1.

4: see 1 and 2.

5. تنقّح شَحْمُهُ, (Ḳ,) or شَحْمُ النَّاقَةِ, (Ṣ,) or شَحْمُ نَاقَتِهِ, (TA, &c.,) ‡ His fat, (Ḳ,) or the fat of the she-camel, (Ṣ,) or the fat of his she-camel, (TA, &c.,) became little in quantity, or diminished, (Ṣ, Ḳ, &c.,) or partially went away. (A.)

8: see 1.

خَيْرُ الشِّعْرِ الحَوْلِيُّ المُنَقَّحُ ‡ [The best of poetry is that which is a year old, and trimmed, or pruned]. (Ṣ.)

نقخ

1. نَقَخَ, aor. ـُ, (Ṣ, L, Ḳ,) inf. n. نَقْخٌ (Ṣ, L) and نُقَاخٌ, (L,) He struck, smote, or beat. (Ḳ.) نَقَخَ رَأْسَهُ He struck his head with a staff, or sword, or some other hard thing: or he struck his head so that the brain came forth: (L:) or he broke his head so as to disclose the brain; as also نَقَفَ. (Ṣ, L.) نَقَخَ دِمَاغَهُ He broke his brain. (Ḳ.) — Also, نَقَخَ (L) and ✝انتقخ (L, Ḳ) He extracted marrow (L, Ḳ) from a bone. (L.) — نَقَخَ العَطَشَ بِبَرْدِهِ † It (sweet water) broke, [or abated, or allayed,] thirst, by its coolness, or coldness. (L, from a trad.)

8: see 1.

نُقَاخٌ Sweet water; that has no saltness; (AO, Th, Ṣ;) that strikes (يَنْقَخُ) the heart (or almost does so, L) by its coldness: (Ṣ:) or cold, or cool, and sweet, and clear, water: (Ḳ:) or sweet water, that breaks [or abates or allays] (يَنْقَخُ, i. e. يَكْسِرُ,) thirst by its coolness, or coldness: (L, from a trad.:) or abundant water which a man makes to well forth in a place where was no water. (ISh.) — Also, Pure, mere, unadulterated, or genuine. (T, Ḳ.) — هٰذَا نُقَاخُ العَرَبِيَّةِ (Fr) ‡ This is pure Arabic; or the purest, choicest, best, or most excellent, of Arabic. (Fr, A.) — Also نُقَاخٌ Sleep in health and safety. (Abu-l-'Abbás, Ḳ.)

نقد

1. نَقَدَ الدَّرَاهِمَ (Ṣ, A, L, Mṣb) aor. ـُ, (L, Mṣb,) inf. n. نَقْدٌ (L, Mṣb, Ḳ) and تَنْقَادٌ; (L, Ḳ;) and ✝انتقدها (Ṣ, L, Mṣb, Ḳ) and ✝تنقّدها; (L, Ḳ;) He picked, or separated, the money, or pieces of money, (Lth, L, Ḳ,) and put forth the bad; (Ṣ, L, Ḳ;) he picked, or separated, the good money from the bad: (A:) he examined the money, or pieces of money, to pick, or separate, the good from the bad: (Mṣb:) and the verbs are used in the same sense with respect to other things than pieces of money. (Ḳ.) — [نَقَدَ, aor. ـُ, inf. n. نَقْدٌ, q. v. infra, He gave cash, or ready money; paid in cash, or ready money. Often used in this sense.] — نَقَدَهُ الثَّمَنَ, aor. ـُ, inf. n. نَقْدٌ: He gave him the price in cash, or ready money: (L:) or simply he gave him the price; as also نَقَدَ لَهُ الثَّمَنَ: (A:) and نَقَدَهُ الدَّرَاهِمَ, and نَقَدَ لَهُ الدَّرَاهِمَ, he gave him the money, or pieces of money. (Ṣ, L, Mṣb.) — [Hence, from the first meaning,] نَقَدَ الكَلَامَ, [and الشِّعْرَ,] and so He picked out the faults of the language, [and of the poetry;] syn. نَاقَشَهُ. (TA.) — ✝انْتَقَدَ الشِّعْرَ عَلَى قَائِلِهِ ‡ [He picked out the faults of the poetry and urged them against its author.] (A.) — نَقَدَهُ بِنَظَرِهِ, and نَقَدَ إِلَيْهِ, aor. ـُ, (L,) inf. n. نَقْدٌ (L, Ḳ) ‡ He looked furtively at, or towards it: (L, Ḳ:*) and so نقده بعينه: (L:) and نقد بعينه اليه he continued looking furtively at, or towards, it: you say also, مَا زَالَ بَصَرُهُ يَنْقُدُ إِلَى ذٰلِكَ [his gaze ceased not to be furtively directed at, or towards, that]: as though likened to the look of a man picking, or separating, what is good from what is bad: (A:) and مَا زَالَ يَنْقُدُ بَصَرَهُ إِلَى الشَّىْءِ he ceased not to look at, or towards, the thing. (Ṣ, L.) ═ نَقِدَ, (Ṣ, L,) [aor. ـَ,] inf. n. نَقَدٌ; (Ṣ, L, Ḳ;) and, as some say, نَقَدَ; (Ṣ, L;) It (a tooth, Ṣ, L, Ḳ, and a horn, T, L, and a hoof of a horse or the like, L,) became eroded, (T, Ṣ, L, Ḳ,) and much broken: (L, Ḳ:) and it (the hoof of a horse or the like) scaled off, part after part: (Ṣ, L:) it (the trunk of a tree) became worm-eaten. (L.)

3. ناقدهُ ‡ He reckoned with him to the utmost, syn. نَاقَشَهُ, (Ṣ, A, L, Ḳ,) فِى أَمْرٍ in, or respecting, an affair, (Ṣ, L,) [picking out his faults].

4. انقد It (a tree) put forth its leaves. (L, Ḳ.)

5: see 1.

8. انتقد الدَّرَاهِمَ He received the money, or pieces of money; (Lth, Ṣ, L, Mṣb, Ḳ;) and الثَّمَنَ the price. (A.) — See 1. ═ انتقد It (a worm) ate the trunk of a tree, and rendered it hollow. (L.) ═ He (a boy) grew up into manhood. (Ḳ.)

نَقْدٌ [properly an inf. n. used in the sense of a pass. part. n., and thus signifying "paid," Cash, or ready money: or simply money]. You say نَقْدٌ جَيِّدٌ [Good cash, or ready money: or good money]: pl. نُقُودٌ جِيَادٌ. (A.) النَّقْدَانِ signifies Silver and gold money; dirhems and deenárs. (TA in art. عرض.) — نَقْدٌ Payment in cash, or ready money; contr. of نَسِيْئَةٌ: (L, Ḳ:) the giving of نقد [i. e., cash, or ready money]: (Ḳ:) [an inf. n.: see 1]. — الدِّرْهَمُ نَقْدٌ The piece of money is of full weight, (Ṣ, L, Ḳ,*) and good. (Ṣ, L.) — هٰذِهِ مِائَةٌ نَقْدُ النَّاسِ [This is a hundred, ready money of the people] is a phrase used by the Arabs, in which لِ is meant to be understood [before النَّاسِ: i. e. الناس is for لِلنَّاسِ; and نَقْدٌ for نَقْدٌ, as an epithet of مائة: you may also say نَقْدَ الناسِ, making نقد a denotative of state; but] the epithetic mode of construction is that which prevails in this case. (Sb, L.) — نَقْدٌ. — The saying of the poet,

لَتُنْتَجَنَّ وَلَدًا أَوْ نَقْدَا

means She will certainly bring forth a she-camel, which shall be a permanent acquisition for breeding, or a male, which shall be sold: for they seldom kept the male camels. (Th, L.)

نُقْدٌ (Lḥ, L, Ḳ,) and ✝نُقُدٌ (Ḳ) and ✝نَقَدٌ, (Lḥ, Az, L,) the form most frequently heard by Az from the Arabs, (L,) or ✝نَقَدٌ, (Ḳ,) [coll. gen. n.] A certain kind of tree, (Lḥ, L, Ḳ,) accord. to AA, of the description termed خُوصَة, having a blossom resembling the بَهْرَمَان, i. e., the عُصْفُر [or bastard-saffron]; (AḤn, L;) its blossom is yellow, and it grows in plain, or soft, grounds: (Az, L:) n. un. with ة; (Ḳ;) نُقْدَةٌ (Lḥ, Ṣ, L) and نُقُدَةٌ (TA) and نَقَدَةٌ (Lḥ, L) and نَقْدَةٌ. (TA.) — Also ✝نُقْدَةٌ, (L,) or ✝نُقَدَةٌ, (IAạr, L, Ḳ,) The كَرَوْيَاء [or caraway]. (IAạr, L, Ḳ.) — See نَقْدٌ.

نُقُدٌ: see نَقْدٌ.

نَقَدٌ [a coll. gen. n.] A kind of sheep, of ugly form; (Ḳ;) a kind of sheep of El-Baḥreyn, having short legs and ugly faces: (Ṣ, L:) or a kind of small sheep of El-Ḥijáz: (L:) or, simply, lambs: (A, L:) [see an ex. in a prov. cited voce شَامِر in art. شمر:] n. un. with ة: (Ṣ, L:) applied alike to the male and female: (L:) pl. نِقَادٌ, and [quasi-pl. n.] نِقَادَةٌ. (L, Ḳ.) Aṣ says, that the best of wool is that of نَقَد. And one says, أَذَلُّ مِنَ النَّقَدِ [More abject, or vile, than

the sheep called نقد]. (Ṣ, L.) — Also, † *The lower sort of people.* (L.) — See نُقْدٌ and نَقَدٌ.

نَقَدٌ, (L,) or ▼ نُقْدٌ, (Ḳ,) *Slow in growing up into manhood, and having little flesh:* (L, Ḳ:) [and so ▼ نُقْدٌ, accord. to the CḲ: but وبضمّ is there put by mistake for ويضمّ: and the former, (Ṣ, L,) or ▼ نُقْدٌ, (Ḳ,) a boy *despised and little in the eyes of others, that scarcely grows up into manhood;* (Ṣ, L, Ḳ;) sometimes thus applied. (Ṣ, L.) — نَقَدٌ نَقَدٌ A horn *eaten,* or *eroded, at the root.* (L.) See also نَقِدٌ.

نُقْدٌ and نَقَدٌ and نُقْدَةٌ and نَقْدَةٌ: see نَقَدٌ.

نُقَادَةٌ The *choice part* of a thing. (JK.) — هُوَ مِنْ نُقَادَةِ قَوْمِهِ ‡ *He is of the best of his people.* (A.)

نَقَّادٌ *A shepherd who tends the kind of sheep called* نقد: (L, Ḳ:) or *a possessor of skins of that kind of sheep.* (Th, L.) — See نَاقِدٌ.

نَاقِدٌ [*One who picks,* or *separates, money, and puts forth the bad; who picks,* or *separates, good money from bad:*] *who examines money, to pick,* or *separate the good from the bad:* [as also ▼ نَقَّادٌ:] pl. نُقَّادٌ (Mṣb) [and نَقَدَةٌ]. — [نَاقِدُ شِعْرٍ, and ▼ نَقَّادُهُ ‡ *One who picks out the faults of poetry;* and, the ▼ latter, *one who is accustomed to do so.*] مِنْ نُقَّادِهِ and هُوَ مِنْ نَقَدَةِ الشِّعْرِ ‡ [*He is one of those who pick out the faults of poetry*]. (A.)

أَنْقَدُ *The hedge-hog;* الْقُنْفُذُ; (Ṣ, L, Ḳ;) a proper name, like أُسَامَةُ applied to the lion: (Ṣ:) as also الأَنْقَدُ; (Ḳ;) but some disallow the prefixing of the art.; (TA;) and الأُنْقُدُ. (L.) Hence the saying, بَاتَ بِلَيْلِ أَنْقَدَ, (Ṣ, L,) or بِلَيْلَةِ أَنْقَدَ, (A, L,) *He passed the night of the hedge-hog;* i. e. *sleepless:* (L:) because the hedge-hog remains sleepless (and sees, L) all night: (Ṣ, L, Ḳ:) and أَسْرَى مِنْ أَنْقَدَ [*A greater journeyer by night than the hedge-hog*]. (A, L.) — أَنْقَدُ لَيْلٍ *A calumniator; a slanderer;* as also قُنْفُذُ لَيْلٍ. (L, art. قنفذ.) — Also, الأَنْقَدُ [L, Ḳ,) and ▼ الإِنْقِدَانُ (Ḳ) *The tortoise:* (L, Ḳ:) or the latter, *the male tortoise:* (Lth:) as also with ذ. (TA.)

الإِنْقِدَانُ: see preceding sentence.

نقذ

1. نَقِذَ, aor. ـَ, inf. n. نَقَذٌ; (Mṣb, Ḳ;) or نَقَذَ, (A, L,) aor. ـُ, (L,) inf. n. نَقْذٌ; (A, L;) *He became safe, in safety, saved,* or *liberated; he escaped.* (A, L, Mṣb, Ḳ.) — نَقَذًا لَكَ *Safety to thee!* Said to a man stumbling. (A, Ḳ.) — See also 4.

2: see 4.

4. انقذه, (Ṣ, A, L, Mṣb, Ḳ,) inf. n. إِنْقَاذٌ; (Ḳ;) and ▼ استنقذه; and ▼ تنقّذه; (Ṣ, A, L, Ḳ;) and ▼ نقّذه, inf. n. تَنْقِيذٌ; and ▼ نَقَذَهُ, [aor. ـُ,] inf. n. نَقْذٌ; (Ḳ;) *He saved, rescued,* or *liberated, him* or *it,* (Ṣ, A, L, Mṣb, Ḳ,) from such a one, (Ṣ, L,) and from evil. (Mṣb.)

5: see 4.

10: see 4.

نَقَذٌ A thing *that one has saved, rescued,* or *liberated;* (Ṣ, L, Mṣb, Ḳ;) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like نَفَضٌ and قَبَضٌ; (Ṣ, L;) as also ▼ نَقِيذٌ and نَقِيذَةٌ: (L:) a man *saved,* or *rescued,* or *liberated:* (L:) also, a horse *taken from another people:* (L:) or a camel &c. *taken by, and then recovered from, the enemy;* as also نَقِيذَةٌ and نَقِيذٌ; pl. نَقَائِذُ: (A:) or ▼ نَقِيذَةٌ signifies a horse *saved,* or *rescued,* or *liberated,* (Ṣ, L, Ḳ,) *and taken,* (Ṣ, L,) *from the enemy;* (Ṣ, L, Ḳ;) pl. نَقَائِذُ: (Ṣ, L;) or the sing. of نقائذ, signifying horses *saved,* or *rescued,* or *liberated, from the hands of men,* or *of the enemy,* is ▼ نَقِيذٌ, without ة: (IAạr, L:) and, accord. to El-Mufaddal, (L,) ▼ نَقِيذَةٌ signifies *a coat of mail,* دِرْعٌ; (L, Ḳ;) because it saves the person wearing it from the sword: (L:) and Az says, I have read in the handwriting of Shemir, that it signifies *a coat of mail saved,* or *rescued, from the enemy.* (L.) You say also, هُوَ نَقِيذَةُ بُوسٍ, and هُمْ نَقَائِذُ بُوسٍ, *He is saved,* or *rescued, from distress,* or *adversity;* and *they are &c.* (A.) — مَا لَهُ شَقَذٌ وَلَا نَقَذٌ *He possesses not anything.* (Ḳ.)

نَقِيذٌ and نَقِيذَةٌ: see نَقَذٌ. — Also the latter, A woman *having had a husband.* (Ḳ.)

الأَنْقَذُ [or أَنْقَذُ, without the art.,] *The hedge-hog;* القُنْفُذُ: (Ḳ;) as also with د. (TA.)

نقر

1. نَقَرَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـُ, inf. n. نَقْرٌ, (Ṣ, Mṣb,) *He* (a bird) *pecked,* or *picked up,* (Ṣ, A, Mṣb, Ḳ,) a grain, (Ṣ,) or grains, (A, Mṣb,) *from this place and that,* (A, Ḳ,) بِمِنْقَارِهِ *with his beak.* (A.) [Accord. to the TA, the addition "from this place and that," which is found in the Ḳ and A, and in one place in the Ṣ, seems to be unnecessary. And ▼ انتقر signifies the same: see 8, in art. قب.] — [Hence, because of the sure aim with which a bird pecks a thing,] the same verb, having the same [aor. and] inf. n. signifies, ‡ *It* (an arrow) *hit* the butt. (Mṣb.) And *He* (an archer) *hit* the butt, *without making his arrow to pass through, partly* or *wholly.* (TA.) — [Hence also,] † *He took* [or *picked*] a thing, as, for instance, food, *with the finger.* (TA.) — Also, (M, Ḳ,) aor. and inf. n. as above, (M, TA,) *He struck* a thing (IḲṭṭ, Ḳ,* TA,) with a thing: (IḲṭṭ, TA:) [generally, *he struck, knocked,* or *pecked,* a thing *with a pointed instrument,* like as a bird strikes a thing with its beak:] *he struck* [or *pecked*] a mill-stone, or a stone, &c., with a مِنْقَار [which is a *pick,* or a *kind of pickaxe;* i.e., *he wrought it into shape, and roughened it in its surface, with a pick*]. (M, TA.) — [Hence,] ‡ *He wrote* [or *engraved writing*] فِى حَجَرٍ *upon a stone.* (A, Ḳ.) Whence the saying, التَّعْلِيمُ فِى الصِّغَرِ كَالنَّقْرِ عَلَى الحَجَرِ [or, as in a verse of Niftaweyh, فِى الحَجَرِ, i.e., *Teaching in infancy is like engraving writing upon stone*]. (TA.) — *He struck* [or *fillipped*] a man's head, and in like manner a lute, and a tambourine, with his finger. (TA.) You say also ▼ أَنْقَرَ أُذُنَهُ, meaning, *He struck* [or *fillipped*] *his ear with his finger.* (AA, in TA, art. نطب.) — [Hence,] نَقَرَ, [aor. ـُ, inf. n. نَقْرٌ, as appears from what follows;] and ▼ أَنْقَرَ; ‡ [*He made a snapping with his thumb and middle finger;*] *he struck his thumb against the end of the middle finger and made a sound with them.* (A.) [And in like manner the former verb used transitively; as in the following instance:] وَضَعَ طَرَفَ إِبْهَامِهِ عَلَى بَاطِنِ سَبَّابَتِهِ ثُمَّ نَقَرَهَا [‡ *He put the end of his thumb against the inner side of his first finger, then made a snapping with it*]. (TA.) See also نَقْرٌ, below. — [Hence also,] نَقَرَ بِالدَّابَّةِ, (T, A, TṢ,) or بِالفَرَسِ, (Ṣ,) aor. ـُ, (TA,) inf. n. نَقْرٌ; (T, Ṣ, TṢ;) and ▼ أَنْقَرَ, (A, TṢ,) inf. n. إِنْقَارٌ; (TṢ;) ‡ *He made a* [*smacking* or] *slight sound, to put in motion the* [*beast* or] *horse, by making his tongue adhere to his palate and then opening* [or *suddenly drawing it away*]: (Ṣ:) or *he struck with his tongue the place of utterance of the letter* ن *and made a* [*smacking*] *sound* [*by suddenly withdrawing his tongue*]: (A:) نَقْرٌ signifies the *making the end of the tongue to adhere to the palate, then making a sound* [*by suddenly withdrawing it*]: (M, Ḳ:) or one's *putting his tongue above his central incisors, at the part next the palate, then making a smacking sound* [so I render ثُمَّ يَنْقُرُ]: (TA:) [the sounds thus described, which are nearly the same, are commonly made by the Arabs in the present day, in urging beasts of carriage:] or *an agitation of the tongue* (Ḳ, TA) *in the mouth, upwards and downwards:* (TA:) or *a sound,* (so in some copies of the Ḳ and in the TA,) or *slight sound,* (so in the TṢ [as mentioned in the TA] and in some copies of the Ḳ) *by which a horse is put in motion:* (TṢ, Ḳ:) or نَقَرَ بِلِسَانِهِ, accord. to IḲṭṭ, signifies *he struck his palate with his tongue* to quiet the horse: but this is at variance with what is said by Az, J, and ISd, and requires consideration. (TA.) A poet, (Ṣ,) Fedákee El-Minkaree, (Ḳ,) i.e., 'Obeyd

Ibn-Máweeyeh, of the tribe of Teiyi, (TA,) uses اَلنَّقُرْ for اَلنَّقْرْ, meaning النَّقْرُ بِٱلْخَيْلِ [*The smacking with the tongue to urge the horses*]: pausing after the word, at the end of a hemistich, he transfers the vowel of the ر to the ق, (Ṣ, Ḳ,) agreeably with the dial. of certain of the Arabs, (TA,) that the hearer may know it to be the vowel of the [final] letter when there is no pause; (Ṣ;) like as you say, هٰذَا بَكُرْ and مَرَرْتُ بِبَكِرْ: but this is not done when the word is in the accus. case: (Ṣ, Ḳ:) and if you choose, you may make the final letter quiescent in pausing, though it is preceded by a quiescent letter. (Ṣ.) — Hence also, فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ [Ḳur, lxxiv. 8,] ‡ *For when the horn shall be blown:* (Ṣ,* A,* Bd, Ḳ:) from نَقْرٌ signifying ‡ the *making a sound:* originally, *striking,* which is the cause of sound. (Bd.) See also نَاقُورٌ, below. — Also, نَقَرَ *He bored, perforated,* or *made a hole through* or *in* or *into,* a thing: (TA:) or *he did so with a* مِنْقَار: (Ṣ:) and, inf. n. نَقْرٌ, *he hollowed out,* or *excavated,* a piece of wood. (Mgh, Mṣb.) And نُقِرَ and ↓ اِنْتَقَرَ, (so in some copies of the Ḳ,) or ↓ اُنْتُقِرَ, (so in other copies of the Ḳ and in the TA,) both in the pass. form, (TA,) said of stone and of wood and the like, signify alike, (Ḳ,) *It was bored,* or *perforated,* or *it had a hole made through* or *in* or *into it:* (TA:) [and *it was hollowed out.*] You say, نَقَرَ البَيْضَةَ عَنِ الفَرْخِ, (Ḳ,) aor. ـُ, inf. n. نَقْرٌ, (TA,) *He made a hole in the egg* [*so as to disclose the young bird*]. (Ḳ.) And نَقَرَتِ الخَيْلُ بِحَوَافِرِهَا, (A,) and ↓ انتقرت بحوافرها نُقَرًا, (Lth, Ḳ,) *The horses made hollows in the ground with their hoofs.* (Lth, A, Ḳ.) And in like manner, ↓ انتقرت السُّيُولُ نُقَرًا *The torrents left hollows in the ground, in which water was retained.* (TA.) — Hence, نَقَرَ عَنِ الأَمْرِ; (Mṣb;) and ↓ نَقَّرَ عَنْهُ, (Ṣ, Ḳ,) inf. n. تَنْقِيرٌ; (Ṣ;) and ↓ نَقَّرَهُ; and ↓ تَنَقَّرَهُ; and ↓ انتقره; (Ḳ;) ‡ *He searched* or *inquired into the thing; investigated, scrutinized,* or *examined, it;* (Ṣ, Mṣb, Ḳ, TA;) *and endeavoured to know it:* (TA;) and so نَقَرَ عَنِ الخَبَرِ ‡ *he investigated the news, and endeavoured to know it.* (A.) [And hence,] نَقَّرَ ↓ السَّهْمَ بَيْنَ إِصْبَعَيْهِ, (Ḳ, in art. حن,) or عَلَى الإِبْهَامِ, inf. n. تَنْقِيرٌ, (Ḳ, in art. دوم,) [*He tried the sonorific quality of the arrow by turning it round between his fingers,* or *upon his thumb:* see حَنَّانٌ, and دَوَّمَ السَّهْمَ, and see also 4, in art. دوم: or] نقّر السَّهْمَ signifies *he made the arrow to produce a sharp sound* [by turning it round between his fingers, or] upon his thumb. (TḲ, in art. دوم.)

2: see 1, last two sentences.

4: see 1, in three places, in the first half. — انقر عَنْهُ, (Ṣ, Ḳ,) inf. n. إِنْقَارٌ, (TA,) *He refrained, forbore, abstained,* or *desisted, from it* or *him; he left,* or *relinquished, it* or *him.* (Ṣ,* Ḳ.) Hence the saying, ضَرَبَهُ فَمَا أَنْقَرَ عَنْهُ حَتَّى قَتَلَهُ *He beat him and left him not until he killed him.* (TA.) And hence the saying of IAb, مَا كَانَ ٱللّٰهُ لِيُنْقِرَ عَنْ قَاتِلِ ٱلْمُؤْمِنِ, i.e., *God will not leave the slayer of the believer* until He destroy him. (Ṣ, TA.)

5: see 1, last signification.

8: see 1, latter part, in four places.

نَقْرٌ ‡ *A slight sound that is heard in consequence of striking the thumb against the middle finger* [*and then letting them fly apart in opposite directions, passing each other*]: (Ṣ, Ḳ:) [or *the snapping with the fingers,* or *with the thumb and middle finger,* or *with the thumb and first finger;* as also ↓ نَقِيرٌ: n. un. of the former with ة.] One says, مَا أَثَابَهُ نَقْرَةً ‡ [*He did not reward him with* even *a snap of the fingers;*] meaning, *with anything:* (Ṣ, Ḳ [in the former of which it is implied that نقرة thus used is from نَقْرٌ in the first of the senses explained above:]) not used thus save in a negative phrase. (Ṣ.) A poet says,

* وَهُنَّ حَرًى أَلَّا يُثِبْنَكَ نَقْرَةً *
* وَأَنْتَ حَرًى بِٱلنَّارِ حِينَ تُثِيبُ *

‡ [*And they are fit,* or *worthy, not to reward thee with anything, and thou art fit for,* or *worthy of, the fire of hell when thou rewardest*]. (Ṣ.) Or the right reading in both these instances is ↓ نُقْرَةً, with ḍamm. (TA.) [See نُقْرَةٌ.] One says also, لَمْ يَكْتَرِثْ لِى بِقَدْرِ نَقْرَةِ إِصْبَعٍ ‡ [*He did not care for me so much as a snap of a finger*]. (A.) [See also an ex. in a verse cited in the first paragraph of art. شأو.] IAb, in explanation of the words of the Ḳur, [iv. 123,] وَلَا يُظْلَمُونَ نَقِيرًا, put the end of his thumb against the inner side of his first finger, then made a snapping with it (نَقَرَهَا), and said, This is what is termed ↓ نَقِيرٌ; [denoting the lit. meaning to be ‡ *And they shall not be wronged a snap of the fingers.*] (TA.) But see نُقْرَةٌ, below. — Also, *A sound,* or *slight sound, by which a horse is put in motion:* (TṢ, Ḳ:) as also ↓ نَقِيرٌ: (TA:) or the former has one or other of the different significations assigned to it above, in the explanations under the head of نَقَرَ بِالدَّابَّةِ. (Ḳ, &c.)

نِقْرٌ: see نُقْرَةٌ.

نَقْرَةٌ: see نَقْرٌ, in four places.

نُقْرَةٌ *A small hollow* or *cavity in the ground:* (Ṣ:) or *a hollow* or *cavity in the ground, not large:* (Mṣb:) or *a hollow* or *cavity in the ground in which water stagnates:* (TA:) or *a round* وَهْدَة [or *hollow*] *in the ground,* (Ḳ, TA,) *not large, in which water stagnates:* (TA:) pl. نُقَرٌ (A, Ḳ) and نِقَارٌ: (Ḳ:) ↓ نَقِيرٌ also signifies *a hollow,* or *cavity, in the ground;* and its pl. is أَنْقِرَةٌ. (Ṣ.) — Hence, (Ṣ,) The *place where the* قَمَحْدُوَة [or *occiput*] *ends, in the back part of the neck;* (Ḳ;) i.e., the *hollow in the back of the neck;* (TA;) what is called نُقْرَةُ القَفَا; (Ṣ, A, Mṣb;) i.e., the *hollow where the brain ends;* the cupping in that part occasions forgetfulness: (Mṣb:) [and *any similar hollow;* as the *pit* of the stomach: and *a dimple:* accord. to present usage; and in this sense it is used in the A, Ḳ, and TA, voce فَحْصَةٌ.] — The *cavity,* or *socket,* of the eye. (Ḳ.) — *Foramen ani;* syn. ثَقْبُ الإِسْتِ: (Ḳ:) but in the L it is said that نُقْرَةُ الوَرِكِ signifies *the hole,* or *perforation, that is in the middle of the haunch;* [app. meaning *the sacro-ischiatic foramen:* see الفَائِلُ, in art. فيل: but perhaps it may sometimes mean *the socket of the thigh-bone;* for نُقْرَةٌ signifies *any socket of a bone.*] (TA.) — The *little spot* [or *embryo*] *upon the back of a date-stone,* (AHeyth, Ḳ,) *which is as though it were hollowed,* (TA,) *and from which the palm-tree grows forth;* (AHeyth;) as also ↓ نَقِيرٌ (Ṣ, A, Mṣb, Ḳ) and ↓ نَقْرٌ (Ḳ) and ↓ أُنْقُورٌ. (Sgh, Ḳ.) You say, مَا أَثَابَهُ نُقْرَةً, (El-Baṣáir, TA,) and ↓ نَقِيرًا, (A,) lit., [*He did not reward him*] *with* even *a little spot on the back of a date-stone;* (A, El-Baṣáir;) meaning, ‡ *with the meanest thing.* (El-Baṣáir.) In the Ṣ and Ḳ, ما اثابه نَقْرَةً: see نَقْرٌ.] And مَا أَغْنَى عَنِّى نُقْرَةً ‡ *He did not stand me in stead of the meanest thing.* (A.) Lebeed says, bewailing the death of his brother Arbad,

* وَلَيْسَ ٱلنَّاسُ بَعْدَكَ فِى نَقِيرٍ ↓ *

lit., [*And the people, after thee, are not worth*] *a little spot on the back of a date-stone;* meaning, لَيْسُوا بَعْدَكَ فِى شَىْءٍ ‡ [*after thee they are not worth anything*]. (Ṣ.) And hence, accord. to ISk [and the Jel], the saying in the Ḳur, [iv. 123,] وَلَا يُظْلَمُونَ نَقِيرًا [*And they shall not be wronged even as to a little spot on the back of a date-stone.*] (TA.) Hence also, [in verse 56 of the same chap.,] لَا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ‡ *They would not give men a thing as inconsiderable as the little hollow in the back of a date-stone.* (Jel.) See also نَقْرٌ. — The *place in which a bird lays its eggs:* (Ḳ:) pl. نُقَرٌ. (TA.)

نَقِيرٌ: see نَقْرٌ, in three places. — What is *bored,* or *perforated;* and what is *hollowed out,* or *excavated;* (مَا نُقِبَ, TA, and مَا نُقِرَ, Ḳ, TA;) of stone, and of wood, and the like. (Ḳ, TA.) — *A piece of wood,* (Mṣb,) or *a block of wood,* (أَصْلُ خَشَبَةٍ, Ṣ, Ḳ,) or *a stump,* or the *lower part,* (أَصْل,) *of a palm-tree,* (T,)

which is hollowed out, and in which the beverage called نبيذ *is made;* (T, Ṣ, Mṣb, Ḳ;) *the* نبيذ *whereof becomes strong:* (Ṣ, Ḳ:) or *a stump,* or the *lower part,* (اصل,) *of a palm-tree, which it was a custom of the people of El-Yemámeh to hollow out, then they crushed in it ripe dates and unripe dates, which [with water poured upon them] they left until fermentation had taken place therein and subsided:* (A'Obeyd:) or *a stump,* or the *lower part,* (اصل,) *of a palm-tree, whereof the middle was hollowed out, then dates were put in them, with water, which became intoxicating* نبيذ: (IAth:) the word is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (Mṣb.) It is said in a trad., that Mohammad forbade النَّقِير, (Ṣ,* Mṣb,* TA,) meaning the نبيذ thereof. (TA.) — *A trunk of a palm-tree, hollowed out, and having the like of steps made in it, by which one ascends to* غُرَف [or *upper chambers*]. (Ḳ. [See also عَجَلَةٌ.]) — See also نُقْرَةٌ, throughout.

نُقَارَةٌ The *quantity* [of grain] *which a bird pecks,* or *picks up.* (Ḳ.) See 8, in art. — — *What remains from the boring,* or *excavating,* (نَقْر,) *of stones:* like نُجَارَةٌ and نُحَاتَةٌ (TA.)

نَقَّارٌ *An engraver:* or, accord. to Az, *one who engraves stirrups and bits and the like:* and *one who bores* (يَنْقُرُ) *mill-stones.* (TA.) — ‡ *One who investigates, scrutinizes,* or *examines, and endeavours to know, affairs,* and *news.* (TA.)

نَاقِرٌ act. part. n. of نَقَرَ. — ‡ An arrow *that hits,* (Mṣb,) or *has hit,* (Ṣ, A, Ḳ,) *the butt,* (Ṣ, Ḳ,) or *the eye of the target:* (A:) if it do not hit the butt it is not so called: (Ṣ, TA:) [but see a phrase following:] pl. نَوَاقِرُ. (A, Mṣb.) — [Hence,] أَخْطَأَتْ نَوَاقِرُهُ ‡ [lit., *His arrows that were wont to hit the butt missed*]; meaning, *he did not continue in the right course.* (TA.) [And hence,] نَاقِرَةٌ ‡ *A calamity;* (Ḳ, TA;) pl. نَوَاقِرُ. (TA.) One says, رَمَاهُ الدَّهْرُ بِنَاقِرَةٍ, and بِنَوَاقِرَ, ‡ *Fortune smote him with a calamity,* and *with calamities.* (TA.) — Also, نَاقِرَةٌ ‡ *A right argument, allegation, evidence,* or *the like;* syn. حُجَّةٌ مُصِيبَةٌ: in the Ḳ, a و is incorrectly inserted between these two words: but the pl., نَوَاقِرُ, is afterwards correctly rendered in the Ḳ. (TA.) One says, أَتَتْنِى عَنْهُ نَوَاقِرُ ‡ *There came to me, from him, speech which displeased me,* or *grieved me:* or *right arguments,* or *the like,* (Ḳ, TA,) *like arrows hitting the mark.* (TA.) In the L, رَمَاهُ بِنَوَاقِرَ ‡ *He cast at him words that hit the mark.* (TA.)

نَاقُورٌ ‡ *A horn in which one blows;* syn. صُورٌ: (Ṣ, Ḳ:) in the Ḳur, lxxiv. 8, the *horn in which the angel shall blow for the congregating at the resurrection:* the blast there mentioned is said to be the second blast: Fr. says that it is the first of the two blasts. (TA.)

أَنْقُورٌ: see نُقْرَةٌ.

مِنْقَارٌ: see مِنْقَرٌ.

مُنْقَرُ العَيْنِ, (Ḳ,) and ♦ مُنْقَعِرُهَا, (Ṣgh, Ḳ,) or ♦ مُنْقَعِرُهَا, (CḲ,) *Having the eye sunken.* (Ḳ.)

مِنْقَارٌ The *beak* of a bird; *that which is to a bird as the mouth to a man;* (Mṣb;) because it pecks, or picks up, with it: (TA:) or of a bird which is not one of prey; that of a bird of prey being called مِنْسَرٌ: (Fr, and Ṣ in art. نسر, and MF:) therefore the explanation in the Ḳ, which is, the مِنْسَر of a bird, is incorrect: (MF:) [and the dual signifies the *two mandibles* of a bird; used in this sense in the TA, art. صقو:] pl. مَنَاقِيرُ. (Ṣ.) — Hence, (TA,) The *fore part* of the خُفّ [app. meaning the foot of a camel, not a boot]. (Ḳ.) — [*A kind of pick-axe;* or *a pick, by which a mill-stone,* or *the like, is pecked,* or *wrought into shape, and roughened in its surface;* (see 1;)] *an iron instrument like the* فَأْس, (A, Ḳ,) *slender, round, and having a* خَلْف [or *pointed head*], (TA,) *with which one pecks,* (يُنْقَرُ بِهَا,) (A, Ḳ, TA,) *and cuts stones, and hard earth;* (TA;) *used* [*also*] *by a carpenter:* (Ṣ:) and ♦ مِنْقَرٌ signifies [app. the same, or nearly the same,] *i. q.* مِعْوَلٌ: (Ṣ, Ḳ:) [the former is applied in the present day to *a chisel:*] pl. of the former, مَنَاقِيرُ; (Ṣ;) and of the latter, مَنَاقِرُ. (TA.) Dhu-r-Rummeh says,

كَأَرْحَآءِ رَقْدٍ زَلَّمَتْهَا ٱلْمَنَاقِرُ

[*Like mill-stones of Rakd* (a mountain so called) *which the pick-axes have rounded*]. (TA.) See زَلَّمَ.

مُنْقَرٌ: see مُنْقَعِرُهَا or مُنْتَقِرُ العَيْنِ.

نقرس

نِقْرِسٌ [*Arthritis,* or *gout:* or, specially, *podagra,* or *gout in the foot* or *feet:*] *a certain disease, well known;* (Ṣ, Mṣb;) *a swelling and pain in the joints:* (Az, TA:) or *in the leg* or *foot:* (TA:) or *in the joints of the ankles and the toes:* (Ḳ:) or *a swelling in the joints of the foot, and mostly in the great toe, a property of which is that it does not collect thick purulent matter, nor exude moisture, because it is in a member not fleshy:* and of the same kind are arthritis, or pain of the joints, (وَجَعُ المَفَاصِلِ,) and sciatica, or hip-gout, (عِرْقُ النَّسَا,) but differing in name because differing in state. (Mṣb.)

نقز

1\. نَقَزَ, (Ṣ, A,) aor. ـُ, (Ṣ, TA,) and ـِ, (TA,) inf. n. نَقْزٌ and نَقَزَانٌ (Ṣ, Ḳ,) and نِقَازٌ, (TA,) *He* (an antelope, Ṣ and A) *leaped, jumped, sprang,* or *bounded,* (Ṣ, A, Ḳ,) as also ♦ نقّز, (M, TA,) in his running, (Ṣ,) or *on his* نَوَاقِز, i. e., his *legs:* (A:) or *he* (generally referring to a raven or crow, or a sparrow, or locust, or the like,) *leaped, jumped, sprang,* or *bounded, upwards; he hopped:* (TA:) or *he put his legs together in leaping, jumping, springing,* or *bounding:* when the legs are spread, the action is termed نَقْز. (IDrd, TA.)

2: see 1. — Also, inf. n. تَنْقِيزٌ, *He made to leap, jump, spring,* or *bound:* (Ṣ:) and نقّزت *she* (a woman) *danced,* or *dandled,* her child; (Ḳ,* TA;) as also نفّزت. (Ṣ, &c., art. نفز.)

نَوَاقِزُ, [pl. of نَاقِزَةٌ,] The *legs* of an antelope, (A,) or of a beast of carriage. (Ḳ.) See also نَاقِزَةٌ.

نقس

1\. نَقَسَ *It* (a نَاقُوس) *sounded.* (TA.) — نَقَسَ, (Ṣ, A, Mṣb,) or نَقَسَ النَّاقُوسَ, (Mgh, Ḳ,) aor. ـُ, inf. n. نَقْسٌ, (Ṣ, Mgh, Mṣb,) *He struck,* or *beat, the* ناقوس, (Ṣ, Mgh, Mṣb, Ḳ,) بِالوَبِيلِ *with the* وبيل. (Mgh, Ḳ.) You say, نَقَسَتِ النَّصَارَى and ♦ انتقست *The Christians struck,* or *beat, the* ناقوس. (A.) It is said in a trad., that the Muslims were near to doing so, (كَادُوا يَنْقُسُونَ, Ṣ, TA,) or used to do so, (كَانُوا يَنْقُسُونَ, Mgh,) until 'Abd-Allah Ibn-Zeyd dreamed of the [mode of calling to prayer termed] أَذَان. (Ṣ, Mgh, TA.)

2\. نَقَّسَ دَوَاتَهُ, inf. n. تَنْقِيسٌ, *He put ink* (نِقْس) *into his receptacle for ink.* (Ṣ, Ḳ.)

8: see 1.

نِقْسٌ *Ink;* syn. مِدَادٌ [which is a more common term]; (A, Ḳ;) *that with which one writes:* (Ṣ, TA:) pl. أَنْقُسٌ (Ṣ, Ḳ) and أَنْقَاسٌ. (Ṣ, A, Ḳ.)

نَاقُوسٌ The *thing which the Christians strike,* or *beat,* (Ṣ, A, Mgh, Mṣb, Ḳ,) *to notify the times of prayer,* (Ṣ, A, Mgh, Ḳ,) *as a sign for commencing their prayer;* (Mṣb;) being *a piece of wood, long,* (A, Mgh, Ḳ,) *and large* (Ḳ,) [*suspended to two cords,* (Golius,)] *with another which is short,* [*with which the former is struck,* or *beaten,*] *and which is called* وَبِيل: (A, Ḳ:) pl. نَوَاقِيسُ (Ṣ, TA) and نُقْسٌ, as though the ا in the sing. were imagined to be suppressed in forming the latter pl. (TA.) — [Hence, in the present day, applied to *A bell:* and particularly to the *bell of a church* or convent.]

نقش

1. نَقَشَ, (Ṣ, M, Mṣb,) aor. ـُ, (M, Mṣb,) inf. n. نَقْشٌ, (Ṣ, M, A, Mṣb, Ḳ,) *He variegated* a thing; or *decorated* or *embellished* it; syn. نَمْنَمَ; as also ↓ انتقش: (M:) [*he charactered* in any manner a coin &c.:] and *he engraved*, agreeably with modern usage: *he coloured* a thing *with two colours*, (Ḳ,) or *with colours*; (A, Ḳ;) and ↓ نقّش, (Ṣ,) inf. n. تَنْقِيشٌ, (Ṣ, Ḳ,) signifies the same. (Ṣ, Ḳ.) — نَقَشَ فِى خَاتَمِهِ كَذَا, and عَلَى فَصِّ خَاتَمِهِ, (A,) inf. n. as above, (Ḳ,) [*He engraved upon his signet-ring such a thing*, and *upon the stone of his signet-ring*: and نَقَشَ also signifies *he marked with a cutting* or *a pointed instrument*: *he sculptured* a thing in any manner.] — نَقَشَ الرَّحَا ‡ *He pecked the mill-stone with a* مِنْقَار; syn. نَقَرَهَا. (A, TA.) — نَقْشٌ, inf. n. as above, also signifies *He*, or *it, scratched, lacerated*, or *wounded in the outer skin*. (TA.) They said, كَأَنَّ وَجْهَهُ نُقِشَ بِقَتَادَةٍ [*As though his face were scratched*, or *lacerated, by a tragacanth-bush*]; syn. خُدِشَ: relating to hatefulness, and austerity or moroseness of countenance, (M, TA,) and anger. (M.) — نَقْشُ العِذْقِ signifies *The striking the raceme of dates with thorns, in order that the dates may ripen*: (Ṣ, Ḳ:) or *and their consequently ripening*. (AA.) And one says, نُقِشَ العِذْقُ, meaning, *The raceme of dates had specks apparent in it, in consequence of ripening*. (Ṣ.) — And [hence, perhaps,] نَقَشَ is used as ‡ *syn. with* جَامَعَ (Ṣ, A, Ṣgh, Ḳ,) accord. to AA, (Ṣ,) or IAạr; (Ṣgh;) نَقَشَ signifying ‡ *Inivit* puellam. (T, Ḳ.) [This signification is mentioned in the A among those which are proper; but in the TA it is said, to be tropical.] = Also نَقَشَ, (Ṣ, M, A, Mṣb,) aor. as above, (M, TA,) and so the inf. n., (Ṣ, M, Mṣb, Ḳ,) *He extracted*, or *drew*, or *pulled, out*, or *forth*, a thorn (Ṣ, M, A, Mṣb, Ḳ) *from* his *foot*, (Ṣ, M,) *with the* مِنْقَش or مِنْقَاش; (Mṣb, Ḳ;*) as also ↓ انتقش: (Ṣ, M, A, Ḳ:) thought by A'Obeyd to be from المُنَاقَشَةُ; but others say the reverse: (TA:) and in like manner, bones from a wound in the head: (Ṣ, Ḳ:) and *he plucked out* (Ṣ, A,) hair, (A,) *with the* مِنْقَاش; (Ṣ, A;) as also ↓ انتقش. (A.) A certain poet says, (namely, Yezeed Ibn-Maḳsam [?] Eth-Thaḳafee, O in art. شوك,)

* لَا تَنْقُشَنَّ بِرِجْلِ غَيْرِكَ شَوْكَةً *

* فَتَقِى بِرِجْلِكَ رِجْلَ مَنْ قَدْ شَاكَهَا *

[*Do not thou by any means extract from the foot of another a thorn, and so preserve, by* (risking) *thy foot, the foot of him who has pierced himself therewith*]: the [former] بِ is put in the place of عَنْ: he says, do not thou extract from the foot of another a thorn and put it in thy foot: (TA:) or مَنْ شَاكَهَا means *who has entered among the thorns*. (Ṣ and O, in art. شوك.) And it is said in a trad. of Aboo-Hureyreh, عَثَرَ فَلَا ٱنْتَعَشَ وَشِيكَ فَلَا ٱنْتَقَشَ [*May he stumble, and not rise again; and may he be pierced with a thorn, and not extract the thorn*]: (M, TA:*) the words meaning an imprecation. (TA.) See also 8, below. — [Hence,] نَقَشَ, aor. as above, (TA,) and so the inf. n., (Ḳ,) *He cleared* the nightly resting-place of sheep or goats *from thorns and the like*, (Ḳ,) or *from what might hurt them, of stones and thorns and the like*. (TA.) — Hence also, نَقَشَ عَنِ الشَّىْءِ, (TḲ,) inf. n. as above, (IDrd, Ḳ,) *He explored the thing to the utmost*. (IDrd, Ḳ, TḲ.) — [Hence also,] مَا نَقَشَ مِنْهُ شَيْئًا † *He did not obtain from him anything*: but the word commonly known is نَتَشَ. (M, TA.) See also 8.

2: see 1, first sentence.

3. ناقشهُ, (Mṣb,) or ناقشهُ الحِسَابَ, (Ṣ,* M, A,) and فِى الحِسَابِ, (A,) inf. n. مُنَاقَشَةٌ (Ṣ, M, Mṣb, Ḳ) and نِقَاشٌ, (M, TA,) *He did the utmost with him*, or *went to the utmost length with him, in reckoning*, (Ṣ, M, Mṣb, Ḳ,) *so as to omit nothing therein*: (A'Obeyd:) A'Obeyd thinks that نَقْشٌ signifying the "extracting" a thorn from the foot is from this; but others say the reverse; that the primary signification of مُنَاقَشَةٌ is *the extracting a thorn from the body with difficulty*; and that it then became [conventionally regarded as] a proper term in the sense of doing the utmost, or going to the utmost length, in reckoning; as observed by MF. (TA.) It is said in a trad., مَنْ نُوقِشَ الحِسَابَ عُذِّبَ, (Ṣ,) or هَلَكَ, (M,) *He with whom the utmost is done in reckoning* (Ṣ, M,) *is punished*, (Ṣ,) or *perishes*. (M.) See also 4. — [Hence,] ناقش الكَلَامَ † *He picked out the faults of the language*; syn. نَقَدَهُ. (TA, art. نقد.)

4. انقش على غَرِيمِهِ *He went to the utmost length against his debtor*. (IAạr, Ḳ.) See also 3.

5: see 8, last signification.

8. انتقش: see 1, first signification. — Also, (Ḳ,) or انتقش عَلَى فَصِّهِ, (Lth, A,) *He ordered* (Lth, A, Ḳ) the نَقَّاش [or engraver], (Lth, Ḳ,) *to engrave upon the stone of his signet-ring*. (Lth, A, Ḳ.) = *He extracted*, or *drew*, or *pulled, out*, or *forth*, a thing; (Ḳ;) such as a thorn and the like: (TA:) *syn. with* نَقَشَ, as shewn above; see 1, in three places. (Ṣ, M, A, Ḳ.) — [Hence,] *He* (a camel) *struck the ground* (Ṣ, Ḳ) *with his fore leg*, (Ṣ,) or *with his foot*, (Ḳ,) *on account of something entering into it*; (Ṣ, Ḳ;) [i.e., *to beat out a thorn* or *the like*.] — [Hence also,] ‡ *He chose*, or *selected*, a thing. (M, A, Ḳ.) You say, of a man who has chosen (A, L) a man, (A,) or a thing, (L,) for himself, جَادَ مَا ٱنْتَقَشَهُ لِنَفْسِهِ ‡ *Good*, or *excellent, be that which he has chosen for himself*: (A, L:) or, accord. to the O, when a man has chosen for himself a servant (خَادِمًا) [which suggests that this may be a mistranscription for جَادَ مَا] إِنْتَقَشْتَ هٰذَا لِنَفْسِكَ [*thou hast chosen this for thyself*]. (TA.) [Hence also,] انتقش مِنْهُ حَقَّهُ ‡ [*He took from him his right*, or *due*]. (A.) And انتقش جَمِيعَ حَقِّهِ, and ↓ تنقّشهُ, ‡ *He took from him the whole of his right*, or *due, not leaving thereof anything*. (M, TA.) See also 1, last signification.

نَقْشٌ [an inf. n. (see 1) used as a simple subst.; or in the sense of a pass. part. n. in which the quality of a subst. is predominant: *Variegation*; or *variegated work*: *decoration, embellishment, a picture*; or *decorated*, or *embellished*, or *pictured, work*: *broidery*: *tracery*: (significations well known: see نَقَّاش:)] *engraved work* upon a signet: [and *any sculptured work*:] pl. نُقُوشٌ. (A.) Also The *impress* of a signet. (Mgh, in art. ختم.) And *A mark*, or *trace, upon the ground*; as, for instance, of ashes. (AHeyth.) = See also مَنْقُوشٌ.

نَقْشٌ: see مَنْقُوشٌ.

نِقَاشَةٌ The *art*, or *occupation, of the* نَقَّاش, (M, Ḳ, TA,) *who does variegated*, or *decorated* or *embellished, work*; (M;) *of him who does what is termed* نَقْش: (TA:) [and *of him who engraves upon signet-rings*: and *of him who does any sculptured work*.]

نَقَّاشٌ *One who does variegated*, or *decorated* or *embellished, work*; (M;) *who does what is termed* نَقْش: (TA:) and *one who engraves upon the stones of signet-rings*: (Lth, Ḳ:) [and *one who does any sculptured work*.]

مِنْقَشٌ: see مِنْقَاشٌ.

مُنَقَّشٌ: see مَنْقُوشٌ, first sentence.

شَجَّةٌ مُنَقِّشَةٌ: see مَنْقُوشٌ, last signification.

مِنْقَاشٌ *An instrument with which variegated*, or *decorated* or *embellished, work is done*: pl. مَنَاقِيشُ: (M:) [and *an instrument with which engraving*, or *any sculptured work, is done*: so in the present day.] — Also, [*A kind of tweezers*;] *an instrument with which one extracts*, or *draws* or *pulls out* or *forth, thorns*; as also ↓ مِنْقَشٌ; (Mṣb, Ḳ;) [of which latter the pl. is مَنَاقِشُ, occurring below:] and *with which one plucks out* (Ṣ, A) *hair*. (A.) [Hence the saying,] اِسْتَخْرَجْتُ حَقِّى مِنْهُ بِالمَنَاقِشِ ‡ *I wearied myself in extorting my right, or due, from him*. (A.)

مَنْقُوشٌ A garment, or piece of cloth, (A,) or other thing, (TA,) [*variegated; or decorated, or embellished: charactered* in any manner, as a coin &c.: (see 1:)] *coloured* (A, TA) *with two colours,* (TA,) or *with colours;* (A, TA;) as also ▼ مُنَقَّشٌ. (A, TA.) — [A signet-ring *engraved:* and anything *sculptured.* (See 1.)] — عِذْقٌ مَنْقُوشٌ *A raceme of dates struck with thorns, and consequently ripened:* (AA:) [or *having specks apparent in it, in consequence of ripening:* (see نَقْشُ العِذْقِ:)] and بُسْرٌ مَنْقُوشٌ *full-grown unripe dates pricked with thorns in order that they may ripen:* (M, TA:) and رُطَبٌ مَنْقُوشٌ *fresh ripe dates soaked with water;* syn. رَبِيطٌ: (Sgh, TA:) called by the vulgar معذب [app. مُعَذَّبٌ]; (TA;) as also نَقَشٌ. (Ḳ [accord. to some copies; and in the TA: accord. to other copies of the Ḳ, نُقْشٌ; but expressly said in the TA to be with fet-ḥ.]) = شَجَّةٌ مَنْقُوشَةٌ *A wound in the head from which bones are extracted:* (Ṣ, Ḳ:) and شَجَّةٌ ▼ مُنَقِّشَةٌ *a wound in the head from which bones are removed;* (AA, El-Ghanawee, Aboo-Turáb;) i. q. مُنَقِّلَةٌ. (Ḳ.)

لَطَمَهُ لَطْمَ المُنْتَقِشِ, (Ṣ,) or لَطْمَةَ المُنْتَقِشِ, (Ḳ,) [*He gave him a* violent *slap,* like *the slap of the camel striking the ground with his fore-leg,* or *with his foot, on account of something entering into it:*] from اِنْتَقَشَ, said of a camel, as explained above. (Ṣ, Ḳ.)

نقص

1. نَقَصَ, (Ṣ, M, Mgh, Mṣb, Ḳ,) aor. ـُ, (M, Mṣb,) inf. n. نُقْصَانٌ (Ṣ, M, A, Mgh, Mṣb, Ḳ) and نَقْصٌ, (Ṣ, M, A, Mṣb, Ḳ,) or the former of these two only, the latter being the inf. n. of the trans. verb, (MṢ,) and نَقِيصَةٌ (M) and تَنْقَاصٌ, (Ḳ,) [which last is an intensive form,] said of a thing, (Ṣ, M,) intrans., (Ṣ, M, Mgh, Mṣb, Ḳ,) *It lost somewhat, decreased, diminished, lessened, wasted, waned,* or *became defective* or *deficient* or *incomplete* or *imperfect, after having been whole* or *complete* or *perfect:* (IḲṭṭ, Mṣb, TA:) or *he,* or *it, lost,* or *suffered loss* or *diminution,* (A, Ḳ,) *with respect to lot* or *portion:* (Ḳ:) and ▼ انتقص signifies the same; (Ṣ, A, Mgh, Mṣb, Ḳ;) and so does ▼ تنقّص; (TḲ, [probably from the TA,] art. أفن;) and so does ▼ تناقص: (TA:) [or this last signifies *it lost somewhat, decreased,* &c., *gradually; contr. of* تزايد.] It is said in a trad., (Mgh,) شَهْرَا عِيدٍ لَا يَنْقُصَانِ, (Mgh, Ḳ,) i. e. Ramadán and Dhu-l-Ḥijjeh, (Mgh,) meaning, *Two months of festival are not defective* virtually (فِى الحُكْمِ) though they be defective in number [of days]; (Ḳ;) i. e. let no doubt occur in your hearts when ye fast nine and twenty days [instead of thirty]; nor if there happen a mistake respecting the day of the pilgrimage, will there be any deficiency in your performance of the rites thereof: (TA:) or, as some say, *two months of festival will not be defective* in one and the same year; but Eṭ-Ṭaḥáwee disapproves of this explanation: some say that the meaning is, that though they be defective, or one of them be so, yet their recompense will be complete. (Mgh.) It is also said in a trad., إِنَّ العَمَلَ فِى عَشْرِ ذِى الحِجَّةِ لَا يَنْقُصُ ثَوَابُهُ عَمَّا فِى شَهْرِ رَمَضَانَ [*Verily the deed* that is done *on the tenth of Dhu-l-Hijjeh, the recompense thereof will not fall short of that which is in the month of Ramadán:* for نَقَصَ عَنْ كَذَا means *It fell short of such a thing.*] (Mgh.) [On the expression فِى النُّقْصَانِ, as used in grammar, see غَفِيرٌ.] = نَقَصَهُ, (Ṣ, M, Mgh, Mṣb, Ḳ,) aor. ـُ, (Mṣb,) inf. n. نَقْصٌ, (MṢ,) [and accord. to the TḲ تَنْقَاصٌ and نُقْصَانٌ also, which last, however, is said in the MṢ to be an inf. n. of the intrans. verb only,] *He made it to lose somewhat, decreased it, diminished it, curtailed it, lessened it, wasted it, impaired it, took from it,* or *made it defective* or *deficient* or *incomplete* or *imperfect, after it had been whole* or *complete* or *perfect;* (Mṣb;) *he made it* (i. e. a share, or portion) *defective* or *deficient:* (Ḳ:) [the pronoun often relates to a man: see an ex. in art. ضوز, and another in art. وكس:] this is the [most] chaste form of the verb, and is that which occurs in the Ḳur.: (Mṣb:) ▼ انقصهُ also signifies the same; (M, Mṣb, Ḳ;) and so does ▼ نقّصهُ, (Mṣb, Ḳ,) inf. n. تَنْقِيصٌ: (TA:) but these two are of weak authority, and do not occur in chaste language: (Mṣb:) and ▼ انتقصهُ signifies the same: (Ṣ, Mgh, Mṣb, Ḳ:) or this last signifies *he took from it by little and little;* as also ▼ تنقّصهُ. (M,* TA [in the latter of which this is plainly said of both of the last two verbs; but in the M, it seems rather to be said of تنقّصه only.]) [See an ex. of the verb followed by من voce طَرَفٌ. You say also, نَقَصَ مِنْهُ كَذَا *He cut off from it such a thing.*] — نَقَصَ is doubly trans.: (Mṣb:) you say نَقَصَهُ حَقَّهُ, (A, Mgh, Mṣb, TA,) inf. n. نَقْصٌ; (A, Mgh;) and in like manner, ▼ انتقصهُ حَقَّهُ; (M, A,* Mgh,* TA;*) *He diminished,* or *impaired, to him his right,* or *due; endamaged him;* or *made him to suffer loss,* or *damage,* or *detriment, in respect of it; curtailed him, abridged him, deprived him,* or *defrauded him, of a portion of it;* (Mṣb,* TA;) *contr. of* أَوْفَاهُ: (TA:) [and *he abridged him, deprived him,* or *defrauded him, of it altogether;* for نَقَصَهُ أَهْلَهُ وَمَالَهُ signifies sometimes *He deprived him of his family and his property altogether:* as appears from the following ex.:] نُقِصَ أَهْلَهُ وَمَالَهُ وَبَقِىَ فَرْدًا [*He was deprived of his family and his property, and remained alone*]. (T, art. وتر.) ▼ اِنْتِقَاصُ الحَقِّ also signifies *The denying,* or *disacknowledging, the right,* or *due.* (TA.) — See also 5.

2: } see نَقَصَهُ.
4: }

5. تنقّص: see نَقَصَ. = تنقّصهُ: see نَقَصَهُ. — *He attributed to him defect,* or *imperfection;* i. e. to a man; (M;) as also ▼ انتقصهُ, and ▼ استنقصهُ: (M, TA:) *he attributed* or *imputed to him, charged him with,* or *accused him of, a vice, fault,* or *the like; detracted from his reputation; censured him; reproached him; spoke against him; impugned his character;* (Ṣ, A, Ḳ;) as also ▼ انتقصهُ: (A:) [and نَقَصَهُ signifies the same; for] IḲṭṭ says, that ▼ نقص [app. نَقَصَ], inf. n. نَقِيصَةٌ, signifies طعن عليه [app. طَعَنَ عَلَيْهِ]. (TA.)

6: see نَقَصَ, where two meanings are assigned to it.

8. انتقص: see نَقَصَ. = انتقصهُ: see نَقَصَهُ, in four places. — See also 5, in two places.

10. استنقص الثَّمَنَ *He* (the buyer, Ṣ) *asked, demanded,* or *desired, a diminution, a lessening, a lowering,* or *an abatement, of the price.* (Ṣ, A, Ḳ.) — See also 5.

نَقْصٌ: see 1. — [Used as a subst., *Loss,* or *loss of somewhat, decrease, a state of diminution* or *lessening* or *wasting* or *waning, defect, defectiveness, deficiency, incompleteness,* or *imperfection, after wholeness* or *completeness,* or *perfectness;* as also ▼ نُقْصَانٌ; and ▼ مَنْقَصَةٌ signifies the same as نَقْصٌ] as here rendered, agreeably with the explanation (i. e. of منقصة) in the PṢ, which is كَمِى: or, accord. to the A, مَنْقَصَةٌ seems to be syn. with نَقِيصَةٌ in the sense assigned to this last in the Ṣ, or in certain senses assigned to it in the Ḳ, which see below; and thus to be more restricted in application than نَقْصٌ]. (Ṣ, TA.) — *Weakness of intellect:* (M, TA:) and *weakness* with respect to religion and intellect. (TA.) You say, دَخَلَ عَلَيْهِ نَقْصٌ فِى دِينِهِ وَعَقْلِهِ [*There came upon him a weakness in his religion and his intellect*]; but one should not say ▼ نُقْصَانٌ [in this case]: (Ḳ:) app. because النَّقْصُ is "weakness;" whereas النُّقْصَانُ is only "a going away [of part of a thing] after [its having been in] a state of completeness." (TA.)

نُقْصَانٌ: see 1: — see also نَقْصٌ, in two places. — It also signifies The *quantity that is gone,* or *lost, of a thing that is decreased* or *diminished* or *lessened.* (Lth, A, Ḳ.) You say, نُقْصَانُهُ كَذَا وَكَذَا *The quantity that is gone,* or *lost, of it is such and such.* (TḲ.)

نَقِيصَةٌ: see 1. — *A defect, an imperfection, a fault, a vice,* or *the like;* syn. عَيْبٌ: (Ṣ, TA:)

or *a low,* or *base, quality, property, natural disposition, practice, habit,* or *action;* (Ḳ, TA;) of a man: (TA:) or *a weak quality, &c.:* (IDrd, Ḳ, TA:) but the attribution of weakness to a quality, &c., requires consideration: and it seems that *what is meant* by lowness, or baseness, is what leads to نَقْص: (TA:) [مَنْقَصَةٌ ▼, also, accord. to the A, seems to be syn. with نَقِيصَةٌ in one or another of the senses explained above; but its primary signification is probably *a cause of* نَقْص, like as that of مَبْخَلَةٌ is a cause of بُخْل, and that of مَجْبَنَةٌ a cause of جُبْن: the pl. of نَقِيصَةٌ is نَقَائِص: and that of مَنْقَصَةٌ is مَنَاقِص.] You say, مَا فِيهِ نَقِيصَةٌ and مَنْقَصَةٌ ▼ [*There is not in him any defect, imperfection, fault,* or *vice, &c.*]: and فُلَانٌ ذُو نَقَائِص and مَنَاقِص [*Such a one has defects, &c.*]. (A, TA.) ═ As a subst. from نَقَّصَهُ and تَنَقَّصَهُ and اِنْتَقَصَهُ and اِسْتَنْقَصَهُ, [or, accord. to IḲṭṭ, as an inf. n. from نَقَص, and therefore from نَقَصَهُ also, (see 5,)] it signifies The *attributing* to a man *defect,* or *imperfection:* (M:) the *attributing* or *imputing* to men, *charging* them *with,* or *accusing* them *of, vices, faults,* or *the like; censuring* them; *reproaching* them; *speaking against* them; *impugning* their *characters.* (Ḳ.) A poet says,

* فَلَوْ غَيْرُ أَخْوَالِى أَرَادُوا نَقِيصَتِى *
* جَعَلْتُ لَهُمْ فَوْقَ العَرَانِينِ مِيسَمَا *

[*But if others than my maternal uncles had desired to attribute to me defect, &c., I had set a brand upon them above the noses*]. (M, TA.)

نَاقِص act. part. n. of 1. — دِرْهَمٌ نَاقِصٌ signifies *A dirhem deficient in weight;* (Mṣb;) *light and deficient:* and نُقَّص occurs as pl. of ناقص thus applied, agreeably with analogy. (Mgh.) — [Hence, فِعْلٌ نَاقِصٌ meaning *An incomplete,* i. e. *a non-attributive, verb:* opposed to فِعْلٌ تَامٌّ.]

مَنْقَصَةٌ: pl. مَنَاقِص: see نَقِيصَةٌ, in four places: — and see also نَقْص.

مَنْقُوصٌ pass. part. n. of نَقَصَهُ. (A, Ḳ.)

نقض

1. نَقَضَهُ, (M, Mgh, Mṣb,) aor. ـُ, (M, Mṣb, TA,) inf. n. نَقْضٌ, (Ṣ, M, A, Mgh, Mṣb, Ḳ,) *He undid it; took it;* or *pulled it, to pieces: untwisted it: unravelled it: unwove it: dissolved it: broke it:* or *rendered it uncompact, unsound,* or *unfirm,: after having made it compact, sound,* or *firm:* (JK, M, A, Mṣb, Ḳ, TA:) namely a building, or structure: and a rope, or cord: (Ṣ, A, Mgh, Mṣb, Ḳ, TA:) and silk, or flax: (TA:) and cloth: (L:) and ‡ a compact, contract, or covenant; (Ṣ, A, Mṣb, Ḳ, TA;) and † a sale: (Mgb:) and † other things; (A, Ḳ, TA;) such as † an affair, or a case; and † the state of a place through which the invasion of an enemy is feared: (TA:) *contr. of* أَبْرَمَهُ, (M, A, Ḳ, TA,) as relating to a building or structure, and to a rope or cord, (A, Ḳ, TA,) and to a compact or contract or covenant, &c.: (Ḳ, TA:) or *i. q.* حَلَّ بُرْمَهُ, as relating to a rope or cord, and to a compact or contract or covenant: (Mṣb:) or *i. q.* هَدَمَهُ, as relating to a building or structure: (TA:) or the inf. n. signifies إِفْسَادُ مَا أَبْرَمْتَ, as relating to a building or structure, (JK, TA,) and to a rope or cord, (JK,) and to a compact or contract or covenant. (TA.) [It is said in the Ḳ, that النَّقْضُ is the contr. of الإِبْرَامِ, like الإِنْتِقَاضُ and التَّنَاقُضُ: but this is a glaring mistake; and seems to be a corruption of the following passage in the M: النَّقْضُ ضِدُّ الإِبْرَامِ نَقَضَهُ يَنْقُضُهُ نَقْضًا وَانْتَقَضَ وَتَنَاقَضَ, which is meant to indicate that انتقض and تناقض are quasi-passives of نَقَضَهُ: and in like manner, the passage in the A, النَّقْضُ فِى البِنَآءِ وَالحَبْلِ وَغَيْرِهِ ضِدُّ الإِبْرَامِ وَانْتَقَضَ وَتَنَقَّضَ, indicates that انتقض and تنقّض are quasi-passives of نَقَضَهُ. Further, it should be observed that نَقَضَهُ, as relating to a building, is not well explained by هَدَمَهُ; for you say, نَقَضَ البِنَآءَ مِنْ غَيْرِ هَدْمٍ, (mentioned in the Ṣ and A, &c., in art. قوض,) meaning *He took to pieces the building without demolishing,* or *destroying.*] — [Hence,] نَقَضَ فُلَانٌ وَتْرَهُ [lit. *Such a one undid,* or *untwisted, his bow-string*]; meaning ‡ *such a one took,* or *had taken, his blood-revenge.* (A, TA.) And الدَّهْرُ ذُو نَقْضٍ وَإِمْرَارٍ [lit. *Time,* or *fortune, has a property of untwisting and twisting tightly*]; meaning ‡ *that which time,* or *fortune,* [as it were] *twists tightly,* [or *makes firm,*] *it, at another time,* [as it were] *untwists,* or *undoes.* (TA.) And نَقَضْتُ مَا أَبْرَمَهُ ‡ *I annulled* [*what he confirmed,* or *made firm*]. (Mṣb.) And يَنْقُضُ عَلَيْهِ ‡ [*He undoes,* or *annuls,* or *contradicts, what he* (another) *has said*]; said of a poet replying to another poet. (Lth, A, Ḳ.) — نقض السقف, [i. e., app., نَقْضُ السَّقْفِ,] also signifies تحريك خشبه [i. e. تَحْرِيكُ خَشَبِهِ, The *moving,* or *shaking, of the pieces of wood,* or *rafters, of the roof*]. (TA. [But perhaps the phrase to be explained is نَقَّضَ ▼ السَّقْفُ, and the explanation, correctly, تَحَرَّكَ خَشَبُهُ, i. e. *The pieces of wood,* or *rafters, of the roof moved,* or *shook,* (for this, I am informed, is agreeable with modern usage,) app. *so as to produce a sound:* see also 5.]) ═ See also 4.

2: see 4, in two places: — and 5; and see 1, next before the last break.

3. المُنَاقَضَةُ فِى القَوْلِ is ‡ The *saying that which is contradictory in its meaning* [or *meanings;* as though one of its meanings undid, or annulled, the other]: (Ṣ,* Ḳ, TA:) from نَقْضُ البِنَآءِ: and meaning ‡ the *contending with another in words,* [or *in contradiction,*] *each rebutting what the other said.* (TA.) You say, نَاقَضَهُ فِى الشَّىْءِ, inf. n. مُنَاقَضَةٌ and نِقَاضٌ, ‡ *He contradicted him in,* or *respecting, the thing.* (M, TA.*) And قُلْتُ لَهُ نِقَاضًا ‡ *I contradicted him with respect to his saying, and his satirizing of me.* (M, TA.) And ناقض أَحَدُ الشَّاعِرَيْنِ الآخَرَ ‡ [*One of the two poets contradicted the other*]. (A.) And ناقض قَوْلُهُ الثَّانِى الأَوَّلَ ‡ [*His second saying contradicted the first*]. (A, TA.) And ناقض آخِرُ قَوْلِهِ الأَوَّلَ ‡ [*The last part of his saying contradicted the first*]. (Mgh.) [See also 6.]

4. انقض الكَمْأَةَ, (M, Ḳ, TA,) and انقض عَنْهَا, (M, TA,) *He removed the crust of earth from over the truffles:* (M:) or *he extracted,* or *took forth, the truffles from the earth.* (Ḳ, TA.) ═ انقض الكَمْءُ *The crusts of earth broke up* (تَقَلَّعَتْ) *from over the truffle;* as also نَقَّضَ ▼. (M, TA.) [See also 5.] — انقضت الأَرْضُ *The earth showed* [or *put forth*] *its plants,* or *herbage.* (M, TA.) ═ انقض also signifies *It produced, made, gave, emitted,* or *uttered, a sound, noise, voice,* or *cry:* (Ṣ, M, Ḳ, TA:) and [particularly] *a slight sound like what is termed* نَقْر: (Ṣ, TA:) said of a joint of a man, (M, Ḳ,) and of the fingers [when their joints are made to crack], and of the ribs, (A,) [see also 5,] and of a camel's saddle, (A, TA,) and of a cupping-instrument when the cupper sucks it, (TA,) [&c., (see نَقِيض,)] and of an eagle, (Ṣ, M, Ḳ,) and of a hen (Ṣ, A) on the occasion of her laying eggs, (A,) and of a chicken, (M, A, Ḳ,) and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] وَزَغ, and of the وَبْر [or Syrian hyrax], (M, Ḳ,) and of a young camel, the sounds of which are denoted by إِنْقَاض and كَتِيت, as those of a camel advanced in age are by قَرْقَرَةٌ and هَدِيرٌ: (Ṣ:) or إِنْقَاض relates to animate things; and نَقْضٌ ▼, inf. n. of نَقَضَ, aor. ـِ and ـُ, to inanimate things. (M, Ḳ.) [Accord. to the A, whether said of animate things or of inanimate, it is proper, not tropical; but accord. to what is said in the TA voce نَقِيض, it is properly said of animate things, and tropically of inanimate; though, if any such distinction exist, the reverse seems to me to be more probable.] — You say also, انقض بِالدَّابَّةِ, (Ḳ,) or بِالْحِمَارِ, (Lth,) or, as Aṣ says, (M, TA,) بِالعَيْرِ, (M,) or بِالبَعِيرِ, (TA,) and بِالفَرَسِ, (M, TA,) *He made a sound to the beast of carriage,* (M, Ḳ,) or *to the ass,* (Lth, Aṣ, M,) or *to the camel,* (Aṣ, TA,) and *to*

the horse, (Aṣ, M, TA,) *at the two sides of his tongue, after making it cleave to the roof of his mouth,* (Lth, M, Ḳ, TA,) *without removing its extremity from its place,* (Lth, TA,) *in order to chide the beast:* (L:) or انقض بِهِ signifies *i. q.* نَقَرَ بِهِ [q. v.]; (Aṣ, M, A, TA;) the object being a [camel such as is called] قَعُود; (A;) or whatever be the object. (Aṣ, M, TA.) And انقض بِالْمِعْزَى, (Ṣ, Ṣgh, Ḳ,) or بِالْعَنْزِ, (M, A,) *He called the goats,* (Ṣ, Ṣgh, Ḳ,) or *the she-goat;* (M, A;) accord. to AZ, (Ṣ, Ṣgh,) or Ks. (M, L.) And انقض بِهِ *He made a sound to him like as when thou makest a smacking with the tongue to a sheep* or *goat,* [in the TA, كما تنقر الشاة, for which I read كَمَا تَنْقُرُ بِالشَّاةِ,] *deeming him ignorant.* (TA.) And *He made a clapping to him with one of his hands upon the other, so as to cause a* [*sound such as is termed*] نَقِيض *to be heard.* (El-Khaṭṭábee.) = انقض أَصَابِعَهُ (M, A, Ḳ) *He made a sound,* or *sounds,* [app. *a cracking of the joints,*] *with his fingers:* (M:) [and so ✝ نَقَّضَهَا, inf. n. تَنْقِيضٌ: (see فَرْقَعَ:)] or *he struck with his fingers in order that they might make a sound,* or *sounds:* (Ḳ:) if it mean cracking of the joints (فَرْقَعَة), it is disapproved; but if clapping, it is not. (TA.) And انقض العِلْكَ *He caused the* [*kind of gum called*] عِلْك *to make a sound,* or *sounds;* [i. e., in chewing it, as many women do;] the doing of which is disapproved. (Ṣ, L, Ḳ. [But in the Ṣ and L, it said that إِنْقَاضُ العِلْكِ signifies تَصْوِيتُهُ, which does not necessarily indicate that the former verb is transitive.]) — Hence, (Ṣ, M, TA,) انقض الحِمْلُ ظَهْرَهُ (Ṣ, M, A, Mṣb, Ḳ*) *The load made his back to sound by reason of its weight:* (M:) or *pressed heavily upon him,* (Ṣ, M, Mṣb, Ḳ,) *so that his back was heard to make a sound such as is termed* نَقِيض; (M, Ḳ;* i. e. *the sound of the camel's saddle when it becomes infirm by reason of the weight of the load;* (Bḍ, xciv. 3;) or *a slight sound, as when a man makes a smacking with his tongue* (يُنْقِضُ) *to his ass, in driving him:* (TA:) or *oppressed his back by its weight:* (Mṣb:) or *rendered him lean,* or *emaciated;* جَعَلَهُ نِقْضًا, i. e. مَهْزُولًا. (Ibn-'Arafeh, Ḳ.) Thus in the phrase الَّذِى أَنْقَضَ ظَهْرَكَ, (Ṣ, M, Ḳ,) in [xciv. 3, of] the Ḳur. (Ṣ, M.)

5. تنقّض: see 8. — تنقّضت الأَرْضُ عَنِ الكَمْأَةِ *The earth clave,* or *cracked,* or *burst, from over the truffles;* (Ṣ, A,* TA;) syn. تَفَطَّرَتْ. (Ṣ, TA.) In all the copies of the Ḳ, we find تنقّض الدَّمُ, explained by تَقَطَّرَ; [as though meaning *The blood was made to drop, drip,* or *fall in drops;*] but how likely is this to be a mistranscription. (TA.) [The right reading of the phrase is probably تنقّض الكَمْءُ; and of the explanation, تَفَطَّرَ; and if so, the phrase is like أَنْقَضَ الكَمْءُ, and نَقَّضَ, explained above: see 4, second sentence.] — تنقّض البَيْتُ *The house,* or *chamber, became cleft,* or *cracked, in several places, so as to cause a sound to be heard.* (Ḳ, TA.) And تنقّض is also said of a building, [app. in the same sense,] like ✝ نَقَّضَ. (TA.) [See نَقَّضَ السَّقْفُ, in 1, next before the last break.] You say also, تنقّضت عِظَامُهُ ‡ *His bones made a sound* [app. *in being broken*]. (IF, Ḳ, TA.) [See also 4.]

6. تناقض: see 8. — تَنَاقُضٌ also signifies ‡ *Mutual contradiction,* or *repugnancy;* contr. of تَوَافُقٌ. (O, TA.) You say, فِى كَلَامِهِ تَنَاقُضٌ, (A, Mgh, Mṣb, TA,) ‡ [*In his speech is contradiction,* or *repugnancy, between different parts;*] *one part of his speech necessarily implies the annulment of another part;* (Mṣb;) *his second saying contradicted* (نَاقَضَ) *his first.* (TA.) And تَنَاقَضَ القَوْلَانِ, (A, Mgh,) or الكَلَامَانِ, (Mṣb,) ‡ *The two sayings,* or *sentences, contradicted each other;* or *were mutually repugnant;* as though each undid the other; (Mṣb;) [*they annulled each other.*] And تناقض الشَّاعِرَانِ ‡ [*The two poets contradicted each other.*] (A, TA.) And تناقض مَعْنَاهُ ‡ *Its meaning was contradictory.* (Ṣ,* Ḳ, TA.) = [It is also used transitively:] you say, تَنَاقَضَا البَيْعَ † *They two mutually dissolved the sale:* as though compared with the saying تَرَاءَوُا الهِلَالَ, meaning "they [together] saw the new moon;" and تَدَاعَوُا القَوْمَ, meaning "they [together] called the people;" and تَسَاءَلُوهُمْ, meaning "they [together] asked them;" notwithstanding that تناقض is [properly] intransitive. (Mgh.) And تَنَاقَضُوا عُهُودَهُمْ † [*They mutually dissolved,* or *broke, their compacts, contracts,* or *covenants*]. (T, voce تناكثوا.)

8. انتقض quasi-pass. of نَقَضَهُ [*It became undone; taken,* or *pulled to pieces: untwisted: unravelled: unwoven: dissolved: broken:* or *rendered uncompact, unsound,* or *infirm, after it had been made compact, sound,* or *firm*]: (M, A, Mgh, Mṣb, TA:) as also ✝ تنقّض, (A,) and ✝ تناقض: (M, TA:) [respecting the first and last, see a remark upon a mistake in the Ḳ, following the first sentence in 1: but انتقض afterwards occurs in the Ḳ used properly in the phrase مَا انْتَقَضَ مِنَ البُنْيَانِ i. q. انْتَكَثَ: (Ṣ:)] said of a building, or structure: and of a rope, or cord: (A, Mgh, Mṣb, TA:) [and of silk, or flax: and of cloth: (see 1:)] and ‡ of a compact, contract, or covenant: (TA:) [and of a sale: (see 1:)] and ‡ of other things. (A, TA.) — [Hence,] انتقضت القَرْحَةُ ‡ *The wound,* or *ulcer, became recrudescent.* (IF,* A.) And انتقض الجُرْحُ بَعْدَ بُرْئِهِ † *The wound became in a bad,* or *corrupt, state, after its healing.* (Mṣb.) And انتقض الأَمْرُ بَعْدَ ٱلْتِئَامِهِ (A,* Mṣb, TA) ‡ *The affair,* or *case, became in a bad,* or *unsound state, after it had been in a sound state.* (Mṣb.) And انتقض أَمْرُ الثَّغْرِ بَعْدَ سَدِّهِ † [*The state of the place through which the invasion of an enemy was feared became unfortified, after its being fortified,* or *closed*]. (TA.) And انتقضت الطَّهَارَةُ † *The state of purity became annulled.* (Mṣb.) And انتقض عَلَيْهِ الشِّعْرُ ‡ [*The poetry became undone, annulled,* or *contradicted, by a reply against him:* see يَنْقُضُ عَلَيْهِ]. (A, TA.)

11. انقاضّ *It* (a wall) *cracked, without falling down;* like إِنْقَضَّ. (Ḳ in art. قض.) See also إِنْقَاضَ, in art. قيض.]

نَقْض: see نِقْض, in two places.

نِقْض *i. q.* ✝ مَنْقُوض [*Undone; taken,* or *pulled, to pieces: untwisted: unravelled: unwoven: dissolved; broken:* &c. (see 1:)] (Ṣ, Mgh, Mṣb, Ḳ:) like نِكْث (Ṣ, TA) in the sense of مَنْكُوث: (TA:) as also ✝ نُقْض; (Mgh, Mṣb;) and ✝ نَقْض: (Ṣgh:) but El-Ghooree allows only the first: (Mgh:) Az, however, mentions only the second; (Mṣb;) which signifies as above, applied to a building, or structure; (M, Mgh;) or *what has become taken,* or *pulled, to pieces,* (مَا ٱنْتَقَضَ,) *of a building,* or *structure;* (Ḳ;) as also the first: (TA:) or نِقْض signifies مَا نَقَضْتَ *what thou hast undone; taken,* or *pulled, to pieces; untwisted;* &c.]: (M:) and *what is undone, of* [*the stuff of the tents called*] أَخْبِيَة, *and of* [*the garments called*] أَكْسِيَة, *and twisted a second time;* (M, Ḳ;) as also ✝ نُقْض; (Ḳ;) and ✝ نُقَاضَةٌ: (L:) or this last signifies *what is undone of a hair-rope:* (Ṣ, O, Ḳ:) the pl. of نِقْض is أَنْقَاضٌ [a pl. of pauc.], (M,) and of the same, (Mṣb,) or of ✝ نُقْض, (Mgh, Mṣb,) نُقُوضٌ. (Mgh, Mṣb.) — ‡ *Emaciated,* or *rendered lean,* (Ṣ, M, Ḳ,) *by travel;* (Ṣ, Ḳ;) *upon which one has journeyed time after time:* (O:) Seer says, *as though travel had unknit its frame;* (M, TA;) thus indicating it to be tropical: (TA:) applied to a male camel, (Ṣ, M, Ḳ,) and to a horse, (M,) and to a female camel, (Ṣ, Ḳ,) or the female is termed نِقْضَةٌ: (M, Ḳ:) pl. أَنْقَاضٌ, (Sb, Ṣ, Ḳ,) only, (Sb, M,) both of the masc. and fem.; in the latter, the ة being imagined to be elided; (M;) and نَقَائِض is [also said to be] a pl. of نِقْض signifying *jaded,* applied to a she-camel. (So in a copy of the Ṣ in art. نفض.) — [See an ex. in a verse cited voce سَدٌّ.] — The *place,* (Ṣ,) or *crust of earth,* (M, Ḳ,) that becomes broken from over truffles; (Ṣ, M, Ḳ;) for when they are about to come

forth, they break asunder the surface of the earth: (O:) pl. [of pauc.] أَنْقَاضٌ and [of mult.] نُقُوضٌ. (M, Ḳ.) — Accord. to the Ḳ, *i. q.* نُقْضٌ; but the latter is a mistranscription; (TA;) *Honey that has in it* [*worms of the kind called*] سُوس; *wherefore it is taken,* (M, Ḳ in art. نغض,) *and pounded,* (Ḳ, ubi supra,) *and the place of the bees is smeared* (يُلْطَخُ [in a copy of the M يُطْبَخُ, which is doubtless a mistranscription,]) *therewith, together with myrtle* (آس), *and the bees then come to it, and deposit their honey in it;* (M, Ḳ, ubi supra;) on the authority of El-Hejeree: (M:) or the *dung of bees in the place where they deposit their honey:* (IAạr, AḤn, Ḳ, ubi supra:) or the *bees that have died therein.* (Ṣgh, Ḳ, ubi supra.) ═ See also نَقِيضٌ.

نَقَضٌ: see نِقْضٌ, in two places.

نَقِيضٌ ‡ *A contradictor:* applied to a man: fem. with ة. (M, TA.) You say [also], هٰذَا نَقِيضُ ذَاكَ ‡ *This is a contradictor* [i. e. *the contrary*] *of that:* (A, TA:) [or *this is inconsistent with that:* for] النَّقِيضَانِ لَا يَجْتَمِعَانِ وَلَا يَرْتَفِعَانِ [*what are termed* نقيضان *cannot be coëxistent in the same thing, nor simultaneously nonexistent in the same thing*]; as existence itself and nonexistence, and motion and rest. (Kull, pp. 231, 232.) You say also, هٰذِهِ قَصِيدَةٌ نَقِيضُ قَصِيدَةِ فُلَانٍ ‡ [*This poem is a contradictor of the poem of such a one*]. (A.) And النَّقِيضَةُ in poetry is ‡ *That by which one undoes* or *annuls* or *contradicts* [*what another poet has said*]: (Ṣ:) or نَقِيضَةُ الشِّعْرِ *consists in a poet's putting forth poetry, and another poet's undoing* or *annulling* or *contradicting it, by putting forth what is different therefrom:* (Lth, Ḳ,* TA:) the subst. is نَقِيضٌ: [or rather this seems to be an epithet in which the quality of a subst. is predominant, and syn. with نَقِيضَةٌ:] and the act of the two is termed ↓ مُنَاقَضَةٌ: the pl. of نَقِيضَةٌ is نَقَائِضُ: (TA:) you speak of the نقائض of Jereer and El-Farezdaḳ. (A, TA.) ═ *A sound, noise, voice,* or *cry;* (Lth, Ṣ, M, O, Ḳ;) as also ↓ نِقْضٌ accord to the Ḳ; but this is an enormous error: (TA:) the former, of the joints (Lth, M, Ḳ) of a man, (M,) [a meaning also assigned to نِقْضٌ in the Ḳ,] and of the fingers, and of the ribs, (Lth, M, A,) and of camels' saddles, (Ṣ, Ḳ,) or of a camel's saddle, (M, O, Ḳ, [but in CḲ, for الرَّحْل, we find الرِّجْل, the foot,]) and of camels' litters, (Ṣ, Ḳ,) and of tanned skins, (Ḳ,) or of a tanned skin, (M,) and of a bow-string, (M, Ḳ,) and of نِسْع [q. v.] (O, Ḳ,) when new, (O,) and of the sucking of a *cupping-instrument;* (Ḳ;) [in all these senses said in the TA to be tropical; but see 4;] and also the former, (Ṣ, M, TA,) in the Ḳ, erroneously, the latter word, (TA,) of an eagle, (Ṣ, M, Ḳ,) and of chickens, and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] وَزَغ, and of the وَبْر [or Syrian hyrax; &c., see 4.] (M.)

نُقَاضَةٌ: see نِقْضٌ.

نَقِيضَةٌ: see نَقِيضٌ.

مَنْقُوضٌ: see نِقْضٌ.

مُنَاقَضَةٌ: see نَقِيضٌ.

مُنْتَقِضٌ *i. q.* مُتَرَبِّعٌ, [*Refraining,*] see art. ربع.

نقط

1. نَقَطَ الكِتَابَ, (Ṣ, Mṣb,) or الحَرْفَ, (Ḳ,) aor. ـُ, inf. n. نَقْطٌ, (Ṣ, Mṣb,) *He pointed,* or *dotted,* [*the book,* or *writing,* or] *the letter,* or *word, with the diacritical points* or *point;* and *with the syllabical points* or *point, by which are shown the pronunciation and division of syllables and the desinential syntax;* syn. أَعْجَمَهُ; as also ↓ نقّطهُ: (Ḳ:) and ↓ نقّط المَصَاحِفَ, inf. n. تَنْقِيطٌ, [*he so pointed the copies of the Ḳur-án.*] (Ṣ.)

2: see 1, in two places. — نقّط ثَوْبَهُ بِالزَّعْفَرَانِ وَالمِدَادِ, inf. n. تَنْقِيطٌ, [*He made specks,* or *small spots, upon his garment, with saffron, and ink;*] (Lth;) and نقّط عَلَى ثَوْبِهِ [signifies the same]. (A, TA, in art. رقط.) And نَقَّطَتِ المَرْأَةُ وَجْهَهَا وَخَدَّهَا بِالسَّوَادِ تَتَحَسَّنُ بِذٰلِكَ [*The woman made specks, or small spots, upon her face, with black, beautifying herself thereby*]. (TA.)

5. تنقّط [quasi-pass. of 2; *It became pointed,* &c. — And hence,] ‡ *It* (a place) *became scattered with spots,* or *portions, of herbage.* (Ḳ, TA.)

نَقْطَةٌ inf. n. un. of 1, [*A single act of pointing,* &c.] (Mṣb.)

نُقْطَةٌ *A diacritical point* of a letter or word: *a syllabical point* thereof: see 1: (Ḳ:) [*a point, dot, speck, speckle,* or *small spot: a mathematical point;* i. e.] the *extremity of a line:* (TA:) pl. نُقَطٌ (Ṣ Mṣb, Ḳ,) and نِقَاطٌ. (AZ, Ṣ, Ḳ.) Hence, one says, مَا ٱخْتَلَفَا فِى نُقْطَةٍ *They two did not differ respecting* so small a thing as *a point* of a letter or word. (TA.) And [hence] the vulgar say, when they admire one, هُوَ نُقْطَةٌ فِى مُصْحَفٍ † [*He is like a point, or stop, in a copy of the Ḳur-án;* because the stops in the Ḳur-án are generally ornamented, and often very beautifully, with gold and colours]. (TA.) — † [*Any very small thing, that may be likened to a point, dot, or speck.* Hence,] 'Alee is related to have said, العِلْمُ نُقْطَةٌ إِنَّمَا كَثَّرَهَا الجَاهِلُونَ † [*Science, or knowledge, is a very small thing: only the ignorant have made it to be much*]. (TA.) And you say, أَعْطَاهُ نُقْطَةً مِنْ عَسَلٍ ‡ [*He gave him a drop,* or *very small quantity, of honey*]. (TA.) — ‡ [*A portion* of a thing, or *some* of a number of things, *in a separate,* or *scattered, state, here and there.*] You say, مَا بَقِىَ مِنْ أَمْوَالِهِمْ إِلَّا نُقْطَةٌ ‡ *There remained not of their possessions* [aught] *save some palm-trees and a portion of seed-produce here and there.* (IAạr, TA.) And فِى الأَرْضِ نِقَاطٌ مِنَ الكَلَإِ, and نُقَطٌ مِنْهُ, ‡ *In the land are scattered spots,* or *portions, of herbage.* (Ḳ,* TA.) — † *A thing; an affair; a matter; a case; an event; an action.* (TA.)

نُقَيْطَةٌ dim. of نُقْطَةٌ. (TA.)

نَقَّاطٌ *One who points copies of the Ḳur-án &c.;* i. e. *adds the diacritical and other points.* (Ṣ,* TA.)

كِتَابٌ مَنْقُوطٌ (Mṣb, TA) *A book,* or *writing, pointed with the diacritical,* or *other, points.* (TA.)

[نقع, &c.

See Supplement.]

نكأ

1. نَكَأَ القَرْحَةَ, (Ṣ, Ḳ,) inf. n. نَكْءٌ, (Ṣ,) *He peeled off the scab from the sore* (Ṣ, Ḳ,) *before it was healed, and it became moist in consequence.* (Ḳ.) [See also نَكَى.] ═ نَكَأَ العَدُوَّ, and فِى العَدُوِّ, dial. form of نَكَى [q. v.]. (Ḳ.) By some rejected. (TA.) ═ نَكَأَهُ حَقَّهُ (like زَكَأَهُ, TA), inf. n. نَكْءٌ, *He paid him his due.* (Ḳ.) — هُنِّئْتَ وَلَا تُنْكَأْ, (Ṣ,) and تُنْكَ, (TA,) and تَنْكَهْ (Ṣ, for تُنْكَ or تُنْكَأْ, TA), *Mayest thou be made to have enjoyment* in that which thou hast received, *and not experience pain!* (Ṣ.) *Mayest thou gain what is good, and may harm not befall thee!* (T:) or, with the latter of the two verbs without ء (تنك), *may God not make thee discomfited!* (AHeyth, L.) [Accord. to AHeyth, as mentioned in the TA, the latter verb in this proverb is written تَنْكَهْ and تُنْكَهْ; but the right reading is doubtless تُنْكَ and تُنْكَهْ: this is shown by the explanation there following.]

8. انتكأت القَرْحَةُ *The scab peeled off from the sore before it was healed, and it became moist in consequence.* (A, TA.) ═ انتكأ مِنْهُ حَقَّهُ (like ازدكأ, TA) *He received from him his due.* (Ḳ, TA.)

نُكَأَةٌ and زُكَأَةٌ *One who pays his debts, and does not put off.* (Ḳ.) ═ نُكَأَةُ الطُّرْثُوثِ, and نُكَأَةٌ, dial. form of نُكَعَةٌ [q. v.]. (Ḳ.)

نكب

1. نَكَبَ عَنْهُ, aor. ـُ, inf. n. نُكُوبٌ (Ṣ, Ḳ) and نَكْبٌ; and نَكِبَ, aor. ـَ, inf. n. نَكَبٌ; (M, L, Ḳ;)

and ▼ نكّب, (inf. n. تَنْكِيبٌ, TA;) and ▼ تنكّب; (Ḳ;) *He deviated,* or *turned aside,* or *away, from it,* (Ḳ,) from the road, (Ṣ,) or from another thing. (TA.) [You say] ▼ نَكَبَهُ الطَّرِيقَ, (الطريق being put in the accus. case, inf. n. تَنْكِيبٌ, TA,) and [عَنِ الطريقِ] نكّب بهِ, *He deviated,* or *turned aside,* or *away, with him from the road; led him,* or *caused him to turn, aside,* or *away, from the road.* (Ḳ.) — [So] ▼ نكّبه, inf. n. تَنْكِيبٌ, *He turned aside,* or *away, from him, and separated himself from him.* (Ṣ.) — ▼ تنكّبه *He went,* or *turned, aside,* or *away,* or *apart, from him; avoided him; went,* or *removed, to a distance, from him.* (Ṣ.) — ▼ تنكّب عَنَّا *He turned aside,* or *away, from us.* (TA.) — نَكَبَ عَنْ طَرِيقٍ, and ▼ نكّب عَنِ الصَّوَابِ, aor. ـُ, inf. n. نُكُوبٌ; and ▼ نكّب عن الصواب; † *He deviated from the right course of action &c.* (Az.) — نَكَبَتِ الرِّيحُ, aor. ـُ, inf. n. نُكُوبٌ, *The wind blew obliquely, in a direction between* [*the directions of*] *two* [*cardinal*] *winds.* (Ḳ.) See نَكْبَاءُ. — نَكَبَ, aor. ـُ, inf. n. نَكْبٌ, *He threw, cast,* or *flung.* (Ḳ, TA.) — نكب بهِ *He threw him down* (Ḳ) عَلَى الأَرْضِ *upon the ground.* (TA.) — نَكَبَهُ الدَّهْرُ, aor. ـُ, inf. n. نَكْبٌ and نَكَبٌ, † *Fortune overcame him,* or *afflicted him:* or *smote him with an evil accident, a disaster, an affliction,* or *a calamity.* (Ḳ.) — نُكِبَ † *He was overcome,* or *afflicted, by fortune:* or *was smitten by fortune with an evil accident, a disaster,* or *the like.* (Ṣ, TA.) See نَكْبَةٌ. — نَكَبَ الإِنَاءَ, (aor. ـُ, inf. n. نَكْبٌ, TA,) *He* [*threw down,* i.e.] *poured out the contents of the vessel:* (Ḳ:) but only said of what is not fluid; as dust and the like. (TA.) — نَكَبَ كِنَانَتَهُ, inf. n. as above, *He inverted,* or *inclined, his quiver,* (Ṣ,) *so as to pour out the arrows contained in it:* (TA:) or *he scattered the contents of his quiver.* (Ḳ.) [See also نَكَتَ.] — نَكَبَتْهُ الحِجَارَةُ, aor. ـُ, inf. n. نَكْبٌ, *The stones wounded him, and made him bleed,* [*in the foot*]. (Ṣ.) نكبت الحجارة رِجْلَهُ *The stones wounded his foot, and made it bleed:* or *hit,* or *struck,* or *hurt, it.* (Ḳ.) النَّكْبُ is when a stone wounds, &c., a nail, a hoof, or a camel's foot. (TA.) — نُكِبَتْ إِصْبَعُهُ *His toe was hit,* or *hurt, by the stones.* (TA.) ═ نَكِبَ, aor. ـَ, inf. n. نَكَبٌ, *He* (a camel) *had a disease in the shoulder-joint,* or *in the shoulder-blade, and in consequence halted.* (Ṣ.) See نَكْبٌ. — نَكِبَ, aor. ـَ, inf. n. نَكَبٌ, *He* (a man) *had a pain in his shoulder-joint.* (TA.) ═ نَكَبَ عَلَى قَوْمِهِ, aor. ـُ, inf. n. نِكَابَةٌ (Ṣ) and نُكُوبٌ, (Lḥ, Ḳ,) ‡ *He was,* or *acted as,* مَنْكِبٌ *over his people:* (Ṣ, Ḳ:) or *was* عَرِيف *over them.* (M.)

2. نكّبه, inf. n. تَنْكِيبٌ, *He removed,* or *put aside,* or *away,* or *out of the way, him,* or *it.* Thus it is both trans. and intrans. (Ḳ.) See 1. — نَكِّبْهُ عَنَّا *Put him away from us; put him out of our way.* (TA.)

5. تنكّب (Ṣ, Ḳ) and ▼ انتكب (Ḳ) *He threw* his bow, (Ṣ, Ḳ,) or his quiver, (Ḳ,) *upon his shoulder; he shouldered* it. (Ṣ, Ḳ.) — تنكّب عَلَى قَوْسٍ *He leaned upon a bow:* and, in like manner, upon a staff. (TA, from a trad.) ═ See 1.

8: see 5.

نَكْبٌ *i.q.* نَكْبَاءُ, q. v. — See also نَكْبَةٌ.

نَكَبٌ *An inclining* in a thing: (Ṣ:) or *what resembles an inclining* in a thing. (M, Ḳ.) — *A halting* in a camel (ISd, Ḳ) *by reason of a pain in his shoulder-joint:* (ISd:) or *a disease which attacks camels in the shoulder-joints, in consequence of which they halt:* (Ṣ, Ḳ:) or only *in the shoulder-joint.* (El-'Adebbes, Ṣ, Ḳ.)

نَكْبَةٌ *A hurt* [*of the foot*] *by a stone, causing a bleeding:* or *a hit by a stone* [*upon the foot*]. Ex. لَيْسَ دُونَ هٰذَا الأَمْرِ نَكْبَةٌ وَلَا ذُبَاحٌ *There is not in the way of the attainment of this thing a hurt* [*of the foot*] *by a stone, &c., nor a crack in the inside of the foot.* (IAạr, ISd.) [See also ذُبَاحٌ.] Hence نَكْبَةٌ in the sense immediately following. (TA.) — ‡ *A misfortune; an evil accident; a disaster; an affliction; a calamity:* (Ṣ, Ḳ, TA:) as also ▼ نَكْبٌ: (Ḳ:) pl. of the former نَكَبَاتٌ; (Ṣ;) and of the latter, نُكُوبٌ. (Ḳ.)

نُكْبَةٌ *A heap of corn, not measured nor weighed:* syn. صُبْرَةٌ. (Ḳ.)

نَكِيبٌ The *circuit* (دَائِرَةٌ: in some copies of the Ṣ, دابرة: but this, as IḲṭṭ says, is a mistake; and the former is the correct word: TA) *of a hoof,* (Ṣ, Ḳ,) *and of a camel's foot.* (Ṣ.) See مَنْكُوبٌ.

النُّكَيْبَاءُ: see أَنْكَبُ.

نَاكِبٌ ▼, and أَنْكَبُ عَنِ الحَقِّ, عَنْهُ ‡ A man *deviating from the right course of action &c.* (A.) — نَكْبَاءُ [fem. of أَنْكَبُ] an epithet applied to *Any wind that blows obliquely, taking a direction between* [*the directions of*] *two* [*cardinal*] *winds:* (TA:) *a wind that blows obliquely, deviating from the direction whence blow the right* (القُوَّم [or *the cardinal*]) *winds:* (Ṣ:) or *a* [*particular*] *wind that blows obliquely, and takes a direction between* [*the directions of*] *two* [*cardinal*] *winds;* (Ḳ;) which destroys the camels and sheep &c., and restrains the rain: (TA:) or *a wind that blows in a direction between that of the east,* or *easterly, wind,* (الصَّبَا,) *and that of the north,* or *northerly, wind,* (الشَّمَال): (AZ, Ḳ:) that between the south, or southerly, and east, or easterly, winds, being called جُرْبِيَاءُ: (AZ:) [but see this word, and see below:] or what are termed نُكْبُ الرِّيَاحِ [نُكْبٌ being pl. of نكباء] are four: (IAạr, Th, Ṣ, Ḳ:) namely, first, the نكباء الصَّبَا وَالجَنُوبِ *the wind that blows in a direction between that of the east,* or *easterly, and that of the south,* or *southerly, wind; also called* الأَزْيَبُ; (Ṣ, Ḳ;) which is a very thirsty wind, that dries up much the leguminous plants; but Eṭ-Ṭarábulusee, in the Kf, and Mbr and IF, assert that the ازيب is the جنوب; not its نكباء: (TA:) second, the نكباء الصَّبَا وَالشَّمَالِ *the wind that blows in a direction between that of the east,* or *easterly, and that of the north,* or *northerly, wind;* also called الصَّابِيَةُ, and called also ▼ النُّكَيْبَاءُ, (Ṣ, Ḳ,) a diminutive meant to convey the opposite of a diminutive sense; for they find this wind to be very cold; (Ṣ;) it is very boisterous and very cold; unattended by rain or by any good: (TA:) third, the نكباء الشَّمَالِ وَالدَّبُورِ *the wind that blows in a direction between that of the north,* or *northerly, and that of the west,* or *westerly, wind;* also called الجِرْبِيَاءُ; and termed نَيِّحَةُ الأَزْيَبِ *the opposite wind to the* ازيب; (Ṣ, Ḳ;) a cold wind; (Ṣ;) and sometimes attended by a little rain; but Ibn-El-Ajdábee asserts that the جربياء is the شمال: (TA:) fourth, the نكباء الجَنُوبِ وَالدَّبُورِ *the wind that blows in a direction between that of the south,* or *southerly, and that of the west,* or *westerly, wind;* also called الهَيْفُ; (in the CḲ, الهَيْفُ;) and termed نَيِّحَةُ النُّكَيْبَاءِ *the opposite wind to the* نكيباء; (Ṣ, Ḳ;) a hot wind (Ṣ) and very thirsty. (TA.) Accord. to Ibn-Kubás, *the tract whence blows the* نكباء [by which he means only the wind that blows from the north-east or thereabout] *is that extending between the point where rises the* ذِرَاع [or the asterism composed of the stars α and β of Gemini, *E.* 33° *N., in central Arabia; or* α and β of Canis Minor, *E.* 7° *N., in the same latitude*] *and the pole-star:* and the tract between the pole-star and the point where sets the ذراع is the tract whence blows the شمال. Sh says, Each of the four [cardinal] winds has its نكباء, which is called in relation to it: that of the صبا is *that which is between it and the* شمال; [*blowing from the north-east,* or *thereabout;*] and it resembles it *in gentleness;* sometimes having sharpness, or vehemence; but this is seldom; only once in a long space of time: that of the شمال is *that which is between it and the* دبور; [*blowing from the north-west,* or *thereabout;*] and it resembles it in coldness: it is called الشمالُ الشَّامِيَّةُ: each of them is called by the Arabs شَامِيَّةٌ: that of the دبور is *that which is between it and the* جنوب; *blowing from the point where sets* سُهَيْل [or *Canopus; i.e., S.* 29° *W., in the latitude of central Arabia*]; and it resembles it in its violence and boisterousness: and that of the جنوب

is that which is between it and the صبا; [*blowing from the south-east*, or *thereabout*;] and it is the wind most resembling it in its softness and in its gentleness in winter. (L.) The pl. of نكباء is نُكْبٌ, as shown above. (Ṣ, Ḳ &c.) [See also تَبُوعُ الشَّمْسِ, in art. تبع.] — دَبُورٌ نكب [app. ▼ نُكْبٌ, originally an inf. n., used as an epithet, and therefore applicable without ة to a fem. noun] *i.q.* نَكْبَآءُ; [app., The دبور *of the* نكباء; *a south-westerly wind*]. (TA.) — أَنْكَبُ A camel *having a disease in the shoulder-joint*, or *in the shoulder-blade, and in consequence halting*: (Ṣ:) a camel *that walks on one side*, or *inclining*, or *as though he walked on one side*. (L.) — قَامَةٌ نَكْبَآءُ *An inclining pulley*: and قِيَمٌ نُكْبٌ *inclining pulleys*. (TA.) — أَنْكَبُ † *Overpowering*, or *oppressive*; *unjust*, or *tyrannical*. (Ṣ, TA.) — الدَّهْرُ أَنْكَبُ لَا يُلَبِّثُ † *Fortune abounds with evil accidents*, or *disasters*, or *afflictions*, or *calamities*; i.e. *it deviates much*, or *often*, *from the right course*: *it will not remain in one state*: or, accord. to one relation, الدهر انكث الخ. A proverb. (TA.) ═ أَنْكَبُ A man *not having with him a bow*. (Ṣ, Ḳ.)

مَنْكِبٌ (masc., Lḥ, Ḳ) The *shoulder*; i.e. *the place of junction of the os humeri and the scapula*, (Ṣ, Ḳ,) in a man &c.; (ISd;) the *place of junction of the os humeri and the scapula and the* [*tendon called*] حَبْلُ العَاتِقِ, in a man and a bird and any other thing. (TA.) [It seems to be regarded by some as originally signifying "a place of deflection:" but] Sb denies its being a noun of place, because, were it so, it would be مَنْكَبٌ: he does not allow it to be included in the class of مَطْلِعٌ, because this is extr. Pl. مَنَاكِبُ. رَجُلٌ شَدِيدُ المَنَاكِبِ signifies *A man having a strong shoulder*: as though the sing. were applied to denote each part of the joint, and the pl. to denote the whole. (TA.) — هَزُّوا مَنَاكِبَهُمْ ‡ [*They shook their shoulder-joints*;] i.e., *they rejoiced*, or *were joyful*, or *happy*. (TA.) — خِيَارُكُمْ أَلْيَنُكُمْ مَنَاكِبَ فِى الصَّلَاةِ † [*The best of you are the most easy of you in the shoulder-joints in prayer*:] meaning, *those of you who keep* [*most*] *still therein*: or, as some say, *those who* [*most readily*] *give room to such as enter the rank in prayer*. (TA, from a trad.) — مَنْكِبُ الفَرَسِ *The star β in Pegasus*. (El-Ḳazweenee &c.) — مَنْكِبُ الجَوْزَآءِ *The bright, and very great star, α, in the right shoulder-joint, of Orion*. (El-Ḳazweenee &c.) — مَنْكِبٌ ‡ The *side* of anything; or *a lateral*, or *an adjacent*, *part*, *quarter*, or *tract*, *thereof*: (Ḳ:) pl. مَنَاكِبُ: ex. سِرْنَا فِى منكب مِنَ الأَرْضِ *We proceeded*, or *journeyed*, *along a side*, or *lateral part*, *of the land*: and, in like manner, مِنَ الجَبَلِ *of the mountain*: (TA:) so in the Kur, lxvii. 15, the pl. signifies the *sides*, *&c.*, of the earth: (Fr:) or its *roads*, accord. to some: (TA:) or its *mountains*: (Zj:) which last signification in this case is preferred by Az: (TA:) or the sing. signifies *an elevated place*, or *part*, of the earth, or land. (Ṣ.) — المَنَاكِبُ ‡ *The feathers next after the* قَوَادِم; [which latter are the anterior, or primary, feathers of a bird's wing;] (Ḳ;) *the feathers of the wing of a vulture* or *an eagle that are next after the* قوادم, which are the strongest and most excellent of the feathers; (TA;) *four* [*feathers*] *in the wing of a bird, next after the* قوادم: (Ṣ:) [*the four secondary feathers of the wing*:] in the wing of a bird are twenty feathers: the first of them are those called القوادم; the next, المناكب; the next, الخَوَافِى; the next, الأَبَاهِرُ; the next, الكُلَى. (L.) It is a word without a sing. (Ḳ.) ISd says, I know not a sing. to it; but by analogy it should be مَنْكِبٌ. (TA.) — رَاشَ سَهْمَهُ بِمَنَاكِبَ ‡ *He feathered his arrow with feathers such as are described above*. (TA.) ═ مَنْكِبٌ ‡ *i.q.* عَرِيفٌ, i.e. The *intendant*, *superintendent*, *&c.*, of a people: or *an aider*, *helper*, or *assistant*, of a people: (Ḳ:) or the *assistant of an* عريف: (Mṣb:) *one below an* عريف: (IAth:) or the *chief of the* عُرَفَآء [pl. of عريف]; (Lth, Ṣ;) there being over so many عرفاء a منكب: (Lth [see عَرِيفٌ:]) pl. مَنَاكِبُ. (TA.)

مِنْكَابٌ عَنِ الحَقِّ [† *One who deviates much from the right course of action &c.*] (TA.)

مَنْكُوبٌ and نَكِيبٌ, accord. to the copies of the Ḳ, but the latter word is a mistake for ▼ نَكِيبٌ, *Having the foot wounded, and made to bleed, by stones*: or *hit*, or *struck*, or *hurt*, *by stones*. (Ḳ.) See 1. — مَنْكُوبٌ † *Overcome* or *afflicted*, *by fortune*: or *smitten with an evil accident*, or *the like*. (Ṣ, TA.) See نَكْبٌ.

يَنْكُوبٌ [like يَحْمُورٌ in measure: in the CḲ, مَنْكُوبٌ:] A road *deviating from the right course* or *direction*. (Ḳ.)

نكت

1. نَكَتَ, aor. ـُ, inf. n. نَكْتٌ, (or نَكَتَ الأَرْضَ بِقَضِيبٍ, [&c.,] TA.) *He struck the ground with a stick*, (Ṣ, M, Ḳ,) or *with his finger*, (M,) *so that it made a mark*, or *marks*, *upon it*, (Ṣ, Ḳ,) *with its extremity*; an action of one reflecting, or meditating, and anxious. (TA.) [Thus our Saviour seems to have done in the case of the woman taken in adultery: see S. John viii. 6 and 8.] — Also, *He struck the ground* with pebbles. (TA.) — Hence, ‡ *He reflected*, or *meditated*, *and talked to himself* (TA, from a trad.) — نَكَتَ, aor. ـُ, (Ṣ, Ḳ,) inf. n. نَكْتٌ, (Ḳ,) *He* (a horse) bounded (نَبَا, Ṣ, Ḳ) *from the ground*, (Ṣ,) *in running*. (TA.) — نَكَتَهُ *He threw it down upon the ground*. (TA.) — نَكَتَ كِنَانَتَهُ *He scattered the contents of his quiver*. (TA.) See نكب. — طَعَنَهُ فَنَكَتَهُ *He thrust him*, or *pierced him*, *and threw him down upon his head*. (Aṣ, Ṣ, Ḳ.*) — نُكِتَ *It* (a cooked bone, containing marrow,) *was struck with the edge of a cake of bread*, or *with some other thing*, *to cause the marrow to fall out*. (TA.) نُكِتَ العَظْمُ *The marrow of the bone was taken out*, or *extracted*. (Aboo-'Ameythel.) Mentioned in art. نقت, q. v. (TA.) ═ نَكَتَ فِى كَلَامِهِ, and فِى قَوْلِهِ, [aor. ـُ, inf. n. نَكْتٌ? (in the TA, the verb is written without the syll. points, but the form commonly known in the present day, and occurring in many late works, is ▼ نَكَّتَ, inf. n. تَنْكِيتٌ;] ‡ *He made use of nice*, or *subtile*, *sayings*, *expressions*, or *allusions*, *such as are termed* نُكَت, pl. of نُكْتَةٌ)]. (A.) — نَكَتَ فِى العِلْمِ بِمُوَافَقَةِ فُلَانٍ أَوْ مُخَالَفَةِ فُلَانٍ *He alluded* (أَشَارَ) [*with respect to science, to the agreement of such a one*, or *the disagreement of such a one*]. (L.)

2. نَكَّتَ الرُّطَبُ, inf. n. تَنْكِيتٌ, *The dates began to ripen* [*and to become speckled*]. (Mṣb.) — See 1.

8. انتكت *He was thrown down upon his head*; or *fell down upon his head*, having been thrust, or pierced. (Ṣ, Ḳ.*)

نُكَتٌ: see نُكْتَةٌ.

نُكْتَةٌ *A point*; *a dot*; *a speck*; *a minute spot*; *i.q.* نُقْطَةٌ: (Ṣ, Ḳ:) pl. نُكَتٌ, (Mṣb, &c.) agreeably with analogy, (TA,) and نِكَاتٌ, (Ḳ,) deviating from analogy, and, accord. to some, نُكَاتٌ, in which the ا is said to be added لِلْإِشْبَاعِ, or to render the sound of the fet-ḥah full, like رُخَالٌ: (TA:) the last of these pls. has been heard [from the classical Arabs]; (Esh-Shihâb, in the Expos. of the Shifà;) or it is vulgar. (Mṣb.) — نُكْتَةٌ [*A small spot*, or *mark*,] *resembling dirt upon a mirror*: (Ḳ:) نُكْتَةٌ سَوْدَآءُ *A small* [*black*] *mark*, *like a spot*, or *dot*, *resembling dirt upon a mirror* or *a sword* or *the like*. (L, from a trad.) — نُكْتَةٌ [*A spot in the eye*;] *what resembles a* وَفْرَة *in the eye*. (L.) — [▼ نُكَتٌ seems to be a quasi-pl. of نُكْتَةٌ, like as نُقَطٌ is said to be (by some persons in the present day) of نُقْطَةٌ, and to signify *Any small spots*, or *specks*, *in a thing*, *differing therefrom in colour*. Such I suppose to be meant by the words in the L, كلّ نقط فى شىء خالف لونه نُكَتٌ.] ═ نُكْتَةٌ ‡ *A nice*, *subtile*, *subtilely excogitated*, *quaint*,

facetious, or witty, saying, expression, or allusion, (لطيفة) that makes an impression upon the heart; from النَّكْتُ [the striking the ground with a stick &c., so as to make a mark, or marks, upon it with its extremity]: also, a question educed by reflection, [بالتَّفَكُّرِ, as the passage here translated is given in the Kull, p. 362, but in the TA بالتقل, which is an evident mistake, as might be shown by many authorities,] which makes an impression upon the heart, on hearing or considering which one generally makes marks upon the ground with the finger or the like; (El-Fenáree's Expos. of the Telweeh:) a nice, or subtile, saying, expression, or allusion, that requires one to reflect, and [induces one] to make marks upon the ground with a stick or the like: (from a scholium quoted by De Sacy, Anthol. Gr. Ar., 303:) [a nice, subtile, abstruse, or mystical, point, or allusion: the point of a saying or sentence, especially one that is difficult to be understood: a conceit expressed in words difficult to be understood: a quaint conceit: a point of wit: a facetious saying or allusion: pl., generally, نُكَتٌ]. — جَآءَ بِنُكْتَةٍ ‡ [He uttered a nice, or subtile, saying, expression, or allusion, &c.]. (A.)

نَكِيتٌ Spoken against; having his reputation wounded. (TA.)

نَكَّاتٌ (and ↓ مِنْكَتٌ TA) ‡ One who speaks much, or frequently, against others; who wounds the reputations of others, much, or frequently. (Ḳ.) — زَيْدٌ نَكَّاتٌ فِى الأَعْرَاضِ Zeyd is one who wounds the reputations of others much, or frequently. (TA.)

نَاكِتٌ A distortion in a camel's elbow, so that it lacerates his side: (El-'Adebbes El-Kinánee, Ṣ, Ḳ:) or the cutting of a camel's side by his elbow: (L:) or [that fault in a camel] when his elbow makes a mark, or marks, upon his side: in this case you say, بِهِ نَاكِتٌ: but when it makes an incision, or incisions, in his side, you say بِهِ حَازٌّ: (IAạr) or ناكت is similar to نَاحِزٌ, i. e. the elbow's striking, and making a mark, or marks, upon the edge of the callous lump beneath his breast; in the case of which you say بِهِ ناكت: (Lth:) and nearly the same is said in the A. (TA.)

مَنْكُوتٌ A cooked bone, containing marrow, that is struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.)

مِنْكَتٌ: see نَكَّاتٌ. — رُطَبَةٌ مُنَكِّتَةٌ A date beginning to ripen [and to become speckled]. (Ṣ, Ḳ.)

ظَلِفَةٌ مُنَكِّتَةٌ The extremity of the curved piece of wood termed حِنْو in the kind of saddle called قَتَب, and in that called إِكَاف, when it is short, and wounds the side of the camel. (TA.)

نكث

1. نَكَثَ, (Ṣ, Ḳ,) aor. ـُ, (Ḳ, Mṣb,) and ـِ, (Ḳ,) inf. n. نَكْثٌ, (TA,) He undid [the threads of] a garment of the kind called كِسَآء, &c.: (Mṣb:) he undid, or untwisted, a rope. (Ṣ, Ḳ.) — نَكَثَ السِّوَاكَ, aor. ـُ, inf. n. نَكْثٌ; He, or it, made the head of the tooth-stick to be uncompacted, disintegrated, disunited, or seperated, in its fibres: and so the verb signifies with respect to other things. (TA.) [See also 8.] — نَكَثَ, (aor. ـُ, and ـِ, Ḳ, inf. n. نَكْثٌ, TA,) ‡ He dissolved, violated, or broke, a covenant, or compact, (Ṣ, Ḳ,) or an act of inauguration, &c. (TA.) — نَكَثَ عَنِ الأَمْرِ i. q. نَكَصَ (Aboo-Turáb, in TA, art. نكص.)

5: see 8.

6. تَنَاكَثُوا عُهُودَهُمْ ‡ They mutually dissolved, or broke, their covenants, or compacts; syn. تَنَاقَضُوهَا. (Ḳ.)

8. انتكث It (a garment of the kind called كِسَآء, &c., Mṣb, or a rope, Ṣ, Ḳ) was undone, or untwisted. (Ṣ, Ḳ, &c.) — انتكث السِّوَاكُ [so accord. to the TA: in the Ḳ, ↓ تَنَكَّثَ:] (TA:) and ↓ تنكّث, (TA, in art. شعث,) The head of the tooth-stick became uncompacted, disunited, or separated, in its fibres. (TA.) — انتكث [He was, or became, emaciated, or lean; he (a camel) became lean after having been fat. See 4, in art. رأى.] — انتكث ‡ It (a covenant, or compact, Ṣ and Ḳ, or an act of inauguration, &c., TA,) was dissolved, violated, or broken. (Ṣ, Ḳ, &c.) — انتكث مِنْ حَاجَةٍ إِلَى أُخْرَى, (Ḳ,) or لِأُخْرَى, (Ṣ,) ‡ He turned from a thing that he wanted to another thing, (Ṣ, Ḳ,) having desired, or sought, the former. (TA.)

نِكْثٌ What is undone, to be spun again, (A, Mṣb,) of the garments called أَكْسِيَة, and of the stuff of the tents called أَخْبِيَة: (A:) pl. أَنْكَاثٌ: (Mṣb:) or threads of an old and worn-out stuff, of wool or hair, untwisted, and mixed with new wool [or hair], and beaten with مِطْرَاق, and spun a second time: or old and worn-out thread of wool or common hair or the soft hair called وَبَر; so called because it is untwisted, and twisted again: (TA:) it is when the old and worn-out materials of the garments called اكسية (and of the tents called اخبية, Ṣ) are undone, to be spun again. (Ṣ, Ḳ.) [SM seems to have understood, from the expl. in the Ṣ and Ḳ, that نِكْثٌ is an inf. n.; for he adds,] the subst. is ↓ نَكِيثَةٌ: (TA:) [i. e., this last word has the signification assigned above to نِكْثٌ, from the A and Mṣb]. — هِىَ تَغْزِلُ النِّكْثَ, and الأَنْكَاثَ, She spins what has been undone, to be spun again, &c. (A.) — حَبْلٌ نِكْثٌ, and ↓ نَكِيثٌ, (TA,) and أَنْكَاثٌ, and ↓ مَنْكُوثٌ, (Ḳ,) A rope undone, or untwisted, (Ḳ, TA,) at its end. (TA.)

نُكَاثٌ Pustules which come forth in the mouths of camels: (Ḳ:) as also نُكَاتٌ. (TA.) — A disease in the نَكَفَتَانِ of a camel, which are two prominent bones by the fat parts of the two ears: it is also called نُكَافٌ. (TA.)

نَكِيثٌ: see نِكْثٌ.

نُكَاثَةٌ The broken particles of the end of a سِوَاك [or tooth-stick], remaining in the mouth. (Ḳ.) — Also, What is undone, or untwisted, of the end of a rope, (Ḳ,) &c. (TA.)

نَكِيثَةٌ: see نِكْثٌ. — Subst. from انتكث الحَبْلُ [What is undone, or untwisted, of a rope]. (TA.) — ‡ Breach of promise; syn. خُلْفٌ. (Ṣ, Ḳ.) Ex. قَالَ فُلَانٌ قَوْلًا لَا نَكِيثَةَ فِيهِ Such a one said a saying in which was [intended] no breach of promise. (Ṣ.) — ‡ A difficult, or an arduous, affair, or case, in which a people dissolves, or breaks, (تَنْكُثُ) [its covenants, or compacts]. (Ṣ, Ḳ.) — A great affair. (TA.) — The utmost of one's endeavour, or effort: (Ṣ, Ḳ:) power, or strength: (Ḳ:) pl. نَكَائِثُ. (TA.) Ex. بَلَغَ فُلَانٌ نَكِيثَةَ بَعِيرِهِ Such a one exerted the utmost endeavour, or effort, [or power, or strength,] of his camel, in journeying. (Ṣ.) [See also نَجِيثَةٌ.] — نَكِيثَةٌ Nature; natural, or native, disposition, temper, or other property. (Ḳ.) — النَّكِيثَةُ † The mind; the soul; syn. النَّفْسُ: (Ṣ, Ḳ:) so called because the vexation of those things of which it is in need dissolve (تَنْكُثُ) its powers, and old age destroys it: the ة is added because it is a subst. (TA.) Ex. فُلَانٌ شَدِيدُ النَّكِيثَةِ Such a one is strong in mind. (Ṣ.) Pl. نَكَائِثُ. (TA.)

نَكَّاثٌ One who undoes, or untwists, thread, and twists it again, or, to twist it again. (TA.) [See نِكْثٌ.] — نَكَّاثٌ لِلْعَهْدِ ‡ One who is wont to dissolve, violate, or break, his covenant, or compact. (TA.)

مَنْكُوثٌ: see نِكْثٌ.

مُنْتَكِثٌ Emaciated; lean: (Ḳ:) a camel that has been fat, and has become lean. (TA.)

نكح

1. نَكَحَ, (Ṣ, Ḳ, &c.,) aor. ـِ, (Mṣb, Ḳ,) and ـَ, (Ḳ,) the latter agreeable with analogy, but by some rejected, and the former contr. to analogy, but more common, and the form used

in the Ḳur, (TA,) the only instance of an aor. of this form from a verb having ح for its last radical letter, except ينطح and يمنح and ينضح and ينبح and يرجح and يأنح and يأزح and يملح, (ISd,) [and يضح] inf. n. نِكَاحٌ (Ṣ, Ḳ, &c.) and نِكْحٌ; (ISd, Ḳ;) *Inivit feminam:* and (sometimes, Ṣ) *he married, took in marriage,* or *contracted a marriage with,* a woman: as also ▾ استنكح (Ṣ, Ḳ, &c.) [and ▾ ناكح, inf. n. مُنَاكَحَةٌ:] used only with reference to a man: (ISd:) but Th uses it with reference to flies: (TA:) J says, that it is sometimes used in the latter sense; but accord. to the Mṣb it is more commonly so used; (MF;) and it is used only in this sense in the Ḳur: (TA:) IF and others say, that it signifies coitus; and coitus without marriage; and marriage without coitus: (Mṣb:) [but] in the Time of Ignorance, when a man demanded a woman in marriage he said, أَنْكِحِينِى; and when he desired fornication, he said, سَافِحِينِى. (TA, in art سفح.) It is disputed whether it be proper or tropical in these two senses; or proper in one, and tropical in one: (MF:) it is said to be from نَكَحَهُ الدَّوَى, or from نَكَحَ المَطَرُ الأَرْضَ, or from تَنَاكَحَتِ الأَشْجَارُ; and if so, it is tropical in both the above senses; and the opinion that it is so is confirmed by this, that the signification of marriage is not understood unless by a word or phrase in connexion with it, as when you say نَكَحَ فِى بَنِى فُلَانٍ [*he took a wife from among the sons of such a one*]; nor is that of coitus unless by the same means, as when you say نَكَحَ زَوْجَتَهُ [*inivit conjugem suam*]; and this is one of the signs of a tropical expression. (Mṣb.) — نَكَحَتْ *She married,* or *took a husband.* (Ṣ, Ḳ.) — نَكَحَ المَطَرُ الأَرْضَ *The rain became commingled with the soil:* (Mṣb:) or, *rested upon the ground so as to soak it;* syn. اِعْتَمَدَ عَلَيْهَا: (Ḳ:) as also ▾ نَاكَحَهَا. (L.) — نَكَحَهُ الدَّوَى *The disease infected him* (خَامَرَهُ), *and overcame him.* (Mṣb.) — نَكَحَ النُّعَاسُ عَيْنَهُ ‡ *Drowsiness overcame his eye;* (Ḳ;) as also نَاكَحَهَا: and in like manner ▾ استنكح النَّوْمُ عَيْنَهُ *sleep overcame his eye.* (TA.)

3: see 1.

4. انكحه المَرْأَةَ *He married the woman to him.* (TA.) — أَنْكَحَهَا *He married the woman;* i. e. *gave her in marriage.* (Ṣ, Ḳ.) — أَنْكِحُوا الحَصَى أَخْفَافَ الإِبِلِ ‡ [*Accustom ye the feet of the camels to pebbles*]. (A.)

6. تناكحوا *They intermarried; contracted marriages together.* (Commencing a trad. in the Jámi' eṣ-Ṣagheer.) [And تَنَاكَحَا *Se invicem futuerunt:* see 6, in art. ردف.] — تَنَاكَحَتِ الأَشْجَارُ *The trees became drawn,* or *connected, together.* (Mṣb.)

10: see 1.

نُكْحٌ and ▾ نُكَحٌ substs. from أَنْكَحَهَا, [The *act of giving a woman in marriage*]. (Ḳ.) — [These two words are properly quasi-inf. ns. of أَنْكَحَ, signifying as explained above; and, like inf. ns., may be used as epithets, meaning *A giver of a woman in marriage,* correlative to خُطْبٌ.] It was a custom, in the time of paganism, for a man to come to a tribe asking for a woman in marriage; and he would stand up in their assembly, and say خُطْبٌ, i.e., I have come as an asker of a woman in marriage; whereupon it would be said to him نُكْحٌ, meaning *We marry her to thee,* or *give her to thee in marriage,* [or, more lit., *we are givers of her in marriage:* for an inf. n. or quasi-inf. n. used as an epithet is used without variation as sing., dual., and pl.; and masc. and fem.]. ▾ نُكَحٌ was also said: but نُكَحٌ is here said for the sake of resemblance to خُطَبٌ. (L.) You say هُوَ نُكْحُهَا *He is the person who gives her in marriage:* and هِىَ نُكْحَتُهُ *She is the person whom he gives in marriage.* (Lḥ, L.) — نُكْحٌ and ▾ نُكَحٌ, [and, accord. to Lth and ISh, نِكْحٌ: see إِبْدٌ:] are also *two words by which the* [Pagan] *Arabs used to take women in marriage:* (Ṣ:) [meaning *A giver of a woman in marriage*]. (MF, in art. خطب.) A man used to say to Umm-Khárijeh, in asking her in marriage, خُطْبٌ, and she used to reply نُكْحٌ: hence the saying أَسْرَعُ مِنْ نِكَاحِ أُمِّ خَارِجَةَ [*Quicker than the marriage of Umm-Khárijeh*]. (Ṣ, Ḳ.) [See خُطْبٌ.]

نُكَحٌ: see نُكْحٌ.

نُكْحَةٌ: see نُكَحٌ.

رَجُلٌ نُكَحَةٌ, (Ṣ, Ḳ,) and ▾ نُكَحٌ (Ḳ) *A man who marries much,* or *often:* (Ṣ, Ḳ, TA:) AZ explains the former by شَدِيدُ النِّكَاحِ, [app. meaning *vehement in coitus,*] and mentions as its pl. نُكَحَاتٌ: (TA:) [and ▾ نَكَّاحٌ (A, TA, art. تيس, &c.) signifies the same.]

نُكَحَةٌ: see نَكَّاحٌ.

نَاكِحٌ (Ṣ, Ḳ) and نَاكِحَةٌ, (Ḳ,) the latter occurring in poetry, (TA,) *A woman married;* (TA;) *having a husband.* (Ṣ, Ḳ, TA.) Ex. هِىَ نَاكِحٌ فِى بَنِى فُلَانٍ *She has a husband among the sons of such a one.* (Ṣ.)

مَنَاكِحُ and مَنْكُوحَةٌ: see مَنْكَحٌ.

مَنَاكِحُ *Women,* or *wives;* syn. نِسَآءٌ: (Ḳ:) a pl. having no sing.; or its sing. is ▾ مَنْكَحٌ; [or ▾ مَنْكَحٌ, which occurs in the Ṣ and Ḳ, art. علث, evidently as signifying a wife; as though being a place of نِكَاحٌ;] or ▾ مَنْكُوحَةٌ. (TA.) — إِنَّ المَنَاكِحَ خَيْرُهَا الأَبْكَارُ [*Verily the best of women to take in marriage are virgins*]. A proverb. (TA.)

نكد

1. نَكِدَ, aor. ـَ, (Ṣ, Ḳ, &c.,) inf. n. نَكَدٌ, (Ṣ, L, Mṣb,) *It* (a man's life) *was,* or *became, hard,* or *strait, and difficult.* (Ṣ, L, Mṣb, Ḳ.) — نَكِدَ *It* (a she-camel's milk) *became deficient.* (R.) — نَكِدَتْ *It* (water) *became exhausted.* (A.) — نَكِدَ الرَّكِيَّةُ *The well came to have little water.* (Ṣ, L, Ḳ.) — نَكِدَ, aor. ـَ, inf. n. نَكَدٌ, *He was,* or *became, unpropitious, and mean:* (L:) *he became hard,* or *difficult:* (Mṣb:) *he gave little:* or *gave not at all:* you say also نَكِدَ بِحَاجَتِنَا *he was niggardly of that which we wanted.* (L.) — نَكَدَ حَاجَتَهُ, aor. ـُ; (Ḳ;) or نَكَدَهُ حَاجَتَهُ, (L,) *He withheld from him,* or *refused him, his want.* (L, Ḳ.) — نَكَدَهُ, aor. ـُ, *He withheld from him,* or *refused him, what he asked:* or [in the CḲ, and] the same, (Ḳ,) or نَكَدَهُ مَا سَأَلَهُ, aor. ـُ, inf. n. نَكْدٌ, (L,) *he gave him not save the least of what he asked.* (L, Ḳ.) — نُكِدَ, [in measure] like عُنِىَ, *He had many askers and gave little.* (Ḳ.) — نَكَدَ, aor. ـُ, *He* (a raven or crow) *croaked with his utmost force;* (A, Ḳ;) *as though vomiting;* as also ▾ تنكّد. (A.)

2. نَكَّدَ عَطَآءَهُ بِالْمَنِّ *He impaired his gift by reproach.* (A.) — نكّد وسغه *He spent,* or *exhausted, what he possessed, in consequence of frequent petitions.* (A.) — نكّده *He vexed, distressed,* or *troubled, him;* (Gol, from Meyd;) [as also نكّد عَلَيْهِ].

3. ناكده *He treated him,* or *behaved towards him, with hardness, harshness,* or *ill-nature.* (Ṣ, L, Ḳ.)

4. سَأَلَهُ فَأَنْكَدَهُ *He asked of him, and found him hard,* or *difficult,* (A, L,) *and mean, or niggardly:* (L:) or *found him to have only what was scanty,* or *little.* (L.) — طَلَبَ مِنْهُ حَاجَةً فَأَنْكَدَ *He sought,* or *desired, of him a thing that he wanted, and he was niggardly.* (A.)

5. تنكّد [*He became vexed, distressed,* or *troubled*]. (A.) See Bḍ, in lxviii. 25: and see 1.

6. تناكدا *They treated each other with hardness, harshness,* or *ill-nature.* (Ṣ, L, Ḳ.)

نَكْدٌ: see نُكْدٌ, and نَكِدٌ.

نُكْدٌ and ▾ نَكْدٌ *Scantiness of a gift;* (L, Ḳ;) *and its not being enjoyed,* or *found pleasant, by the receiver.* (L.) — See what follows.

نَكْدًا لَهُ وَجَحْدًا, and ▾ نُكْدًا لَهُ وَجُحْدًا, [*May God decree straitness,* or *difficulty, to him, and*

poverty]: forms of imprecation. (L.) — نَكْدٌ *Anything that brings evil upon the person whom it affects.* (L.) See نَكِدٌ.

نَكِدٌ [*Hard, strait,* or *difficult;* applied to a man's life; (see 1;) and to fortune, as in an ex. voce إِبِدٌ.] — Water *little in quantity.* (L.) — لَا يَخْرُجُ إِلَّا نَكِدًا, in the Kur, [vii. 56,] accord. to the common reading, or ▼ نَكَدًا, accord. to the reading of the people of El-Medeeneh, or, as it may be read, accord. to Zj, ▼ نَكْدًا and ▼ نُكْدًا, means, accord. to Fr, *It* [the herbage] *will not come forth save with difficulty:* (L:) or, *scantily and unprofitably.* (Beyd.) — نَكِدٌ (Ṣ, A, L, Mṣb, Ḳ,) and ▼ نَكْدٌ and ▼ نُكْدٌ and ▼ أَنْكَدُ (L, Ḳ) A man who is *unpropitious,* (L, Ḳ,) *and mean,* (L,) *and hard,* or *difficult:* (Ṣ, A, L, Mṣb, Ḳ:) and a people you term أَنْكَادٌ and مَنَاكِيدُ (Ṣ, L, Ḳ) and نُكْدٌ and نَكِدُونَ. (A.) — نَكِدٌ and ▼ أَنْكَدُ A man *that brings evil upon others.* (L.)

نَكَادٌ *Hardness,* or *difficulty,* in a man. (A.) See نَكِدٌ.

أَرَضُونَ نِكَادٌ *Lands possessing little goods.* (L.)

نَاكِدٌ: see أَنْكَدُ.

أَنْكَدُ — نَكْدَآءُ A she-camel *abounding with milk;* (IF, L, Ḳ;) as also ▼ نَاكِدٌ: (L:) a she-camel *that has no young one living, and therefore abounding with milk, because she does not suckle;* (L, Ḳ;) so نَكْدَآءُ مِقْلَاتٌ, of which the pls. occur in a verse of El-Kumeyt cited voce شَخَبَ: (Ṣ:) also, contr., a she-camel *having no milk:* (IF, A, Ḳ:) or *having little milk;* as also ▼ نَاكِدٌ: and both words, a she-camel *whose young one has died:* (L:) pl. (of both words, L) نُكْدٌ (Ṣ, L, Ḳ.) See also مُنْكَدَةٌ. — أَنْكَدُ *Unfortunate; unlucky.* (Ṣ.) See نَكِدٌ.

مَنْكُودٌ: see مُنْكَدٌ.

مَنْكُودٌ A *small,* or *scanty, gift;* (A, L, Ḳ;) as also ▼ مُنْكَدٌ. (A.) — مَنْكُودٌ A man *having many askers and giving little:* (TA:) or a man *pressed with petitions;* as also مَعْرُوكٌ and مَشْفُوهٌ and مَعْجُوزٌ. (IAạr, L.)

جَآءَهُ مُنْكَدًا *He came to him unwelcomely:* or, *empty:* or, as Th says, it is correctly مُنْكِزًا, from نَكَزَتِ البِئْرُ, though أَنْكَزَ as meaning "his wells became exhausted," has not been heard. (L.)

نكر

1. نَكِرَهُ: see 4, in several places. ═ نَكُرَ, inf. n. نَكَارَةٌ, [*He was,* or *became, ignorant:* or perhaps only the *inf. n. of the verb in this sense is used:* see نَكَارَةٌ, below. — And, contr., *He possessed cunning;* meaning both *intelligence with craft and forecast;* and simply *intelligence,* or *skill and knowledge:* or perhaps only the inf. n. of the verb in this sense is used: see نُكْرٌ. —] *It* (a thing, or an affair,) *was,* or *became,* مُنْكَر [app. here meaning *disapproved;* or *bad, evil, abominable,* or *foul;* or *disallowed*]. (A.) — Also, (Ṣ, Ḳ,) inf. n. نَكَارَةٌ, (TḲ,) or نُكْرَةٌ, (TA,) *It* (a thing, or an affair,) *was,* or *became, difficult, hard, arduous,* or *severe.* (Ṣ, Ḳ.*)

2. نَكَّرَهُ, (inf. n. تَنْكِيرٌ, Mṣb,) *He changed,* or *altered, him* or *it,* (Ṣ, A, Mṣb, TA,) *to an unknown state,* (Ṣ, TA,) *so as not to be known;* (TA;) [*he disguised him* or *it.*] It is said in the Kur, [xxvii. 41,] نَكِّرُوا لَهَا عَرْشَهَا *Alter ye her throne so that it may not be known to her.* (TA.) See also 4, last signification but one. — [In grammar, *He made it* (a noun) *indeterminate.*]

3. نَاكَرَهُ, (Ṣ, TA,) inf. n. مُنَاكَرَةٌ, (A, Ḳ,) *He strove,* or *endeavoured, to outwit, deceive, beguile,* or *circumvent, him;* or *he practised with him mutual deceit, guile,* or *circumvention;* syn. خَادَعَهُ and دَاهَاهُ: the inf. n. is also explained by مُرَاوَغَةٌ as well as مُخَادَعَةٌ [both of which signify the same]. (TA.) — Hence, (TA,) *He contended with him in fight;* (Ṣ, Ḳ;) and *in war,* or *hostility.* (A, Ḳ.) It is said of Mohammad, by Aboo-Sufyán (Ṣ, TA) Ibn-Ḥarb, (TA,) لَمْ يُنَاكِرْ أَحَدًا إِلَّا كَانَتْ مَعَهُ الأَهْوَالُ, (Ṣ, TA,) meaning, *He did not war with any one without being aided by terror* [cast into the hearts of his opponents]. (TA.) And one says, بَيْنَهُمَا مُنَاكَرَةٌ *Between them two is war,* or *hostility,* (A, TA,*) *and fighting.* (TA.)

4. أَنْكَرَهُ, (Ṣ, A, Mṣb, Ḳ, &c.,) inf. n. إِنْكَارٌ; (Mṣb, &c.;) and ▼ نَكِرَهُ, (Ṣ, A, Mṣb, Ḳ, &c.,) aor. :, (L,) or it does not admit the variations of tense like other verbs, (IḲṭṭ, Mṣb,) it is not used in the future tense, nor in commanding nor in forbidding, (Lth,) inf. n. نَكَرٌ (Ḳ) and نُكْرٌ and نُكُورٌ (Ṣ, Ḳ) and نَكِيرٌ; (Ḳ;) and ▼ اِسْتَنْكَرَهُ; (Ṣ, M, A, Ḳ;) and ▼ تَنَاكَرَهُ; (M, Ḳ;) signify the same; (Ṣ, A, Mṣb, Ḳ, &c.;) i. e., *He ignored, was ignorant of, did not know, failed to know,* or [rather] *was unacquainted with it* (i. e. a thing, or an affair, IḲṭṭ, Ḳ) or *him* (a man, Ṣ); syn. جَهِلَهُ; (Kr, Ḳ;) or *contr. of* عَرَفَهُ: (Ṣ,* IḲṭṭ, Mṣb:) [see also نَكَارَةٌ:] some, however, say, the نَكِرَ has a more intensive signification than أَنْكَرَ: and some, that نَكِرَ has for its objective complement an object of the mind; and أَنْكَرَ, an object of the sight: (A, TA:) or [the converse is the case;] نَكِرَ has for its objective complement an object of the sight; and أَنْكَرَ, an object of the mind: (Kull, p. 81:) [but both forms seem to have been generally used indiscriminately.] El-Aạshà says,

وَأَنْكَرَتْنِى وَمَا كَانَ ٱلَّذِى نَكِرَتْ
مِنَ ٱلْحَوَادِثِ إِلَّا ٱلشَّيْبَ وَٱلصَّلَعَا

[*And she did not know me; and the accidents which she did not know were none others than hoariness, and baldness of the fore part of the head*]. (Ṣ, TA.) And it is said in the Kur, [xi. 73,] نَكِرَهُمْ ▼ وَأَوْجَسَ مِنْهُمْ خِيفَةً [*He knew not what they were, and conceived a fear,* or *a kind of fear, of them*]: (TA:) نَكِرَهُمْ here signifies أَنْكَرَهُمْ: (Jel:) or it means أَنْكَرَ ذٰلِكَ مِنْهُمْ [q. v. infra]. (Bd.) — أَنْكَرَهُ also signifies *He denied,* or *disacknowledged, it;* (L, art. جحد; [and this signification, as well as the first, may be meant to be indicated by those who say that أَنْكَرَهُ signifies the contr. of عَرَفَهُ;]) [and so ▼ نَكِرَهُ; for] إِنْكَارٌ signifies *i. q.* جُحُودٌ, (Ṣ, TA,) and so نُكْرَانٌ [which is an inf. n. of أَنْكَرَهُ]. (TA.) [In this sense it is doubly trans.:] you say, أَنْكَرْتُهُ حَقَّهُ, meaning, *I denied,* or *disacknowledged, to him his right.* (Mṣb.) The cause of إِنْكَار with the tongue is إِنْكَار with the mind, but sometimes the tongue denies, or disacknowledges, (يُنْكِرُ,) a thing when the image thereof is present *in* the mind; and this is lying; as is the case in the following passage of the Kur, [xvi. 85,] يَعْرِفُونَ نِعْمَةَ ٱللّٰهِ ثُمَّ يُنْكِرُونَهَا [*They confess,* or *acknowledge, the favour of God; then they deny,* or *disacknowledge, it*]. (B.) See also نَكِيرٌ. ═ Also, *He deemed it strange, extraordinary,* or *improbable.* (MF, voce عَجَبٌ.] — [Also *He denied,* or *negatived, it.* — *He disbelieved it.* — And *He disapproved it; he disliked it; he deemed it,* or *declared it to be, bad, evil, abominable,* or *foul; he disallowed it:* so accord. to explanations of the pass. part. n., q. v. infra; and accord. to common usage of classical and of modern times.] It is said of Abraham, when the angels came to him, and he saw that their hands did not touch the meat which he had brought to them, نَكِرَهُمْ, meaning, أَنْكَرَ ذٰلِكَ مِنْهُمْ [*He deemed that conduct of their's evil,* or *disapproved it:* or, perhaps, *he did not know what that conduct of their's was,* or *what it indicated*]: ▼ نَكِرَ and أَنْكَرَ and ▼ اِسْتَنْكَرَ [of which last see an ex. voce تَهِمَ] signify the same. (Bd, xi. 73.) And you say, أَنْكَرْتُ عَلَيْهِ فِعْلَهُ, meaning, *I blamed,* or *found fault with, his deed, and forbade it; I disapproved and disallowed his deed:* (Mṣb:) [and *I manifested,* or *showed,* or *declared, disapproval,* or *disallowance, of his*

deed: and in like manner, أَنْكَرْتُ عَلَيْهِ, elliptically; فِعْلَهُ, (his deed,) or قَوْلَهُ, (his saying,) or the like, being understood; like غَيَّرَ عَلَيْهِ for غَيَّرَ عَلَيْهِ فِعْلَهُ or the like: see نَكِيرٌ.] — إِنْكَارٌ also signifies The *changing* [a thing; like تَنْكِيرٌ]: (T, Mṣb, TA:) or the *changing what is* مُنْكَر [here app. meaning *disapproved:* see نَكِيرٌ, which is syn. with it, but is a simple subst.]. (Ṣ, TA.) — مَا أَنْكَرَهُ *How great is his cunning!* meaning both *his intelligence and craft, and forecast;* and simply, *his intelligence,* or *skill and knowledge.* (TA.) And مَا كَانَ أَنْكَرَهُ *How great was his cunning,* &c. (TA.)

5. تنكّر *He,* or *it, changed,* or *altered, himself,* or *itself;* or *became changed,* or *altered;* (Ṣ, A, Mṣb, TA;) *to an unknown state:* (Ṣ, TA:) [*he assumed an unknown appearance: he disguised himself;* or *became disguised:*] *he became changed* or *altered in countenance by anger so that he who saw him did not know him:* (Ḥar, p. 144:) or تَنَكُّرٌ signifies the *changing, or altering oneself,* or *itself;* or *becoming changed,* or *altered; from a state which pleases one to a state which one dislikes.* (T, Ḳ.) — إِيَّاكَ وَالتَّنَكُّرَ *Avoid thou evil disposition.* (Mgh.) — تَنَكَّرَ لِى فُلَانٌ *Such a one [became changed,* or *altered, in countenance to me by anger so that I did not know him;* or] *met me in a morose manner.* (A, TA.) [In art. شنف in the Ḳ, تَنَكَّرَهُ occurs.]

6. تناكرهُ: see 4, first signification. — تناكر *He feigned ignorance.* (Ṣ, A, Ḳ.) — تناكروا *They acted with mutual hostility.* (TṢ, A, Ḳ.)

10. استنكرهُ: see 4, first signification, and also in the latter part. — اِسْتِنْكَارٌ also signifies *The inquiring respecting,* or *seeking to understand, a thing, or an affair, which one disapproves;* (Ḳ, TA;) *when one disapproves confirming,* or *establishing, the opinion expressed by an inquirer,* or *disapproves that his opinion should be contrary to what he has expressed.* (TA.)

نَكْرٌ: see نُكْرٌ. = See also نَكِرٌ.

نُكْرٌ (Ṣ, Ḳ) and ↓ نَكْرٌ [but the former is the more common] and ↓ نَكَارَةٌ (Ṣ, A, Ḳ) and ↓ نَكْرَآءُ (A, Ḳ) *Cunning;* meaning both *intelligence mixed with craft and forecast;* and [simply] *intelligence,* or *sagacity,* or *skill and knowledge;* syn. دَهَآءٌ; (Ṣ, A, Ḳ;) and فِطْنَةٌ. (A, Ḳ.) See also نَكُرٌ. You say of a man who is intelligent and evil, or cunning, مَا أَشَدَّ نُكْرَهُ, and ↓ نَكْرَهُ [*How great is his cunning,* &c.!] (Ṣ.) And فَعَلَهُ مِنْ نُكْرِهِ, and ↓ نَكَارَتِهِ, *He did it of his cunning,* &c. (TA.) And it is said in a trad. of Mo'áwiyeh, إِنِّى لَأَكْرَهُ النَّكَارَةَ فِى الرَّجُلِ (الدَّهَآءَ.) *Verily I hate cunning* (.) *in the man.* (TA.) = نُكْرٌ, as an epithet, applied to a thing, or an affair, *Difficult, hard, arduous,* or *severe;* as also ↓ نُكُرٌ (M, A, Ḳ) and ↓ نَكِيرٌ: (TA:) and *i. q.* مُنْكَرٌ, q. v. (Ṣ, A, Ḳ.)

نَكُرٌ [app. *Difficulty, hardness, arduousness,* or *severity;*] a subst. from نَكُرَ, in the sense of صَعُبَ [It was difficult, &c.]. (IḲṭṭ, TA.)

نُكُرٌ: see نُكْرٌ, in two places.

نَكِرٌ and ↓ نَكُرٌ (Ṣ, Ḳ) and ↓ نُكُرٌ and ↓ مُنْكَرٌ, (Ḳ,) epithets applied to a man, *Possessing cunning;* or *intelligence mixed with cunning and forecast;* (Ṣ, Ḳ;) and [simply] *intelligent,* or *skilful and knowing:* (Ḳ:) and so, applied to a woman, ↓ نَكِرٌ (Ḳ) and ↓ نَكُرٌ (L, TA [but this is probably a mistake for ↓ نَكِرٌ]) and ↓ نَكْرَآءُ, but أَنْكَرُ is not applied to a man in this sense, (Az, TA,) nor is مُنْكَرَةٌ to a woman: (TA:) pl. of the first and second (Ṣ, Ḳ,) and third, (Ḳ,) أَنْكَارٌ: (Ṣ, Ḳ:) and of the last, مَنَاكِيرُ; (Sb, Ṣ, Ḳ;) or, applied to men, مُنْكَرُونَ; and to other things, مَنَاكِيرُ [which is irreg.]. (Az, TA.) — Also, نَكِرٌ and ↓ نَكُرٌ One *who disapproves what is bad, evil, abominable, or foul;* expl. by اَلَّذِى يُنْكِرُ ٱلْمُنْكَرَ: pl. as above. (Ṣ.)

نُكُرٌ: see نُكْرٌ: and مُنْكَرٌ. = See also نَكِرٌ, in two places.

نَكِرَةٌ a subst. from إِنْكَارٌ, (Ḳ,) with which it is syn., [app. signifying (like نَكِرَةٌ) *Ignorance:* or *denial:* or *disapproval,* or *the like*], (TḲ,) like نَفَقَةٌ from إِنْفَاقٌ. (Ḳ.) It is said, in a certain trad., كُنْتَ لِى أَشَدَّ نَكِرَةً, (TA,) i. e. إِنْكَارًا, (TḲ,) [*Thou wast to me most ignorant,* &c.]

نَكِرَةٌ *Ignorance,* &c., (إِنْكَارٌ,) of a thing; (TA;) *contr. of* مَعْرِفَةٌ; (Ṣ, Ḳ;) and so ↓ نَكَارَةٌ; syn. جَهَالَةٌ; as in the phrase فِيهِ نَكَارَةٌ [*In him is ignorance*]. (A.) See also نَكِرَةٌ. — [As *contr. of* مَعْرِفَةٌ, it is also, in grammar, an epithet applied to a noun, signifying *Indeterminate,* or *indefinite.*]

نَكْرَآءُ: see مُنْكَرٌ: نُكْرٌ. — *A calamity:* (Ḳ:) *rigour,* or *severity,* of fortune; (A, TA;) as also [its dim.] نُكَيْرَآءُ. (TA.) = See also نُكْرٌ. = And see نَكِرٌ.

نَكِيرٌ *i. q.* إِنْكَارٌ [in the sense of *Denial*]. (Ḳ.) It is said in the Ḳur, xlii. 46, فَمَا لَكُمْ مِنْ نَكِيرٍ *And there shall be for you no* [power of] *denial* of your sins. (Bḍ, Jel.) And one says, شُتِمَ فُلَانٌ فَمَا كَانَ عِنْدَهُ نَكِيرٌ [*Such a one was reviled and he had no denial* to make]. (A.) — [Also, *i. q.* إِنْكَارٌ in the sense of *Disapproval,* or *the like:* and *manifestation thereof.* See what here follows.] — Also, *i. q.* إِنْكَارٌ in the sense of The *changing* [a thing]: (T, Mṣb, TA:) or the *changing what is* مُنْكَر [here app. meaning *disapproved*]: (Ṣ, TA:) a simple subst. (T, TA.) The words of the Ḳur, [xxii. 43 and lxvii. 18,] فَكَيْفَ كَانَ نَكِيرِ are explained as signifying *And how was my changing* [of their condition]! (TA:) or the meaning is, *and how was my manifestation of disapproval of their conduct,* (إِنْكَارِى عَلَيْهِمْ,) by changing favour into trial, and life into destruction, and a flourishing condition into a state of ruin! (Bḍ, xxii. 43.) In [some of] the copies of the Ḳ, it is said that نَكِيرَةٌ [but in a MS. copy I find نَكِيرٌ and so in the CḲ] is a subst. from تَنَكُّرٌ as signifying the *changing,* or *altering, oneself,* or *itself;* or *becoming changed,* or *altered; from a state which pleases one to a state which one dislikes:* but a different statement is found in the T: [see above:] and نَكِيرَةٌ is not mentioned by any authority. (TA.) = *A strong* fortress. (Ṣgh, Ḳ.) See نُكْرٌ. = See also مُنْكَرٌ.

نَكَارَةٌ: see نَكِرَةٌ. = See also نُكْرٌ.

أَنْكَرُ *Worse,* and *worst; more,* and *most, evil, abominable,* or *foul.* So it is explained as occurring in the Ḳur. [xxxi. 18,] إِنَّ أَنْكَرَ ٱلْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ [*Verily the most abominable of voices is the voice of asses*]. (TA.) — See also نَكِرٌ: and the fem., نَكْرَآءُ, see above.

مُنْكَرٌ contr. of مَعْرُوفٌ: (Ḳ:) [an explanation including several significations, here following.] — [*Ignored,* or *unknown;* as also ↓ مَنْكُورٌ, for] مَنْكُورٌ is *syn. with* مَجْهُولٌ [the pass. part. n. of the verb by which أَنْكَرَهُ is explained by Kr and in the Ḳ]; (TA;) and ↓ مُسْتَنْكَرٌ signifies the same. (L.) For the pls. of مُنْكَرٌ, see نَكِرٌ. — [*Denied,* or *disacknowledged.* (See the verb.) — *Deemed strange, extraordinary,* or *improbable.* (See again the verb.)] — Any action *disapproved,* or *disallowed, by sound intellects;* or *deemed,* or *declared, thereby, to be bad, evil, hateful, abominable, foul, unseemly, ugly,* or *hideous;* or *pronounced to be so by the law because the mind deliberates respecting the regarding it as such:* and thus it is used in the Ḳur, ix. 113 [and other places]: (B, TA:) or anything *pronounced to be bad, evil, hateful, abominable,* or *foul, and forbidden, and disapproved, disliked,* or *hated, by the law:* (TA:) a saying, or an action, *unapproved, not approved, unaccepted,* or *not accepted,* by God: (KT:) *unbecoming, indecent,* or *indecorous.* (KL.) See مَعْرُوفٌ, voce عَرَفَ. مُنْكَرٌ and ↓ نُكْرٌ and ↓ نُكُرٌ (Ṣ, A, Mṣb, Ḳ) and ↓ نَكْرَآءُ (Ṣ, Mṣb Ḳ) are all syn., (Ṣ, A, Mṣb, Ḳ,) [and are used as epithets in which the quality of a subst. predominates,] signifying *a bad, an evil, a hateful, an abominable, a foul, an unseemly, an ugly,* or *a hideous,* [and *a formidable,*] *thing* or

affair [or *action* or *saying* or *quality*, &c.]: (Mṣb:) [in this sense, its pl. is مُنْكَرَاتٌ and مَنَاكِيرُ; as will be seen below:] ▼ نُكْرٌ is *contr. of* عُرْفٌ [which is syn. with مَعْرُوفٌ]. (TA.) You say فِيهِمْ ٱلْعُرْفُ وَٱلنُّكْرُ, and ٱلْمَعْرُوفُ وَٱلْمُنْكَرُ, [*In them are good and evil qualities.*] And هُمْ يَرْكَبُونَ ٱلْمُنْكَرَاتِ, and ٱلْمَنَاكِيرَ, [*They commit bad, evil, abominable,* or *foul, actions.*] (A.) And it is said in the Ḳur, [xviii. 73,] لَقَدْ جِئْتَ شَيْئًا نُكْرًا [*Verily thou hast done a bad, an evil, an abominable,* or *a foul, thing*]. (Ṣ.) ═ *The name of one of two angels, the other of whom is named* نَكِيرٌ; (Ṣ;) who are the two triers of [the dead in] the graves. (ISd, Ḳ.) ═ See also نُكْرٌ.

مُنْكُورٌ: see مُنْكَرٌ, first signification. The pl. is مَنَاكِيرُ, [which is also a pl. of مُنْكَرٌ,] accord. to Sb, who mentions it because, accord. to rule, the pl. of a sing. of this class is formed by the addition of و and ن for the masc., and ا and ت for the fem. (Abu-l-Ḥasan, TA.)

خَرَجَ مُتَنَكِّرًا *He went forth disguised*; or *changed in outward appearance*, or *state of apparel*. (TA.)

مُسْتَنْكَرٌ: see مُنْكَرٌ, first signification.

طَرِيقٌ يَنْكُورٌ *A road*, or *way, in a wrong direction*. (Ṣ, Ḳ.)

[نكز,
See Supplement.]

نكس

1. نَكَسَهُ, (Ṣ, A, Mṣb, Ḳ,) aor. ـُ, inf. n. نَكْسٌ, (Ṣ, Mṣb,) *He turned it over*, or *upside down; inverted it; reversed it; changed its manner of being*, or *state*: (Sh, Mṣb:*) *he turned it over upon its head*: (Ṣ, A, Ḳ:) and *he turned it fore part behind; made the first part of it to be last*; or *put the first part of it last*: (Sh:) and ▼ نَكَّسَهُ, (Ṣ, A, Ḳ) inf. n. تَنْكِيسٌ, (Ṣ,) signifies the same; (Ṣ,* A, Ḳ;) or has an intensive sense. (TA.) You say, نُكِسَ ٱلسَّهْمُ فِى ٱلْكِنَانَةِ *The arrow was turned*, or *put, upside down in the quiver.* (TA.) And it is said in the Ḳur, [xxxvi. 68,] وَمَنْ نُعَمِّرْهُ نَنْكُسْهُ فِى ٱلْخَلْقِ, or, accord. to the reading of 'Áṣim and Ḥamzeh, ▼ نُنَكِّسْهُ; meaning, *And him whom We cause to live long, We cause him to become in a state the reverse of that in which he was, in constitution; so that after strength, he becomes reduced to weakness; and after youthfulness, to extreme old age.* (TA.) — نَكَسْتُ فُلَانًا فِى ذٰلِكَ ٱلْأَمْرِ † *I made such a one to enter again into that affair*, or *state, after he had got out of it.* (ISh.) [Hence the saying in the Ḳur, xxi. 66,] ثُمَّ نُكِسُوا عَلَى رُؤُوسِهِمْ † *Then they were made to return to their disbelief*: (Jel:) or ‡ *then they reverted to disputation, after they had taken the right course by means of consulting together*; their return to falsity being likened to a thing's becoming upside down: and there are two other readings; ▼ نُكِّسُوا, and نَكَسُوا; the latter meaning نَكَسُوا أَنْفُسَهُمْ: (Bḍ;) or † *then they reverted from what they knew*, of the evidence in favour of Abraham. (Fr.) — [And hence,] نَكَسَهُ, and نَكَسَهُ إِلَى مَرَضِهِ, ‡ *It made him to fall back into his disease.*] (TA, in art. هيض.) And نُكِسَ, (Ṣ, Mṣb, Ḳ,) or نُكِسَ فِى مَرَضِهِ, (A, TA,) inf. n. نُكْسٌ (Ṣ, Mṣb, Ḳ) and نَكْسٌ (TA, [but see what is said of this below]) and نُكَاسٌ, (Sh, Ḳ,) ‡ *He relapsed into his disease, after convalescence*, or *after recovery, but not complete, of health and strength*: (Ṣ, A, Ḳ:) or *the disease returned to him*; [*he relapsed into the disease*;] as though he were made to turn back to it. (Mṣb.) You say, أَكَلَ كَذَا فَنُكِسَ ‡ [*He ate such a thing, and relapsed into his disease*]. (A, TA.) And تَعْسًا لَهُ وَنُكْسًا, and sometimes one says, نَكْسًا, (Ṣ, Ḳ,) in this case, (Ṣ,) for the sake of mutual resemblance, (Ṣ, Ḳ,) or because نَكْسًا is a dial form [of نُكْسًا], (Ṣ,) [meaning, † *May he fall upon his face*, or the like, (see art. تعس,) *and relapse into disease*: or] *may he fall upon his face, and not rise after his fall until he fall a second time*: and in like manner you say, تَعِسَ وَٱنْتَكَسَ▼. (Mṣb, art. تعس.) [See also 8.] You say also, نُكِسَ ٱلْجُرْحُ † [*The wound broke open again*; or *became recrudescent*]. (Ṣ, in arts. عرب and حبط, &c.) — And نَكَسَ ٱلطَّعَامُ وَغَيْرُهُ دَآءَ ٱلْمَرِيضِ ‡ *The food, &c., made the disease of the sick man to return.* (Ḳ.) And نَكَسَ ٱلْخِضَابَ عَلَى رَأْسِهِ ‡ *He put the dye upon his head repeatedly*, or *several times.* (A, TA.*) — Also نَكَسَ [or more probably نُكِسَ] † *He* (a man) *became weak and impotent.* (Sh, in TA.) And نُكِسَ عَنْ نُظَرَائِهِ, like عُنِىَ, † *He fell short of his fellows; was unable to attain to them.* (TA.) — نَكَسَ رَأْسَهُ, and ▼ نَكَّسَهُ, (TA,) [and نَكَسَ alone, (see نَاكِسٌ,)] and ▼ نكّس, (L, TA, art. بقر,) and ▼ انتكس, (TA,) [and in like manner ▼ تنكّس, said of a flower-stalk in the M and Ḳ, voce قِشْبٌ,] *He bent*, or *inclined, his head*; (TA;) *he lowered*, or *stooped, his head; bent*, or *hung, it down towards the ground*; absolutely; or *by reason of abasement.* (So accord. to explanations of the act. part. n., below.)

2: see 1, throughout.

5: see 1, last sentence.

8. انتكس quasi-pass. of نَكَسَهُ; (Ṣ, A, TA;) [and therefore signifying *It became turned over*, or *upside down; became turned over upon its head; became inverted; became reversed; became changed in its manner of being*, or *state; it became turned fore part behind; its first part was made to be last*, or *was put last*:] *he fell upon his head.* (Ḳ.) This last signification [understood figuratively] it is said to have in the phrase تَعِسَ وَٱنْتَكَسَ, a form of imprecation, meaning, † *May he be disappointed*, or *fail, of attaining his desire*: for he who is overthrown in his affair (مَنِ ٱنْتَكَسَ فِى أَمْرِهِ) is disappointed of attaining his desire, and suffers loss. (TA.) [See also 1, where this form of imprecation is differently explained.] — Also, i. q. نَكَّسَ رَأْسَهُ. (TA.) [See 1, last signification.]

نِكْسٌ An arrow *having its notch broken, and its top therefore made its bottom*: (Ṣ, A, Ḳ:) pl. [of pauc.] أَنْكَاسٌ (A, TA) and [of mult.] نُكُوسٌ. (A.) — A head, or blade, of an arrow &c., *having its tongue* (سِنْخ) *broken, and its point therefore made its tongue*: (Ḳ:) pl. أَنْكَاسٌ. (TA.) — A bow *of which the foot is made* [*of*] *the head of the branch*; as also ▼ مَنْكُوسَةٌ. This peculiarity is a fault. (Ḳ.) — A child *such as is termed* يَتْنٌ [*born preposterously, feet foremost*; but يَتْنٌ is an inf. n., and I have not found it used as an epithet anywhere but in this instance]; (Ḳ;) i. q. مَنْكُوسٌ; and mentioned by IDrd; but he says that it is not of established authority. (TA.) — ‡ *Low*, or *ignoble; base; vile; mean*, or *sordid*: See a verse cited voce أَشْعَلُ: (A:) ‡ one *who falls short of the utmost point of generosity*; (Ḳ;) or *of courage and generosity*: (TA:) † *weak*; (Ṣ, Ḳ;) applied to a man: (Ṣ:) † *short*: (AḤn:) pl. أَنْكَاسٌ. (A, Ḳ.) — See also مُنَكَّسٌ — and نُكُسٌ.

نُكُسٌ, [app. pl. of نِكْسٌ,] † Old men *tottering by reason of age* (مُدْرَهِمُّونَ) *after attaining to extreme old age.* (Ḳ.)

نَاكِسٌ *Lowering his head; bending*, or *hanging, down his head towards the ground*; [absolutely;] (Ṣ, Ḳ;) [or] *by reason of abasement*: (TA:) pl. [properly نَاكِسُونَ; (see Ḳur, xxxii. 12;) and sometimes] نَوَاكِسُ, (Ṣ, Ḳ,) used [only] in poetry, (Ṣ, TA,) by reason of necessity, (TA,) and anomalous, (Ṣ, Ḳ,) like فَوَارِسُ. (Ṣ.) El-Farezdaḳ says,

* وَإِذَا ٱلرِّجَالُ رَأَوْا يَزِيدَ رَأَيْتَهُمْ *
* خُضُعَ ٱلرِّقَابِ نَوَاكِسَ ٱلْأَبْصَارِ *

[*And when the men see Yezeed, thou seest them depressed in the necks, lowering the eyes*]: (Ṣ:) thus the verse is related by Fr and Ks: Akh says, that it is allowable to say نَوَاكِسِى ٱلْأَبْصَارِ, after the manner of the phrase جُحْرُ ضَبٍّ خَرِبٍ; [see art. خرب:] and Aḥmad Ibn-Yaḥyà adds

ى in relating it; saying نَوَاكِسِى الأَبْصَارِ. (TA.) [See the remarks on فَوَارِسُ, pl. of فَارِسٌ.]

مُنَكَّسٌ A horse *that does not raise,* or *elevate, his head,* (Ṣ, IF, Ḳ,) *nor his neck, when running, by reason of weakness:* (IF, Ḳ:) or *that has not reached the other horses* (Lth, Ḳ) *in their heat,* or *single run to a goal;* (Lth;) i. e., *by reason of his weakness and impotence;* as also ✱ نِكْسٌ. (TA.)

وَلَدٌ مَنْكُوسٌ *A child* [*preposterously brought forth; whose feet come forth before his head.* (A, Mṣb, and so in a copy of the Ṣ.) See also نِكْسٌ. — وِلَادٌ مَنْكُوسٌ [*Preposterous childbirth*] is *when the feet come forth before the head;* (Ḳ, and so in a copy of the Ṣ, [and that this is what was meant by the author of the Ṣ seems to be indicated by what immediately follows]) *i. q.* يَتْنٌ. (Ṣ.) — طَوَافٌ مَنْكُوسٌ *A circuiting of the Kaabeh performed in a way contrary to the prescribed custom, by saluting the black stone and then going towards the left.* (Mgh.) — قَرَأَ القُرْآنَ مَنْكُوسًا *He read* or *recited, the Ḳur-án, beginning from the last part thereof,* (Ḳ,) i. e. *from* [*the commencement of the latter of*] *the* مُعَوِّذَتَانِ [or *last two chapters*], (TA,) *and ending with the* فَاتِحَة [or *first chapter*]; *contrary to the prescribed mode:* (TA:) or *beginning from the end of the chapter, and reading it,* or *reciting it, to its beginning, invertedly;* (Ḳ;) a mode which A'Obeyd thinks impossible; and therefore he holds the former explanation to be the right: (TA:) each of these practices is disapproved, excepting the former in teaching children, [in which case it is generally adopted in the present day,] (Ḳ,) and [in teaching] the foreigner the [portion of the Ḳur-án called the] مُفَصَّل; an indulgence being granted to these two only because the long chapters are difficult to them: but if any one knows the Ḳur-án by heart, and intentionally recite it from the last part thereof to the first, this is forbidden: and if we disapprove this, still more is the reciting from the end of the chapter to the beginning disapproved, if the doing this be possible. (TA.) — مَنْكُوسٌ also signifies ‡ *Suffering a relapse into disease, after convalescence;* or *after recovery, but not complete, of health and strength.* (Ḳ.) — مَنْكُوسَةٌ applied to a bow: see نِكْسٌ.

نكش

1. نَكَشَ البِئْرَ, (Ṣ, A,) or الرَّكِيَّةَ, (Ḳ,) aor. ـُ (Az, Ṣ, ISd, Ḳ) and ـِ, (IDrd, Ḳ,) inf. n. نَكْشٌ, (A,) *He entirely exhausted the water of the well:* (Az, Ṣ, A:) and (A) *he extracted what was in the well, of black fetid mud* (حَمْأَة [in some of the copies of the Ḳ, خَبِيئَة, which is a mistranscription,]) *and of clay;* (A, Ḳ;) as also ✱ اِنْتَكَشَهَا. (Sgh, Ḳ.) Hence the saying, فُلَانٌ بَحْرٌ لَا يُنْكَشُ (Ṣ, Ḳ✱) † [*Such a one is*] *a sea,* or *great river, which will not be entirely exhausted, nor will diminish.* (Ḳ.) And عِنْدَهُ شَجَاعَةٌ لَا تُنْكَشُ (Ṣ, TA) ‡ *He has courage which will not be exhausted:* said of 'Alee, by a man of Ḳureysh. (TA.) — And نَكَشَ الشَّىْءَ *He consumed the thing; made it come to an end, fail, cease, perish,* or *come to nought:* (A, Ḳ:) and the same, (ISd, A,) aor. and inf. n. as above, (M,) or نَكَشَ مِنْهُ, (Lth, Ḳ,) *he made an end of the thing;* or *ceased from it, having finished it.* (Lth, ISd, A, Ḳ; but in [some of] the copies of the Ḳ, فَزِعَ is put by mistake for فَرَغَ, in this explanation. TA.) One says, اِنْتَهَوْا إِلَى عُشْبٍ فَنَكَشُوهُ *They came at last to herbage, and consumed it.* (Ṣ,✱ TA.) And لُمْعَةٌ مَا تُنْكَشُ [*A piece of herbage beginning to dry up*] *that is not extirpated,* or *cut off entirely with its roots.* (Ḳ.) — نَكْشٌ also signifies † The *scrutinizing* or *investigating,* or *searching* or *examining* or *inquiring into, affairs.* (TA.) [You say, app., نَكَشَ عَنِ الأُمُورِ, meaning, *He scrutinized,* &c., *affairs.*] — And نَكَشَانٌ is like نَكْشٌ [but in what sense is not said]. (TA.)

8: see 1, first sentence.

نَكَّاشٌ † A man *who scrutinizes* or *investigates,* or *searches* or *examines* or *inquires into, affairs;* (TA;) as also ✱ مِنْكَشٌ. (IDrd, Ḳ.)

نَكَّاشٌ: see مِنْكَشٌ.

مِنْكَاشٌ *a dial. form of* مِنْقَاشٌ, but of weak authority. (TA.)

مَنْكُوشٌ A receptacle of the kind called سَفَط *of which the contents have been taken out.* (TA.) — هُوَ مَنْكُوشٌ مِنَ المَنَاكِيشِ † [*He is one of those who are empty,* or *devoid of good*]: a phrase denoting vituperation. (TA.)

نكص

1. نَكَصَ عَنِ الأَمْرِ, (A, Ḳ,) [aor. ـِ, and sometimes ـُ, as will be shown below,] inf. n. نُكُوصٌ (Ṣ, IF, A, Mṣb, Ḳ) and نَكْصٌ (A, Ḳ) and مَنْكَصٌ (Ḳ) and نَكَصَانٌ, (MA,) *He receded, retired,* or *drew back from the thing,* or *affair; refrained, forbore, abstained,* or *desisted, from it; recoiled from it, shrank from it,* or *drew back from it in awe* or *fear;* (Ṣ, IF, A, Mṣb, Ḳ;) as also تَكَعْكَعَ عَنْهُ. (Aboo-Turáb, TA.) You say also, نَكَصَ عَلَى عَقِبَيْهِ, (Ṣ, Mṣb, Ḳ,) or عَلَى عَقِبِهِ, (A,) aor. ـُ (Ṣ, Mṣb) and ـِ, (Ṣ,) or the latter only, (Sgh, TA,) or the former is allowable, (Zj, TA,) *He turned back from a thing to which he had applied himself;* (IDrd, Ṣ,✱ A,✱ Mṣb,✱ Ḳ, TA;) meaning a good thing; and sometimes an evil thing; (IDrd, TA;) or meaning particularly a good thing; or extr. with respect to an evil thing. (Ḳ.) [See the Ḳur, xxiii. 68.] Hence ✱ انتكص [as syn. with نكص], though we have not heard it. (Mgh.)

8: see above.

حَظُّهُ نَاقِصٌ وَجَدُّهُ نَاكِصٌ ‡ [*His lot,* or *portion, is decreasing,* or *deficient, and his good fortune is receding*]. (A, TA.)

مَنْكَصٌ, (O, B, Ḳ,) like مَقْعَدٌ, (TA,) [in the CḲ, erroneously, مُنْكَصٌ,] *A place to which one removes, withdraws,* or *retires afar off;* syn. مُتَنَحًّى. (O, B, Ḳ.) El-Aạshà says, praising 'Alḳamah Ibn-'Olátheh,

* أَعَلْقَمُ قَدْ جَبَّرْتَنِى الأُمُورُ *
* إِلَيْكَ وَمَا كَانَ لِى مَنْكَصُ *

[*O 'Alḳamah, affairs have compelled me to have recourse to thee, and there was not for me any place to which to retire.* (TA.)

[نكظ, &c.
See Supplement.]

نما

نَمًا and نِمْءٌ *Little lice.* (Kr, Ḳ.) [See also نِمَة.]

نمت

نَمْتٌ *A certain plant, having a fruit that is eaten.* (L, Ḳ.) The only explanation given by several lexicographers. (TA.)

نمذج

نَمُوذَجٌ (Ḳ, Mṣb &c.) and أُنْمُوذَجٌ; which latter is said to be a corruption in the TṢ and the Ḳ; but this is denied by El-Khafájee and by Mṭr; and learned men, in early and in late times, have constantly used the word انموذج without any expression of disapproval; Z and El-Ḥasan Ibn-Rasheeḳ El-Ḳeyrawánee, two leading lexicologists, having even named thereby books written by them; (MF;) vulgo نُمُونَه [which is a Persian word]; (TA;) *A model, an exemplar, a pattern,* or *a likeness* of a thing, *after the similitude of which a thing is made:* (Mṣb:) *a model,* or *likeness,* of a thing; (Ḳ;) i.e., *a thing that is made in the form,* or *after the fashion, of another thing, that the mode of the latter may be known thereby:* (TA:) a *thing which shows the mode,* or *quality,* or *qualities, of another thing:* (Mṣb:) an arabicized word, (Ḳ,) from [the Persian] نَمُودَه.

نمر

1. نَمِرَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. نَمَرٌ, (Ṣ,) [*It was,*

or *became, spotted like a leopard* or *panther:* see also 5:] *it* (a cloud, or collection of clouds,) *became of the colour of the* نمر [*leopard* or *panther*], (Ṣ, Ḳ,) *spots being seen in their interstices.* (Ṣ.) = See also 5, in three places.

2. نَمَّرَ, inf. n. تَنْمِيرٌ, † *He,* or *it, changed,* or *altered, and rendered morose,* his face. (T.) = See also 5, in two places.

5. تَنَمَّرَ [*He made himself like a leopard* or *panther, in diversity of colours:* see also 1]. 'Amr Ibn-Maạdee-Kerib says,

قَوْمٌ إِذَا لَبِسُوا الحَدِيـ
ـدَ تَنَمَّرُوا حَلَقًا وَقِدًّا

[*A people* who, *when they put on* armour of *iron* mail,] *make themselves like the leopard* or *panther* (نمر) *in the diversity of colours of the iron* [*rings*] *and the thongs.* (Ṣ.) — † *He made himself like the leopard* or *panther* (نمر, Ḳ, TA) *in ill-nature:* (TA:) ‡ *he became angry;* as also ✝نَمِرَ, (M,) aor. ـَ, inf. n. ✝نَمَرٌ; (TA;) and ✝نَمَّرَ: (M:) ‡ *he became evil in disposition;* as also ✝نَمِرَ: (T:) ‡ *he became angry and evil in disposition;* as also ✝نَمَّرَ and ✝نَمِرَ; (IḲṭṭ, Ṣgh, Ḳ;) *like the* نمر: (TA:) ‡ *he strained the voice in threatening:* (Ṣgh, Ḳ:) and تَنَمَّرَ لَهُ † *he became ill-natured and altered to him, and threatened him;* because the نمر is never met otherwise than angry and ill-natured. (Aṣ, Ṣ, Ḳ.)

نَمْرٌ: see نَمِرٌ.

نَمِرٌ: see أَنْمَرُ, throughout. — نَمِرٌ (Ṣ, A, Mṣb, Ḳ, &c.) and نِمْرٌ, (M, A, Mṣb, Ḳ,) which is a contraction of the former, (Mṣb,) or a dial. form, (TA,) [The *leopard;*] *a certain wild beast,* (Ṣ, A, Mṣb, Ḳ, &c.) *well known,* (A, Ḳ,) *more malignant than the lion,* (T, M, Mgh, Mṣb,) *and bolder,* (Mṣb,) *so called because of his* نُمَر [or *spots*], (M, Ḳ,) *being of divers colours,* (M,) *called in Persian* پَلَنْك: (Mgh:) fem. with ة: (Ṣ, Mṣb:) pl. [of pauc.] أَنْمُرٌ (M, Ḳ) and أَنْمَارٌ, (M, Mṣb, Ḳ,) and [of mult.] نُمُورٌ, (Ṣ, M, Mṣb, Ḳ,) held by Th to be pl. of نَمْرٌ, (M,) and نُمُورَةٌ (Mṣb, and so in some copies of the Ḳ) and نُمُرٌ, (Ṣ, M, Ḳ,) which occurs in poetry, and is anomalous, perhaps a contraction of نُمُورٌ, (Ṣ,) and not mentioned by Sb, (M,) and نُمْرٌ, (M, Ḳ,) which is the most common in occurrence, but, accord. to Th, he who uses it makes the sing. أَنْمَرُ, (M,) and نِمَارٌ, (M, Ḳ,) held by Th to be pl. of نَمْرٌ, (M,) and نِمَارَةٌ. (Ḳ.) As the نمر is one of the most abominable and malignant of wild beasts, one says, لَبِسَ فُلَانٌ لِفُلَانٍ جِلْدَ النَّمِرِ, meaning, ‡ *Such a one became changed,* or *altered, to such a one;* or *met him in a morose manner:* (IB:) or *became very rancourous,* or *malicious, towards him.* (TA.) The kings of the Arabs, when they sat [in judgment] to slay a man, used to attire themselves in skins of the نمر, and then give orders for the slaying of him whom they desired to slay. (IB.) = See also نَمِيرٌ, throughout.

نُمْرَةٌ *A spot,* or *speck, of any colour whatever:* pl. نُمَرٌ. (M, Ḳ.)

نَمِرَةٌ *A garment of the kind called* بُرْدَة, *of wool,* (Ṣ, Ḳ, TA,) *striped,* (TA,) *worn by the Arabs of the desert:* (Ṣ, Ḳ, TA:) or *a garment of the kind called* شَمْلَة, (M, Ḳ,) or كِسَآء, (A, Mgh, Mṣb,) *having white and black stripes,* or *lines,* (M, Mgh, Mṣb, Ḳ,) *worn by the Arabs of the desert:* (A, Mṣb:) and *a garment of the kind called* حِبَرَة; (M, Ḳ;) so called because of the diversity of the colours of its stripes: (M:) or *any* مِئْزَر, *of those worn by the Arabs of the desert, that is a striped* شَمْلَة: (IAth:) or *a striped* إِزَار *of wool;* (TA;) pl. نِمَارٌ: (IAth, Mṣb:) it is an epithet in which the quality of a subst. predominates. (TA.) It is said in a trad. of Saad, نَبَطِيٌّ فِي حُبْوَتِهِ أَعْرَابِيٌّ فِي نَمِرَتِهِ أَسَدٌ فِي تَامُورَتِهِ [*A Nabathean in his ḥubweh* (a long piece of cloth, or the like, wound round the back and legs of a person sitting with his thighs against his belly); *an Arab of the desert in his nemireh; a lion in his den*]. (Ṣ.) — See also أَنْمَرُ.

مَآءٌ نَمِيرٌ (T, Ṣ, M, A, Ḳ) and ✝نَمِرٌ, (M, Ḳ,) *Wholesome water, whether sweet or not sweet;* (Ṣ, Ḳ:) or *sweet and wholesome water:* (T, A:) or *wholesome in satiety:* (TA:) or *copious:* (Ibn-Keysán, M, Ḳ:) or *increasing in quantity,* syn. نَامٍ, (Aṣ, T, TA,) or زَاكٍ, (Ḳ,) *whether sweet or not sweet:* (T, TA:) or *increasing in quantity in the beasts* [app. meaning while they drink], (زَاكٍ فِي المَاشِيَةِ نَامٍ, T, M,) *whether sweet or not sweet.* (M.) [As زَاكٍ is coupled with نَامٍ, app. as an explicative adjunct, in the T and M, I think that I have here rendered it correctly: otherwise I should have supposed it to mean, perhaps, *pure.*] — حَسَبٌ نَمِيرٌ, (Ṣ, M, A, Ḳ,) and ✝نَمِرٌ, (M, Ḳ,) ‡ *i. q.* زَاكٍ [see above]: (Ṣ, M, A, Ḳ:) pl. أَنْمَارٌ. (M.)

أَنْمَرُ *Spotted white and black:* (M, Ḳ:) or *in which is black and white;* applied to a wild beast; as also ✝نَمِرٌ: (A:) fem. نَمْرَآءُ; (M, A, Ḳ;) applied to a ewe or she-goat: (A:) pl. نُمْرٌ: (A:) also أَنْمَرُ a horse, (Ṣ, Ḳ,) and an ostrich, (Ḳ,) *variegated like the* نمر, (Ṣ, Ḳ, TA,) *having one spot white and another of any colour:* (Ṣ, TA:) pl. as above: (TA:) or, applied to an ostrich, *in which is blackness and whiteness:* pl. as above: (Ṣ:) and a lion in which is dust-colour and blackness: and ✝مُنَمَّرٌ a bird *having black spots;* also sometimes applied as an epithet to a horse such as is termed بِرْذَوْن. (TA.) Also, A collection of clouds *of the colour of the* نمر, *spots being seen in their interstices:* (Ṣ:) or *having black and white spots:* (TA:) and ✝نَمِرٌ signifies a collection of clouds *having marks like those of the* نمر: or *small portions near together:* n. un. with ة: (M:) or ✝نَمِرَةٌ signifies *a small portion of a cloud:* and its pl. [or rather the coll. gen. n.] is نَمِرٌ. (Ḳ.) It is said in a proverb, أَرِنِيهَا نَمِرَةً أُرِكْهَا مَطِرَةً [*Show thou it to me spotted like the leopard, I will show it to thee raining*]: (Ṣ, Ḳ:) alluding to an event which one certainly knows will happen when the symptoms thereof appear: (Meyd, Ḳ, TA:) originally said by Aboo-Dhu-eyb El-Hudhalee: (TA:) نَمِرَة is here like خَضِرًا in the Ḳur, vi. 99, for أَخْضَر: (Akh, Ṣ:) by rule, it should be نَمْرَآءَ, (Ḳ, TA,) fem. of أَنْمَرُ. (TA.) — See also نَمِرٌ.

مُنَمَّرٌ: see أَنْمَرُ. [In the TA, voce حِبَرَة, it is applied as an epithet to a garment of the kind called بُرْد: and in the Ḳ, voce حَبِيرٌ, to a cloud, or collection of clouds: in the former case, it app. signifies *striped,* (see نَمِرَةٌ,) or, as in the latter case, *spotted.*]

نمس

1. نَمَسَهُ, aor. ـِ, inf. n. نَمْسٌ, *He concealed it;* namely, a secret. (Ṣ.) See also 2. — *He spoke,* or *discoursed, secretly to him,* or *with him; he acquainted him with a secret;* (Ṣ;) as also ✝نَامَسَهُ, (Ṣ, M, A, Ḳ,) inf. n. مُنَامَسَةٌ (M, A) and نِمَاسٌ. (M.) You say, مَا أَشْوَقَنِي إِلَى مُنَامَسَتِكَ [*How great is my desire,* or *longing, for thy secret discourse!*] (A, TA.) = [And it seems to be indicated in the M, that نَمَسَ, aor. and inf. n. as above, signifies *He became a confidant,* or *acquainted with another's secrets.*] = [Hence, perhaps,] نَمَسَ بَيْنَهُمْ, inf. n. as above; (IAạr;) and ✝أَنْمَسَ بَيْنَهُمْ, (IAạr, Ḳ,) inf. n. إِنْمَاسٌ; (IAạr;) *He created discord,* or *dissension, among them,* (IAạr, Ḳ,) *and incited them one against another,* or *went about among them with calumnies.* (IAạr.) See also 2. = نَمِسَ, aor. ـَ, inf. n. نَمَسٌ, *It* (clarified butter, Ṣ, A, Ḳ, or oil, M, and perfume, and the like, A, and anything sweet or good, M) *became bad,* or *corrupt,* (Ṣ, A, Ḳ,) *so as to be slimy, ropy,* or *viscous;* (TA;) *became altered* (M, TA) *and bad, in the manner described above:* (TA:) and ✝نَمَّسَ, said of [the preparation made of churned milk called] أَقِط, *it became stinking,* or *fetid.* (TA.) See also 2, below.

2. نَمَّسَ عَلَيْهِ الأَمْرَ, (A,* TA,) inf. n. تَنْمِيسٌ,

(A, Ḳ,) *He concealed from him the thing,* or *affair; or made it dubious, or confused, to him;* syn. لَبَّسَهُ. (A, Ḳ,* TA.) See also 1, first signification. == نَمَّسَ بِصَاحِبِهِ *He calumniated his companion;* syn. نَمَّ بِهِ. (A.) See also 1. == نَمَّسَ شَعْرُهُ *His hair became befouled by oil.* (M.) See also 1, last sentence.

3. نَامَسَ *He* (a hunter) *entered a* نَامُوس, i.e., *lurking-place,* or *covert.* (Ḳ.) See also 7. == نَامَسَهُ : see نَمَسَهُ.

4. أَنْمَسَ بَيْنَهُمْ : see نَمَسَ بَيْنَهُمْ.

5. تَنَمَّسَ *He* (a hunter) *made for himself a* نَامُوس, i.e., *lurking-place,* or *covert.* (A.) — تَنَمَّسَ بِهِ : see نَامُوس.

7. اِنَّمَسَ, of the measure اِنْفَعَلَ, (Ṣ, CḲ [in some copies of the Ḳ, اِفْتَعَلَ, which is a mistake,]) *He concealed himself:* (Ṣ, Ḳ:) or اِنَّمَسَ فِى الشَّىْءِ signifies *he entered into the thing* (M, IḲṭṭ) *and concealed himself.* (IḲṭṭ.) See also one of the explanations of نَامُوس, in which this verb occurs: and see 3.

نِمْسٌ [The *ichneumon;* so called in the present day;] *a certain small beast,* (IḲt, El-Fárábee, Ṣ, M, Mṣb, Ḳ,) *broad, as though it were a piece of* قَدِيد [or *salted* or *sun-dried flesh-meat*], (Ṣ,) *found in the land of Egypt,* (Ṣ, Ḳ,*) *one of the most malignant of wild animals,* (M,) *that kills the* [*kind of serpent called*] ثُعْبَان: (IḲt, El-Fárábee, Ṣ, M, Mṣb, Ḳ:) *the keeper of vines* or *palm-trees* or *seed-produce* (النَّاطُور) *takes it for his use, when he is in vehement fear of serpents of the kind above mentioned: for it attacks them, making itself thin and slender as though it were a piece of rope; and when it winds itself upon them, they draw back their breath vehemently, and it takes their breath; thus the serpent becomes inflated in its inside, and is cut asunder:* (TA:) or *i.q.* اِبْنُ عِرْسٍ [the *weasel*]: (IḲt, TA:) or *a certain small beast, resembling the cat, generally frequenting gardens;* accord. to IF, *also called* دَلَق [q.v.]; (Mṣb;) the *beast called* دَلَهْ [the Persian original of دَلَق]; [see اِبْنُ مِقْرَض, in art. قرض;] called نمس from نَمَس in the first of the senses explained above: (A;) or *i.q.* ظَرِبَان: (El-Mufaddal Ibn-Selemeh, TA:) from these various sayings, it appears *that several* species are called by this name: (TA:) pl. [of pauc.] أَنْمَاسٌ (TA) and [of mult.] نُمُوسٌ. (Mṣb.) You say, فِى النَّاسِ أَنْمَاسٌ [app. meaning, *Among men are some that are malignant as the animals called* انماس]. (A, TA.)

نَمَسٌ The *odour of milk,* and *of grease* or *gravy;* as also نَسَمٌ. (M.)

نَمِسٌ, applied to clarified butter, (A,) or oil, (M,) and perfume, and the like, (A,) and anything sweet or good, (M,) *Bad,* or *corrupt,* (A, TA,) *so as to be slimy, ropy,* or *viscous;* (TA;) *altered,* (M, TA,) *and bad, in the manner described above:* (TA:) and ↑ مُنْمِسٌ, applied to أَقِط, [see 1, last signification,] *stinking,* or *fetid.* (TA.)

نَمَّاس : see نَامُوس.

نَامُوسٌ *A secret:* (Seer, M:) [pl. نَوَامِيسُ.] — [Hence, app., *rather* than from the Greek νόμος as some have supposed,] *Revelation.* So in a trad. respecting fines for bloodshed; in which it is said, قَضَيْتَ فِينَا بِالنَّامُوسِ [*Thou hast pronounced judgment respecting us according to revelation*]. (Mgh.) [But see a remark on this signification in what follows.] — [And hence,] The *law of God.* (KT.) — [And from the first,] *An evasion, artifice,* or *expedient, by which a man conceals himself;* expl. by مَا يَتَنَمَّسُ بِهِ الرَّجُلُ مِنَ الاِحْتِيَالِ; (Ṣ;) or مَا تُنُمِّسَ بِهِ مِنَ الاِحْتِيَالِ: (Ḳ [but here, app., تُنُمِّسَ is a mistake for تَنَمَّسَ:]) *deceit; guile; circumvention.* (A, TA.) You say, فُلَانٌ صَاحِبُ نَامُوسٍ, and نَوَامِيسَ, *Such a one is a person of deceit,* &c., and *of deceits,* &c. (A, TA.) And hence the phrase نَوَامِيسُ الحُكَمَآءِ [app. meaning *The artifices of the wise men*]. (TA.) — [Also, in post-classical writings, A man's *honour,* or *reputation, which should be preserved inviolate;* syn. عِرْضٌ.] — [The remaining significations I regard as being derived from those above mentioned; supposing a prefixed noun to be understood; in some instances, صَاحِب, or ذُو; in others, مَكَان, or مَحَلّ.] — *A confidant; one who possesses, or is acquainted with, secrets,* or *private affairs;* (Ṣ, M, A, Mgh, Mṣb, Ḳ;) of a king, (Mgh, TA,) or governor, or prince, (A,) or other man; (A'Obeyd, Ṣ, M, Mṣb, TA;) *whom one acquaints with his private affairs, and distinguishes by revealing to him what he conceals from others:* (A'Obeyd, Ṣ:) or *one who possesses, or is acquainted with, secrets,* or *private affairs, of a good nature:* (Ḳ, TA:) and جَاسُوسٌ signifies one who possesses, or is acquainted with, secrets, or private affairs of an evil nature. (TA.) [The author of the Mgh thinks that the second of the significations mentioned above, i. e. "revelation," is derived from this; a prefixed noun [such as كِتَاب, perhaps,] being understood.] Hence, (Mgh,) النَّامُوسُ, (A'Obeyd, Ṣ, M, Mṣb, Ḳ,) or النَّامُوسُ الأَكْبَرُ, (A, TA,) is applied to [*The angel*] *Gabriel;* (A'Obeyd, Ṣ, M, A, &c.) by the people of the scriptures; [meaning, the Christians, and perhaps, the Jews also;] (Ṣ, Mgh;) because God has distinguished him by communicating to him revelations and hidden things with which no other is acquainted. (TA.) — *A repository* (وِعَآء) *of knowledge.* (M.) — *Skilful; intelligent.* (Ḳ,* TA.) — *One who enters into affairs with subtle artifice.* (Aṣ, Ḳ.*) — *A calumniator;* syn. نَمَّامٌ; (Ḳ;) as also ↑ نَمَّاسٌ. (A, Ḳ.) — *A liar.* (M.) — The *lurking-place,* or *covert,* (قُتْرَة, q. v.,) *of a hunter,* (Ṣ, M, A, Ḳ,) *in which he lies in wait for the game:* (TA:) sometimes written with ء [نَأْمُوس;] but for what reason [says ISd] I know not. (M.) — *A snare;* syn. شَرَك: (Ḳ:) because it is concealed beneath the ground. (TA.) — The *covert,* or *retreat, of a lion;* as also ↑ نَامُوسَةٌ. (Ḳ.) — The *chamber,* or *cell, of a monk.* (TA, Ḳ,* voce تَأْمُور.)

نَامُوسَةٌ : see نَامُوس, last signification but one.

أَنْمَسُ *Of a dusky,* or *dingy, colour,* (Ḳ,) [*like the* نِمْس, or *ichneumon.*] — Hence, [its pl.] نُمْسٌ is applied to [*A certain species* (namely *the* كُدْرِىّ) *of*] *the kind of birds called* قَطًا. (Ḳ.)

مُنْمِسٌ : see نَمِسٌ.

مُنَامِسٌ *Entering a* نَامُوس [or *hunter's lurking-place*]. (Ṣ.)

نمش

1. نَمِشَ, aor. َ , (Ḳ,) inf. n. نَمَشٌ, (TA,) *He,* or *it, was,* or *became, speckled with white and black:* or *marked with spots upon the skin differing from it in colour.* (Ḳ.) See نَمَشٌ below. == نَمَشَهُ, inf. n. نَمْشٌ, *He variegated it;* or *decorated,* or *embellished, it;* (TA;) [as also ↑ نَمَّشَهُ, but app. in an intensive sense, for its inf. n.] تَنْمِيش is *syn. with* تَدْبِيج. (TA.) — [And hence, app.,] † *He mixed,* or *confounded, it;* e. g., good speech with bad; as also the ↑ latter of these two words. (TA.)

2: see 1, in two places.

نَمْشٌ *A mark, trace, vestige,* or *relic.* (TA.)

نَمَشٌ *White and black specks* (Ṣ, A, Mgh, Ḳ) in a colour: (TA:) or *spots in the skin differing from it in colour;* (IDrd, A, Ḳ;) sometimes in horses, and mostly in such as are of a sorrel colour. (TA.) — *Lines,* or *streaks, of variegations* or *decorations* in variegated or figured cloth, &c. (Ḳ.) — *Whiteness in the roots,* or *lower parts, of the nails, which goes away and returns.* (TA.)

نَمِشٌ *Speckled with white and black;* applied to a bull; (TA:) and so ↑ أَنْمَشُ; (Mgh, TA;) applied to a man. (Mgh.) You say, ثَوْرٌ نَمِشٌ, meaning, *A wild bull, which has specks* (Ṣ, TA) *and lines,* or *streaks.* (TA.) And ثَوْرٌ نَمِشٌ

القَوَائِمِ *A bull having black lines, or streaks, in the legs.* (A.) And ▼ عَنْزٌ نَمْشَآءُ *A she-goat that is black speckled with white, or white speckled with black.* (TA.) — سَيْفٌ نَمِشٌ ‡ *A sword in which are diversified wavy streaks.* (A, Ḳ,* TA.) — بَعِيرٌ نَمِشٌ *A camel having in his foot a mark that becomes distinctly shown upon the ground, without any mark thereon made artificially;* (Ibn-'Abbád, Ḳ;) and so بعير نَبِشٌ. (Ibn-'Abbád, TA.)

أَنْمَشُ: fem. نَمْشَآءُ: see نَمِشٌ, in two places.

نمط

2. تَنْمِيطٌ signifies The *directing,* or *guiding,* to a thing. (Ḳ.) You say, مَنْ نَمَّطَكَ عَلَى هٰذَا الشَّىْءِ *Who directed thee,* or *guided thee, to this thing?* syn. دَلَّكَ عَلَيْهِ. (Ibn-'Abbád.)

نَمَطٌ The *facing,* or *outer covering,* (ظِهَارَة,) *of a bed* (T, Mgh, Ḳ) *upon which one sleeps,* (Mgh,) or *of a thing that is spread upon the ground to sit* or *lie upon,* (T, Ḳ,) *whatever it be:* (Ḳ:) or *a sort of carpet* or *other thing that is spread upon the ground:* (Ṣ, Ḳ:) and *a woollen cloth* (Mgh, Mṣb, Ḳ) *which is thrown over the* [*kind of vehicle called*] هَوْدَج, (Mgh, Ḳ,) *having a fine nap, or pile,* (TA,) *of some colour; what is white being seldom* or *never so called:* (Mṣb:) or *a sort of dyed cloth, like* زَوْج, *these names being seldom* or *never applied but to what is coloured red* or *green* or *yellow; what is white not being called* نَمَط: (Az, L:) and *a cloth that is spread beneath a horse's saddle:* (Meyd, as cited by Golius:) some say, that it is *a receptacle like the* سَفَط: (Ḥar, p. ٢٧٣ [but this I think doubtful:] pl. أَنْمَاطٌ [properly a pl. of pauc. but used also as one of mult.] (Ṣ, Mgh, Mṣb, Ḳ) and نِمَاطٌ. (IB, Ḳ.) — *A body of men* (Ṣ, Mgh, Mṣb, Ḳ) *whose case is one;* i. e. *a class of men.* (Ṣ, Ḳ.) It is said in a trad., (Ṣ, Mgh,) of 'Alee, (Mgh,) خَيْرُ هٰذِهِ الأُمَّةِ النَّمَطُ الأَوْسَطُ *The best of this people is the middle body thereof* (Ṣ, Mgh) *whose case is one;* i. e. *the middle class thereof:* (Ṣ, in which is added, يَلْحَقُ بِهِمُ التَّالِى وَيَرْجِعُ إِلَيْهِمُ الغَالِى [*he who falls short shall be made to reach them, and he who exceeds the due bounds shall be brought back to them:*]) A'Obeyd says, (Mgh, TA,) the meaning of this saying of 'Alee is, (TA,) that he disliked the exceeding of the due bounds and the falling short (Mgh, TA) in religion. (TA.) — *A way:* (Mṣb, TA:) *a way, course, mode,* or *manner, of acting, conduct,* or *the like;* (Mgh, Ḳ;) as also ▼ انمط: (TA [so there written, without any syll. points:]) *a tenet,* or *body of tenets, belief, creed, opinion,* or *persuasion, which one takes to,* or *holds:* (Mgh, TA:) *a kind,* or *way, of speech.* (TA.) You say, إِلْزَمْ هٰذَا النَّمَطَ *keep thou to this way.* (TA.) And تَكَلَّمُوا عَلَى نَمَطٍ وَاحِدٍ *They spoke according to one way, course, mode,* or *manner,* &c. (Mgh.) — ‡ *A sort,* or *species,* (Mgh, Mṣb, Ḳ,) of a thing, (Ḳ,) of goods or commodities, of learning or science, &c. (TA.) You say, عِنْدِى مَتَاعٌ مِنْ هٰذَا النَّمَطِ ‡ *I have goods of this sort,* or *species.* (Mgh.) And هٰذَا مِنْ نَمَطِ هٰذَا ‡ *This is of the sort,* or *species, of this.* (Mṣb.)

نَمَطِىٌّ: see أَنْمَاطِىٌّ.

انمط: see نَمَطٌ.

أَنْمَاطِىٌّ [*A maker,* or *seller, of* أَنْمَاط, pl. of نَمَطٌ:] a rel. n. from نَمَطٌ; as also ▼ نَمَطِىٌّ: (Ḳ, TA:) the former [from the pl.,] like أَنْصَارِىٌّ: the latter from the sing., agreeably with analogy. (TA.)

[نمق, &c.

See Supplement.]

نهأ

1. نَهِىَٔ, aor. ـَ; and نَهُؤَ, aor. ـُ; (Ṣ, Ḳ;) and نَهُوَ; (as in one copy of the Ṣ;) inf. n. نَهْءٌ (Ṣ, Ḳ) and نَهًا (Ṣ) and نَهَآءَةٌ (Ṣ, Ḳ) and نُهُوءَةٌ (Ḳ) and نُهُوءٌ (Ṣ, Ḳ) and نَهَاوَةٌ, (the last dev. from rule); (Ḳ;) *It* (flesh-meat) *was not,* or *did not become, thoroughly cooked.* (Ṣ, Ḳ.) — مَا أُبَالِى مَا نَهِىَٔ مِنْ ضَبِّكَ وَلَا مَا نَضِجَ [*I care not what is insufficiently cooked, of thy* ضَبّ, *nor what is thoroughly cooked:* i. e. I care not whether evil or good befall thee]. (Ṣ,* TA.) A proverb. (TA.) — شَرِبَ حَتَّى نَهَأَ, aor. ـَ, *He drank till he was full.* (Ḳ,* TA.)

4. انهأ (Ṣ, Ḳ) inf. n. إِنْهَآءٌ, (Ṣ,) *He insufficiently cooked* flesh-meat. (Ṣ, Ḳ.) — *He did* a thing *not firmly, not soundly, not thoroughly.* (Ḳ.)

نُهُوءٌ The *state of being not thoroughly cooked.* (TA.)

نَهِىْءٌ (Ṣ, Ḳ) and ▼ مُنْهَأٌ (Ṣ) *Insufficiently cooked* flesh-meat. (Ṣ, Ḳ.)

نَاهِئٌ *Satiated with food and with drink.* (IAạr.)

مُنْهَأٌ: see نَهِىْءٌ.

نهب

1. نَهَبَ النَّهْبَ aor. ـَ, and ـُ; and نَهِبَهُ, aor. ـَ; (inf. n. نَهْبٌ; TA;) and ▼ انتهبه; [and ▼ ناهبه;] *He took the spoil, plunder,* or *booty.* (Ḳ.) ▼ الاِنْتِهَابُ is *The taking of spoil, plunder,* or *booty, by whomsoever will:* you say ▼ أَنْهَبَ الرَّجُلُ مَالَهُ [*the man allowed, or gave, his property to be taken as spoil*], ▼ فَانْتَهَبُوهُ, and ▼ نَاهَبُوهُ, and نَهَبُوهُ, which all signify the same, [*and they took it as spoil*]. (Ṣ.) — نَهَبَهُ الكَلْبُ, aor. ـَ, *The dog seized him* (a man) *by the tendon of his heel.* (Ṣ, Ḳ.) — نَهَبُوهُ; (Ṣ, Ḳ;) and ▼ ناهبوه, (Ḳ,) inf. n. مُنَاهَبَةٌ; (TA;) ‡ *They carped at him in their speech,* (Ṣ, Ḳ,) or, *with their tongues, and spoke roughly, harshly,* or *coarsely, to him:* [as though they plundered him of his good name]. (A.)

3: see 1. — ناهب الفَرَسُ الفَرَسَ, inf. n. مُنَاهَبَةٌ, ‡ *The* [*one*] *horse emulated,* or *contended with, the* [*other*] *horse in running.* (TA: and agreeably with this the inf. n. is explained in the Ṣ and Ḳ.) — Used not only with reference to a horse. The Rájiz says,

نَاهَبْتُهُمْ بِنَيْطَلٍ جَرُوفِ *

[*I emulated them,* or *contended with them, with a bucket that took up much water*]. (Ṣ.) See also 6.

4. انهب الرَّجُلُ مَالَهُ (Ṣ) *The man allowed, or gave, his property to be taken as spoil, plunder,* or *booty.* (TA.) It is doubly trans.: you say أَنْهَبْتُ زَيْدًا المَالَ [*I allowed Zeyd to take the property as spoil*]. (Mṣb.) See 1. انهبهُ فُلَانًا *He offered it,* or *exposed it, to such a one,* [to be taken as spoil]. (TA.)

6. تناهب الفَرَسَانِ ‡ *The two horses emulated, or contended with, each other.* (TA.) See also 3. — تَنَاهَبَا المَآءَ i. q. تَجَاشَعَاهُ, q. v. (TA, in art. جشع.) — تَنَاهَبَتِ الإِبِلُ الأَرْضَ ‡ *The camels took much of the ground with their legs:* (Ḳ:) [app. meaning, *took wide strides over it:* not, as rendered by Golius, "multum pulveris pedibus suis rapuerunt;" nor, as rendered by Freytag, "multum terræ pedibus abstulerunt"]. — الإِبِلُ يَنْهَبْنَ السُّرَى, and يَتَنَاهَبْنَهُ, [*The camels perform the night-journey with large strides*]: and [in like manner] تناهبت الأَرْضَ. Camels that do so are termed إِبِلٌ نَوَاهِبُ. (A.)

8: see 1. — انتهب الفَرَسُ الشَّوْطَ ‡ *The horse gained the winning-post;* or *won the race.* (Ḳ, TA.)

نَهْبٌ *Spoil; plunder; booty;* (Ṣ, Ḳ;) as also ▼ نُهْبَةٌ: (TA, art. خلس:) ex. أَتَى لَهُ بِنَهْبٍ *he came to him with,* or *brought to him, spoil:*

(TA:) pl. نِهَابٌ (Ṣ, Ḳ) and نُهُوبٌ: (Nh, &c.:) ▼ نُهْبَى also signifies *the same*; and thus is similar to نُحْلَى, meaning عَطِيَّةٌ: and also signifies *what is allowed*, or *given, to be taken as spoil, plunder*, or *booty*; and thus is similar to عُمْرَى and رُقْبَى; (IAth;) and so ▼ نُهْبَةٌ (Mṣb) [and ▼ نُهَّيْبَى and ▼ نُهَيْبَى:] a man, named Fizr, said of some goats which he drove forth, هِىَ النُّهَيْبَى, or النُّهَّيْبَى, accord. to different readings; meaning that it was not allowable to any one person to take of them more than one: (TA:) or نَهْبٌ signifies *what is taken as spoil, plunder*, or *booty*; or *so taken by whomsoever will, of what is allowed to be so taken*: syn. مَا ٱنْتُهِبَ: (Lḥ, Ḳ:) and ▼ نُهْبَى, *what is allowed to be so taken*; syn. اِسْمُ مَا أُنْهِبَ: (Ṣ:) or *what is taken as spoil, plunder*, or *booty*; syn. اِسْمُ مَا نُهِبَ. (So in one copy of the Ṣ.) — [Hence] نَهْبٌ *An incursion made into an enemy's territory for the sake of acquiring spoil, plunder*, or *booty*; *and a spoiling*, or *plundering*. (TA.) = أَحْرَزْتُ نَهْبِى وَأَبْتَغِى النَّوَافِلَ, in a trad. of Aboo-Bekr, means *I have accomplished what I had to perform of the prayers termed* الوِتْر *before my sleeping, lest the occasion for my doing so should slip from me; and when I awake, I perform the prayers termed* النوافل. (TA.) [He termed the وتر prayers نَهْب because he performed them before the right time.] = نَهْبٌ ‡ *A kind of* رَكْض [i. e., app., of *running*, with reference to a horse]. (Lḥ, Ḳ.)

نُهْبَةٌ and ▼ نُهْبَى (Lḥ, Mgh, Mṣb, Ḳ) and ▼ نُهَّيْبَى and نُهَيْبَى (Ḳ) *Spoil, plunder*, or *booty*; *a thing taken as spoil*: (Mgh, Mṣb:) and also *Spoliation*; *a taking of spoil, plunder*, or *booty*: (Mgh:) substs. from نَهَبَ: (Ḳ:) and substs. in the sense of اِنْتِهَابٌ: (Lḥ, Mgh:) ▼ نُهْبَى is explained in the Towsheeḥ as signifying the *taking of a Muslim's property by force*: it is said, [of Moḥammad,] in a trad., that he scattered some articles of property, and the people did not take them; so he asked them why they did not take; and they replied أَوَلَيْسَ قَدْ نَهَيْتَ عَنِ النُّهْبَى [*Hast thou not forbidden spoliation?*]; but he said إِنَّمَا نَهَيْتُ عَنْ نُهْبَى العَسَاكِرِ [*I have only forbidden soldiers' spoliation*]. (TA.) See نَهْبٌ.

نُهْبَى
نُهَيْبَى : see نَهْبٌ and نُهْبَةٌ.
نُهَّيْبَى

إِبِلٌ نَوَاهِبُ [pl. of نَاهِبٌ and نَاهِبَةٌ]: see 6.

مِنْهَبٌ A horse *that excels in running*: (Ḳ:) and in like manner an ass. (TA.)

مَنْهُوبٌ *What is sought, or sought after, quickly*: syn. مَطْلُوبٌ مُعَجَّلٌ. (Ḳ.)

نهت

1. نَهَتَ, aor. ـِ, [contr. to analogy,] inf. n. نَهِيتٌ (Ṣ, Ḳ) and نُهَاتٌ (Ḳ) *He cried out*, or *uttered a cry*: (TA:) [see إِنْهِىَ عَلَيْهَا voce نَهَتَ:] *he uttered the kind of sound termed* زَئِير; [i. e., *he* (a lion, TA) *uttered a sound from his chest*; or *roared*:] (Ḳ:) or *he uttered a sound lower than that which is termed* زئير: (Ṣ:) or *he breathed hard*; or *emitted the voice*, or *the breath, with a moaning*; *i. q.* زَحَرَ, (Ḳ,) and طَحَرَ: (TA:) or *he uttered a sound from his chest on an occasion of distress*. (TA.)

المُنْهِتُ and ▼ المِنْهَتُ and ▼ النَّهَّاتُ (thus the last is written accord. to the Ḳ, but it occurs in a verse written ▼ المُنْهَتُ, TA, and in this latter manner it is written in the L,) *The lion*. (Ḳ.) — أَسَدٌ نَهَّاتٌ, (Ṣ, L,) and ▼ مُنْهِتٌ, (L,) [*A lion uttering frequently a low growl*]. (Ṣ, L.) — حِمَارٌ نَهَّاتٌ ‡ *An ass that brays much*, or *frequently*. (Ṣ, Ḳ.) — رَجُلٌ نَهَّاتٌ ‡ *A man that breathes hard*; *or emits the voice*, or *the breath, with a moaning*. (Ṣ, Ḳ*) See مُطْلَخِمٌ.

النَّاهِتُ *The throat*; *the guttur*: (Ḳ:) so called because the sound termed نَهِيت proceeds from it. (TA.)

النَّهَّاتُ, and المُنْهِتُ, and المَنْهَتُ: see المِنْهَتُ.

نهج

1. نَهَجَ, (Ḳ, Mṣb,) aor. ـَ, inf. n. نُهُوجٌ; (Mṣb;) and ▼ انهج; (Ṣ, Ḳ;) *It* (a road, or way, Ṣ and Mṣb, and an affair, TA,) *became manifest, plainly apparent*, or *open*; (Ṣ, Ḳ, Mṣb,) and so, with respect to a road, ▼ استنهج. (Ḳ.) — نَهَجَ, (Ṣ, Ḳ, Mṣb,) and ▼ انهج, (Ḳ, Mṣb,) *He*, or *it, rendered* (a road, Ṣ and Mṣb, and an affair, TA,) *manifest, plainly apparent*, or *open*: (Ṣ, Ḳ, Mṣb:) — إِعْمَلْ عَلَى مَا نَهَجْتُهُ لَكَ *Do according to that which I have made manifest to thee*. (Ṣ.) = نَهِجَ, aor. ـَ, (inf. n. نَهَجٌ; TA,) and ▼ انهج; *It* (attrition, TA) *wore out*, or *rendered worn out, a garment*. (Ḳ.) — نَهِجَ, aor. ـَ; (A'Obeyd, Ṣ, Ḳ;) and نَهَجَ, (Ḳ,) but this is disallowed by A'Obeyd, (Ṣ,) and نَهُجَ, and ▼ انهج; (Ḳ;) *It* (a garment) *became old and worn out*: (Ḳ:) or ▼ انهج signifies *it began to become worn out*: (Ṣ:) and *it became old and worn out, but without being rent in several parts*. (TA.) انهج فِيهِ البِلَى [*The effect of*] *attrition spread through it*. (IAạr.) = نَهَجَ الطَّرِيقَ *He went along the road*. (Ṣ, Ḳ.) = نَهِجَ, aor. ـَ, inf. n. نَهَجٌ; (Ṣ, Ḳ;) and نُهِجَ, inf. n. نَهْجَةٌ; (ISh;) this inf. n. also mentioned by Lth, who knew no verb belonging to it; (L;) and نَهَجَ, aor. ـِ, (Ḳ,) inf. n. نَهِيجٌ; (L, in art. أنح;) and ▼ انهج, inf. n. إِنْهَاجٌ; (L;) *He was out of breath; breathed short*, or *unintermittedly; panted*; (Ṣ, L, Ḳ;) by reason of violent motion: said of a man, and of a beast of carriage, (L,) and of a dog. (T.) One says, فُلَانٌ يَنْهَجُ فِى النَّفَسِ فَمَا أَدْرِى مَا أَنْهَجَهُ ▼ *Such a one is out of breath, or breathes short*, or *unintermittedly*, or *pants for breath, and I know not what hath caused him to be so*, or *to do so*. And it is said in a trad., رَأَى رَجُلًا يَنْهَجُ *He saw a man breathing short*, or *unintermittedly*, or *panting for breath, by reason of fatness, and putting forth his tongue*, from fatigue or the like. (Ṣ.)

4. ضَرَبَهُ حَتَّى انهج *He beat him until he became stretched along*: or, *until he wept*: (TA:) [but probably بكى "he wept" is a mistake for بَلِىَ *he became worn* with the beating]. = انهج *He*, or *it, caused him* (a man, Ṣ, and a beast of carriage, TA) *to be out of breath*, or *to breath short*, or *unintermittedly*, or *to pant for breath*. (Ṣ, TA.) [See an ex. voce نَهِجَ.] *He rode a beast of carriage so as to cause it*, or *until he caused it, to be out of breath, &c.*, (Ṣ, Ḳ,) *and to become fatigued*, or *jaded*. (TA.) = See 1, throughout.

10: see 1. — فُلَانٌ يَسْتَنْهِجُ سَبِيلَ فُلَانٍ, (Ṣ,) or طَرِيقَ فُلَانٍ, (Ḳ,) *Such a one follows the way of such a one*. (Ṣ, Ḳ.)

نَهْجٌ (Ṣ, Ḳ,) and ▼ نَهَجٌ (L) and ▼ مَنْهَجٌ and ▼ مِنْهَاجٌ (Ṣ, Ḳ) *A manifest, plainly apparent*, or *open, road*, or *way*: (Ṣ, L, Ḳ:) and so طَرِيقٌ ▼ نَاهِجَةٌ: (TA, from a trad.:) pl. of the first نُهُوجٌ and نُهُجٌ and نَهَجَاتٌ: (L:) [and of the third مَنَاهِجُ.] — طُرُقٌ نَهْجَةٌ *Manifest roads*, or *ways*. (L.) — And نَهْجُ الطَّرِيقِ [*The plain*, or *open, track of the road*]. (M, Ḳ, in art. سن.)

نَهَجٌ: see نَهْجٌ.

نَاهِجٌ: see طَرِيقٌ نَاهِجَةٌ.

مَنْهَجٌ and مِنْهَاجٌ: see نَهْجٌ.

نهد

1. نَهَدَ, aor. ـُ, (Ṣ, L, Mṣb, Ḳ,) and ـَ, (Mṣb, Ḳ,) inf. n. نُهُودٌ, (Ṣ, L, &c.,) *It* (a girl's or woman's breast) *was*, or *became, swelling, prominent*, or *protuberant*: (Ṣ, L, Mṣb, Ḳ:) or *became full*. (Munjid of Kr.) [See also كَعَبَ, and فَلَكَ;

and see also نَاهِدٌ.] — نَهَدَتْ, aor. ـَ, and ـُ; and ▼ نَهَّدَتْ, (inf. n. تَنْهِيدٌ, TA,) *She* (a woman [or girl]) *came to have swelling, prominent,* or *protuberant, breasts.* (L, Ḳ.) — نَهَدَتِ القِرْبَةُ *The skin became nearly full.* (A.) — نَهَدَتِ الدَّلْوُ إِلى المَلْءِ, inf. n. نَهْدٌ, *The bucket became nearly full.* (A'Obeyd, L, TA.) — نَهَدَ, (M, L, Ḳ,) aor. ـَ, (L,) inf. n. نُهُودٌ, (M, L,) and نَهْدٌ, (L,) *He* (a man) *rose;* (M, L;) *i. q.* نَهَضَ; (Ḳ;) or the latter signifies "he rose from sitting;" whereas the former signifies "he rose under any circumstances." (M, L.) — نَهَدَ لَهُ, (L,) and إِلَيْهِ, (Th, L,) *He rose to him.* (Th, L.) — نَهَدَ لِلْعَدُوِّ, (A'Obeyd, L, Ḳ,) and إِلَى العَدُوِّ, (Ṣ, L, Mṣb,) aor. ـَ, (Ṣ, L, Mṣb,) and ـُ, (Mṣb,) inf. n. نَهْدٌ (Mṣb, Ḳ) and نُهُودٌ, (Ḳ,) *He attached,* or *assaulted;* or *rose and hastened and went forth to,* or *towards, the enemy;* (Ṣ,* L, Mṣb;) *i. q.* نَهَضَ: (Ṣ, L:) *he directed his course towards the enemy, and commenced fighting with them.* (A'Obeyd, L, Ḳ.) — نَهَدَ, (IḲṭṭ,) inf. n. نُهُودٌ, (Ḳ,) *It* (a thing, IḲṭṭ) *went,* or *went away,* (مَضَى,) in any case. (IḲṭṭ, Ḳ.) = نُهُودٌ also signifies The *being strong.* (TA.) — نَهُدَ, aor. ـُ, inf. n. نُهُودَةٌ, *He* (a horse) *was,* or *became, large and tall:* (Ṣ, L:) or *bulky and strong:* or *goodly in body and limbs, and tall:* (L:) or *goodly, large in body and limbs, fleshy and tall.* (Ḳ.) = نَهَدَ, and ▼ انهد, *He honoured* (عَظَّمَ) a gift. (IḲṭṭ, Ḳ.)

2: see 1, near the beginning.

3. ناهدهُ, inf. n. مُنَاهَدَةٌ, *i. q.* نَاهَضَهُ; (Ṣ, A, L, Mṣb, Ḳ;) *He attacked* or *assaulted him,* or *rose and hastened and went forth to* or *towards him,* in war; *he directed his course towards him, and commenced fighting with him.* (M, L.) — ناهدهُ, inf. n. مُنَاهَدَةٌ, *He contended* or *disputed with him,* in an absolute sense. (TA.) = نَاهَدَهُمْ, [inf. n. مُنَاهَدَةٌ,] *He contributed with them to the expenses of a journey* or *an expedition, clubbing with them,* i. e. *sharing equally with each of them.* (L.) See also 6. = ناهدهُ, inf. n. مُنَاهَدَةٌ, *He played with him at the game in which one puts forth as many of his fingers as he pleases, and the other does the like; he played with him at the game of morra;* the inf. n. expl. by مُسَاهَمَةٌ بِالأَصَابِعِ, (Ṣ, L, Ḳ,) and مُخَارَجَةٌ, q. v. (TA.)

4. انهد *He filled* a tank or cistern, (Ṣ, L,) and a drinking-bowl, (A,) and a vessel, (L, Ḳ,) *so that it overflowed:* (L:) or *nearly filled* it. (A, L, Ḳ.) — نَاقَةٌ تُنْهِدُ الإِنَآءَ *A she-camel that fills the vessel* [with her milk]. (IAạr, L.) — انهدهُ *He made him,* or *it, to rise.* (L.) = See 1.

5. تنهّدت *He sighed; breathed with an expression of pain, grief,* or *sorrow;* or *uttered a prolonged breathing.* (TA.)

6. تناهدوا *They attached* or *assaulted one another,* or *rose and hastened and went forth to* or *towards one another,* in war; *they directed their courses one towards another, and commenced fighting.* (A, Mṣb.) = تناهدوا; (Ṣ, Mgh, L, Ḳ;) and ▼ ناهدوا, (L, Mṣb,) inf. n. مُنَاهَدَةٌ; (Mṣb;) *They clubbed,* i.e. *contributed equally to, the expenses which they had to incur,* (Ṣ, Mgh, L, Ḳ,) *on the occasion of a journey,* (Ḳ,) or *an expedition against an enemy;* (L;) or *contributed equal shares of food and drink:* (ISd, L:) the first who instituted this practice is said to have been Ḥudeyn Er-Raḳáshee: (TA:) or *they contributed, each giving his share, for the purchase of wheat,* or *food, for their eating in common.* (Mṣb.) — تناهدوا الشَّىْءَ *They took the thing and shared it between them.* (L.) = تناهدوا *They played together the game of morra,* described in one of the explanations of نَاهَدَهُ. (Ṣ, TA, art. خرج.)

نَهْدٌ A *high,* or *elevated,* thing: (L, Ḳ:) as a shoulder-joint, (L,) and a horse. (TA.) — *A girl's* or *woman's breast:* so called because of its prominence, or protuberance: (Mṣb:) [pl. نُهُودٌ]. — عُكْثُبٌ نَهْدٌ A pubes *swelling forth,* or *prominent:* opposed to هَيْدَبٌ. (L.) — شَابٌّ نَهْدٌ *A strong, bulky, youth,* or *young man.* (L, from a trad.) — نَهْدٌ A *generous* man, (Ṣ, Ḳ,) *who aims at means of acquiring eminence, or nobility.* (Ṣ.) — نَهْدٌ A horse *large and tall:* (Lth, Ṣ, L:) or *bulky and strong:* or *goodly in body and limbs, and tall:* (L:) or *goodly, large in body and limbs, fleshy, and tall:* (Ḳ:) fem. with ة. (L.) — نَهْدُ القَذَالِ, and القُصَيْرَى, A horse *large and prominent in the back of the head,* and, *in the short ribs.* (Lth, L.) — النَّهْدُ and ▼ النَّاهِدُ *The lion:* (Ḳ:) from نُهُوذٌ in the sense of نُهُوضٌ and قُوَّةٌ. (TA.) = نَهْدٌ *Aid; assistance.* (L.) See نِهْدٌ. — طَرَحَ نَهْدَهُ مَعَ القَوْمِ *He aided,* or *assisted, the people.* (L.) — Also, *He contributed with the people to the expenses of a journey* or *expedition, sharing equally with each of them.* (L.) See also 3. = And see نَهِيدٌ.

نِهْدٌ (L, Ḳ) and sometimes ▼ نَهْدٌ, (Ḳ,) or the latter signifies the action described in the following explanation, (L,) *A contribution,* or *that which is contributed, to the expenses of a journey, equally shared by each member of the party:* (L, Ḳ:) or *a contribution that is made for an expedition against an enemy, by a clubbing,* i.e. *an equal sharing of the expenses, so that there shall be no defrauding of one by another, and no obligation of one to another.* (IAth, L.) See 3 and 6. You say, هَاتِ نِهْدَكَ *Give thou thy contribution to the expenses of the journey,* or *expedition, equally with thy companions.* (L.)

نَهْدَانُ or نَهْدَانٌ, (Ṣ, L, Ḳ,) fem. نَهْدَى and نَهْدَانَةٌ, (L,) A tank or cistern, (Ṣ, L, Ḳ,) and bowl, (Ṣ, A, L,) or vessel, (L, Ḳ,) *full, but not yet overflowing:* (Ṣ, L, Ḳ:) or *full so as to overflow:* (L:) or *nearly full:* (A, L:) or *filled high:* (L:) or *two-thirds full.* (Ḳ.)

نُهَادُ مِائَةٍ *The amount,* or *number, of a hundred.* (Ḳ.)

نَهِيدٌ Fresh butter that is *not thin:* (Ṣ, L:) or *thin* butter: (Ḳ:) or fresh butter *of which the milk has not been quite thick and fit for churning:* or *a large lump of fresh butter;* as also ▼ نَهِيدَةٌ and ▼ نَهْدٌ: (L:) or ▼ نَهِيدَةٌ signifies *fresh butter made of milk that has not become thick and fit for churning, and which is therefore little in quantity, and sweet:* (AHát, L:) or زُبْدَةٌ نَهِيدَةٌ *fresh butter expressed from a skin by squeezing it.* (L, art. زغد.)

نَهِيدَةٌ: see نَهِيدٌ. — The *hearts of the grains of colocynths, boiled until thoroughly cooked and thick, and then having a little flour sprinkled upon them, after which they are eaten.* (Ṣ, L, Ḳ.*)

نَاهِدٌ A girl's breast that is *swelling, prominent,* or *protuberant:* pl. نَوَاهِدُ; which denotes more than فَوَالِكُ. (A'Obeyd, L.) — Also, and ▼ نَاهِدَةٌ (Ṣ, L, Mṣb, Ḳ) and ▼ مُنْهِدٌ, (L, Ḳ,) or مُنَهِّدَةٌ, (as in the TA,) A girl, or woman, *having swelling, prominent,* or *protuberant, breasts:* (Ṣ, L, Mṣb, Ḳ:) or a woman *whose breasts have become full:* (Munjid of Kr:) pl. نَوَاهِدُ. (Mṣb.) — نَاهِدٌ A boy *nearly come to the age of puberty.* (A.) — نَاهِدٌ *Attacking or assaulting, or rising and hastening and going forth to or towards an enemy:* pl. نُهَّادٌ. (Mṣb.) — See نَهْدٌ.

نَاهِدَةٌ: see نَاهِدٌ.

نَهْدَآءُ [fem. of أَنْهَدُ] *An elevated sand,* (Ṣ, L, Ḳ,) *like a compact hill, fertile, producing trees:* (L:) or *a tract of ground such as is called* نَفْخَآءُ, *but more flat and extensive:* (L, art. نفخ:) it is used as an epithet; but not the masc. أَنْهَدُ. (L.)

هُوَ أَنْهَدُ القَوْمِ *He is the strongest and hardiest of the people.* (R.)

مُنْهِدٌ: see نَاهِدٌ.

نهر

1. نَهَرَ, (Ṣ, Mṣb,) aor. ـَ, (Mṣb,) *It* (water) *ran upon,* or *along, the ground,* (Ṣ, TA,) *and made for itself a* نَهْر [or *channel like that of a river*]. (Ṣ.) See also 10. — *It* (anything, as in one copy of the Ṣ, or anything copious, as in another copy of the Ṣ and in the TA) *ran,* or *flowed;* (Ṣ, TA;) as also ▼ استنهر, (Ṣ,) or ▼ انتهر, (TA.) — *It* (blood) *flowed with force:* (Mṣb:)

and ▼ أَنْهَرَ *it* (blood) *flowed* (K, TA) *like a river:* (TA:) and the latter also, *it* (a vein) *flowed and would not stop;* (K, TA;) meaning, *it flowed like a river;* (TA;) as also ▼ انتهر: (Sgh, K, TA:) and ▼ انهر also signifies the same said of the belly; (TA;) or *it* (the belly) *became loose,* or *relaxed;* or *it discharged itself;* (JK;) as also ▼ انتهر. (JK, K.) = نَهَرَ, (S, K,) aor. ـَ, (K,) inf. n. نَهْرٌ, (TA,) *He* (a man, S) *dug a* نَهْر [or channel for a river]: (S, TA:) *he made a* نَهْر [or river] *to run,* or *flow.* (K, TA.) = نَهَرَ, inf. n. نَهْرٌ, *He made an inroad* or *incursion,* or *inroads* or *incursions, into the territory* or *territories of enemies, in the day-time.* (TA.) = نَهَرَهُ, (S, Mgh, Msb, K, &c.,) aor. ـَ, inf. n. نَهْرٌ; (TA;) and ▼ انتهرهُ; (S, Mgh, Msb, K, &c.;) *He chid him; he checked him, restrained him,* or *forbade him, with rough speech;* syn. زَجَرَهُ, (Mgh, Msb, K, and so in a copy of the S,) or زَبَرَهُ, (as in another copy of the S,) بِكَلَامٍ غَلِيظٍ: (Mgh:) *he addressed him with chiding speech,* (JK, A,) *forbidding him from doing evil.* (JK. [in the TA, citing the last explanation from the T, عَنْ خَيْرٍ is erroneously put for عَنْ شَرٍّ.]) It is said in the Kur, [xciii. 10,] وَأَمَّا ٱلسَّائِلَ فَلَا تَنْهَرْ [*And as for the beggar, thou shalt not chide* him, or *address* him *with rough speech*]. And in a trad., مَنِ ٱنْتَهَرَ صَاحِبَ بِدْعَةٍ مَلَأَ ٱللّٰهُ قَلْبَهُ أَمْنًا وَإِيمَانًا وَآمَنَهُ ٱللّٰهُ مِنَ ٱلْفَزَعِ ٱلْأَكْبَرِ [*Whoso chideth,* or *checketh with rough speech, the author of an innovation in religion, God will fill his heart with security and faith, and God will preserve him from the greatest terror*]. (TA.)

4. انهر: see 1, in three places. = † *He made* blood *to flow:* (S:) or *to appear and flow:* (K:) or *to flow amply and copiously:* (Mgh:) or *to flow with force:* (Msb:) or *he poured* it *forth copiously.* (TA.) It is said in a trad., أَنْهِرِ الدَّمَ بِمَا شِئْتَ إِلَّا مَا كَانَ مِنْ سِنٍّ أَوْ ظُفُرٍ [*Make thou the blood to flow,* &c., *with what thou pleasest, except with what is* made *of a tooth* or *a talon.*] (Mgh, Msb.) The issuing forth of the blood from the place of slaughter is likened to the flowing of water in a river. (TA.) —— † *He made* it *wide;* (S, K;) namely, a spear-wound or the like, (S, TA,) or a نَهْر [or channel of a river], as is implied in the K, but in other lexicons as in the S. (TA.) = *He was,* or *became, in day-time:* (S,* K,* TA:) *he entered upon day-time:* (MS:) from النَّهَارُ. (S.)

8: see 1, in five places.

10: see 1. —— *It* (a river [in the CK النَّهْرُ is put by mistake for النَّهْرُ]) *took a place,* (JK,) or *a settled place,* (K,) *for its channel.* (JK, K.) —— *It* (a thing) *became wide.* (S.)

نَهْرٌ and ▼ نَهَرٌ (S, A, Mgh, Msb, K) *A channel in which water runs:* (A, K:) so most say: or the *water itself* [*that runs therein;* i.e., *a river; a rivulet; a brook; a canal of running water*]: (TA:) or *a wide channel in which water runs:* originally, the *water* [*that runs therein*]: (Mgh:) or properly, *wide running water:* and by a secondary application, which is tropical, ‡ the *trench* or *channel* [*in which it runs*]: (Msb, TA*:) pl. [of pauc.] أَنْهُرٌ, (Msb, K,) a pl. of the former, (Msb,) and أَنْهَارٌ, (S, Msb, K,) a pl. of the latter, (Msb,) [but used as a pl. of either, both of pauc. and of mult., and the most common of all the pls.,] and نُهُرٌ, (Msb, and so in some copies of the K,) with two dammehs, a pl. of the former, (Msb,) or نُهْرٌ, (as in some copies of the K and in the TA,) and نُهُورٌ. (IAar, K.) You say, جَرَى النَّهْرُ [*The river ran,* or *flowed*]; like as you say, جَرَى المِيزَابُ. (Msb.) And نَهْرٌ كَثِيرُ المَآءِ [*A channel of running water having much water*]. (A.) And ▼ نَهَرٌ is also used in a pl. sense; as in the Kur, [liv. 54], فِى جَنَّاتٍ وَنَهَرٍ [*In gardens and* among *rivers*], i.e., أَنْهَارٍ; like the phrase in the Kur, [same chap. verse 45,] وَيُوَلُّونَ الدُّبُرَ, (Fr, S,) meaning الأَدْبَارَ: (Fr, TA:) but it is otherwise explained. (S.) See نَهَر below.

نَهَرٌ: see نَهْرٌ, in two places. = *Amplitude:* (K:) or *light and amplitude:* so, accord. to some, in the Kur, liv. 54, differently explained above: see نَهْرٌ: (S, TA:) or, accord. to Th, نَهَر is a pl. [or rather quasi-pl.] of نُهُرٌ, which is a pl. of نَهَارٌ. (TA.)

نَهْرٌ *Much;* (TA;) as also ▼ نَهِيرٌ; (K, TA;) both applied to water. (TA.) —— A *wide* نَهْر [or river, or channel in which water runs]. (K.) = رَجُلٌ نَهِرٌ *A man of day-time;* syn. صَاحِبُ نَهَارٍ; (S, K;) *who makes inroads* or *incursions into the territories of enemies therein:* (S:) or *who works therein:* (A:) a kind of rel. n.; as is shown by the ex.

لَسْتُ بِلَيْلِيٍّ وَلٰكِنِّى نَهِرْ

لَا أُدْلِجُ اللَّيْلَ وَلٰكِنْ أَبْتَكِرْ

[*I am not one of the night-time, but I am one of the day-time: I do not journey in the night, but I go forth early in the morning*]: as though he said ▼ نَهَارِىٌّ. (Sb.) The verse is correctly related as above; not as it is given in the S. (IB.) —— See also أَنْهَرُ.

نَهَارٌ *Day;* or *day-time;* contr. of لَيْلٌ: (S, TA:) or *broad daylight,* (Mgh,) *from sunrise to sunset:* (Mgh, Msb, K:) this is the original signification: (TA:) or this is the signification in the vulgar conventional language: but in the classical language it signifies the *time from the rising of the dawn to sunset:* (Msb:) or the *light between the rising of the dawn and sunset:* (K:) and so accord. to the lawyers: (TA:) in the trads., it is the whiteness of the نهار, and the blackness of the ليل; and there is nothing intervening between the ليل and the نهار: but sometimes the Arabs amplified, and applied نهار to the *time from the clear shining of the dawn to the setting* [*of the sun*]: (Msb:) or (so accord. to the TA, but in some copies of the K, and) the *spreading of the light* [*which is a cause*] *of sight,* and *its dispersion:* (K:) in this explanation in the L, in the place of وَٱفْتِرَاقُهُ we find وَٱجْتِمَاعُهُ [and *its collecting together*]: (TA:) it is also syn. with يَوْمٌ; and is so when used without restriction in the non-fundamental sciences of religion, (الفُرُوع,) as in the phrases صُمْ نَهَارًا [*fast thou a day*] and إِعْمَلْ نَهَارًا [*work thou a day*]: and it may be so used, or in its proper classical sense, when prefixed to يَوْمٌ, governing the latter in the gen. case: (Msb:) it has no proper dual, (Mgh, Msb,) and no proper pl., (S, Mgh, Msb, K,) like عَذَابٌ and سَرَابٌ; (S, K;) the former of which, however, has a pl. assigned to it [by Zj and] in the K, namely, أَعْذِبَةٌ; (MF;) [and respecting the latter see شَرَابٌ, with ش;] [for] نهار is a name applied to *every* يَوْم [or *day*]; and لَيْلٌ, to every لَيْلَة [or night]: one does not say نَهَارٌ وَنَهَارَانِ, nor لَيْلٌ وَلَيْلَانِ: but the sing. of نهار is يَوْمٌ: (TA:) and the dual, يَوْمَانِ: (Msb, TA:) and the pl., أَيَّامٌ: (Msb:) and the contr. of يَوْمٌ is لَيْلَةٌ: so says Az, on the authority of AHeyth: (TA:) or it has pls.; namely, أَنْهُرٌ, (IAar, S, K,) a pl. of pauc., (S,) in some lexicons أَنْهِرَةٌ, (TA,) [also a pl. of pauc.,] and نُهُرٌ, (S, Mgh, Msb, K,) a pl. of mult. (S.) [See also نَهَرٌ.] Ibn-Keysán cites the following ex.,

لَوْلَا الثَّرِيدَانِ لَمُتْنَا بِالضُّمُرْ

ثَرِيدُ لَيْلٍ وَثَرِيدٌ بِالنُّهُرْ

[*Were it not for the two thereeds* (or *messes of crumbled bread moistened with broth*), *we had died of leanness: the thereed of night, and thereed in the day-times*]. (S.)

نَهِيرٌ: see نَهْرٌ.

نَهَارِىٌّ: see نَهِرٌ. —— *Food that is eaten in the beginning of the day.* (TA.)

نَهَارٌ أَنْهَرُ, and ▼ نَهِرٌ, [*A bright day:*] in each of these phrases the epithet has an intensive effect, (K,* TA,) as the epithet in لَيْلٌ أَلْيَلُ. (TA.)

مَنْهَرٌ The *place of a river.* (T, TA.) —— A *place which the water hollows out in a* نَهْر [or *channel of a river*]. (K.) —— *A cleft,* (K, TA,) or *hole,* (TA,) *in a fortress, passing through* [*the wall*], *whence water runs,* (K, TA,) or *by which water enters:* (TA:) pl. مَنَاهِرُ. (TA.)

نهز

1. نَهَزَ, aor. ـَ, (Mṣb,) inf. n. نَهْزٌ, (Mṣb, TA,) *He rose to take a thing with his extended hand.* (Mṣb, JK, TA.) He took a thing with his extended hand. (JK, TA.) See also 3 and 8. — نَهَزَ الشَّىْءُ *The thing became near.* (Ḳ.) See also 3, in two places.

3. ناهزه, inf. n. مُنَاهَزَةٌ, *He strove with him,* or *made haste, to outstrip him; to be,* or *get, before him; to precede him.* (TA.) You say, ناهز الصَّيْدَ *He made haste to get before the game,* or *object of the chase,* (Ḳ, TA,) *and seized it before its escape.* (TA.) And نَاهَزْتُهُمُ الفُرَصَ [*I strove with them,* or *made haste, to be before them in taking,* or *seizing, the opportunities,* or *the turns for drawing water* or *the like*]. (Ṣ, A.) A poet says,

* نَاهَزْتُهُمْ بِنَيْطَلٍ جَرُوفِ *

[*I strove with them,* or *made haste, to be before them* in drawing water *with a capacious bucket*]. (Ṣ.) — Also, (Ḳ,) inf. n. as above, (TA,) *He approached it; drew near to it; nearly attained to it;* (Ḳ, TA;) as also ↓ نَهَزَهُ. (TA.) You say, ناهز البُلُوغَ, (Ṣ, Mṣb,) and الحُلُمَ, (A, TA,) *He* (a boy, S, Mṣb) *approached, drew near to,* or *nearly attained to, puberty.* (Ṣ, A, Mṣb.) And ناهز الخَمْسِينَ [*He approached,* or *nearly attained to,* the age of *fifty*]. (A, TA.) And ناهز لِلْفِطَامِ, (A, Mṣb,) inf. n. as above, (Mṣb,) *He* (a child) *approached,* or *drew near to, the* [time of] *weaning;* (A, Mṣb;) as also ↓ نَهَزَ لَهُ, (Mṣb, TA,) aor. ـَ. (Mṣb.) — See also 8.

6. تناهزوا *They strove together,* or *made haste, each to be,* or *get, before the other.* (Ḳ.) You say, هُمَا يَتَنَاهَزَانِ إِمَارَةَ بَلَدِ كَذَا *They strive together,* or *make haste, each to be before the other in obtaining the government of such a town,* or *country.* (Ṣ,* TA.) And تَنَاهَزُوا الفُرَصَ [*They strove together,* or *made haste, to be before one another in taking,* or *seizing, the opportunities,* or *the turns for drawing water* or *the like:* see 3.] (A.)

8. انتهز الفُرْصَةَ *He took,* or *seized,* [or *availed himself of,*] *the opportunity;* syn. اِغْتَنَمَهَا: (Ṣ, A, Ḳ:) or *he arose and hastened to be before another,* or *others, in taking,* or *seizing, the opportunity;* or simply *he hastened to take it.* (Mṣb.) You say, انْتَهِزْهَا قَدْ أَمْكَنَتْكَ قَبْلَ الفَوْتِ [*Take thou,* or *seize thou, it;* (meaning the opportunity;) for *it hath become within thy power; before the escape* thereof]. (TA.) And اِنْتَهِزْ فَقَدْ أَعْرَضَ لَكَ [*Take thou,* or *seize thou, the opportunity; for it hath offered itself to thee*]. (A, TA.) Also, انْتَهَزَهَا *He took it,* or *them,* [but to what the pronoun refers is not shown,] *with his extended hand, from a near spot;* and so ↓ نَاهَزَهَا. (TA.) And انتهز الشَّىْءَ *He accepted the thing, and hastened to take it with his extended hand.* (TA.)

نُهْزَةٌ *An opportunity; a time at which,* or *during which, a thing may be done* or *had;* syn. فُرْصَةٌ. (Ṣ, Ḳ.) — *A thing that offers itself to one as a prey,* or *spoil.* (JK, L.*) You say, فُلَانٌ نُهْزَةُ المُخْتَلِسِ [*Such a one is the prey of the snatcher*]; meaning, *such a one is the prey of every one.* (L.) And هٰذِهِ نُهْزَةٌ فَاخْتَلِسْهَا [*This is a thing that offers itself as a prey, therefore snatch thou it.*] (A.)

نَاهِزٌ *Approaching,* or *near, to the time of weaning;* applied to a boy; (JK, Mṣb, TA;) and to a girl; (TA;) or the epithet applied to the latter is with ة. (JK, Mṣb.)

نهس

1. نَهَسَهُ, (Ṣ, A, Mṣb, Ḳ,) aor. ـَ (Mṣb, Ḳ, MṢ) and ـِ; (Mṣb;) and نَهِسَهُ, aor. ـَ; (Fr, Ḳ;) inf. n. نَهْسٌ (Ṣ, Mṣb, TA) and نَهَسٌ; (TA;) *He* (a man, Ṣ, Mṣb) *took it* (namely flesh or flesh-meat) *with his fore teeth,* (Ṣ, A, Mṣb, Ḳ,) *to eat it,* (Mṣb,) and *plucked it off;* (A, Ḳ;) as also ↓ انتهسهُ: (Ṣ:) *and he ate it off from a bone* (تَعَرَّقَهُ) *with his fore teeth:* (Lḥ, TA:) or *he pulled it off with the central incisors, to eat it:* (TA:) and *he took it with the fore part of his mouth;* as also ↓ انتهسهُ: (A:) or *he took it with his mouth:* (IAth, TA:) or *he took it with his mouth to bite it and make a mark upon it without wounding it:* (TA, art. نهش:) and *he* (a dog, and any animal having a canine tooth,) *bit it:* or *seized it, and then pulled it,* or *pulled it vehemently,* or *rent it with his teeth:* but there is a difference of opinion respecting this verb in all its significations: some say that it is with the unpointed س; and thus, only, it is mentioned by ISk, who says, I heard El-Kilábee say, of a dog and of a wolf and of a serpent, ↓ انتهسهُ and نَهَسَهُ; (Mṣb;) [and J says, the نَهْس of the serpent is the same as its نَهْش; (Ṣ;) you say نَهَسَتْهُ الحَيَّةُ in the sense of نَهَشَتْهُ [*the serpent bit him*]: (Z, Ṣgh:) others say that the verbs are with س and ش throughout; and thus says IF on the authority of Aṣ: Az cites Lth as saying that نَهْش, with the pointed ش, signifies taking, or reaching, from a distance, like the نهش of the serpent; and نَهْس, with the unpointed letter, the *seizing upon* flesh, or flesh-meat, *and pulling* it, or *pulling* it *vehemently,* or *rending* it *with the teeth:* Th says that the latter is *with the extremities of the teeth;* and the former, with the teeth [absolutely], and with [those that are termed] the أَضْرَاس: IḲooṭ says, like Lth, that one says of the serpent (الحَيَّةُ), نَهَشَتْهُ, with the pointed ش; and of the dog and wolf and hyena, نَهَسَهُ, with the unpointed letter. (Mṣb.)

8: see 1, in three places.

نَهُوسٌ: see نَهَّاسٌ, in two places.

نَهِيسٌ: see مَنْهُوسٌ, in two places.

نَهَّاسٌ A dog *that is wont to bite;* (Mṣb;) and ↓ نَهُوسٌ, applied to a she-camel, signifies the same; (TA;) and the latter, a lion *that bites a thing when able to do so:* (IKh:) or the former, a dog *that is wont to seize, and then pull,* or *pull vehemently,* or *rend with his teeth.* (Mṣb.) — *A lion;* as also ↓ نَهُوسٌ and ↓ مِنْهَسٌ. (Ḳ.) — *A wolf.* (TA.)

مَنْهَسٌ *A place from which a thing* [such as herbage &c.] *is taken with the mouth and eaten:* (Ḳ,* TA:) pl. مَنَاهِسُ. (TA.) You say, أَرْضٌ كَثِيرَةُ المَنَاهِسِ *Land abounding in such places.* (TA.)

مِنْهَسٌ: see نَهَّاسٌ.

مَنْهُوسٌ A man *having little flesh;* (Ṣ, A, Ḳ;) [*as though it were partly eaten off the bones;*] as also ↓ نَهِيسٌ. (TA.) You say also, مَنْهُوسُ القَدَمَيْنِ, (A, Ḳ,) or الكَعْبَيْنِ, (TA,) A man (TA) *having little flesh upon the feet,* (A,* Ḳ,* TA,) or *upon the ankles.* (TA.) And وَظِيفٌ ↓ نَهِيسٌ [*A shank* of a quadruped] *light of flesh.* (TA.) See also مَنْهُوشٌ.

نهش

1. نَهَشَهُ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. نَهْشٌ, (Ṣ,) *i. q.* نَهَسَهُ; (Ṣ, Ḳ;) i.e. *He took it with his mouth to bite it and make a mark upon it without wounding it:* [&c.:] (TA:) or *he took it* (namely flesh or flesh-meat) *with his fore teeth:* (Ṣ:) and so accord. to some, ↓ انتهشهُ. (Ṣ.) And *It* [a serpent or scorpion] *bit him;* or *stung him;* syn. لَسَعَهُ; (Ḳ:) you say, نَهَشَتْهُ الحَيَّةُ *the serpent bit him.* (Ṣ.) And *He* (a dog, TA) *bit him, or it;* (Ḳ;) as also نَهَسَهُ. (TA.) Or *He took it with his* [*teeth that are called*] أَضْرَاس: whereas نَهَسَهُ signifies he took it with the extremities of the teeth: (Ḳ:) or نَهْش is less than نَهْس; the latter signifying the taking, or reaching, with the mouth; but the former, the *taking,* or *reaching, from a distance, like the* نهش *of the serpent.* (Lth, TA.) [For other observations on these two verbs, see art. نهس.] — نَهَشَهُ الدَّهْرُ فَاحْتَاجَ (IAar, Ṣ, Ḳ) ‡ *Time,* or *fortune, bit him, so that he became in want.* (TA.) — نَهَشَتْ وَجْهَهَا *She* (a woman) *seized the flesh of her face with her nails.* (TA.) — نَهْشَةٌ

also signifies † *He, or it, harassed, distressed, fatigued,* or *wearied him.* (IAth.) — نُهِشَ, inf. n. as above, † *He became emaciated,* or *lean:* and أَعْضَادُنَا ✝ انْتَهَشَتْ † *our arms from the elbow upwards became emaciated:* (TA:) and نُهِشَتْ عَضُدَاهُ † *his arms from the elbow upwards became slender,* (ISh, K, [but in the CK دَقَّتَا is put by mistake for دَقَّتَا]) *and their flesh became little.* (ISh.)

8: see 1, in the first and last sentences.

نَهْشٌ: see مَنْهُوشٌ.

نَهِشٌ: see مَنْهُوشٌ, in five places. — As an epithet applied to a camel, *i.q.* نَمِشٌ, (Ibn-'Abbád, K,) as explained in art. نمش. (Ibn-'Abbád, TA.)

مَنْهُوشٌ: see نَهِيشٌ.

مَنْهُوشٌ † A man *harassed, distressed, fatigued,* or *wearied:* (S, IAth, K:) ‡ *bitten by time,* or *fortune, so as to be in want,* (IAar, S, K, TA,) † and *emaciated,* or *lean:* or *having little flesh, even if fat:* or *light;* as also ✝ نَهِشٌ and ✝ نَهْشٌ and ✝ نَهِيشٌ. (TA.) Applied to the pudendum muliebre, † *Having little flesh;* as also ✝ نَهِشٌ. (TA.) And in like manner, مَنْهُوشُ الفَخِذَيْنِ † *Emaciated,* or *lean, in the thighs.* (TA.) And مَنْهُوشُ القَدَمَيْنِ † A man *having little flesh upon the feet.* (IAar, K.) And ✝ نَهِشُ اليَدَيْنِ ‡ A man, (TA,) or a beast of carriage, (S,) *light in the arms, or fore legs;* (S, K, TA;) as though from ✝ نَهْشُ الحَيَّةِ: (S:) and so ✝ نَهِشُ القَوَائِمِ, ‡ *light in the legs,* (K, TA,) *in passing along, and having little flesh upon them;* (TA;) as also ✝ نَهِشُ المُشَاشِ. (S,* TA.) [But see also مُشَاشٌ.]

مُنْتَهِشَةٌ A woman *scratching her face in affliction* or *misfortune.* (K, TA.) Such Mohammad cursed. (TA.)

نهض

1. نَهَضَ, aor. ـَ, inf. n. نُهُوضٌ (S, A, Mgh, Msb, K) and نَهْضٌ, (S, A, K,) *He rose,* or *stood up,* syn. اِرْتَفَعَ, (Msb,) or قَامَ, (S, Mgh, O, K,) ✝ عَنْ مَكَانِهِ *from his place;* (Msb;) as also انتهض, syn. قَامَ: (IAar:) or the former, *he quitted a place:* and *he rose from it:* (M, TA:) or *he rose from sitting;* thus differing from نَهَدَ, which signifies "he rose" under any circumstances: (M, L, in art. نهد:) [and *he rose and went:* or *he rose and hastened,* as shown below:] and ✝ انتهض, *he was,* or *became, made,* or *excited, to rise,* or *stand up;* quasi-pass. of أَنْهَضَهُ. (S.) You say, نَهَضَ إِلَيْهِ *He rose,* or *stood up, to him:* (Mgh:) and لِأَمْرٍ [*to do,* or *perform, an affair*]. (S, K.*) And نَهَضَ إِلَى العَدُوِّ *He* [*rose and*] *sped,* or *hastened, to,* or *towards, the enemy.* (Msb.) [See also نَهَدَ.] And نَغَضْنَا إِلَيْهِمْ and نَهَضْنَا إِلَى القَوْمِ [*We rose and sped,* or *hastened, to,* or *towards, the people,* or *company of men:*] both signify the same. (Abu-l-Jahm El-Jaafaree.) And ✝ انتهضوا لِلْقِتَالِ and ✝ تناهضوا signify the same as نَهَضُوا [*They rose and sped,* or *hastened, to fight,* or *to the fight*]. (TA.) — ‡ *It* (a plant) *stood erect;* or *became strong and erect.* (S, A, K.) — ‡ *It* (a bird) *spread,* or *expanded, its wings to fly.* (S, A, Mgh, K.) You say, فَرْخٌ عَاجِزُ النُّهُوضِ [*A young bird lacking the power of spreading its wings to fly*]. (A, TA.) [See an ex. in a verse of El-Hoteiah cited in the first paragraph of art. خلف.] — نَهَضَتْ نَفْسُهُ (K in art. جشأ, &c.) and نَهَضَتْ نَفْسُهُ إِلَيْهِ (S in the same art., and A in art. جيش, &c.) signify [the same, i.e.] جَشَأَتْ † [*His soul,* or *stomach, heaved,* &c.] (S, A, K, in the arts. above mentioned.) — نَهَضَ الشَّيْبُ فِى الشَّبَابِ ‡ [*Hoariness arose in youth*]. (A, TA.) As cites the following verse from an anonymous poet:

* تَنْتَهِضُ ✝ الرِّعْدَةُ فِى ظُهَيْرِى *
* مِنْ لَدُنِ الظُّهْرِ إِلَى العُصَيْرِ *

† [*Tremor arises in my little back from the time of noon to the little evening*]. (TA.)

3. ناهضهُ, (S, A, &c.,) inf. n. مُنَاهَضَةٌ, (TA,) *He rose with him,* or *against him, and withstood him,* or *opposed him, in contention;* syn. قَاوَمَهُ; (S, Mgh, K;) namely his adversary. (A, Mgh.)

4. انهضهُ *He made him,* or *excited him, to rise,* or *stand up:* (S, A,* K, TA:) or *he roused him,* or *put him in motion to rise.* (TA.) You say also, ✝ اِنْتَهَضْتُهُ لِلْأَمْرِ, [if this be not a mistranscription for أَنْهَضْتُهُ,] *I made him to rise to* [*do,* or *perform,*] *the affair.* (Msb.) And انهضهُ عَلَى الشَّىْءِ † *He strengthened him to rise, and do,* or *perform, the thing.* (TA.) — انهض القِرْبَةَ ‡ *He nearly filled the water-skin* [*so as to make it rise*]. (K, TA.) — أَنْهَضَتِ الرِّيحُ السَّحَابَ ‡ *The wind bore and drove along the cloud,* or *clouds.* (TA.)

6. تناهضوا فِى الحَرْبِ (S, A, Mgh, K) *They rose, one with another,* or *one against another, and withstood,* or *opposed, one another, in war,* or *battle:* (Mgh:) or *each party of them rose and hastened* (نَهَضَ) *to,* or *towards, the other, in war,* or *battle.* (S, K.*) See also 1.

8: see 1, in four places: — and see 4.

10. استنهضهُ لِأَمْرِ كَذَا *He ordered him,* or *commanded him, to rise to* [*do,* or *perform,*] *such an affair.* (S, K.*) [And استنهضهُ فِى أَمْرٍ *He sent him on an affair, to perform it.*]

نَهْضَةٌ [inf. n. of un. of 1; *A single act of rising,* &c.: and] *a motion,* or *movement:* pl. نَهَضَاتٌ. (Msb.) You say, جَآءَتْ مِنْهُ نَهْضَةٌ, (A, TA,) or كَانَتْ مِنْهُ نَهْضَةٌ, *There was* [*a rising,* or] *a motion,* or *movement, on his part,* (Msb,) لِمَحَلِّ كَذَا [*to such a place*], (A, TA,) or إِلَى كَذَا [*to,* or *towards, such a thing*]. (Msb.) And هُوَ كَثِيرُ النَّهَضَاتِ [*He is a person of frequent risings,* or *motions* or *movements*]. (A, TA.) — Also, † *Power,* or *ability;* and *strength.* (TA.)

نُهْضَةٌ [The *act of rising,* or *standing up:* or the *state of being made,* or *excited, to rise,* or *stand up:*] a subst. from الِانْتِهَاضُ. (TA.)

نَهَّاضٌ [One *who frequently rises;* or *who frequently rises from,* or *quits, his place:*] *quick in motion.* (Expos. of the Mo'allakát, printed at Calcutta, p. ٧٣) — هُوَ نَهَّاضٌ بِهٰؤُلَآءِ ‡ [app. *He is wont to rise with these, for their assistance:* see نَاهِضَةٌ]. (A, TA.) — هُوَ نَهَّاضٌ بِبَزْلَآءَ: see art. بزل.

نَاهِضٌ [act. part. n. of 1, *Rising,* or *standing up:* &c.]. — † *Energetic, sharp, vigorous,* or *effective, in his agency,* or *work.* (TA.) — ‡ A young bird *whose wings have become complete,* (S, A, Mgh,) or *whose wing has become complete,* (K,) *and which has risen,* (S,) or *is able,* (A, Mgh,) or *ready,* (K,) *to fly:* (S, A, Mgh, K:) or *that has spread its wings to fly;* or *that has raised itself to quit its place:* applied by some particularly to the young of the eagle: (TA:) pl. نَوَاهِضُ. (A, Mgh.) [See also عَاتِقٌ.]

نَاهِضَةُ رَجُلٍ ‡ *A man's people,* (L,) or *the sons of his father* or *ancestor,* (S, O, K,) *who rise for him,* (O,) or *with him,* (K,) or *with whom he rises, in a case that grieves him,* (L,) or *who are angry for him,* (S,) or *who are angry by reason of his anger, and rise to aid him:* (TA:) and *his people,* (A,) or *servants,* (K,) or *those,* (S,) *who undertake,* or *manage, his affairs:* (S, A, K:) or *his aiders,* or *assistants.* (A, in art. ظهر.) You say, مَا لِفُلَانٍ نَاهِضَةٌ ‡ *Such a one has not any* (S, A) *people,* (A,) or *servants,* (TA,) *who undertake,* or *manage, his affairs.* (S, A, TA.)

[نهل, &c.
See Supplement.]

نوأ

1. نَآءَ, aor. يَنُوْءُ, inf. n. نَوْءٌ (S, K) and تَنْوَآءٌ, (K,) *He rose,* or *arose, with effort and difficulty.* (S, K.) — نَآءَ بِحِمْلِهِ *He rose with his burden with effort and difficulty:* (TA:) *he rose with his burden oppressed by its weight.* (S, K.) —

تَنُوْءُ بِعَجِيزَتِهَا *She rises with her buttocks oppressed by their weight:* said of a woman. (S.) — نَآءَ بِصَدْرِهِ *He arose.* [App. said originally, if not only, of a camel.] (TA.) — نَآءَ بِهِ and ↓ اناءهُ, *It* (a burden) *oppressed him by its weight, and bent him,* or *weighed him down.* (S, K,) — تَنُوْءُ بِهَا عَجِيزَتُهَا *Her buttocks oppress her by their weight:* said of a woman. (S.) — نَآءَ *He was oppressed by weight,* (K,) *and fell down:* (S, K:) thus the verb bears two [partially] opposite significations. (K.) — نَآءَ بِجَانِبِهِ † *He behaved proudly.* (TA, art. نأى.) — نَآءَ النَّجْمُ, aor. يَنُوْءُ, inf. n. نَوْءٌ; and ↓ استناء and ↓ إِسْتَنْأَى (K; the latter being formed by transposition, TA) *The star,* or *asterism,* [generally said of one of those composing the Mansions of the Moon,] *set* (accord. to some), or *rose* (accord. to others), *aurorally,* i. e. *at dawn of morning.* (TA.) See نَوْءٌ. [It seems that ناء is used in both these senses because the star or asterism appears as though it were nearly overcome by the glimmer of the dawn.] ═ نَآءَ, (K,) formed by transposition from نَأَى, (TA,) or a dial. form of this latter, (S, TA,) *He,* or *it, was,* or *became, distant; removed to a distance; went far away.* (S, K.) — ناء به [*It rendered him distant,* or *removed him to a distance*]. (TA.) ═ مَا سَآءَكَ وَنَآءَكَ (S) [see explained in art. سوأ]: ناءك is here used for أَنَآءَكَ, in order to assimilate it to ساءك; (S;) like as they say هَنَأَنِى وَمَرَأَنِى, for أَمْرَأَنِى. (TA.)

3. ناوأهُ, inf. n. مُنَاوَأَةٌ and نِوَآءٌ, *He contended with him for glory; vied with him.* (K.) — *He acted hostilely towards him.* (S, K.) Sometimes without ء; but originally with ء; being derived from نَآءَ إِلَيْكَ and نُؤْتُ إِلَيْهِ. (S.)

4: see 1.

10. استناء بِنَجْمٍ [*He prognosticated rain &c. by reason of the rising* or *setting of a star* or *an asterism aurorally,* i. e., *at dawn of morning:* or *he regarded a star* or *an asterism as a* نَوْء]. (L.) It is said, لَا تَسْتَنِىءُ العَرَبُ بِالنُّجُومِ كُلِّهَا [*The Arabs do not prognosticate rain &c. by reason of the auroral rising* or *setting of all the stars,* or *asterisms:* or *do not regard all the stars* or *asterisms as* أَنْوَا]. (Sh, L.) إِسْتَنَأْوا الوَسْمِىَّ, the ء being transposed, *They expected,* or *looked for, the rain called* الوسمى, [*from the auroral rising* or *setting of a star* or *an asterism*]. (AHn.) ═ إِسْتَنَآءَهُ † *He sought,* or *asked a gift,* or *present of him.* (K.)

نَوْءٌ, pl. أَنْوَآءٌ and نُوآنٌ, (S, K,) *A star,* or *an asterism, verging to setting:* or the *setting of the star,* or *asterism, in the west, aurorally,* i. e., *at dawn of morning,* and the *rising of another, opposite to it, at the same time, in the east:* (K:) or the *setting of one of the stars,* or *asterisms, which compose the Mansions* [*of the Moon* (see مَنَازِلُ القَمَرِ)], *in the west, aurorally,* i. e., *at dawn of morning, and* the *rising of its* رَقِيب, *which is another star,* or *asterism, opposite to it, at the same time, in the east, each night for a period of thirteen days:* thus does each star, or asterism, of those Mansions, [one after another,] to the end of the year, except الجَبْهَة, the period of which is fourteen days: (S:) [or it signifies the *auroral rising,* and sometimes the *auroral setting, of one of those stars,* or *asterisms;* as will be shown below: I do not say "heliacal" rising because the rising here meant continues for a period of thirteen days]. Accord. to the T, نوء signifies the *setting* of one of the stars, or asterisms, above mentioned: and AHn says, that it signifies its *first setting in the morning, when the stars are about to disappear; which is when the whiteness of dawn diffuses itself.* (TA.) A'Obeyd says, I have not heard نوء used in the sense of "setting," or "falling," except in this instance. (S.) It is added, [whether on his or another's authority is doubtful,] that the [pagan] Arabs used to attribute the rains and winds and heat and cold to such of the stars, or asterisms, above mentioned as was *setting* at the time [*aurorally*]; or, accord. to As, to that which was *rising in its ascendency* [*aurorally*]; and used to say, مُطِرْنَا بِنَوْءِ كَذَا [*We have been given rain by such a* نوء]; (S;) or they attributed heat [and cold] to the *rising* of the star or asterism, and rain [and wind], to its نَوْء [meaning its *setting*]. (AHn, Har, p. 216.) This the Muslim is forbidden to say, unless he mean thereby, "We have been given rain at the period of such a نوء;" God having made it usual for rain to come at [certain of] the periods called انواء. Again, A'Obeyd says, The انواء are *twenty-eight stars,* or *asterisms;* sing. نوء: *the rising* of any one of them in the east [*aurorally*] is called نوء; and the *star,* or *asterism,* itself is hence thus called: but sometimes نوء signifies the *setting.* Also, in the L it is said, that each of the above-mentioned stars, or asterisms, is called thus because, when that in the west sets, the opposite one rises; and this *rising* is called النَّوْء; but some make نوء to signify the *setting;* as if it bore contr. senses. (TA.) [El-Kazweenee mentions certain physical occurrences on the occasions of the انواء of the Mansions of the Moon; and in each of these cases, except three, the نوء is the *rising,* not the setting. Two of the excepted cases are doubtful: the passage relating to the third plainly expresses an event which happens at the period of the *auroral setting* of الصَّرْفَة; namely the commencement of the days called أَيَّامُ العَجُوزِ; corresponding, accord. to El-Makreezee, with the rising of الفَرْغُ المُقَدَّمُ, the رقيب of الصرفة: and it is said in the S, art. عجز, on the authority of Ibn-Kunáseh, that the ايام العجوز fall at the period of the نوء of الصرفة. (The auroral setting of الصرفة, at the commencement of the era of the Flight, in central Arabia, happened about the 9th of March O. S.; and this is the day of the N. S., the 26th of February O. S., on which commence the ايام العجوز accord. to the modern Egyptian almanacs.) Hence it appears, that *sometimes the setting,* but *generally the rising,* was called the نوء. Moreover, the ancient Arabs had twenty-eight proverbial sayings (which are quoted in the Mir-át ez-Zemán, and in the work of El-Kazweenee) relating to the *risings* of the twenty-eight Mansions of the Moon: such as this: إِذَا طَلَعَ الشَّرَطَانْ إِسْتَوَى الزَّمَانْ "When Esh-Sharatán rises, the season becomes temperate:" or, perhaps, "— the night and day, become equal." (If this latter meaning could be proved to be the right one, we might infer that the Calendar of the Mansions of the Moon was in use more than twelve centuries B.C.; and that for this reason الشرطان was called the first of the Mansions; though it may have been first so called at a later period as being the first Mansion in the first Sign of the Zodiac. But I return to the more immediate object which I had in view in mentioning the foregoing sayings.) I do not find any of these sayings (though others, I believe, do) relating to the settings. Hence, again, it appears most probable, that the *rising,* not the setting, was generally called نوء.] — [In many instances,] الأَنْوَآء signifies *The Mansions of the Moon* [themselves]; and نَوْءٌ, any *one of those Mansions:* and they are also called نُجُومُ المَطَرِ [*the stars,* or *asterisms, of rain*]. (Mgh, in art. خطأ.) IAar says that the term نوء was not applied except in the case of a star, or asterism, accompanied by rain: (TA:) [see exs. under خَطَّ and أَخْطَأَ: but most authors, it seems, apply this term without such restriction: it is sometimes given to *certain stars* or *asterisms, which do not belong to the Mansions of the Moon;* as will be seen below: and it is applied, with the article, especially to الثُّرَيَّا]. — Accord. to *AZ,* as cited by AM, the first rain is that called الوَسْمِىّ: the انواء of which are those called الفَرْغُ العَرْقُوَتَانِ المُؤْخَرَتَانِ, the same, says AM, as الفَرْغُ المُؤْخَرُ, [the 27th Mansion of the Moon, which, about the period of the commencement of the era of the Flight, (to which period, or thereabout, the calculation of AZ, here given, most probably relates,) set aurorally, (for by the term نوء AZ means a star or asterism, at the *setting* of which rain usually falls,) in central Arabia, on the 21st of Sept. O.S, as shewn in the observations on

the منازل القمر in this lexicon]: then, الشَّرَطُ, [one of the شَرَطَانِ, the 1st Mansion, which, about the period above mentioned, set aurorally on the 17th of Oct.]: then, الثُّرَيَّا, [the 3rd Mansion, which, about that period, set on the 12th of Nov.]. Then comes the rain called الشَّتَوِىُّ: the انواء of which are الجَوْزَآءُ [meaning الهَقْعَةُ, the 5th Mansion, which, about the period above mentioned, set aurorally on the 8th of Dec.]: then, الذِّرَاعُ [i. e. الذِّرَاعُ المَقْبُوضَةُ and الذِّرَاعَانِ, المَبْسُوطَةُ; the former of which, about the same period, set anti-heliacally on the 3rd of January, the proper relative time of the setting of the 7th Mansion; and the latter, on the 16th of January, the proper relative time of the setting of the 8th Mansion;] and their نَثْرَةٌ, [the 8th Mansion, which, about that period, set aurorally on the 16th of Jan.]: then, الجَبْهَةُ, [the 10th Mansion, which set aurorally, about that period, on the 11th of Feb.] In this period, the شتوى rain ends; and that called الدَّفَئِىُّ (q. v.) begins, and [after this] الصَّيْفُ. All the rains from the وسمى to the دفئى are called رَبِيعٌ. Then, [after the دفئى,] comes the صَيْفٌ: the انواء of which are السِّمَاكَانِ (الأَعْزَلُ and الرَّقِيبُ); [the former of which is, accord. to El-Kazweenee, the 14th Mansion, which, about the period above mentioned, set aurorally on the 4th of April: the latter seems to be the رقيب of الثريّا (see رقيب); i. e. الإِكْلِيلُ, the 17th Mansion, which, about the same period, set aurorally on the 13th of May]; a period of about forty days. Then comes الحَمِيمُ, [see this word, said by some to be] a period of about twenty nights, commencing at the [auroral] rising of الدَّبَرَانُ, [at the epoch of the Flight, about the 26th of May, O.S.,] which has [little rain, or none, and is therefore said to have] no نوء. Then comes الخَرِيفُ [a period of little rain]: the انواء of which are النَّسْرَانِ [or the two vultures, النَّسْرُ الطَّائِرُ and النَّسْرُ الوَاقِعُ, which, in central Arabia, about the period above mentioned, set aurorally on the 24th of July, O.S., both together]: then, الاخضر, [which I have not been able to identify with any known star or asterism, in the TT with صح written above it, to denote its being correctly transcribed]: then, العَرْقُوَتَانِ الأُولَيَانِ, the same says AM, as الفَرْغُ المُقَدَّمُ, [the 26th Mansion, which, about the same period, set on the 8th of Sept.]. (T, TT, TA.*) — [Hence,] نَوْءٌ [also means † The *supposed effect* of a star or asterism so termed *in bringing rain &c.*: whence the phrase لَا نَوْءَ لَهُ *It has no effect upon the weather; said of a particular star or asterism*: see البُطَيْنُ. — Also, *Rain consequent upon the annual setting* or *rising* of a star so termed: so in many instances in Ḳzw's account of the Mansions of the Moon.] And ‡ *Herbs*, or *herbage*: so called because regarded as the consequence of what is [more properly] termed نوء: [i. e., the auroral setting or rising of a star or asterism, or the rain supposed to be produced thereby.] Ex. جَفَّ النَّوْءُ *The herbage dried up.* (IKṭ.) Also, ‡ *A gift*, or *present.* (Ḳ.)

أَنْوَأُ *More*, or *most, acquainted with the* أَنْوَآء. (Ḳ, and some copies of the Ṣ.) [See نَوْءٌ.] It is an anomalous word, though of a kind of which there are some other examples; for it has no verb; and, by rule, a noun of this class is not formed but from a verb. (TA.)

مُسْتَنَآءٌ † *One of whom a gift*, or *present, is sought*, or *asked.* (Ḳ.)

نوب

1. نُبْتُهُ, aor. يَنُوبُ, inf. n. نَوْبٌ; and ▼ اِنْتَبْتُهُ; *I came to him by turns.* (TA.) — ▼ اِنْتَابَهُمْ, inf. n. اِنْتِيَابٌ, *He came to them time after time.* (Ṣ, Ḳ.) The Hudhalee (Aboo-Sahm Usámeh, TA,) says,

أَقَبَّ طَرِيدٍ بِنُزْهِ الفَلَا ❋ لَا يَرِدُ المَاءَ إِلَّا ٱنْتِيَابَا

(Ṣ) *Slender in the belly, an object of the chase, in a part of the desert far from water and pasture; he will not come to the water otherwise than time after time.* The poet is describing a wild ass. (IB.) Accord. to one relation, the last word is ٱئْتِيَابًا, meaning "coming by night." (Ṣ.) — [Also, ▼ انتاب, app., *He did a thing time after time: did a thing by turns.* (See مُنْتَابٌ.] — نَابَ, aor. يَنُوبُ, inf. n. نَوْبٌ, *He drove camels early in the morning to the water, and was [again] at the water in the evening, going to it [thus] time after time.* (IAạr.) — نَابَ إِلَى ٱللّٰهِ; (Ḳ;) and ▼ اناب إِلَيْهِ, (Ṣ, Ḳ,) inf. n. إِنَابَةٌ; (TA;) *He returned from disobedience to obedience to God; he returned unto God [repenting]; he repented:* (Ṣ, Ḳ:) or the latter, *he returned unto God*; syn. رَجَعَ: (Mṣb:) or نَاب signifies *he kept to obedience unto God:* [this is given in the Ḳ as another and distinct signification of ناب:] and اناب signifies as before explained: or *he returned to the performance of God's commands, not departing from anything thereof:* or *he returned time after time:* the lit. signification, accord. to the Keshsháf and AHei, is *he entered upon the good turn.* (TA, where for الخيل read الخير.) — نَابَ عَنِّى, aor. يَنُوبُ, inf. n. نَوْبٌ and مَنَابٌ (Ṣ, Ḳ: but the former inf. n., which is mentioned by Th, is omitted in some copies of the Ṣ) and نِيَابَةٌ (Mṣb: [the only inf. n. there mentioned:] but this last, though also mentioned in the L, is rejected by Th and the other early authorities as not belonging to the classical language of the Arabs: TA:) *He supplied my place; served for me; acted in my place* or *stead*, or *as my substitute, lieutenant, deputy, factor*, or *agent*; (Ṣ, Ḳ, &c.;) فِى كَذَا *in such an affair.* (Mṣb.) — نَابَ عَنْهُ [and نَابَ مَنَابَهُ] *It* (a thing) *supplied its* (another thing's) *place.* (TA.) — نَابَهُ أَمْرٌ, aor. يَنُوبُ, (Ṣ,) inf. n. نَوْبٌ and نَوْبَةٌ; (Ḳ, TA;) and ▼ إِنْتَابَهُ; (Ṣ;) *a thing*, or *an event*, [generally a misfortune, or an evil accident,] *befell him; betided him; happened to him.* (Ṣ, Ḳ.)

3. نَاوَبَهُ, (inf. n. مُنَاوَبَةٌ, TA,) *He did* [or *took*] *a thing with him, each taking his turn:* syn. سَاهَمَهُ. (Ḳ.) — نَاوَبْتُهُ, inf. n. مُنَاوَبَةٌ, i. q. عاقبه [q.v., here signifying *I shared with him:* see 6]. (Mṣb.)

4. أَنَبْتُهُ عَنْهُ, (Ḳ,) and ▼ اِسْتَنَبْتُهُ, (TA,) *I made him to supply his* [another's] *place; to act in his place* or *stead*, or *as his substitute, lieutenant, deputy, factor*, or *agent*; (Ḳ, Mṣb;) فِى كَذَا *in such an affair.* (Mṣb.) — See 1. — أَتَانِى فُلَانٌ فَمَا أَنَبْتُ لَهُ *Such a one came to me, and I cared not for him*, or *paid any regard to him.* (A.)

6. تَنَاوَبْنَا الخَطْبَ, and الأَمْرَ, *We performed the affair*, or *business, by turns*; or *turn after turn.* (T.) هُمْ يَتَنَاوَبُونَ النَّوْبَةَ فِيمَا بَيْنَهُمْ فِى المَاءِ وَغَيْرِهِ [*They took turns in the case of a thing that was between them; in the case of water &c.*] (Ṣ.) — تَنَاوَبُوا عَلَيْهِ *They did it by turns; this person doing it one time; and that, another.* (Mṣb.) — تَنَاوَبُوا, as also تنازلوا and تطاعموا, *They* (a people on a journey) *ate with*, or *at the tent of*, [*meaning, of the food of*,] *this man on one occasion of alighting, and another man on another occasion of alighting; each one of them having his turn to supply the food of one day.* (ISh.) — تَنَاوَبُوا عَلَى المَاءِ, (Ḳ,) or تناوبوا الماء, (L,) *They shared the water among themselves* [*by turns*] *by means of the* حَصَاةُ القَسْمِ, (Ḳ,) or المَقْلَةُ; (L;) *which is a pebble that is put into a vessel; then as much water as will cover the pebble is poured into the vessel:* this is done by persons on a journey when they have little water; and thus they divide it into shares. (Ḳ, arts. قسم and مقل.) — المَنَايَا تَتَنَاوَبُنَا *Deaths come to us by turns; to each of us in his turn.* (TA.)

8: see 1.

10: see 4.

النَّوْبُ *What is a day's and a night's journey distant from one:* (Ṣ, Ḳ:) what is a night's journey distant is called القَرَبُ: originally in the

case of going to water: (Ṣ:) or *what is three days' journey distant:* or *what is two leagues* (فَرْسَخَان) *distant;* or *three.* (TA.) Lebeed says,

* إِحْدَى بَنِى جَعْفَرٍ كَلِفْتُ بِهَا *
* لَمْ تُمْسِ مِنِّى نَوْبًا وَلَا قَرَبَا *

[*I have become enamoured of one of the descendants of Jaafar: she has not become a day's and a night's journey* (or *three days' journey* or *two eagues,*) *distant from me, nor a night's journey distant*]. (Ṣ.) Or نوب signifies [in these words of the poet] *near,* so that he might visit her repeatedly; and قرب and نوب are synonymous: (IAạr:) or قرب [is used by him to signify that at such a distance] he might come to her once in three days. (AA.) = نَوْبٌ *Strength:* (Ḳ:) as also ▼ نُوبَةٌ: ex. أَصْبَحْتَ لَا نُوبَةَ لَكَ *Thou hast become without strength:* and تَرَكْتُهُ لَا نَوْبَ لَهُ *I left him without strength.* (TA.) — نَوْبٌ *Nearness.* (ISk, Ṣ, Ḳ.) = نَوْبٌ a pl. (or rather a quasi. pl. n., TA) of نَائِبٌ: (RA, Ḳ:) [but in what sense I do not find: app., as the act. part. n. of نَابَ "it befell, &c."]

نُوبٌ *Bees:* pl. of نَائِبٌ: (Ṣ, Ḳ:) from نَوْبَةٌ "a turn that falls to a man at a certain time," accord. to Aṣ: or so called because they feed and return to their place: (Ṣ:) and if so, the sing. is نائب: (TA:) or so called because they are of a colour inclining to black; (Ṣ, from A'Obeyd; or, as in some copies of the Ṣ, A'Obeydeh;) or as likened to the nation of negroes called النُّوبَةُ: and if so, the word has no sing. (TA.) See also نُوبٌ. = النُّوبُ (Ṣ, Ḳ) and ▼ النُّوبَةُ (Ṣ) [*The Nubians;*] *a nation of the Negroes* [or rather *Ethiopians*]: (Ṣ, Ḳ:) or the latter is the name of *their country; an extensive country south of Upper Egypt.* (Ḳ, TA.) — ▼ نُوبِىٌّ [*A Nubian;*] *an individual of the nation above mentioned.* (Ṣ.) See نُوبَةٌ. — ▼ أَسْوَدُ نُوبِىٌّ: see لُوبِىٌّ.

نَوْبَةٌ *A turn which comes to one,* or *which one takes;* the *time at which,* or *during which, anything is,* or *is to be, done,* or *had, in succession; an opportunity:* (Ṣ,* Ḳ, MF:) pl. نُوَبٌ, (Ṣ,) which is extr. [with respect to analogy.] (TA.) See نَوْبٌ. — نَوْبَةٌ and ▼ نِيَابَةٌ *A coming to water, &c., one time, or turn, after a former time, or turn.* This is the meaning of the words in the following phrases, mentioned [but not explained] in the Ṣ and Ḳ: جَاءَتْ نَوْبَتُكَ and جَاءَتْ نِيَابَتُكَ, *Thy time, or turn, to come to water, &c., in succession, has arrived:* (TA:) pl. of the former word نُوَبٌ. (Ṣ, Ḳ.) — نُوبَةٌ *An assembly, a company, troop,* or *congregated body, of men.* (Ḳ.)

نُوبَةٌ: see نُوبٌ and نَائِبَةٌ.

نِيَابَةٌ: see نَوْبَةٌ.

خَيْرٌ نَائِبٌ *Abundant* good, (Ḳ,) *that comes again and again* [*by turns*]. (A.) — حُمَّى نَائِبَةٌ *A quotidian fever.* (Ṣ.) — نَائِبَةٌ *Guests coming time after time.* (TA, from a trad.) — See نُوبٌ. — نَائِبٌ *One who supplies the place of another; who acts in his place* or *stead,* or *as his substitute, lieutenant, deputy, factor,* or *agent:* pl. نُوَّابٌ. (Mṣb.) — نَائِبَةٌ *What befalls, betides,* or *happens, that is afflictive, distressing, difficult,* or *unfortunate:* pl. نَوَائِبُ and نُوَبٌ; the latter of which is extr.: (TA:) or rather this latter is pl. of نُوبَةٌ, which is syn. with نائبة, (MF,) a subst. from نَابَهُ أَمْرٌ, (Ṣ,) [and therefore signifying *an accident,* or *a casualty, &c.;* and as such this pl. is not extr., but analogous:] *an evil accident; a misfortune; a disaster; a calamity; an affliction:* pl. نَوَائِبُ: (Ṣ:) only signifying what is evil: (Mṣb:) or, accord. to some, *an accident, whether good or evil:* ex. Lebeed says,

* نَوَائِبُ مِنْ خَيْرٍ وَشَرٍّ كِلَاهُمَا *
* فَلَا الخَيْرُ مَمْدُودٌ وَلَا الشَّرُّ لَازِبُ *

[*Accidents of a good nature, and of an evil, both of them; and neither is the good prolonged, nor the evil constant*]: or *what befalls, betides,* or *happens, to a man, of difficult, arduous, distressing,* or *afflictive, events,* or *affairs, and accidents:* [*a difficulty,* or *difficult affair*] in a trad. respecting Kheyber it is said, قَسَمَهَا نِصْفَيْنِ نِصْفًا لِنَوَائِبِهِ وَحَاجَاتِهِ وَنِصْفًا بَيْنَ المُسْلِمِينَ [*He divided it into two halves; half for his own difficulties,* or *difficult affairs, and wants, and half among the Muslims*]. (TA.)

مَنَابٌ *A road to water.* (Ḳ.) — مَنَابٌ ‡ *i.q.* مَرْجِعٌ: ex. إِلَيْهِ مَنَابِى ‡ [*To him is my recourse*]. (A.)

مُنَابٌ pass. part. n. of 4, A person *made to supply another's place; &c.* (Mṣb.) — أَمْرٌ مُنَابٌ فِيهِ *An affair in which a person is made to supply another's place; in which a person is made to act in the place* or *stead of another person;* or *as another's substitute.* (Mṣb.) See the verb.

مَنُوبٌ عَنْهُ A person *whose place is supplied by another; in whose place* or *stead,* or *as whose substitute, another person acts.* (Mṣb.) — أَمْرٌ مَنُوبٌ فِيهِ *An affair in which a person supplies the place of another; in which a person acts in the place* or *stead of another,* or *as another's substitute.* (Mṣb.) See the verb.

مُنِيبٌ, from اناب الى الله, *Repenting,* &c. (TA.) — مُنِيبٌ act. part. n. of 4, A person *making* another *to supply his* or *another's place; &c.* (Mṣb.) — See the verb. — مُنِيبٌ *Copious* rain: and *good* rain, *of the* [*rain termed*] رَبِيع: (Ḳ:) or, accord. to En-Naḍr Ibn-Shumeyl, copious rain (مَطَرٌ جَوْدٌ) is termed منيب: and you say, أَصَابَنَا رَبِيعٌ صِدْقٌ مُنِيبٌ [*There fell upon us an excellent, copious rain, of such as is termed* ربيع; meaning] *good* rain, *but inferior to what is termed* جود; but this is an excellent rain if followed by other rain. (TA.)

مُنْتَابٌ act. part. n. of 8. — [*Coming by turns: &c.*] — *Visiting.* (RA.) — *Doing a thing time after time: doing a thing by turns.* (TA.)

نوت

1. نَاتَ, aor. يَنُوتُ, inf. n. نَوْتٌ, *He* (a man) *moved from side to side in walking;* as also نَاتَ, aor. يَنِيتُ: (L:) or *he so moved by reason of weakness,* or *infirmity:* (Ḳ:) or, *by reason of drowsiness,* like as the sailor turns the vessel from side to side. (L.)

نَاتٌ *i.q.* نَاسٌ *Mankind;* or *men:* (Ṣ, Ḳ:) like أَكْيَاتٌ for أَكْيَاسٌ; the س being changed into ت [see art. س], accord. to the dial. of certain of the Arabs; as related by Az. (Ṣ.)

نُوتِىٌّ [and ▼ نَوَّاتٌ] *A sailor upon the sea,* (Ṣ, Ḳ,) *who turns about the ship in the sea:* (TA:) pl. of the former نَوَاتِىُّ, (Ṣ, Ḳ,) [and of the latter] نَوَّاتُونَ. (TA.) Accord. to J, from the language of the people of Syria: accord. to others, an arabicized word [from the Greek ναύτης]. (TA.)

نَوَّاتٌ: see نُوتِىٌّ.

نوث

نُوثَةٌ *i.q.* حُمْقَةٌ. (L.)

نوح

1. نَاحَتِ المَرْأَةُ, aor. تَنُوحُ, inf. n. نَوْحٌ and نِيَاحٌ (Ṣ, Ḳ) and نُوَاحٌ, (L, Ḳ,) or this is a simple subst., (Mṣb,) and نِيَاحَةٌ, (A, L, Ḳ,) or this also is a simple subst., (Ṣ, Mṣb, [and as such it is also mentioned in the Ḳ,]) and مَنَاحٌ (Ḳ) and مَنَاحَةٌ, (L,) [*The woman wailed*]. You say نَاحَتْ عَلَى المَيِّتِ, (Mṣb,) and عَلَى زَوْجِهَا, and نَاحَتْهُ, (L, Ḳ,) but ناحت عَلَيْهِ is preferred, (TA,) [*She wailed for,* or *bewailed, the dead,* and, *her husband*]. Also, نَاحَ علي المَيِّت. (A.) نَاحَ and ▼ استناح are syn. (L, Ḳ.) [In the Ṣ it is implied that it is tropical: see نَائِحَةٌ: but in the A it is said to be proper.] — نَاحَتِ الحَمَامَةُ, (L,) inf. n. نَوْحٌ, (L, Ḳ,) *The pigeon cooed* (L, Ḳ) *in a plaintive* or *wailing manner.* (L.) Some say that this is tropical; but most, that it is proper. (MF.) — الطَّيْرُ تَنُوحُ [*The birds warble plaintively.*] (A.)

3. نَاوَحَ بَعْضُهَا بَعْضًا *One of them was opposite*

to, or faced, another. Said of mountains, and in like manner of winds. (Ṣ, L.)

5. تنوّح *It* (a thing) *moved about, hanging down; it dangled.* (Ṣ, Ḳ.)

6. الطَّيْرُ تَتَنَاوَحُ [*The birds warble plaintively, one to another*]. (A.) See an ex. in art. فوح, conj. 6. — تناوحت الرِّيَاحُ *The winds blew violently* [as is generally the case when they blow from opposite directions]. (TA.) See an ex. voce سهو. — تناوحا *They two were opposite, one to the other; they faced each other.* (Ṣ, Ḳ.) You say so of two mountains, and of two winds. (Ṣ, L.)

10: see 1. — استناح *He* (a wolf) *howled,* (L, Ḳ,) *and was listened to and followed by other wolves.* (L.) — *He* (a man) *wept and induced another,* or *others, to weep:* (Ḳ:) or *he wept so as to induce another,* or *others, to weep.* (L.)

نَائِحَةٌ: see نَوْحٌ.

نَوْحَةٌ and ▼ نَيْحَةٌ *Strength; force.* (L.)

نَيْحَةٌ: see نَوْحَةٌ.

نِيَاحَةٌ: see نُوَاحٌ.

نِيَاحَةٌ (Ṣ, Mṣb, Ḳ) and ▼ نُوَاحٌ (Mṣb) substs. from نَاحَتِ المَرْأَةُ, q. v. [*A wailing,* or *bewailing a dead person*].

نَائِحَةٌ: see نَوْحٌ.

نَيِّحَةٌ رِيحٍ أُخْرَى *A counterwind,* or *wind which is the opposite, of another wind.* (Ṣ, A, L.) One that blows transversely with respect to another is called the نَسِيجَة of the latter. (Ṣ, L.)

نَائِحَةٌ: see نَوَّاحَةٌ.

نَائِحَةٌ: see النَّوَاحِى.

نَائِحَةٌ [*A wailing woman*]: (Mṣb:) pl. نَوَائِحُ and نَائِحَاتٌ; and you also say ▼ نِسَآءٌ نَوْحٌ, and ▼ أَنْوَاحٌ, and ▼ نُوَّحٌ: (Ṣ, Ḳ:) نَوَائِحُ is an epithet applied to *women who assemble in a* مَنَاحَة: and ▼ مَنَاحَةٌ (also) and ▼ نَوْحٌ signify *women who assemble together for the purpose of mourning.* (L.) نَوَائِحُ are so called from التَّنَاوُحِ, signifying "the being opposite, one to another:" (Ṣ:) [if so, it is app. a tropical term: but accord. to the A, التناوح, as above explained, is tropical]. Also ▼ نَوَّاحَةٌ [*A woman who wails much,* or *frequently; who is in the habit of wailing; a professional wailing woman*]. Ex. هِىَ نَوَّاحَةُ بَنِى فُلَانٍ [*She is the professional wailing woman of the sons of such a one*]. (A.) — حَمَامَةٌ نَائِحَةٌ, and ▼ نَوَّاحَةٌ, *A pigeon that coos in a plaintive or wailing manner.* (L.) — نَوَائِحُ also signifies *Standards,* or *ensigns, opposite one to another, in battle.* (L.) — Also, *Swords.* In this sense, it occurs written ▼ النَّوَاحِى, by transposition. (Ks, L.)

مَنَاحَةٌ *A place of* نَوْح [or *wailing for a dead person*]: (Mṣb:) pl. مَنَاحَاتٌ and مَنَاوِحُ. (A, L.) Ex. كُنَّا فِى مَنَاحَةِ فُلَانٍ [*We were in the place of wailing of,* or *for, such a one*]. (Ṣ, Ḳ.) — See نَائِحَةٌ.

الرِّيَاحُ المُتَنَاوِحَةُ *The winds called* النُّكْبُ: [see نَكْبَآءُ:] so called because they are opposite, one to another: they blow in times of drought, when rains are scanty, and when the air is dry, and the cold severe. (L.)

نوخ

1. نَاخَ: see 10.

2. نَوَّخَ اللّٰهُ الأَرْضَ طَرُوقَةً لِلْمَآءِ † *God made,* or *may God make, the land capable of receiving the water* [of the rain *so as to be impregnated,* or *fertilized,* or *soaked, thereby*]: expl. by جَعَلَهَا مِمَّا تُطِيقُهُ. (Ṣ.) — See 4.

4. اناخ (Ṣ, L, Mṣb) and ▼ نوّخ (L, Mṣb) *He* (a man) *made* a camel *to lie down upon his breast* [*with his legs folded,* as is done on the occasions of mounting and dismounting, &c.]. (Ṣ, L, Mṣb.) Also, ▼ تنوّخ (Ṣ, L, Ḳ) and اناخ (Ḳ) and ▼ استناخ (L) *He* (a stallion-camel) *made* a she-camel *to do so in order that he might cover her:* (Ṣ, Ḳ:) or *made* her *do so and then covered her.* (L.) — اناخ بِهِ البَلَآءُ والذُّلُّ ‡ [*Trial,* or *affliction, and abasement, befell him*]. (A.)

5: see 4. — and 10.

10: see 4. — Also, استناخ (Ṣ, L, Mṣb) and ▼ تنوّخ (L, Mṣb) *He* (a camel) *lay down upon his breast* [*with his legs folded*]. (Ṣ, L, Mṣb.) Also, استناخت and ▼ تنوّخت *She* (a camel) *did so in order to be covered by the stallion.* (Ḳ.) It is said that one should not use, in the sense of the quasi-pass. of the trans. v. اناخ, the form ▼ نَاخَ, nor ▼ اناخ: (Mṣb:) but the authors on verbs mention اناخ in a neuter sense; and IAạr says, that one says اناخ, but not ناخ: (MF:) or IAạr says, تنوّخ ▼ البَعِيرُ, but not ناخ nor اناخ: (L:) [and F says, that] one should not say, in the sense of استناخت and ▼ تنوّخت as explained above, either ناخت or اناخت. (Ḳ.)

نَوْخَةٌ *A remaining, staying, abiding,* or *dwelling,* in a place. (L, Ḳ.)

نَائِخَةٌ A *distant* land: (Ḳ:) or it is [correctly] نَابِخَةٌ, with ب. (TA.)

مُنَاخٌ: see مُنَاخٌ.

مُنَاخٌ *A place in which camels are made to lie down upon their breasts,* [*with their legs folded*]; (Mṣb;) *a place where they so lie;* (Ḳ;) *a nightly resting-place of camels.* (Mṣb, voce مُرَاحٌ.) In a trad. in which it occurs, accord. to one relation it is ▼ مَنَاخٌ. (TA.) — Also, *A time at which camels so lie.* (MF.) — Also, pass. part. n. of اناخ; and used as an inf. n. of that verb, like إِنَاخَةٌ. (MF.) — هٰذَا مُنَاخُ سَوْءٍ ‡ *This is a disagreeable place.* (A.)

المُنِيخُ *The lion.* (Ḳ)

نور

1. نَارَ intrans., in the sense of أَنَارَ: see the latter, in two places. — نَارُوا النَّارَ: see 5. — نُرْتُ البَعِيرَ ‡ *I made a mark upon the camel with a hot iron.* (M, Ḳ.) See نَارٌ.

2. نوّر, intrans., in the sense of أَنَارَ, from النُّورُ: see 4, in two places. — نوّر بِالفَجْرِ, (Mgh, Mṣb,) inf. n تَنْوِيرٌ, (Mṣb,) *He performed the prayer of daybreak when the dawn had become light:* (Mgh, Mṣb:) ‡or *when the horizon had become bright:* (TA:) تَنْوِيرُ الفَجْرِ, without ب, is an amplification. (Mgh.) تَنْوِيرٌ as a subst. from this verb, see below. — نوّر, trans., in the sense of أَنَارَ, from النُّورُ: see 4, in three places. — نوّر, (Ṣ, A, Mṣb, Ḳ,) inf. n. تَنْوِيرٌ, (Ṣ, Ḳ,) *It* (a tree, Ṣ, A, Mṣb, Ḳ, and a plant, Mṣb) *blossomed,* or *flowered; it put forth its* نَوْر; (Ṣ, A, Mṣb, Ḳ;) as also ▼ أَنَارَ, (Ṣ, Mṣb, Ḳ,) originally أَنْوَرَ. (TA.) See also 4. — *It* (seed-produce) *attained to maturity:* (Ḳ:) [see an ex. in a verse cited in art. سمو, conj. 3:] تَنْوِيرٌ, the inf. n. of the verb in this sense, has a pl. تَنَاوِيرُ. (TA.) — نوّرهُ *He smeared him* or *it with* نُورَة. (Mgh, Mṣb.) — نوّر ذِرَاعَهُ, (Ṣ, Ḳ,) inf. n. تَنْوِيرٌ, (TA,) *He pricked his fore-arm with a needle, and then sprinkled* نَوُور, [q. v.] *upon it.* (Ṣ, Ḳ.)

4. انار, (inf. n. إِنَارَةٌ, Mṣb,) *It* (a thing) (Ṣ, Mṣb) *gave light; or shone;* or *shone brightly;* (Ṣ, A,* Mṣb, Ḳ;*) as also ▼ نوّر, (Lḥ, Ṣ,* A, Mṣb, Ḳ,) inf. n. تَنْوِيرٌ; (Ṣ, Mṣb;) and ▼ استنار; (Ṣ, A, Mṣb, Ḳ;) and ▼ نَارَ, (A, Mṣb, Ḳ,) aor. يَنُورُ, (Mṣb,) inf. n. نَوْرٌ, (Ḳ, TA,) or نُورٌ, (as in a copy of the A,) or نِيَارٌ; (Mṣb;) and ▼ تنوّر: (Ḳ:) نوّر (Ṣ,* Mgh, Mṣb, Ḳ) and انار (Mgh, Mṣb) and استنار, (Mṣb,) said of the dawn, signify as above; (Mgh, Mṣb;) or *its light appeared.* (Ṣ,* Ḳ.) — [Hence,] ▼ نَارَتِ الفِتْنَةُ, aor. تَنُورُ, *Sedition,* or *discord,* or *the like, happened and spread.* (Mṣb.) — [Hence also,] انار and أَنْوَرَ, (Ḳ,) the latter being the original form;

said of a plant; (TA;) *It became beautiful:* and *it became apparent.* (Ḳ, TA.) And أَنْوَرَتِ الشَّجَرَةُ *The tree became beautiful in its verdure:* or, as some say, *put forth its blossoms* or *flowers.* (TA.) See also 2. — انار and ↓ نوّر *He made to give light; to shine;* or *to shine brightly.* (Mṣb.) ↓ التَّنْوِيرُ and الإِنَارَةُ signify the same. (Ṣ.) You say, انار السِّرَاجَ, and ↓ نوّره, (A,) and ↓ نوّر المِصْبَاحَ, (Mṣb,) *He made the lamp to give light;* or *to become bright.* (Mṣb.) — انار المَكَانَ *He illumined,* or *lighted, the place;* (Ḳ;) i. e., *put light* [or *a light*] *in it.* (TA.) — [Hence,] انارهُ ‡ *He elucidated it; rendered it apparent* or *plainly apparent, conspicuous, manifest,* or *evident;* (TA;) as also ↓ نوّره. (A, TA.*) — And hence, انار ٱللّٰهُ بُرْهَانَهُ ‡ *God taught him,* or *dictated to him, his proof.* (TA.)

5: see 4, first signification. — تنوّروا النَّارَ مِنْ بَعِيدٍ, (Ṣ, Ḳ,) and ↓ نَارُوهَا, (Ḳ,) *They looked at the fire,* or *endeavoured to see it* (تَبَصَّرُوهَا,) *from afar:* (Ṣ, Ḳ:) or تنوّر النَّارَ *he looked at the fire,* or *endeavoured to see it,* (تَبَصَّرَهَا) *and repaired towards it:* (A:) or *he came to the fire:* it has this signification as well as the first. (TA.) — تنوّر الرَّجُلَ, and المَرْأَةَ, *He looked at the man,* and *the woman, at* or *by a fire, from a place where the latter did not see him; he stood in the dark to see the man,* and *the woman, by the light of the latter's fire, without the latter's seeing him;* تَنَوُّرٌ being like تَضَوُّؤٌ. (TA.) — See also 8.

8. انتار, (Th, T, Ṣ, M, Ḳ,) imp. إِنْتَرْ; (T;) and إِنْتَوَرَ, (T, Ḳ,) imp. إِنْتَوِرْ; (T;) and ↓ تنوّر; (Ṣ, M, A, Mgh, Mṣb, Ḳ;) or only انتار and انتور; not تنوّر; (T;) or some say انتار; [implying that most say تنوّر;] (Ṣ;) *He smeared himself with* نُورَة [which is differently explained in the lexicons, so that these verbs are made to bear different meanings by different lexicons]. (Th, T, Ṣ, M, A, Mgh, Mṣb, Ḳ.)

10: see 4, first signification. — استنار بِهِ *He sought the aid of its light:* (TA:) or of *its rays.* (M, Ḳ.)

نَارٌ a word of which the meaning is well known; (M, Ḳ;) [*Fire;* not well explained as signifying] the *flaming,* or *blazing,* (لَهِيب,) *that is apparent to the sense:* (TA:) its ا is originally و: (Ṣ, TA:) it is fem.: (Ṣ, M, Mṣb:) and sometimes masc.: (AḤn, M, Ḳ:) and the dim. is نُوَيْرَةٌ, with و because it is the original medial radical, (Ṣ,) and with ة because نار is fem.: (Mṣb:) pl. [of pauc.] أَنْوُرٌ, (Ṣ, M, L,) in the Ḳ أَنْوَارٌ, [which is a mistake, though this is also said to be a pl. of نار,] (TA,) and [of mult.] نِيرَانٌ [which is the most common form] (Ṣ, M, Ḳ) and نُورٌ (AAF, Ṣ, M, Mṣb, Ḳ) and نِيَارٌ and نِيرَةٌ, (M, Ḳ,) and أَنْيَارٌ also occurs, in the phrase نَارُ الأَنْيَارِ, in a trad. respecting the prison of hell; this phrase, if correctly related, perhaps meaning نَارُ النِّيرَانِ, and انيار being originally أَنْوَار. (IAth.) النَّارُ is also applied to *The fire of hell.* (TA.) The Arabs say, in cursing their enemies, أَبْعَدَ ٱللّٰهُ دَارَهُمْ وَأَوْقَدَ نَارًا أَثَرَهُمْ [*May God make their abode distant, and kindle a fire after them!*] And it was a custom of Arab women, as related by IAạr, on the authority of El-'Okeyleeyeh, when they feared evil from a man, and he removed from them, to kindle a fire behind him, with the view of causing his evil to depart with him. (T.) — نَارُ ٱلْمُهَوِّلِ *A fire which the Arabs used to kindle, in the time of ignorance, on the occasion of entering into a confederacy: they threw into it some salt, which crackled* (يُفَقِّعُ) *when the fire burned it: with this they frightened* [*one another*] *in confirmation of the swearing.* (T.) — نَارُ الحُبَاحِبِ has been explained in art. حبحب. — نَارٌ also signifies simply *Heat.* (TA.) — Also, ‡ [The *fire,* meaning] the *evil, and excitement,* or *rage,* of war; as also ↓ نَائِرَةٌ. (TA.) You say, أَوْقَدَ نَارَ الحَرْبِ ‡ [*He kindled the fire of war*]. (A.) — Also, ‡ *Opinion; counsel; advice.* (IAạr, T, Ḳ.) So in the trad., لَا تَسْتَضِيئُوا بِنَارِ المُشْرِكِينَ, (T,) or بِنَارِ أَهْلِ الشِّرْكِ, (Ḳ,) ‡ [*Seek ye not to enlighten yourselves by the counsel of the polytheists;* i. e.,] *seek ye not counsel of the polytheists.* (IAạr, T, A.*) — Also, ‡ *Any brand,* or *mark, made with a hot iron, upon a camel;* (Aṣ, T, Ṣ, M, A, Ḳ;) as also ↓ نُورَةٌ (M, Ḳ) and ↓ نُورٌ: (TA:) pl. as above: (M:) or the pl. is نِيَارٌ, and the pl. of نار that burns is نِيرَانٌ. (IAạr, Th, T.) The Arabs say, مَا نَارُ هٰذِهِ النَّاقَةِ ‡ *What is the brand,* or *mark, of this she-camel, with which she is burned?* (T, Ṣ, A.*) And they say, in a proverb, بِجَارُهَا نَارُهَا (T, Ṣ) *Their origin is indicated by their mark with which they are burned.* (T.) The Rájiz says,

* حَتَّى سَقَوْا آبَالَهُمْ بِالنَّارِ *
* وَالنَّارُ قَدْ تَشْفِي مِنَ الأُوَارِ *

[*Until,* or *so that, they watered their camels because of the brand that they bore: for the fire,* or *the brand, sometimes cures of the heat of thirst*]: (T, Ṣ:*) he means, that, when they saw their marks with which they were burned, they left the water to them. (Ṣ. For another reading of this verse, see ب.) See also نُجُرٌ.

نَوْرٌ *Blossoms,* or *flowers,* (M, Mṣb, Ḳ,) of a tree, and of a plant: (Mṣb:) or *white blossoms* or *flowers;* the yellow being called زَهْرٌ; (M, Ḳ;) for they become white, and then become yellow: (M:) and ↓ نَوْرَةٌ and ↓ نُوَّارٌ signify the same as نَوْرٌ: (M, Ḳ:) or [rather] نَوْرٌ and نُوَّارٌ signify the same; (Ṣ, Mṣb;) [but the former is often used as a generic n., signifying *a kind of blossom* or *flower:* though both are coll. gen. ns.;] and نَوْرَةٌ is the n. un. of نَوْرٌ, like as تَمْرَةٌ is of تَمْرٌ; (Mṣb;) and نُوَّارَةٌ is the n. un. of نُوَّارٌ: (Ṣ, M, L:) and the pl. of نَوْرٌ is أَنْوَارٌ. (M, Mṣb, Ḳ.)

نُورٌ *Light;* syn. ضِيَآءٌ, (Ṣ,) or ضَوْءٌ; (M, A, Mṣb, Ḳ;) *whatever it be;* (M, A, Ḳ;) *contr. of* ظُلْمَةٌ: (Mṣb:) or the *rays thereof:* (M, A, Ḳ:) accord to Z, ضِيَآءٌ [with which ضَوْءٌ is syn.] is more intense than نُورٌ: in the Ḳur, x. 5, the sun is termed ضياء, and the moon نور: and it is said that ضياء is essential, but نور is *accidental* [*light*]: (TA:) it is of two kinds, the light of the present world and that of the world to come; and the former is either perceived sensibly, by the eye, and this is what diffuses itself from luminous bodies, as the sun and moon and stars, and is mentioned in the Ḳur, x. 5, referred to above; or perceived by the eye of the intellect, and this is what diffuses itself of the divine lights, as the light of reason and the light of the Ḳur-án; of which divine light mention is made in the Ḳur, v., former part of verse 18, and xxiv., latter part of verse 35; and both of these in common are spoken of in the Ḳur, vi. 1 and xxxix. 69: that of the world to come is mentioned in the Ḳur in lvii. 12 [and lxvi. 8]: (B:) the pl. is أَنْوَارٌ (Ṣ, M, Mṣb, Ḳ) and نِيرَانٌ; (M, Ḳ;) the latter mentioned by Th: (M:) and ↓ نُورَانِيَّةٌ signifies the same as نُورٌ. (TA.) As نور is a convenience of the pious in the present world and the world to come, it is said in the Ḳur, [lvii. 13,] أُنْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ [*Wait ye for us that we may take of your light*]. (B.) [See also ظُلْمَةٌ.] — It is also applied to *Moḥammad:* (T, M, Ḳ:) it is said by Aboo-Is-ḥáḳ to be so applied in the Ḳur, v. 18. (T.) — And That *which manifests things,* (Ḳ, TA,) *and shows to the eyes their true* or *real state:* and therefore النُّورُ is applied in the Ḳur, vii. 156, to ‡ *that* [*revelation*] *which the Prophet brought.* (TA.) — النُّورُ is also one of the names of God; meaning, accord. to IAth, *He by whose light the obscure in perception sees, and by whose guidance the erring is directed aright:* or *the Manifest, by whom is every manifestation.* And ٱللّٰهُ نُورُ السَّمٰوَاتِ وَٱلْأَرْضِ [in the Ḳur, xxiv. 35,] means *God is the enlightener of the heavens and of the earth:* like as فُلَانٌ غِيَاثُنَا means مُغِيثُنَا: (TA:) or, as some say, *the right director of the inhabitants of the heavens and of the inhabitants of the earth.* (T.) — See also نَارٌ, last signification.

نُورٌ : see نَوْرَةٌ.

نَوْرَةٌ : see نَارٌ, last signification. ═ *I. q.* هِنَآءٌ [a word well known to mean *Tar,* or *liquid pitch,* or *a kind thereof;* but I do not know this signification as applying to نَوْرَةٌ; nor, app., did ȘM, for he has made it to be the same with that which here next follows, from the T]: (M, Ḳ:) or *a kind of stone burned and made into* كِلْس [or *quick-lime*] *and used as a depilatory for the pubes:* (T:) or *lime-stone;* syn. حَجَرُ الكِلْسِ: and by a secondary and predominant application, *a mixture of quick lime* (كلس) *with arsenic,* or *orpiment,* (زِرْنِيخ,) *and other things, used for removing hair:* (Mṣb:) [*a depilatory composed of quick lime with a small proportion (about an eighth part) of orpiment:* it is made into a paste with water, before application; and loosens the hair in about two minutes; after which it is immediately washed off: thus made in the present day:] some say that it is an Arabic word; and others, that it is arabicized. (Mṣb) See 8.

نُورَانِيَّةٌ : see نُورٌ.

نَيِّرٌ *Giving light, shining, bright,* or *shining brightly;* (A, Mṣb;) as also ✝ مُنِيرٌ and ✝ مُسْتَنِيرٌ (A)[and ✝ نَائِرٌ.] — *Beautiful in colour, and bright;* as also ✝ مُنِيرٌ and ✝ أَنْوَرُ: (TA:) or the last signifies [simply] *beautiful;* (Ḳ;) or *conspicuous and beautiful.* (TA.) It is said of Mohammad, كَانَ أَنْوَرَ ✝ المُتَجَرَّدِ: *He was beautiful and bright in the colour* [*of what was unclad*] *of his body.* (TA.)

نَوُورٌ, (Ș, Mṣb, and so in some copies of the Ḳ,) or نُؤُورٌ, (T, M, and so in some copies of the Ḳ,) or both, the former being the original form, (Ș, TA,) *i. q.* نِيلَنْج [i. e. *Indigo-pigment*]; (Ș, Ḳ;) or نِيلَنْج; [which appears from what follows to be the right reading, though both نيلج and نيلنج are used in the present day for the purpose described in explanations of نوور, to give a greenish colour to the marks made in tatooing;] (Mṣb;) i. e., (so accord. to the Ș and Mṣb; but in the Ḳ, and) the *smoke* [meaning the *smoke-black*] *of fat,* (IAạr, T, Ș, M, Mṣb, Ḳ,) *that adheres to the* طَسْت, (IAạr, T,) *with which the punctures made in tatooing are dressed,* (Ș, Mṣb,) or *filled in,* (M,) *that they may become green;* (Ș, Mṣb;) or *with which the women of the Arabs of the time of ignorance tattooed themselves;* (T:) *i. q.* غَنْج [q. v.]; (IAạr, T:) or, accord. to to Lth, the *smoke* [or *smoke-black*] *of the wick, used as a collyrium* or *for tatooing;* but, [says Az,] I have not heard that the women of the Arabs used this as a collyrium in the time of ignorance nor in the time of El-Islám; their using it for tatooing, however, is mentioned in their poems: (T:) or *lamp-black;* the *black pigment* (نقس) *prepared from the smoke of the lamp; used for tattooing.* (Comm. on the Mo'allaḳát, printed at Calcutta, p. 143.) — Also, *A kind of small stone, resembling* إِثْمِد, *which is bruised,* or *brayed, and then taken up, like as medicine is by the lip.* (M.) [The same is found *in the* Ḳ, excepting that, in this latter lexicon, the explanation is less full, and اللِّثَةُ *is* substituted for الشَّفَة, the reading in the M.]

نُوَّارٌ and نُوَّارَةٌ : see نَوْرٌ.

نَائِرٌ : see نَيِّرٌ. — ‡ *Apparent* or *plainly apparent, conspicuous, manifest,* or *evident;* as also ✝ مُنِيرٌ. (Thus the pl. fem. of each of these is explained in the TA.) — فِتْنَةٌ نَائِرَةٌ *Sedition,* or *discord,* or *the like, happening and spreading.* (Mṣb.) — And نَائِرَةٌ alone, *Sedition,* or *discord, or the like;* (Mṣb;) or *sedition,* or *discord,* or *the like, happening:* (TA:) and *rancour, malevolence,* or *spite:* (T:) *enmity,* or *hostility,* (T, Ș, A, Mṣb,) *and violent hatred.* (Ș, A, Mṣb.) See also نَارٌ. You say, سَعَيْتُ فِي إِطْفَآءِ النَّائِرَةِ *I laboured in stilling the sedition, or discord,* or *the like.* (Mṣb.) And بَيْنَهُمْ نَائِرَةٌ *Between them is enmity,* or *hatred, and violent hatred.* (A, Mṣb.) ═ One *who occasions evils among men.* (T.)

أَنْوَرُ : see نَيِّرٌ, in two places. — ذَا أَنْوَرُ مِنْ ذَاكَ [*This is lighter,* or *brighter, than that*]. (TA.)

تَنْوِيرٌ The *time when the dawn shines,* or *becomes light.* (T, Mgh.) You say, صَلَّى الفَجْرَ فِي التَّنْوِيرِ *He performed the prayer of daybreak when the dawn shone,* or *became light.* (Mgh.) See also 2.

مَنَارٌ [originally مَنْوَرٌ] *A place of light;* as also ✝ مَنَارَةٌ. (M, Ḳ.) — *A sign,* or *mark, set up to show the way;* (Aṣ, T, Ș, M, Ḳ:) and *a thing that is put as a limit* or *boundary between two things;* (M, Ḳ;) or *between two lands,* (Aṣ, T,) *made of mud* or *clay* or *of earth:* (Aṣ, TA:) pl. مَنَائِرُ [respecting which see مَنَارَةٌ]. (A.) It is [also used as a coll. gen. n.; as, for instance, where it is] said, in a trad., لَعَنَ اللّٰهُ مَنْ غَيَّرَ مَنَارَ الأَرْضِ *May God curse him who alters the marks of the limit between two lands:* (T, TA:) or it may mean مَنَارُ الحَرَمِ *the boundary-marks of the Ḥaram* [or *sacred territory* of Mekkeh], which [it is said] were set up by Abraham. (T, TA.*) And it is said in another trad., إِنَّ لِلْإِسْلَامِ صُوًى وَمَنَارًا ‡ *Verily there are to El-Islám signs and ordinances whereby it is known.* (TA.) — See also صَوْمَعَةٌ. — The *middle,* or *main part and middle,* or *part along which one travels,* (مَحَجَّة,) of a road. (M, Ḳ.)

مُنِيرٌ : see نَيِّرٌ, in two places. — See also نَائِرٌ.

مَنَارَةٌ, originally مَنْوَرَةٌ; (A, Ḳ;) see مَنَارٌ. — *A stand for a lamp; a thing upon which a lamp is put:* (T, Ș, M, A, Ḳ:) of the measure مَفْعَلَةٌ, with fet-ḥ (Ș, Mṣb) to the م; (Ș;) but by rule it should be with kesr, because it is an instrument. (Mṣb.) Aboo-Dhu-eyb uses it, for the sake of metre, in the place of مِصْبَاح, in likening a bright spear-head, without rust, to a lamp. (M.) — Also, *A candle having a* سِرَاج [or *lighted wick*]. (T.) — [*A pharos,* or *lighthouse.*] — The *menáreh* [or *turret of a mosque,* whence the English term "minaret," so written in imitation of the Turkish pronunciation,] *upon which the time of prayer is proclaimed;* (Ș, Mṣb;) syn. مِئْذَنَةٌ, (Ḳ, TA,) vulgarly مَأْذَنَةٌ [which is the form given in the CḲ]. (TA.) — [*Any pillar-like structure.* (See زُرْنُوقٌ.)] — The *perch* of a hawk, or falcon. (See مِرْبَأٌ.)] — The pl. is مَنَاوِرُ and مَنَائِرُ; he who uses the latter likens the radical letter to the augmentative; (Ș, Mṣb, Ḳ;) like as they say مَصَائِبُ, which is originally مَصَاوِبُ. (Ș, Mṣb.)

مُسْتَنِيرٌ : see نَيِّرٌ.

نوس

1. نَاسَ, aor. يَنُوسُ, (Ș, M, A, Mṣb,) inf. n. نَوْسٌ (Ș, M, A, Ḳ) and نَوَسَانٌ, (M, A, Ḳ,) *It* (a thing, Ș, M, as a lock of hair, and an earring, A) *moved to and fro;* (Ș, A, Ḳ;) *it was in a state of commotion, and moved to and fro,* (M, TA,) *hanging down;* (TA;) *it dangled,* or *hung down and was in a state of commotion* or *agitation.* (M, Mṣb [but in the M, the verb in this last sense has only the former of the two inf. ns, assigned to it, though the other equally belongs to it.]) You say also, نَاسَ لُعَابُهُ *His slaver flowed and was in a state of commotion.* (M.) [See also 5.]

4. أَنَاسَهُ *He made it to move to and fro;* (Ș, A;) *he made it to be in a state of commotion,* (M, Ḳ, TA,) *and to move to and fro,* (M,) *and to hang down;* (TA;) *he made it to dangle,* or *to hang down and be in a state of commotion* or *agitation.* (M.) It is said in a trad. (Ș, M, TA) of Umm-Zarạ, (Ș, TA,) أَنَاسَ مِنْ حُلِيٍّ أُذُنَيَّ [*He made my two ears to move to and fro,* &c., *with ornaments*]; (Ș, M, TA;) meaning, that he ornamented her two ears with [ear-rings of the kinds called] قُرْطَة and شُنُوف, which moved to and fro, &c., in them. (TA.)

5. تَنَوَّسَ *It,* (a branch of a tree,) *being blown by the wind, became shaken thereby, so that it moved much to and fro;* as also تَنَوَّعَ. (TA.) [See also 1.]

نَاسٌ is applied to *Men,* and to *jinn,* or *genii;*

(Ṣ, Mṣb, Ḳ;) but its predominant application is to the former: (Mṣb:) it is said by some to be applied to both in the former of the last two verses of the Ḳur, ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ [*who suggesteth what is vain in the breasts of people of the jinn and mankind*]; unless by it be meant النَّاسِى [the forgetting]; or من الجنّة والناس is added in explanation of a preceding word, الوَسْوَاس, or of الذى, or it is in dependence upon يوسوس; (Bḍ;) [but what corroborates the first explanation is the fact that] men and jinn are both termed رِجَال in the Ḳur, lxxii. 6; and the Arabs used to say, رَأَيْتُ نَاسًا مِنَ الجِنِّ [*I saw people of the jinn*]: (Mṣb:) it is a pl. of إِنْسٌ, (Ḳ,) originally أُنَاسٌ, (Ṣ, Ḳ,) a pl. which is rare [as to form]; (Ḳ;) or أُنَاسٌ is pl. of إِنْسَانٌ; (M, art. أنس;) and ناس has the article ال prefixed to it, (Ṣ, M,) but not as a substitute for the suppressed ء, because, were it so, it would not be found prefixed to the original, أُنَاسٌ, whereas it is found prefixed to this latter: (Ṣ:) this derivation, however, from أُنَاسٌ, contradicts its belonging to art. نوس: (MF;) [but some hold that it does belong to this art.; and the form of its dim., to be mentioned below, favours their opinion: Fei says,] it is a noun applied to denote a pl., like قَوْمٌ and رَهْطٌ; and its sing. is إِنْسَانٌ, from a different root: it is derived from نَاسَ, aor. يَنُوسُ, signifying "it hung down and was in a state of commotion:" and [agreeably with this derivation it is said that] its dim. is نُوَيْسٌ: (Mṣb:) some, again, said that النَّاسُ is originally النَّاسِى. (L, TA, voce إِنْسٌ.) See also إِنْسٌ, throughout. — See also نُوَاسٌ.

[نَاسُوتٌ *Human nature; humanity*; as also إِنْسَانِيَّةٌ: probably post-classical: opposed to لَاهُوتٌ, q. v., in art. لبه.]

نَوَسَاتٌ: see نُوَاسٌ.

نُوَاسٌ *A* [*lock of hair such as is called*] ذُؤَابَةٌ, *that moves to and fro*: (Ḳ, in explanation of ذُو نُوَاسٍ the name of a king of El-Yemen:) or ▼ نُوَاسَةٌ has this signification: (A:) [the former, therefore, is a coll. gen. n., and this is indicated in the Ḳ, and the latter is its n. un.:] and ▼ نَوَسَاتٌ signifies *i. q.* ذَوَائِبُ, [pl. of ذُؤَابَةٌ,] because they move about much. (TA.) — *What hangs to the roof*, (M, A, &c. [a signification assigned in the Ḳ to نَاسٌ, probably through the careless omission of the word النُّوَاسُ by an early transcriber,] *consisting of smoke*, (A, TA,) [or *soot*,] *&c.* (TA,) The word in the T and O, as well as in the A [and M], is نُوَاسٌ. (TA.) — The *web* of a spider: because of its fluttering. (M.)

نُوَاسَةٌ: see نُوَاسٌ.

نَوَّاسٌ, applied to man, (Ṣ,) *Quivering* (مُضْطَرِبٌ), *and flaccid*, or *flabby*. (Ṣ, Ḳ.)

نَائِسٌ act. part. n. of 1. Ex. خُيُوطٌ نَائِسَةٌ *Threads dangling* or *hanging down and moving about*. (TA.)

نَاوُوسٌ, (M, Mṣb,) or نَاؤُوسٌ, (Mgh,) *Burial-places of Christians*: (M:) or *a burial-place of Christians*: (Mgh, Mṣb:) [De Sacy observes, that En-Nuweyree and El-Maḳreezee constantly use this word in speaking of the burial-places of the ancient kings of Egypt, and that it is from the Greek ναος: ("Relation de l'Égypte par Abd-allatif;" p. 508:) Freytag, on the authority of Meyd., explains it as signifying *a coffin in which a corpse is enclosed*: and 'Abd-el-Laṭeef applies the (expression نَاوُوسٌ مِنْ حَجَرٍ to the *sarcophagus* in the Great Pyramid: (see "Abd-ollatiphi Hist. Æg. Comp.;" p. 96:)] if Arabic, (M,) of the measure فَاعُولٌ: (M, Mgh, Mṣb:) pl. نَوَاوِيسُ. (Mgh, TA.)

نوش

1. نَاشَهُ, aor. يَنُوشُ, (Ṣ, A, Mṣb,) inf. n. نَوْشٌ, (Ṣ, A, Mṣb, Ḳ,) *He took it*, or *reached it*, *absolutely*, or *with the hand*, or *with the extended hand*; (Ṣ, A, Mṣb, Ḳ;) as also ▼ تناوشهُ, (A, TA,) inf. n. تَنَاوُشٌ; (Ṣ, Mgh, Mṣb, Ḳ;) and ▼ انتاشهُ, (A, TA,) inf. n. إِنْتِيَاشٌ: (Ṣ, Ḳ:) it is also written with ء; (A, Ḳ, TA, in art. نأش;) and so is تَنَاوُشٌ. (Mṣb, and Ḳ in art. نأش.) And *He took him*, or *reached him*, *to seize his beard*, or *his head*. (ISk, Ṣ.) You say, نَاشَهُ نَوْشَةً خَفِيفَةً [*He reached him with a feeble*, or *slight reach*, with his spear or the like]. (A.) And الرِّمَاحُ تَنُوشُهُ *The spears reach him*: occurring in a poem of Dureyd Ibn-Eṣ-Ṣimmeh. (TA.) And الظِّبَآءُ تَنُوشُ الأَرَاكَ [*The antelopes reach and take with their mouths of the trees called* اراك]; as also ▼ تَنْتَاشُهُ. (A.) And النَّاقَةُ تَنُوشُ بِفِيهَا الحَوْضَ [*The she-camel reaches and takes with her mouth of the water of the drinking-trough*]. (TA.) A poet says, (ISk, Ṣ,) namely, Gheylán Ibn-Ḥoreyth Er-Raba'ee, (TA,)

* فَهْىَ تَنُوشُ الحَوْضَ نَوْشًا مِنْ عَلَا *
* نَوْشًا بِهِ تَقْطَعُ أَجْوَازَ الفَلَا *

And she reaches and takes of the drinking-trough, from above it, a copious draught by means of which she traverses [*the middles of the*] *waterless deserts* without needing other water. (Ṣ.) You say also, نُشْتُ مِنَ الطَّعَامِ شَيْئًا *I obtained somewhat of the food*. (TA.) And الوَصِيَّةُ نَوْشٌ مِنَ المَعْرُوفِ [*The testament is a means of an attaining of benefit*]: i. e., the testator gives [for يَتَنَاوَلُ in my original I read يُنَاوِلُ] to the legatee without diminishing his property [during his own life]. (TA.) And it is said in the Ḳur, [xxxiv. 51,] وَأَنَّى لَهُمُ ▼ ٱلتَّنَاوُشُ مِنْ مَكَانٍ بَعِيدٍ meaning, [*But how shall*] *the attaining* of belief [*be possible*] *to them from a distant place*, i. e.,] in the world to come, when they have disbelieved in him [namely Mohammad] in the present world? in which passage some read [ٱلتَّنَاؤُشُ,] with ء. (Ṣ.) [See art. نأش.] Accord. to Ibn-'Abbád, in this instance, ▼ التناوش signifies *Returning*. (Ḳ,* TA.) And 'Áisheh said of her father, فَٱنْتَاشَ ▼ ٱلدِّينَ بِنَعْشِهِ إِيَّاهُ *And he restored the religion, and laid hold upon it and took it from the abyss into which it had fallen*; [*by his exalting it*;] in which instance, also, the verb is sometimes pronounced with ء. (TA.) — نَاشَ بِهِ, aor. as above, *He clung*, or *clave*, *to him*, or *it*. (TA.) — نُشْتُهُ خَيْرًا, (Lth, Ṣ,) inf. n. نَوْشٌ, (Lth,) *I made him to attain good*; (Lth, Ṣ;) and شَرًّا *evil*. (Lth.)

3. نَاوَشُوهُمْ بِالرِّمَاحِ, [inf. n. مُنَاوَشَةٌ, *They reached*, or *thrust*, *them with the spears*, *in near*, *but not close*, *conflict*, *being in like manner reached*, or *thrust*, *by them*,] (A, Mgh,) is from تَنَاوُشٌ in the first of the senses assigned to it above: (Mgh:) مُنَاوَشَةٌ, in conflict, is the *reaching one another* [with spears or other weapons] (ISk, Ṣ, Ḳ) *when the two parties are near* [*but not close*]: (ISk, Ṣ, TA) and is like مُهَاوَشَةٌ, i. e., *conflicting*. (TA.) See also 6. — ناوش الشَّىْءَ *He mixed with* [or *engaged in*] *the thing*. (IAạr.)

6: see 1, in three places. — تَنَاوَشُوهُمْ بِالرِّمَاحِ *They* [*reached* or] *thrust them with the spears*, [*in near*, *but not close*, *conflict*,] *being in like manner* [*reached* or] *thrust by them*: (Mṣb:) تَنَاوُشٌ is the *reaching one another* with the spears [or other weapons] *when the two parties are not close together*. (TA.) See also 3.

8: see 1, in three places. — انتاشهُ also signifies *He caused him to come*, or *go*, *forth* (Ḳ, TA) from a place of destruction: or *he took*, *led*, or *drew*, *him forth* therefrom: (TA:) and *he saved him*, or *rescued him*, from destruction. (A,* TA.)

نَوُوشٌ *Strong*: (Ḳ:) a man *possessing might*, or *strength*, *courage*, *valour*, or *prowess*: (Ṣ, TA:) as also نَؤُوشٌ, q. v. (TA.) [In two copies of the Ṣ, I find the latter only, with ء.]

نوص

1. نَاصَ, (M, Ḳ,) aor. يَنُوصُ, (M,) inf. n. نَوْصٌ

and مَنَاصٌ (M, Ḳ) and مَنِيصٌ (M) and نَوِيصٌ (Ḳ) and نِيَاصٌ, (Ḳ, accord. to the TA,) or نِيَاصَةٌ, (accord. to a MS. copy of the Ḳ, and accord. to to the CḲ,) and نَوَصَانٌ, (Ḳ,) *He put himself in motion:* (Ḳ:) or *he put himself in motion and went away.* (M, TA.) You say, مَا يَنُوصُ فُلَانٌ لِحَاجَتِى *Such a one does not put himself in motion for* [the accomplishment of] *my want.* (TA.) And مَا بِهِ نَوِيصٌ *There is not in him strength* (Ṣ, M) *and motion* [or *activity*]. (Ṣ, TA.) —— نَاصَ لِلْحَرَكَةِ, inf. n. نَوْصٌ and مَنَاصٌ, *He prepared himself for motion.* (M, TA.) —— نَاصَ الفَرَسُ, (Lth, M,) inf. n. نَوْصٌ, (Lth, TA,) *The horse,* having his bridle pulled in, and being put in motion, *raised his head;* as also ↓ استناص; (Lth, M:) or ↓ إِسْتِنَاصَةٌ signifies a horse's *putting himself in motion to run.* (Ḳ.) —— نَاصَ إِلَيْهِ, (Ḳ,) inf. n. نَوْصٌ, (TA,) *He rose to him.* (Ḳ.) —— نَاصَ, aor. يَنُوصُ, inf. n. نَوْصٌ, *He turned aside,* or *away:* (M, TA:) *he drew back, receded, retreated,* or *retired;* (Ṣ, Ḳ*;) as also ↓ استناص: (Ṣ:) *he fled;* or *turned away and fled:* (TA:) *he escaped, and outwent:* (Mṣb:) and, inf. n. مَنِيصٌ and مَنَاصٌ, *he escaped;* or *became safe,* or *secure:* (M:) and accord. to IB, نُوصٌ, with ḍamm, [app. as an inf. n.,] also signifies the act of *fleeing.* (TA.) You say, نَاصَ عَنِ الأَمْرِ *He turned aside,* or *away, from the thing,* or *affair; he declined from it; he avoided it;* as also لَاصَ. (Aboo-Turáb, TA.) And نَاصَ عَنْهُ, inf. n. نَوْصٌ, *He removed, withdrew,* or *retired to a distance, and separated himself, from him,* or *it.* (Ibn-'Abbád, Ḳ.) And نَاصَ عَنْ قِرْنِهِ, (Ṣ, A,) aor. يَنُوصُ, inf. n. نَوْصٌ and مَنَاصٌ, (Ṣ,) *He fled,* or *turned away and fled, from his opponent,* or *adversary,* (Ṣ, A,) *and eluded him,* (Ṣ,) or *removed, withdrew,* or *retired to a distance, from him.* (A.) And it is said in the Ḳur, [xxxviii. 2,] وَلَاتَ حِينَ مَنَاصٍ, meaning, *When it was not a time of fleeing:* (Az, TA:) or *when it was not a time of drawing back and fleeing:* (Ṣ, TA:) or *when it was not a time of seeking,* or *petitioning, and of being aided,* or *succoured.* (M, TA.)

3: see جُرْءَةٌ.

10: see 1, in three places.

نَوْصٌ *A wild ass;* (Ṣ, M, Ḳ;) because he ceases not to raise his head, going to and fro, like one running away at random. (Lth, Ḳ.*)

نَائِصٌ *Raising his head, and running away at random:* (M:) or a wild ass *raising his head, and going to and fro, like one running away at random:* (Lth, Ḳ*:) and ↓ مَنِيصٌ a horse *raising his head.* (TA.)

مَنَاصٌ *A place to which one has recourse for refuge, protection, preservation,* or *concealment; a place of refuge;* (Ṣ, Mṣb, Ḳ;) *a place to which one flees;* (Ṣ;) *a place of safety,* or *security.* (A.) —— See also 1, throughout.

مَنِيصٌ: see نَائِصٌ.

نوط

1. نَاطَهُ, aor. يَنُوطُ, inf. n. نَوْطٌ, *He suspended it; hung it.* (Ṣ, Mṣb, Ḳ.) You say, نُطْتُ القِرْبَةَ بِنِيَاطِهَا [*I suspended the water-skin by its* نياط, q.v.]. (TA.) And نِيطَ عَلَيْهِ الشَّىْءُ *The thing was suspended to him,* or *it:* and نُوطَ عليه: (TA:) or ↓ نُوِّطَ عَلَيْهِ. (Ṣ; accord. to two copies: the pronoun relating to a camel when loaded.) And نِيطَ بِهِ الشَّىْءُ *The thing was attached to,* or *connected with, him,* or *it.* (TA.) It is said in a trad., مَا أَخَذْنَاهُ إِلَّا عَفْوًا بِلَا سَوْطٍ وَلَا نَوْطٍ i.e. [*We took him not save with ease;*] *with neither beating,* [lit. *with neither whip,*] *nor hanging* [or *clinging*]. (TA.) And in a proverb, كُلُّ شَاةٍ بِرِجْلِهَا سَتُنَاطُ [*Every sheep,* or *goat, shall be hung by its hind leg*]: i.e. every one who commits a crime shall be punished for it: or, accord. to Aṣ, one ought not to punish for a crime, or an offence, any but the committer thereof. (TA.) And Ḥassán Ibn-Thábit says,

* وَأَنْتَ دَعِىٌّ نِيطَ فِى آلِ هَاشِمٍ *
* كَمَا نِيطَ خَلْفَ الرَّاكِبِ القَدَحُ الفَرْدُ *

[*And thou art an adopted person, who is connected with the family of Háshim, like as the single drinking-cup is connected behind the rider*]. (TA.) See also شَاقَ, in art. شوق.

2: see 1.

8. انتاط *It was,* or *became, suspended,* or *hung; it hung;* (Ḳ, TA;) بِهِ *to him,* or *it.* (TA.) —— [And hence,] ‡ *It was,* or *became, distant,* or *remote,* or *far-extending.* (Ṣ, TA.) You say, انتاطت المَفَازَةُ, and, by transposition, إِنْتَطَتْ, ‡ *The desert extended far;* [*as though it were connected with a desert like it;* (see نِيَاطٌ;)] *it was far-extending.* (TA.) And انتاطت المَغَازِى ‡ *The places of war were distant,* or *far-extending:* from نِيَاطُ المَفَازَةِ, meaning "the far extent of the desert:" or from النَّوْطُ. (TA.) And انتاطت الدَّارُ ‡ *The house,* or *place of abode,* &c., *was distant.* (IAạr, Ḳ, TA.)

نَوْطٌ *A thing,* (Ṣ, Ḳ,) *whatever it be,* (Ṣ,) *that is suspended,* or *hung, from another thing;* (Ṣ, Ḳ;) an inf. n. used as a subst.: (Ḳ:) and particularly *a thing that is put,* or *hung, upon a camel,* (عِلَاوَةٌ,) *between two halves of a load,* بَيْنَ العُودَيْنِ, (Ḳ,) or, as A'Obeyd says, بين عِدْلَيْن, [which, if not a mistranscription, app. means *between the two staves of the saddle*]; (TA;) the علاوة being thus called because it is suspended (تُنَاطُ) to the load: (Z, TA:) and *a small* [*receptacle of palm-leaves, of the kind called*] جُلَّة, (Az, Ṣ, Ḳ,) *containing dates* (Ṣ, Ḳ) *and the like,* (Ḳ,) *which is suspended from a camel,* (Ṣ,) *being hung, by its handles, from the saddle of the camel of burden;* (Az, TA;) such, says Az, I have heard thus called by the people of El-Baḥreyn: (TA:) pl. [of pauc.] أَنْوَاطٌ (Ṣ, Ḳ) and [of mult.] نِيَاطٌ: (Az, Ḳ:) the former is pl. of نَوْطٌ in the general sense first mentioned above: and also signifies *what is suspended* (نُوَّطٌ, as in two copies of the Ṣ, or نُوطَ, as in the TA) *upon the camel when he is loaded:* (Ṣ, TA:) and *i.q.* مَعَالِيقُ [*things suspended to a beast of burden; such as the* قُمْقُمَة *and the* قِرْبَة *and the* مِطْهَرَة]. (Ṣ, Ḳ.) It is said in a proverb عَاطٍ بِغَيْرِ أَنْوَاطٍ *Taking* [or *reaching to take*] *without* there being there *anything suspended;* which is like the saying "Driving by singing without having a camel." (Ṣ, L, [See also art. عطو.]) And in another proverb, إِنْ أَعْيَا البَعِيرُ فَزِدْهُ نَوْطًا [*If the camel be fatigued, add thou to him an appendage to his full load*]: meaning, if he be slow and inobsequious in his pace, do not thou lighten his burden: (Ḳ:) accord. to Aṣ, إِنْ أَعْيَا فَزِدْهُ نَوْطًا is a proverb relating to the pressing a niggardly man. (TA.) —— ذَاتُ أَنْوَاطٍ the name of *A particular tree,* (Ṣ, TA,) *of great size,* (Ṣ,) *which was worshipped in the time of ignorance,* said by IAth to be the name of *a particular gum-acacia-tree* (سَمُرَة) *to which the believers in a plurality of gods used to suspend their weapons, and around which they used to circuit.* (TA.) —— النَّوْطُ المُذَبْذَبُ occurs in a trad. as meaning *The leg of a rider,* from fatigue or some other cause, ever *dangling,* or *moving to and fro.* (TA.)

نَيِّطٌ: see نِيَاطٌ, in two places: and see art. نيط.

نِيَاطٌ The *loop-shaped handle* (عُرْوَة) of a قِرْبَة [or water-skin]: (Mṣb:) the [*appendage called*] مُعَلَّق [q.v.] of a bow; (Ṣ, Ḳ;) by which it is suspended: (Ḳ, voce خَطْمَر:) and of a قِرْبَة; [by which it is suspended; (see 1, second sentence;)] and of anything. (Ḳ.) —— See also شِيَاقٌ. —— Also (Ṣ, Mṣb [in the Ḳ, "or," which is evidently a mistake,]) النِّيَاطُ [i.e. نِيَاطُ القَلْبِ *The suspensory of the heart;*] *a vein,* (Ṣ, Mṣb,) or *a thick vein,* (Ḳ,) [app. *the ascending aorta,*] *by which the heart is suspended* (Ṣ, Mṣb, Ḳ) *from,* (مِنْ, Ṣ, Mṣb [or possibly this may mean forming a part of,]) or *to,* (إِلَى, Ḳ,) *the* وَتِين, [which seems here to signify the *descending aorta,* or, accord.

to the second rendering of مِن, suggested above, the *aorta altogether*,] (Ṣ, Mṣb, Ḳ,) *the cutting, or severing, of which causes death;* (Ṣ, Mṣb;) as also † نَبْط: (Ṣ:) pl. [of pauc.] أَنْوِطَةٌ and [of mult.] نُوطٌ, with ḍamm, (Az, Ḳ,) because the ى in نِيَاط is originally و: the latter is allowable when the number is not meant [to be limited to a few]: or, accord. to some, there are two things thus called: the upper being that of the heart: and the lower, *the* فَرْج. (Az, L.) [Hence,] المُقَطَّعَةُ النِّيَاطِ (Ḳ, and so in a copy of the Ṣ, excepting that the former word is there without the article,) is applied to ‡ *The* أَرْنَب [or *female hare*], (Ṣ, Ḳ,) like مُقَطَّعَةُ الأَسْحَارِ, (Ṣ,) as an appellation of good omen, i.e. as meaning that her نياط will be severed: or, as some say, المُقَطَّعَةُ النِّيَاطِ, (Ḳ, and so in some copies of the Ṣ, excepting that the former word is there without the article,) as meaning that, by reason of her swiftness, her نياط, or [as in the A,] the نياط of [every one of] the dogs [that pursue her], will be severed. (Ḳ.) Hence also the saying, † رَمَاهُ ٱللّٰهُ بِالنَّيْطِ, meaning [*God smote him*, or *may God smite him*,] *with death.* (Ṣ.) [See also art. نيط.] [Hence likewise,] النِّيَاطُ is applied to ‡ *Two stars* [app. *σ and τ of Scorpio*] *between which is* قَلْبُ العَقْرَبِ [which is *the star* and *of that constellation*]. (Sgh, Ḳ, TA.) — Also, *i.q.* الفُؤَادُ [which generally means *The heart*; but is probably here used in one of its other senses, namely, *the appendages of the œsophagus, consisting of the liver and lungs and heart*]. (Ḳ.) — Also, *A certain vein lying within the* صُلْب [i.e. backbone, or back], *beneath the* [*portion of flesh and sinew called the*] مَتْن; and so † النَّائِطُ: (Ḳ:) or the latter is *a vein extending in*, or *along, the* صُلْب, [in some copies of the Ḳ, قَلْب, which, as is said in the TA, is a mistake,] *by the cutting of which the* مَصْفُور [or *person in whose belly is yellow water*, as explained in the TA,] *is treated for the purpose of cure.* (Ṣ, Ḳ.) — نِيَاطُ المَفَازَةِ ‡ *The far extent of the desert:* (TA:) or *of the way thereof; as though it were connected with another desert*, (Ṣ, Ḳ,) *hardly coming to an end.* (Ṣ, TA.) [Thus,] البَعِيدُ نِيَاطُهُ, applied to the Ḥijáz, means البَعِيدُ مُعَلَّقُهُ † [i.e. *Whereof every connected part*, or *appendant tract, is far-extending*]. (Ḥam, p. ١٥١). The Rájiz, El-'Ajjáj, says,

وَبَلْدَةٍ بَعِيدَةِ النِّيَاطِ *

مَجْهُولَةٍ تَغْتَالُ خَطْوَ الخَاطِى *

† [*Many a region far extending, unknown, rendering unapparent* the trace of *the stepping of the stepper*]. (Ṣ and O in the present art. and in art. غول.)

النَّائِطُ: see نِيَاطٌ.

تُنَوِّطٌ, (Ṣ, Ḳ,) like تُنَوِّطٌ, (Ḳ,) and تُنَوِّطٌ, (Ṣ, Ḳ,) with ḍamm to the ت (Ḳ) and fet-ḥ to the ن (TA) and kesr to the و, (Ḳ,) or تَنَوُّطٌ, (as in some copies of the Ṣ,) and تَنُوطٌ, (TA, voce تُبَشِّر,) *A certain bird, that lets down strings from a tree*, (Aṣ, Ṣ, Ḳ,) *and weaves its nest like an oil-flask, suspended to those strings*, (Ḳ,) *then produces her young therein;* and hence its appellation: (Aṣ, Ṣ:) *a certain bird, like the* قَارِيَة *in blackness*, [or rather *in dinginess*,] *that constructs its nest between two twigs*, or *branches*, or *upon one twig*, or *branch, making its nest long, so that a man cannot reach its eggs until he introduces his arm to the shoulder-joint:* or, accord. to Aboo-'Alee, *a certain bird, that suspends pieces of the bark of trees* [*formed into strings*], *and makes its nest at their extremities, to protect itself from serpents and men and* ذَرّ [or *young* ants, or small red ants]: (TA [see also صَافِر:]) *called in Persian* كُبِيُو: (Ḳzw:) n. un. with ة. (Ṣ, Ḳ.) [See De Sacy's Chrest. Arabe, 2nd ed., vol. iii., p. 499.] Hence the proverb, أَصْنَعُ مِنْ تُنَوِّطٍ [*More skilled in fabricating than a* تنوّط]. (Meyd.)

تَنْوَاطٌ *What is hung* (Ṣ, Ḳ) *from*, (Ṣ,) or *upon*, (Ḳ,) *the* [*kind of vehicle called*] هَوْدَج, *for ornament:* (Ṣ, Ḳ:) or the *implements*, or *apparatus, &c., that are hung upon a horse.* (Ḥam, p. ٣٢٩.) — And hence, ‡ *Adventives;* or *persons who introduce themselves among a people, and live among them, not being of their race;* and *persons whose fathers are free men*, or *Arabs, and whose mothers are slaves, and who have become conjoined with the genuine and pure Arabs, not being of them:* for ذُو التَّنْوَاطِ; [or ذَوُو التَّنْوَاطِ;] the latter of these two words being originally an inf. n.: or it may be an inf. n. used as an epithet. (Ḥam, ibid.) [See also مَنُوطٌ.]

مَنَاطٌ *A place of suspension*, or *hanging.* (Mṣb.) — [Hence the saying,] فُلَانٌ مِنِّى مَنَاطَ الثُّرَيَّا ‡ [*Such a one is with respect to me* as though he were *in the place of suspension of the Pleiades*]; i.e., in distance: (Sb, Ṣ, Ḳ* [in the Ḳ, هذا is put for فُلَانٌ; and in the CḲ, مَناطُ is erroneously put for مَناطَ]:) or the meaning is, in such a station: the prep. being understood, as in دَخَلْتُ البَيْتَ and ذَهَبْتُ الشَّأْمَ: Z says, هُمْ مِنِّى مَنَاطَ الثُّرَيَّا ‡ [*they are* &c.] by reason of their elevated state. (TA.)

مَنُوطٌ *Suspended; hung.* (Ḳ.) You say, هٰذَا مَنُوطٌ بِهِ *This is suspended, or hung, to him*, or *it.* (Ḳ.) — [Hence the saying,] هٰذَا رَجُلٌ مَنُوطٌ بِالقَوْمِ † *This is a man adventive to the people; one who has introduced himself among them, and lives among them, not being of their race:* (Ḳ,* TA:) or *i.q.* دَعِىٌّ [*one whose origin*, or *lineage, is suspected:* &c.]: (Ḳ:) and مَنُوطٌ مُذَبْذَبٌ is also applied to *a person of this latter description who betakes himself to a people;* the latter epithet being added to denote that he knows not to whom to assert himself related, like the wind wavering to the right and left. (TA.) See also تَنْوَاطٌ.]

مُنْتَاطٌ ‡ *Distant*, or *remote;* and *far extending.* (TA.) You say, مُنْتَاطُ المَحَلِّ ‡ *Whose place of abode is distant.* (TA.) And غَايَةٌ مُنْتَاطَةٌ ‡ *A distant goal*, or *scope;* or *a far-extending space.* (TA.)

[نوع, &c.

See Supplement.]

نيأ

1. نَآءَ, aor. يَنِىْءُ, (so in the Ṣ, Nh, L, Mṣb; but in some copies of the Ḳ, يناء, [which appears to be put by mistake for the inf. n. in the acc. case];) inf. n. نَىْءٌ, (Ṣ,) and نَىٌّ, without ء, and نُيُوءٌ, (Sh,) *It* (flesh meat, &c.) *was not*, or *did not become, sufficiently cooked; it was insufficiently cooked:* (Ṣ, Ḳ:) (like نَيِئَ:) or *it was untouched by fire;* [i.e., *raw*]. (L.) — *It* (a thing) *was not firmly, not soundly, not thoroughly, done.* [See 4.] (TA.)

2: see 4.

4. اناءَ الأَمْرَ *He did the thing not firmly, not soundly, not thoroughly.* † نَيَّأَ الامر, accord. to the Ḳ, signifies *the same:* but this is unknown, and not authorized by transmission [from the Arabs of the classical ages], and therefore not mentioned by IM nor by other leading lexicographers: the correct phrases are [when the verb is intrans.] ناءَ الامرُ [and اللحمُ], and [when it is trans.] اناءَ اللحمَ [and الامرَ]: the forms of the verb being like بَانَ and أَبَانَ. (TA.) — اناءَ, (Ṣ, incorrectly written in the Ḳ أَنْيَأَ, TA,) inf. n. إِنَآءَةٌ, *He insufficiently cooked* flesh-meat [&c.]. (Ṣ, Ḳ.)

نِىْءٌ Flesh meat &c. *insufficiently cooked:* (Ṣ, Ḳ:) or *untouched by fire;* [i.e., *raw*]. (L.) It was also pronounced by the Arabs نِىٌّ; but the original word is with ء. (TA.) — Wine *untouched by the fire:* cooked [or mulled] wine being called نَضِيجٌ, (TA [written نِىٌّ, without ء]). — *Pure* [*and sweet*] milk: sour milk being called نَضِيجٌ: or milk *just drawn from the udder, before it is put into the skin.* (TA [written نِىٌّ, without ء.])

نَىٌّ [for نَىْءٌ] *Fat*, as contradistinguished from flesh, [which is app. called نَضِيجٌ]. (TA.)

نُيُوءٌ and نُيُوءَةٌ *The state of being insufficiently cooked:* (Ṣ, Ḳ:) or *of being untouched by fire;* [i.e., *rawness*]. (L.)

نيب

1. نَابَهُ, aor. يَنِيبُ, *He hit him on his* نَاب, i.e., his *canine tooth.* (Ṣ, Ḳ.)

2. نَيَّبَ السَّهْمَ *He bit the wood of the arrow, to know whether it were strong* or *weak, and made an impression upon it with his canine tooth.* (Ṣ, Ḳ.) — نَيَّبَ فِيهِ *He* (a beast of prey) *made an impression upon him with his canine tooth: he fixed his canine teeth in him.* (TA.) — نَيَّبَت *She* (a camel) *became extremely old:* (Lḥ, Ṣ, Ḳ:) *became what is termed a* نَاب. (A.) — نَيَّبَ and ▼ تَنَيَّبَ † *It* (a plant) *put forth its root.* (Ḳ.) Also signifying the same with reference to white, or hoary hair. The root is thought by ISd to be thus likened to a canine tooth. (TA.) — ظَفَّرَ فُلَانٌ فِى كَذَا وَنَيَّبَ ‡ *Such a one clung to, caught to,* or *took fast hold upon, such a thing:* [lit., *stuck his nails and dog-teeth into it*]. (A.) See also ظَفَّرَ.

5: see 2.

نَابٌ [originally نَيَبٌ, The *canine tooth,* or *dog-tooth;* or *eye-tooth;* the *tusk,* or *tush;* or the *fang;* of certain animals:] *one of the teeth;* (Ṣ;) the *tooth that is* [*next*] *behind the* رَبَاعِيَة, [or *next but one to the central pair of incisors*:]. (M, Ḳ.) [In this sense, the word is masc.:] the tooth thus called is masc., when thus called: [though if you call it سِنّ, it is fem.:] but نَاب when fem. signifies "an old she-camel": (Mṣb:) or, accord. to the M and Ḳ, it is fem. only in each of the above senses, without distinction. (TA.) Sb says, that the Arabs observed the pronunciation termed imáleh (إِمَالَة) in the case of نَاب in the nom., [as well as in the acc. and gen., in which latter case this pronunciation is agreeable with analogy on account of the final kesreh,] likening its ا to that in رَمَى, [in which it is expressed in writing by ى,] because it is changed from ى: but this is extr. That is, this pronunciation of ا changed from ى or و is only observed [regularly] when the said ا is a final radical letter; and specially in verbs: the instances of this kind that occur in nouns are extr.; and more so are those *in* which the ا changed *from* ى is a medial radical letter. (TA.) [But the restriction to the case of verbs is inconsistent with what is said by Ibn-Málik and other high authorities: and so, too, is the restriction to the case of a final radical letter.] Pl. أَنْيُبٌ (Lḥ, Ḳ) and أَنْيَابٌ [both pls. of pauc.: but the latter is used as a pl. of mult.:] and نُيُوبٌ; (Ṣ, Ḳ;) the latter contr. to analogy, (Ṣ,) because [نَاب is originally نَيَبٌ, and] a word of the measure فَعَلٌ does not [regularly] assume the measure فُعُولٌ in the pl.; (TA;) to which should be added نِيُوبٌ, a dial. var., as in the case of every pl. of the measure فُعُولٌ of which the medial radical letter is ى: (M, F:) and pl. pl. أَنَايِيبُ. (Ḳ, TA.) Ibn-Seenà says that no animal has both a نَاب and a horn. (Mṣb.) — نَابٌ *An aged she-camel:* (Ṣ, Ḳ:) not applied to a male camel: (Ṣ:) so called because of the length of her tush; (Ṣ;) by synedoche; the whole being called by the name of a part: (TA:) as also ▼ نَيُوبٌ; (Ḳ;) accord. to some copies of the Ḳ, نَيُّوبٌ; but this is a mistake: (TA:) pl. of the former أَنْيَابٌ and نُيُوبٌ (Ḳ) and نِيبٌ: (Ṣ, Ḳ:) or these are pls. of both the forms of sing. (Ḳ, accord. to some copies; and TA.) Sb is of opinion that نِيبٌ is pl. of نَاب, and says that the Arabs have made it of the measure فُعْلٌ [as it is said to be in the Ṣ, for it is originally نُيْبٌ,] like as they have the pl. of دَارٌ, دُورٌ, disliking the sound of نُيُوبٌ, because the ى is with dammeh, and preceded by dammeh, and followed by و. It is also said to be pl. of ▼ نَيُوبٌ; as it is related, on the authority of Yoo, that certain of the Arabs say صِيدٌ and بِيضٌ, as pls. of صَيُودٌ and بَيُوضٌ, agreeably with the dial. of those who say رُسْلٌ [instead of رُسُلٌ]; namely, the tribe of Temeem: but their not saying نُيُبٌ, like as they say صُيُدٌ and بُيُضٌ, is an argument in favour of the opinion of Sb. — لَا أَفْعَلُ ذٰلِكَ مَا حَنَّتِ النِّيبُ [*I will not do that as long as aged she-camels yearn towards their young ones:* i.e., I will never do it]. A proverb. (Ṣ.) — The dim. of نَاب is نُيَيْبٌ, without ة, because نَاب, as applied to an aged she-camel, is like an epithet: (Ṣ:) or rather this formation of the dim. without ة is a dev. from constant rule. (MF.) Sb says, that some of the Arabs make the dim. of نَاب to be نُوَيْبٌ, because many an ا such as that in نَاب is changed from و: [or rather, this is generally the case:] but this, says Ibn-Es-Sarráj, is an error on his part [who does so]. (Ṣ.) This apparently means, that Ibn-Es-Sarráj accuses Sb of an error; but such is not the case: for Sb himself says "but this is an error on their part;" i.e., on the part of the Arabs who say نويب for نييب. (IB.) — نَابُ قَوْمٍ ‡ *The lord, master,* or *chief, of a people:* (Ṣ, Ḳ:) pl. أَنْيَابٌ. (TA.) — عَضَّتْهُ أَنْيَابُ الدَّهْرِ, and نَيَّبَتْهُ, [‡ *The dog-teeth of fortune bit him*]. (A.) — انياب are likewise met. assigned to evil, or mischief. (TA.)

نَابٌ: see نَيُوبٌ.

نُيَّبٌ [as though pl. of نَائِبٌ or نَائِبَةٌ,] an epithet added to نُيُوبٌ as signifying "canine teeth," to render the signification intensive, or energetic. (TA.)

أَنْيَبُ *Having a large,* or *thick, canine tooth,* (Ḳ,) *that does not bite a thing without breaking it.* (TA.)

نيت

1. نَاتَ, aor. يَنِيتُ, inf. n. نَيْتٌ; as also نَاتَ, aor. يَنُوتُ, inf. n. نَوْتٌ; (L, Ḳ;) *He* (a man) *moved from side to side in walking:* (L, art. نوت:) or *he so moved by reason of weakness, or infirmity:* (Ḳ:) or, *by reason of drowsiness.* (L, art. نوت, q. v.)

نير

1. نَارَ الثَّوْبَ, aor. يَنِيرُهُ, (T, Ṣ, M, A, Ḳ,) inf. n. نَيْرٌ; (T, M, Ḳ;) and ▼ نَيَّرَهُ, (T, M, A, Mgh, Ḳ,) inf. n. تَنْيِيرٌ; (T;) and ▼ انارهُ, (T, Ṣ, M, A, Mgh, K,) and هَنَارَهُ, (Ṣ, M, TA,) like أَرَاقَ and هَرَاقَ, (Ṣ,) aor. of the latter يُهَنِيرُهُ, (M, TA,) inf. n. إِهْنَارَةٌ, (M,) or هِنَارَةٌ; (TA;) *He made,* or *put, to the piece of cloth, a* نِير; (T, Ṣ, M, Ḳ;) i.e., *an* عَلَم [or *ornamental border*]; (T, Ṣ,* M,* A, Mgh, Ḳ,* TA;) syn. أَعْلَمَهُ: (A:) and *a woof;* (Ṣ,* A, Mgh, TA;*) syn. أَلْحَمَهُ; (A;) contr. of أَسْدَاهُ and سَدَّاهُ. (Mgh.) — هُوَ يُسَدِّى الأُمُورَ وَيُنِيرُهَا (A) or يُسَدِّى (TA) ‡ [*He commences things,* or *affairs, and completes them*].

2: see 1.

4. انارهُ and هَنَارَهُ: see 1, throughout.

نَيْرٌ: see نِيرٌ.

نِيرٌ The عَلَم [or *ornamental border*] of a piece of cloth: (T, Ṣ, M, A, Ḳ:) pl. أَنْيَارٌ. (M, Ḳ.) It is related that 'Omar disliked it, (TA,) and that he forbade it. (T, TA.) — Hence, ‡ The *side* (طُرَّة) of a road: (T:) or the *side* (جَانِب), *and wide* or *widening part* (صَدْر), of a road: (so in some copies of the Ḳ, and in the TA; but in some copies of the former, "or" is put in the place of "and:") or the *conspicuous part* of a road: (Ṣ:) or the *conspicuous furrowed part* of a road. (M, A, Ḳ.) — The *unwoven end* (هُدْب) of a piece of cloth. (Ibn-Keysán, M, Ḳ.) — The *woof* of a piece of cloth. (T, Ṣ, A, Mgh, Ḳ.) When cloth is woven with a double woof, (عَلَى نِيرَيْنِ,) it is more close in texture and more lasting. (Ṣ.) ثَوْبٌ ذُو نِيرَيْنِ signifies *A piece of cloth strongly woven, with a double woof:* (A:) or *a piece of cloth woven with double thread:* (T:) and [in like manner] ▼ ثَوْبٌ مُنَيَّرٌ *a piece of cloth woven with a double woof;* (Lḥ, M, Ḳ;) i.e., *with a double thread:* (TA:) also called دَوَابُود, (T, TA,) an arabicized word; (TA;) in Persian دُو بُودْ, or دُو پُودْ, (as in different copies of the Ḳ,) or دُو بَافْ. (T.) This mode of weaving is termed مُنَايَرَةٌ, which is the

making the woof of a double thread, and putting two threads together upon the حَفَّة [which here means the yarn-beam, on which the warp is rolled]. (T.) — Hence, نَاقَةٌ ذَاتُ نِيرَيْنِ ‡ *A she-camel having an accession of fat upon former fat:* (T:) or *having, upon her, layers* (صَحَائِف) *of fat;* as also ذَاتُ أَنْيَارٍ: (A:) or *advanced in years, yet having some remains of strength;* (M, K;) and sometimes the epithet is applied in like manner to a woman: (M:) and نَاقَةٌ ذَاتُ أَنْيَارٍ *a she-camel having thick flesh.* (TS.) Also, رَجُلٌ ذُو نِيرَيْنِ ‡ *A man whose strength is double the strength of his companion:* (S:) or *strong and firm.* (A.) And رَأْىٌ ذُو نِيرَيْنِ ‡ *Right opinion or counsel.* (A.) And حَرْبٌ ذَاتُ نِيرَيْنِ ‡ *Violent war.* (T, A.) = The *canes* (قَصَب) *and threads* (خُيُوطَة) [*in a loom*], *when they are put together:* (M, K:) [it is a coll. gen. n., of which the n. un. is with ة, as appears from what here follows:] ♦ نِيرَةٌ is a subst., signifying the *threads and canes,* (خُيُوطَة and قَصَبَة, [or *warp and,* app., *cane-roll, on which the warp is rolled when put into the loom, and from which it is gradually unrolled as the work proceeds,*] *when they are put together:* when they are separate, the threads are called خُيُوطَة; and the cane, قَصَبَة, or, if a staff, عَصًا: (AZ, Sh, T:) نِيرَةٌ is also explained as signifying *one of the implements of the weaver, with which he weaves;* namely, the *transverse piece of wood* [*in the loom;* the same as is described above]. (T.) In the following verse of an unknown poet,

* تَقْسِمُ أَسْتِيًّا لَهَا بِنَيْرِ ♦ *
* وَتَضْرِبُ النَّاقُوسَ وَسْطَ الدَّيْرِ *

[*She divides warp that she has with cane-rolls, and beats the nákoos in the midst of the convent*], the author may mean بِنِيرٍ, and may have altered the word by necessity; or ♦ نَيْرٌ may be a dial. form of نِيرٌ. (M.) One says of a man who neither harms nor profits, مَا أَنْتَ بِسَتَاةٍ وَلَا لُحْمَةٍ وَلَا نِيرَةٍ ‡ [lit. *Thou art not a warp nor a woof nor a cane-roll*]. (T.) [See also a similar saying voce حَفَّة.] = [The *yoke of a bull;* the *piece of wood that is upon the neck of the bull, together with its apparatus:* (M, K:) or the *piece of wood that is placed transversely upon the necks of the two bulls* (T, S) *yoked together for ploughing:* (T:) called نِيرُ الفَدَّانِ: (S:) pl. [of pauc.] أَنْيَارٌ and [of mult.] نِيرَانٌ: (S, M, K:) of the dial. of Syria. (M.)

نِيرَةٌ: see نِيرٌ.

مُنِيرٌ act. part. n. of 4: see 1. — [Hence the saying,] لَسْتَ فِي هٰذَا الأَمْرِ بِمُنِيرٍ وَلَا مُلْحِمٍ ‡ [*Thou art not in this affair a commencer nor a finisher:* or *a person who will do harm nor one who will profit*]. (TA.)

مُنَيَّرٌ: see نِيرٌ. — ‡ A skin that is *thick* (A, K, TA) *and strong,* (TA,) *like a piece of cloth with a double woof.* (A, TA.)

مُنْيَارٌ, for مُنَارٌ, pass. part. n. of 4. (Ks, Lh, M.)

نيس

نَيْسَانُ [vulg. نِيسَان] *The seventh of the Greek* [or *Syrian*] *months;* (K;) [*corresponding to April, O. S.*] It is [said to be] a property of the water of its rain, that dough kneaded with it ferments without other treatment. (TA.)

نيط

1. نَاطَ, aor. يَنِيطُ, inf. n. نَيْطٌ, *It was,* or *became, distant,* or *remote,* or *far-extending;* as also ♦ انتاط. (K.) [See the latter in art. نوط.]

8: see 1.

نَيْطٌ: see نِيَاطٌ, in art. نوط, in two places. — *Death:* or *a bier:* or the *term of existence:* (K:) or the *death which God connects* (يَنُوطُهُ) [*with one*]: (IAar:) and if so, the ى is interchangeable with و, (IAth, TA,) the word being originally نَيْوِطٌ, then نَيِّطٌ, and then نَيْطٌ: (TA:) if a contraction, it is like هَيْنٌ and هَيِّنٌ, and لَيْنٌ and لَيِّنٌ. (Az, TA.) You say, رَمَاهُ ٱللّٰهُ بِالنَّيْطِ meaning [*God smote him,* or *may God smite him,*] *with death:* (S, in art. نوط, and TA:) or [*may God smite him*] *with the death which He connects* [*with him*]; as also رَمَاهُ ٱللّٰهُ بِنَيْطِهِ. (IAar.) And أَتَاهُ نَيْطُهُ *His term of existence came to him.* (TA.) And رُمِىَ فُلَانٌ فِى نَيْطِهِ *Such a one was cast into his bier;* meaning, when he died. (TA.) See طِنْءٌ.

نِيَاطٌ: } see art. نوط.
نَائِطٌ: }

[نيف, &c.
See Supplement.]

نيلوفر

نِيلُوفَرُ, (Msb,) and نَيْلُوفَرُ, (Msb, and so in the CK,) or نَيْلُوفَرٌ, (so in copies of the K, and so accord. to the TA,) or, as some say, نِينُوفَرُ, or نَيْنُوفَرُ, (accord. to different copies of the K,) [The *nymphæa,* or *lotus of Egypt* and *of Syria;*] *a certain well-known plant;* (Msb;) *a kind of sweet-smelling plant, which grows in stagnant waters,* (K, TA,) *called by the people of Egypt* بشنين, [i.e. بَشْنِين,] *and by the vulgar* نُوفَر; (TA;) [both of which last names are now given in Egypt to the *nymphæa lotus,* or *white lotus,* found in the neighbourhoods of Rosetta and Damietta; and the former, also, or perhaps both, to the *nymphæa cærulea,* or *blue lotus,* found in the same parts, and, until within a few years, in a lake on the north of Cairo, called Birket er-Ratlee, whence I have twice procured roots of this plant:] نيلوفر [written in Persian نِيلُبَرْ and نِيلُوبَرْ and نِيلُوبَرْكْ &c.] is a Persian word (أَعْجَمِيَّة), and is said to be composed of نيل, [or indigo,] with which one dyes, and the name for a wing, [i.e., پَرْ;] as though "winged with نيل [or indigo];" because the leaf is as though its two wings were dyed [with indigo]: (Msb:) the plant so called is cold in the third degree, moist in the second degree, emollient, good for cough and for pains of the side and lungs and chest; when its *root,* or lower part, (أَصْل,) is kneaded with water, and used as a liniment, several times, it removes the disease called البَهَق; and when kneaded with زِفْت, it removes the disease called دَآءُ الثَّعْلَبِ: (K, TA:) an excellent beverage is also prepared from it. (TA.) The imám Bedr-ed-Deen Mudhaffar, son of the Kádee of Baalabekk, says, in his book entitled Suroor-en-Nefs, that it is of many species; whereof [one or more] in Syria, used in perfume; and a species in Egypt, blue; and that its temperament is cold and moist in the second degree; that the smelling it is useful against hot diseases, and anxiety; and its juice in like manner; and that the beverage prepared from it is useful as a remedy for cough and roughness [of the throat] and pain of the side and chest, and is a laxative. The author of the Irshád and that of the Moojiz also mention, that the beverage prepared from it is an exception from other sweet beverages inasmuch as it does not become converted into yellow bile, which is wonderful; and its oil is more cold and moist than that of violets; and there is no flower more cold and moist than it. Er-Rázee, too, says that the smelling it is one of the causes of weakening the generative faculty, and that the beverage is one of the causes of stopping it; [for which purpose, or as an antiaphrodisiac, it is used *in the* present day by some of the women of Cairo;] notwithstanding which, it rejoices the heart, and is useful for palpitation of the heart. This art. is omitted by J and Sgh and the author of the L. (TA.)

نينوفر

نِينُوفَرُ, or نَيْنُوفَرُ: see art. نيلوفر.

ه

[*The twenty-sixth letter of the alphabet*, called هَآءٌ: it is one of the class termed حَلْقِيَّةٌ [or *guttural*], and is a radical letter, except when written with two dots, ة; for which, and for the pronominal values of ه, &c., see the Supplement. — *As a numeral it denotes five.*]

R. Q. 1. هَأْهَأَ بِالإِبِلِ, (El-Umawee, Ṣ, Ḳ,) inf. n. هِيهَآءٌ and هَأْهَآءٌ, (Ḳ,) the latter extr., (TA,) [see طَأْطَأَ,] *He called the camels to food,* or *provender, by the cry* هِئْ هِئْ: (Ṣ, Ḳ:) or he *chid* them, (زَجَرَهَا), by the cry هَأْهَأْ. (Ḳ.) [See also arts. جأ and جهأ.] — هَأْهَأَ, inf. n. هَأْهَأَةٌ, *He chid* a dog. (TA.) — *He called* a dog. (TA.) — هَأْهَأَ, inf. n. هَأْهَأَةٌ, *He laughed loud and long:* [a word imitative of the sound]. (Ḳ, TA.)

هِئْ, subst. from هَأْهَأَ, [*A call to camels to food,* or *provender*]. (Ṣ, Ḳ.) هِئْ and جِئْ are said to be thus written by Az's own hand, with kesr: and are thus written in the Jáme' [of Kz]. (L.) [See arts. جأ and جهأ.]

هَأْهَأٌ and هَأْهَآءٌ One *who laughs loud and long.* (Ḳ, TA.) — جَارِيَةٌ هَأْهَأَةٌ *A damsel who laughs loud and long.* (Lḥ, TA.)

1. هَبَّتِ الرِّيحُ, (Ṣ, &c.,) aor. تَهُبُّ, (M, &c.,) contr. to analogy; for all reduplicate triliteral verbs that are intrans. have kesr in the aor., except twenty-eight, of which this is one; (Lb;) inf. n. هُبُوبٌ and هَبِيبٌ (Ṣ, Ḳ) and هَبٌّ; (Ḳ;) but this last is not of high repute; (IDrd;) *The wind blew; rose; was in a state of commotion.* (Ṣ, Ḳ, &c.) — It is also said of a foul, or stinking, odour. (Mṣb, in art. قوح.) — يَوْمُ تَهُبُّهُ النَّكْبَآءُ is for يَوْمٌ تَهُبُّ فِيهِ [*A day in which the wind called* النكباء *blows*]. (TA, art. حمص.) — هَبَّ † *It* (a star) *rose:* (TA:) [and in like manner, the dawn: see عُطَاس.] — هَبَّ إِلَى الصَّلَاةِ *He arose,* or *went,* or *betook himself, to prayer.* (ISh, from a trad.) — هَبَّ, inf. n. هَبٌّ, ‡ *He was brisk; lively; sprightly.* (TA.) — هَبَّ, inf. n. هَبٌّ and هُبُوبٌ and هِبَابٌ, *He* (any person or animal marching or journeying) *was brisk, lively,* or *sprightly, and quick:* (Ḳ:) or هَبَّ, aor. يَهِبُّ, with kesr, inf. n. هَبٌّ and هُبُوبٌ, *he* (any such person or animal) *was brisk, lively,* or *sprightly:* and هَبَّ, [aor. يَهُبُّ,] inf. n. هُبُوبٌ and هِبَابٌ, *he* (the same) *was quick, and brisk, &c.:* ex. هَبَّتِ النَّاقَةُ, aor. تَهُبُّ, with damm, inf. n. هِبَابٌ, *The she-camel was quick in her march,* or *pace:* (TA:) and هَبَّ البَعِيرُ, inf. n. هِبَابٌ, *The camel was brisk, lively,* or *sprightly,* in his march, or pace. (Lḥ, Ṣ, TA.) See also R. Q. 1. — هَبَّ, aor. يَهُبُّ, (Ṣ,) inf. n. هَبٌّ and هُبُوبٌ (Ḳ) and هَبِيبٌ; (TA;) and ▼هَبْهَبَ, inf. n. هَبْهَبَةٌ; (Ḳ;) † *He awoke,* or *became roused,* from his sleep. (Ṣ, Ḳ.) — هَبَّ يَفْعَلُ كَذَا ‡ *He began to do so; set about doing so;* i. q. طَفِقَ. (Ṣ, Ḳ.) — [You say] مِنْ أَيْنَ هَبَبْتَ † *Whence hast thou come?* (Ḳ;) as though you said مِن اين جِئْتَ; i. e., من اين انْتَبَهْتَ لَنَا *Whence hast thou been roused* {to come} to us. (Ṣ.) [And] أَيْنَ هَبِبْتَ عَنَّا, with kesr, (in some copies of the Ḳ, حَنَّا is put for عَنَّا; but this is a mistake; TA;) *Where hast thou absented,* or *hidden, thyself, from us?* or, rather, *where hast thou been absent,* or *hidden, from us?* (Yoo, Ḳ.) — هَبَّ ‡ *He was absent a long time.* (Yoo, Ḳ.) = هَبَّ, (Ṣ, Ḳ,) aor. يَهِبُّ, (Mṣb,) or يَهُبُّ, (Az, TA,) inf. n. هَبَّةٌ (Ṣ) [and, app., هِبَّةٌ,] and هَبٌّ, (TA,) *It* (a sword, Ṣ, Ḳ, and a spear, Ṣ,) *shook,* or *quivered,* (Ṣ, Ḳ,) *and penetrated* into the thing struck with it. (Ṣ, Mṣb.) — هَبَّهُ, (aor. يَهُبُّ, TA,) inf. n. هَبٌّ and هَبَّةٌ and هِبَّةٌ; and ▼اهتبّه; (Sh,* Ḳ;) *It* (a sword, Sh,) *cut him,* or *it;* or *cut it off.* (Sh, Ḳ.) — هَبَّ *He was routed,* or *put to flight,* in battle. (IAạr, Ḳ.) — هَبَّ, aor. يَهِبُّ (Ṣ, Ḳ) and يَهُبُّ, (Ḳ,) the latter dev. from rule, and not found in other lexicons, but see what is cited above from Lb, that هبّ is one of the twenty-eight verbs which thus deviate from rule, (TA,) inf. n. هَبِيبٌ and هِبَابٌ and هَبَّةٌ; and ▼اهتبّ; (Ṣ, Ḳ;) and ▼هَبْهَبَ, (Ḳ,) inf. n. هَبْهَبَةٌ; (TA;) ‡ *He* (a goat) *was excited with lust:* (TA;) or *uttered a sound,* or *cry,* [or *rattled,*] *and was excited by desire of the female;* or *uttered a sound,* or *cry,* [or *rattled,*] *when so excited,* or *at rutting-time:* (Ṣ, Ḳ:) or هَبْهَبَ signifies *he uttered a sound,* or *cry,* [or *rattled,*] *at rutting-time:* (TA:) or هَبَّ, inf. n. هِبَابٌ and هَبِيبٌ; and ▼اهتبّ; *He* (a stallion-camel, &c.) *desired copulation.* (M.) — هَبْهَبْتُ بِهِ *I called him* (a goat, TA) *ad initum; ut femellam conscenderet.* (Ḳ.) [F observes, that J's giving هَبْهَبْتُهُ in this sense is a mistake: but MF remarks, that what J says is ▼هَبْهَبْتُهُ, he (MF) having examined many copies of the Ṣ and found them all alike in this case, and that this is correct; and this is the reading that I find in both of M. Fresnel's copies of the Ṣ: see also تَهَبْهَبَ, given in the Ṣ as quasi-passive of هَبْهَبْتُهُ: SM, however, states in the TA, that the reading found by him in a copy of the Ṣ in the handwriting of Yáḳoot, the author of the Moạjam, collated with the copy of Aboo-Zekereeya Et-Tebreezee and that of Aboo-Sahl El-Harawee, is هبيت به, as in the Ḳ; and this, he says, is the genuine reading.]

2. هبّبه *He tore it, or rent it, much.* (Ḳ.)

4. اهبّ الرِّيحَ, and ▼استهبّها, [*He* (God) *caused the wind to blow; to rise; to be in a state of commotion*]. (A.) = اهبّه † *He awoke him,* or *roused him,* from his sleep. (Ṣ.) ▼هَبَّهُ is said to signify the same; and in proof thereof is adduced a reading in the Ḳur, deviating from that which is universally received as correct; مَنْ هَبَّنَا مِنْ مَرْقَدِنَا, instead of مَنْ بَعَثَنَا, *Who hath roused us from our sleeping-place?* [ch. xxxvi., v. 52;] but IJ rejects this reading, unless it be elliptical, for هَبَّ بِنَا. (TA.) = اهبّ السَّيْفَ *He shook the sword;* or *made it to quiver.* (Lḥ, Sh.)

5. تَهَبَّبَ ‡ *It* (a garment) *became worn out*, or *ragged*. (Ṣ, Ḳ, TA.)

8: see 1.

10: see 4.

R. Q. 1. هَبْهَبَةٌ : see هَبَبْتُ بِهِ — هَبْهَبَ, inf. n. هَبْهَبَةٌ, *He was quick*, or *swift*. (Ḳ.) See also 1. = هَبْهَبَ, inf. n. هَبْهَبَةٌ, *It* (the سَرَاب, or mirage,) *glistened*, or *shone*; syn. تَرَقْرَقَ; (Ḳ;) i.e., لَمَعَ. (TA.) = هَبْهَبَ, inf. n. هَبْهَبَةٌ, *He urged*, or *checked*, [app. the former,] *with his voice*; syn. زَجَرَ; (Ḳ;) by saying هَبْ, (R, as cited by MF,) or هَبْ هَبْ: [so I understand from the TA, where it is said والفعل منه هَبْ هَبْ; for which it is evident that we should read واسم الفعل منه الخ; meaning "its" (imperative) verbal *n.* &c.:] accord. to some, used specially with reference to a horse: see هَابْ [in art. هيب]. (TA.) You also say هَبْهَبَ بِهِ. (TA.) = هَبْهَبَ, inf. n. هَبْهَبَةٌ, *He slaughtered* [a beast]. (Ḳ.)

R. Q. 2. تَهَبْهَبَ *He* (a goat, TA, called ad initum, Ṣ) *shook himself*; syn. تَزَعْزَعَ. (Ṣ, Ḳ.) See هَبَبْتُ بِهِ. = جَيْشٌ يَتَهَبْهَبُ *An army of which one part presses upon another*. (TA, art. جعب.)

هِبَبٌ, pl. of هِبَّةٌ: see ثَوْبٌ هَبَائِبُ.

الهَبَّةُ *The wind*. (TA, voce كُبَّةٌ.)

هَبَّةٌ (Ṣ) and ▾ هِبَّةٌ, (Ḳ,) both of which forms are correct, (TA,) ‡ The *penetration* of a sword, (Ṣ, Ḳ,) or spear, into the thing that is struck with it, *and* its *shaking*, or *quivering*. (Ṣ.) — ذُو هَبَّةٍ A sword *that shakes*, or *quivers, and penetrates into the thing struck with it*: (Ṣ:) and, *that falls with vehemence*. (TA.) — هَبَّةٌ (Ṣ, Ḳ) and ▾ هِبَّةٌ, (Ḳ,) or the latter only, (TA,) † *An hour*, or *a short time*, (ساعة,) *remaining before dawn*. (Aṣ, Ṣ, Ḳ.) — هَبَّةٌ (Ṣ, Ḳ) and ▾ هِبَّةٌ, (Ḳ,) or the latter only, (TA,) ‡ *An indefinite period* of time; syn. حِقْبَةٌ: (Ṣ, Ḳ:) *a long time*; syn. دَهْرٌ. (Az.) Ex. عِشْنَا بِذٰلِكَ هِبَّةً مِنَ الدَّهْرِ *We lived therein*, or *in that* [*state*], *some time*, [or *a long time*]: like the saying سَبَّةً. (AZ, Ṣ.) — [You say] رَأَيْتُهُ هَبَّةً *I saw him once* (Ḳ) *in life*. (TA.) — قَدْ جَاءَنِي هَبَّةً *He has come* [in] *to me once*. Occurring in a trad.; said by a woman in allusion to her husband's having once come in to her: (TA:) *i. q.* وَقْعَةً. (Mṣb.) See art. عسل in the Mgh.

هِبَّةٌ: see هَبَّةٌ throughout. — *A state*, or *condition*: [or perhaps the meaning intended is the *state of being brisk, lively*, or *sprightly, and quick*]. (Ḳ.) Ex. إِنَّهُ لَحَسَنُ الهِبَّةِ *Verily he is in a good state*, or *condition*, *&c.* (TA.) — هِبَّةٌ The *state* of a stallion *when excited by desire of the female*. (Ṣ.) See 1. = هِبَّةٌ *A piece of a garment*, or *the like*: (Ḳ:) pl. هِبَبٌ: (Ṣ, Ḳ:) *a piece of rag*. (TA.) — See ثَوْبٌ هَبَائِبُ.

هَبِّى mentioned in the Nawádir of Th, and said to be from هُبُوبُ الرِّيحِ, but not of established authority: [unexplained]. (TA.)

هَبْهَبٌ A wolf that is *light*, or *active, and quick*, or *swift, of pace*. (Ḳ.) See هَبْهَبِيٌّ. — *A certain valley of hell, the place of abode of tyrants, oppressors, and the like*. (TA, from a trad.)

هَبْهَبِيٌّ *Quick*, or *swift*: as also ▾ هَبْهَبٌ and ▾ هُبَاهِبٌ. (Ḳ.) — *A light*, or *active*, camel: fem. with ة. (Ḳ.) — هَبْهَبِيٌّ *One who serves well*; *a good servant*. (Ḳ.) — *Any one who does well a small thing*: accord. to some, specially, *a cook*, and *a roaster of meat*. (TA.) — *A butcher*; syn. قَصَّابٌ: [from هَبْهَبَ "he slaughtered"]. (IAar, Ḳ.) — هَبْهَبِيٌّ *One who sings well to camels, to urge*, or *excite, them*. (Ḳ.) — هَبْهَبِيٌّ *A pastor*: (Ṣ:) or *a pastor of sheep* or *goats*: or the *he-goat of a flock*. (Ḳ.)

هَبَابٌ i. q. هَبَاءٌ [*Dust, &c.*: see هَبُوبٌ]. (Ḳ.)

هَبُوبٌ and ▾ هَبُوبَةٌ and ▾ هَبِيبٌ A wind *that* [*blows violently, and*] *raises the dust*. (Ṣ, Ḳ.)

هَبُوبَةٌ : } see هَبُوبٌ.
هَبِيبٌ : }

هَبْهَابٌ: see هَبْهَبِيٌّ. = *Clamorous*; *a bawler*. (Ḳ.) = هَبْهَابٌ The سَرَاب, or *mirage*. (M, Ḳ.) — هَبْهَابٌ *A certain game of children*, (Ḳ,) *of the children of El-'Irák*, (TA,) or *of the children of the Arabs of the desert*. (T.)

ثَوْبٌ هَبَائِبُ, (Aṣ, Ṣ, Ḳ,) as also خَبَائِبُ, (Aṣ, Ṣ,) and ▾ أَهْبَابٌ, and ▾ هِبَبٌ, (Ḳ,) ‡ *A garment rent in pieces, ragged*, or *tattered*. (Aṣ, Ṣ, Ḳ.)

رِيحٌ هَابَّةٌ [*A wind blowing; rising; in a state of commotion.*] (A.)

ثَوْبٌ أَهْبَابٌ: see ثَوْبٌ هَبَائِبُ.

[مَهَبٌّ *A place of blowing of the wind.*]

مِهْبَابٌ (Ṣ, L, Ḳ) and ▾ مُهْتَبٌّ (Ṣ) and ▾ مُهِبٌّ, of the same measure as مُعْظِمٌ, (L,) ‡ A he-goat *that is much excited with lust*: or *that rattles much, and is much excited by desire of the female*: or *that rattles much when so excited*: see 1. (Ṣ, Ḳ.)

مُهْتَبٌّ and مُهِبٌّ: see مِهْبَابٌ.

هبت

1. هَبَتَهُ, aor. ـِ, (inf. n. هَبْتٌ, TA,) *He beat, struck*, or *smote, him* (A, 'Obeyd, Ṣ, Ḳ) with a sword. (Sh.) Ex. هَبَتُوهُمَا حَتَّى فَرَغُوا مِنْهُمَا *They smote them both* with swords *until they slew them*. (TA, from trad.) — هَبَتَهُ, aor. ـِ, *He*, or *it*, *lowered him*, syn. هَبَطَهُ and طَأْطَأَهُ and حَطَّهُ, (Ḳ,) with respect to station, rank, or dignity: (TA:) and *abased him; debased him; rendered him abject, vile, despicable*, or *ignominious*. (L.) Ex. هَبَتَهُ المَوْتُ عِنْدِى مَنْزِلَةً *Death lowered him in my estimation with respect to rank*, or *dignity*, because he died upon his bed, and did not die a martyr. From a trad. (Fr.) — هُبِتَ *He was lowered* with respect to rank, station, or dignity. (Fr.) — هُبِتَ (like عُنِىَ, [i.e. pass. in form, but neut. in signification,] (Ḳ,) *He* (a man) *was cowardly, and his intellect quitted him*: (Ṣ, Ḳ:) *he was without intellect*. (TA.) — هَبِتَ, aor. ـَ: see هُبِتَ.

هَبْتٌ *Softness; laxity*. (L.) — *Stupidity, foolishness, stupefaction*. (TA.)

هَبْتَةٌ *Weakness* (Ṣ, Ḳ) in intellect. (Ṣ.) Ex. فِى عَقْلِهِ هَبْتَةٌ *There is a weakness in his intellect*. (Ṣ.) فيه هَبْتَةٌ *There is a stroke of stupidity in him*: or *there is in him what resembles heedlessness, and unsoundness of intellect*: (TA:) or هَبْتَةٌ signifies *loss of reason*. (TA in art. خلع.) مَا تَسْأَلُ عَنْ شَيْخٍ نَوْمُهُ سُبَاتٌ وَلَيْلُهُ هُبَاتٌ *Dost thou not inquire respecting an old man, whose sleep is that of a sick person*, or *of one far advanced in years*, or *whose sleep is light*, (TA, art. سبت,) [*and whose night is one of languor*]. From a trad. هُبَاتٌ, here, is from هَبْتٌ, as signifying "softness, and laxity." (TA.)

هَبِيتٌ One *in whom is sudden fright*, or *terror, and a shrinking* (تَلَبُّدٌ) [*by reason of fear*]. (L.) — هَبِيتٌ and ▾ مَهْبُوتٌ A *cowardly* man, *whose intellect is quitting him*: (Ṣ, Ḳ:) a man *without intellect*. (TA.) — In the saying of a poet, نَشْوَتُهَا هَبِيتُ, quoted, but not expl., by Th, هبيت is thought by ISd to be of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, and to signify, شَىْءٌ يَهْبِتُ, i.e. A thing *that stupefies*, or *renders foolish, and confounds, perplexes*, or *amazes, and thus stills*, or *quiets and causes to sleep*. The poet says,

* تُرِيكَ قَذَى بِهَا إِنْ كَانَ فِيهَا *
* بُعَيْدَ النَّوْمِ نَشْوَتُهَا هَبِيتُ *

[he is app. describing clear and strong wine, and says, *It will show thee a mote in it, if it be therein: a little after sleep*, (even,) *the intoxication* (which is the result) *thereof is a thing that stupefies, &c.*]. (TA.)

مَهْبُوتٌ *Confounded; perplexed; amazed;* i. q. مَهْفُوتٌ. (TA, art. هفت.) مَهْبُوتُ الفُؤَادِ *A man of a cowardly heart, without intellect.* (Ṣ.) See هَبِيتٌ — مَهْبُوتٌ *Lowered* with respect to rank, station, or dignity. (Fr.) — مَهْبُوتُ التَّرَاقِى *Having depressed, deficient, collar-bones,* or *clavicles.* (Fr.) = مَهْبُوتٌ A bird *that is sent forth at random; without being rightly directed; [without being let fly at some other particular bird].* Thought by IDrd to be a post-classical word in this sense. (TA.)

هبث

1. هَبَثَ مَالَهُ, aor. ـِ, inf. n. هَبْثٌ, *He scattered,* or *squandered, his property.* (L.)

Q. Q. 1. هَنْبَثَ: see هَنْبَثَةٌ.

هَنْبَثَةٌ *A severe, difficult,* or *afflictive, affair:* (Ṣ, Ḳ:) pl. هَنَابِثُ: the ن is an augmentative letter. (TA.) The pl. also signifies *calamities:* and *confused affairs and news.* (TA.) — Also, *Confusion in speech,* or, *in what is said:* (Ṣ, Ḳ:) [probably an inf. n., of which the verb is هَنْبَثَ].

هبج

1. هَبِجَ, aor. ـَ, inf. n. هَبَجٌ; (L;) and ↓ تَهَبَّجَ *He,* or *it* [a camel's udder], *became swollen;* or *had a tumour* [or هَبَج]. (Ṣ, L, Ḳ.) — هَبِجَ *It* (a man's face) *became swollen, and contracted:* (L:) [and so ↓ تَهَبَّجَ, in the Ḳ, art. رهل: see its part. n.] — هَبَجَهُ, (Ṣ, Ḳ,) aor. ـِ, (Ḳ,) or ـُ, [which is more probably right,] (L,) inf. n. هَبْجٌ, (Ṣ, L,) *He beat him,* or *struck him,* (Ṣ, Ḳ,) with a staff, or stick: like حَبَجَهُ (Ṣ) [and خَبَجَهُ]: or, *with uninterrupted blows, but not violently:* or, *with a piece of wood, like as one beats a dog in killing him:* or *he beat him in any part of him that he saw.* (TA.)

2. هَبَّجَهُ, inf. n. تَهْبِيجٌ, *It caused him,* or *it,* [a camel's udder], *to become swollen;* or *to have a tumour* [or هَبَج]. (Ṣ, Ḳ.) — هَبَّجَ وَجْهَهُ [*It rendered his face swollen:* see هَبِجَ:] said of much sleep. (TA, in art. رهل.) — هَبَّجَ *He killed* a dog, [app. by beating]. (L.)

5: see 1.

هَبَجٌ *A thing like a tumour, in a she-camel's udder:* (Ṣ, Ḳ:) it is *a tumour,* or *swelling, of the slightest kind.* (TA.)

هُبَيْجٌ: see what follows.

مُهَبَّجٌ A man *swollen;* or *affected with a tumour.* (TA.) A *swollen* face of a man; (A;) as also ↓ هُبَيْجٌ, (L,) and ↓ مُتَهَبِّجٌ (A.) — A man *heavy,* or *dull, in spirit;* syn. ثَقِيلُ النَّفْسِ. (Ṣ, Ḳ.)

مُتَهَبِّجٌ: see مُهَبَّجٌ.

هبد

1. هَبَدَ الهَبِيدَ, aor. ـِ, (L, Ḳ,) inf. n. هَبْدٌ, (L,) *He broke* هَبِيد, (Lth, L, Ḳ,) i. e. *colocynths:* (Lth, L:) or (in the Ḳ, and) *he cooked* هَبِيد [i.e., *colocynths* or *their seeds*]: (L, Ḳ:) or (in the Ḳ, and) *he gathered* هَبِيد [i. e. *colocynths*]; (L, Ḳ;) as also ↓ تَهَبَّدَهُ and ↓ اِهْتَبَدَهُ; (Ḳ;) or ↓ تَهَبَّدَ and ↓ اِهْتَبَدَ; which are said of an ostrich and of a man: and these two verbs signify *he* (an ostrich or a man) *extracted* هَبِيد [or *colocynth-seeds*] *to eat:* (L:) you say of an ostrich ↓ هُوَ يَتَهَبَّدُ *he extracts the seeds of the colocynth to eat them:* and ↓ تَهَبَّدَ signifies *he took a colocynth,* or *colocynths, and broke it,* or *them:* (Ṣ, L:) or *he* (an ostrich) *broke a colocynth,* or *colocynths, and ate its,* or *their seeds:* (A:) and *he gathered colocynths and macerated them in water:* (L:) and ↓ اِهْتَبَدَ *he* [an ostrich) *pierced colocynths with his beak, and ate their seeds:* (T, L:) and *he took the seeds of dry colocynths, and put them in a place, and poured upon them water, and rubbed and pressed them with the hand, then poured off from them the water, and did this for some days, until their bitterness was gone; after which they are bruised,* or *brayed, and cooked:* (Ṣ, L:) or *he prepared for food* (عَالَجَ) *the pulp of colocynths.* (AHeyth, L. [See an ex. in a verse cited voce رَاجِلَةٌ.]) — Also هَبَدَهُ, (aor. as above, L,) *He fed him* (namely a man, Ḳ) with هَبِيد. (L, Ḳ.)

5 and 8: see 1.

هَبْدٌ: see هَبِيدٌ.

هَبِيدٌ The *colocynth;* as also ↓ هَبْدٌ: (L, Ḳ:) or the *seeds of the colocynth;* (Ṣ, A, L, Ḳ;) as also هَبْدٌ: (L, Ḳ:) n. un. of the former, [which is a coll. gen. n.,] with ة: (L:) or the *pulp* of the colocynth. (AHeyth, L.) — [See أَبْرُوقٌ] — Also, *A certain food, which is eaten in cases of necessity, made by breaking colocynths, and taking forth their seeds, and macerating these in water, that their bitterness may go, and then cooking them:* (Nh, L:) or *colocynths macerated for some days in water, then washed, and, after their upper rind has been thrown away, cooked; to which is added some flour; and sometimes* عَصِيدَة *is made of it:* (AA, L:) or *a food made by macerating in water the seeds of dried colocynths, and heating this water until its bitterness has gone, then pouring upon it some grease, and sprinkling upon it a little flour, after which it is supped.* (L.)

رَجُلٌ هَابِدٌ *A man who gathers colocynths:* (TA:) and هَوَابِدُ [pl. of هَابِدَةٌ] *women who gather colocynths.* (Ḳ.)

[هذب: see هبذ.]

هبر

[1. هَبَرَ, &c.: see Supplement.]

ضَرْبٌ هَبْرٌ: see سَعْرٌ.

هِبْرِيَةٌ (Ṣ, Ḳ) and ↓ هُبَارِيَةٌ (TA) [*Scurf on the head;*] *what is in the hair of the head, resembling bran;* (Ṣ;) the *dirt of the head, that clings to the lower part of the hair, resembling bran;* (Ḳ;) as also إِبْرِيَةٌ (TA) and تِبْرِيَةٌ. (AO, Ṣ, Ḳ, in art. تبر.) — Also, [both ↓ words,] *What flies about, of,* or *from, feathers,* (Ḳ, TA,) and *the like:* (TA:) and the former, *what flies about, of,* or *from, the down of cotton:* (Ḳ:) or the *fine down that flies about from cotton:* (L:) and *what becomes scattered about, and compacted, of,* or *from, canes,* or *reeds, and the* بَرْدِىّ [or *papyrus*]: (Yaạkoob:) pl. of the former, هِبْرِيَاتٌ. (TA.)

هُبَارِيَةٌ: see above, in two places.

هُبُورٌ *Barley growing,* or *growing forth;* in the Nabathaean language. (Sa'eed ibn Jubeyr, TA, art. عصف.)

هبش

1. هَبَشَ, aor. ـِ, (Ṣ, TA,) inf. n. هَبْشٌ, (Ṣ, A, Ḳ,) *He collected* a thing; (TA;) as also هَبَّشَ, aor. ـُ: (ISk, ISd:) *he collected;* and *gained* or *earned,* or *sought sustenance;* (Ṣ, A, Ḳ;) as also ↓ تَهَبَّشَ: (Ṣ, A:) or, *he practised some art* or *trade, to procure sustenance;* and *he exercised art, craft, cunning,* or *skill, in the management of his affairs:* (TA:) and ↓ اِهْتَبَشَ and ↓ تَهَبَّشَ *he gained* or *earned,* or *sought sustenance;* and *collected;* and *exercised art, craft, cunning,* or *skill, in the management of his affairs:* (ISd, TA:) and ↓ هَبَّشَ, inf. n. تَهْبِيشٌ, *he collected much;* syn. جَمَّعَ. (Ḳ.) You say, هُوَ يَهْبِشُ لِعِيَالِهِ *He collects;* and *gains* or *earns,* or *seeks sustenance; for his family,* or *household;* (Ṣ;) as also ↓ يَتَهَبَّشُ: (Ṣ, A:) or *practises some art* or *trade, to procure sustenance for them; exercises art, craft, cunning,* or *skill, in the management of his affairs, for them.* (TA.) [See also حَبَشَ.] — هَبَشْتُهُ, (Ḳ,) inf. n. as above, (TA,) *I obtained it,* (Ḳ, TA,) *by collecting and gaining* or *earning.* (TA.) And ↓ اِهْتَبَشَ مِنْهُ عَطَآءً *He obtained from him a gift.* (Ḳ.) — هَبَشَ الغَنَمَ, inf. n. as above, [app. meaning *He roused and scared the sheep* or *goats, and drove and collected them* to some

person or place,] is like نَجَشَ الصَّيْدَ. (Ibn-'Abbád.)

2: see 1.

5. تهبّش: see 1, in three places. = Also, and ▼ اهتبش, *It became collected; or it collected itself:* or the former, *it became collected,* or *it collected itself, from several places:* syns. تَجَمَّعَ and إِجْتَمَعَ. (K.) And تهبّش القَوْمُ *The company of men became collected as an army,* or *a military force;* or *collected itself into an army,* or *a military force.* (TA.)

8: see 1, in two places: = and see 5.

هُبَاشَةٌ *i.q.* حُبَاشَةٌ; (Ṣ, Ḳ;) i.e., *What is collected,* of men, and of property: (Ṣ, TA:) *a company,* or *body, of men, not of one tribe:* (TA, in art. حبش:) and *what one gains* or *earns, and collects,* of property: pl. هُبَاشَاتٌ. (TA.)

هَبَّاشٌ *One who collects; and who gains,* or *earns,* or *seeks sustenance:* (Ṣ:) or *who does so much;* (Lth, Ḳ, TA;) and *who exercises art, craft, cunning,* or *skill, in the management of his affairs, for his family,* or *household.* (Lth, TA.)

مَهْبُوشٌ *Collected;* and *gained* or *earned.* (Ṣ,* TA.)

هبط

1. هَبَطَ, (Ṣ, Mṣb, Ḳ,) aor. ـِ and ـُ, (Mṣb, Ḳ,) but the latter is of rare occurrence, (Mṣb,) inf. n. هُبُوطٌ, (Ṣ, Ḳ,) of that whereof the aor. is ـِ, and of that whereof the aor. is ـُ; (TA;) or of the latter only, that of the former being هَبْطٌ; (Mṣb;) *He,* or *it,* (said of water &c., Mṣb,) *descended:* (Ṣ, Mṣb, Ḳ:) and ▼ تهبّط *he descended,* or *went down,* or *went down a declivity;* and *it sloped down;* syn. إِنْحَدَرَ; (TA;) and ▼ انهبط signifies the same as this last; or † *he became lowered,* or *degraded;* syn. إِنْحَطَّ; (Ḳ;) being quasi-pass. of ▼ أَهْبَطَهُ, (Ṣ, TA,) and it may be also of هَبَطَهُ, as is said in the M. (TA.) You say, هَبَطْنَا فِى حَدُورٍ صَعْبَةٍ [*We descended a difficult declivity*]. (A, in art. حدر.) And هَبَطَ الوَادِىَ, (Bḍ, ii. 58, and Mṣb,) [as though it were trans., for فِى الوَادِى,] inf. n. هُبُوطٌ, (Mṣb,) *We descended into the valley.* (Bḍ, Mṣb.) And هَبَطَ مِنْهُ *He came forth from it.* (Bḍ, ubi supra.) It is said in the Ḳur, ii. 58, إِهْبِطُوا مِصْرًا *Descend ye into Misr:* (Bḍ:) accord. to one reading, أُهْبُطُوا. (Bḍ, TA.) You say also هَبَطَ بَلَدَ كَذَا *He entered such a town* or *country.* (Ḳ.) And هَبَطْتُ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ *I removed him from a place to a place.* (Mṣb.) — هَبْطٌ also signifies ‡ The *falling into evil:* (Ḳ, TA:) and ‡ the *being,* or *becoming, low, abject, mean,* or *vile:* (TA:) and ‡ the *suffering loss,* or *diminution.* (Ḳ, TA.)

You say, هَبَطَ مِنْ مَنْزِلَتِهِ ‡ *He fell from his honourable station.* (TA.) [See also 7, mentioned above.] And هَبَطَ فُلَانٌ ‡ *Such a one became low, abject, mean,* or *vile.* (TA.) And هَبَطَ مِنَ الخَشْيَةِ ‡ *He became mean,* or *abject, and lowly,* or *submissive, from fear.* (TA.) [See Ḳur, ii. 69.] And هَبَطَ القَوْمُ, aor. ـِ, ‡ *The people,* or *company of men, became in a state of abasement and diminution.* (TA.) Whence the trad., (TA,) اَللّٰهُمَّ غَبْطًا لَا هَبْطًا, (Ṣ, TA,) i. e. نَسْأَلُكَ الغِبْطَةَ وَنَعُوذُ بِكَ مِنْ أَنْ نَهْبِطَ عَنْ حَالِنَا [‡ *O God,* we ask of Thee *a good state,* or *condition,* and we put our trust in Thee for preservation *that we may not become brought down from our state*]: (Ṣ:) mentioned [and explained] before, in art. غبط, q. v. (TA.) [But in this instance, هَبْطًا may be regarded as the inf. n. of the trans. v. to be mentioned below.] You say also, هَبَطَتْ إِبِلِى وَغَنَمِى, aor. ـِ, inf. n. هُبُوطٌ, † *My camels, and my sheep,* or *goats, suffered loss,* or *diminution:* and in the same sense هَبَطَ is said of flesh, and of fat, and of fatness. (TA.) And هَبَطَ ثَمَنُ السِّلْعَةِ ‡ *The price of the commodity,* or *article of merchandise, became diminished,* or *lessened,* (Ṣ, Mṣb, Ḳ, TA,) *below its former full rate;* (Mṣb;) *became lowered,* or *abated.* (TA.) And هَبَطَ العِدْلُ † *The counterpoising portion of the load became adjusted* or *arranged, made even,* or *made easy,* upon the camel. (TA.) = هَبَطَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـِ, (Ḳ,) inf. n. هَبْطٌ, (Ṣ,) *He made him,* or *it,* (namely water, &c., Mṣb,) *to descend;* (Ṣ, Mṣb, Ḳ;) [*he sent,* or *cast, him,* or *it, down;*] as also ▼ اهبطهُ. (Ḳ.) You say, أَهْبَطَتْهُمُ ▼ السَّنَةُ إِلَى الأَمْصَارِ [*The year of dearth,* or *drought, caused them to go down to the cities,* or *great towns*]. (A, in art. حسر.) And هَبَطَهُ بَلَدَ كَذَا *He,* or *it, caused him to enter such a town* or *country.* (Ḳ.) [And هَبَطَ بِهِ عَلَى مَكَانٍ *He,* or *it, made him to alight upon a place:* see an ex. voce زَخَّ.] — ‡ *He lowered him,* or *degraded him, from his state,* or *condition;* (Fr;) as also ▼ اهبطهُ; (Fr. Ṣ;) i.e., God did so; (Fr;) or a man: (Ṣ:) *it* (time, or fortune,) *caused his wealth, and his goodness* or *beneficence, to go away, after he had abounded therein.* (TA.) — هَبَطَ المَرَضُ لَحْمَهُ ‡ *The disease rendered him lean; emaciated him:* (Ṣ, Ḳ:) or *diminished his flesh.* (TA.) — هَبَطَ ثَمَنَ السِّلْعَةِ, (Ṣ, Ḳ,) inf. n. هَبْطٌ, (Ḳ,) ‡ *He* (God, Ḳ, or a man, Ṣ) *diminished,* or *lessened, the price of the commodity,* or *article of merchandise;* (Ṣ, Ḳ;) *he lowered,* or *abated, it;* (TA;) as also ▼ اهبطهُ, said of a man: (A'Obeyd, Ṣ, M:) or هَبَطَ مِنَ الثَّمَنِ † *he diminished somewhat from the price;* and sometimes ▼ اهبطهُ is used in this sense. (Mṣb.) — هَبَطَ العِدْلَ † *He adjusted* or *arranged, made even,* or *made easy, the counterpoising portion of the load* upon the camel. (TA.) — هَبَطَ فُلَانًا *He beat,* or *struck, such a one.* (Ḳ.)

4: see هَبَطَهُ, in five places.

5: } see هَبَطَ, first sentence.
7: }

هَبْطَةٌ *A low,* or *depressed, piece of land* or *ground;* (Mgh, Ḳ;) *contr. of* صَعْدَةٌ. (Mgh.)

هَبُوطٌ *A declivity,* or *declinal place: a place of descent,* or *by which one descends;* (Ṣ, Mṣb, Ḳ;) *a place which brings one down from a higher to a lower place.* (Az, TA.)

هَبِيطٌ ‡ *Lean,* or *emaciated,* by reason of disease: as also ▼ مَهْبُوطٌ: (Ḳ:) both are applied to a camel, signifying *whose fatness has become diminished;* as also ▼ هَابِطٌ: (TA:) and the first, to a she-camel, signifying *lean, and lank in the belly;* (AO, Ṣ;) or to a wild bull, to which a she-camel is likened in respect of her swiftness, and her briskness, liveliness, or sprightliness: (IB:) and ▼ the second signifies *rendered lean,* or *emaciated, by disease, so that his flesh quivers.* (TA.)

هَابِطٌ [act. part. n. of 1, both intrans. and trans.] The rájiz says,

* مَا رَاعَنِى إِلَّا جَنَاحٌ هَابِطَا *
* عَلَى البُيُوتِ قَوْطَهُ العُلَابِطَا *

[*Nothing surprised me but the wolf sending down upon the tents his flock of sheep,* or *goats, fifty* or *more in number*]: he means مُهْبِطًا قَوْطَهُ: so says ISd: or he may mean هَابِطًا عَلَى قَوْطِهِ [*descending upon his flock, &c.*]; making هابطا trans. by ellipsis: (TA:) جناح, in this verse, is the name of a wolf. (TA, in art. جنح.) — See also هَبِيطٌ.

مَهْبِطُ الوَحْىِ [*The place of descent of revelation;*] *a name of Mekkah.* (Mṣb, TA.)

مَهْبُوطٌ ‡ A man *whose state,* or *condition has become unsound.* (TA.) — See also هَبِيطٌ, in two places.

[هبع, &c.
See Supplement.]

هت

1. هَتَّ, aor. ـِ, inf. n. هَتِيتٌ, *He* (a بَكْر, or young camel,) *uttered a sound resembling a squeezing of the voice* (شبه العصر للصوت): you say, of a بكر, observes Az, يَهِتُّ, inf. n. as above; then, يَكِشُّ, inf. n. كَشِيشٌ; then يَهْدِرُ, inf. n. هَدِيرٌ. (L.) — هَتَّ الهَمْزَةَ, aor. ـُ, inf. n. هَتٌّ, *He uttered the letter hemzeh.* (L.) [See مَهْتُوتٌ.] —

هتّ, aor. ـُ, inf. n. هَتٌّ, *He uttered, recited,* or *repeated,* a speech or the like, *with uninterrupted fluency;* syn. سَرَدَ (Ṣ, L, Ḳ) and تَابَعَ. (L.) — [Hence] هَتَّتْ غَزْلَهَا, aor. ـُ, inf. n. هَتٌّ, *She spun her thread one part immediately after another:* (TA:) *she spun her thread continuously:* (Az:) هَتٌّ signifies a woman's *spinning* thread *continously.* (Ḳ.) = هَتَّ, aor. ـُ, inf. n. هَتٌّ; and ↓ هَتْهَتَ, inf. n. هَتْهَتَةٌ; *He broke* a thing, (Ḳ,) *so that it became reduced to small fragments,* or *particles:* (TA:) *he stamped upon a thing vehemently, so that he broke it.* (TA.) — هَتَّ, aor. ـُ, inf. n. هَتٌّ, *He rent* clothes. (IAạr, Ḳ.) — Also, † *He rent* the reputation of another. (IAạr, Ḳ.) = هَتَّ, aor. ـُ, inf. n. هَتٌّ, *He removed* the leaves of a tree [*by rubbing or scraping the branches*]; syn. حَتَّ; (Ḳ [in the CḲ, هَتَّ, is put for حَتَّ;]) i. e. *he took* them. (TA.) = هَتَّ, aor. ـُ, inf. n. هَتٌّ, *He poured out,* or *forth,* [water, &c.] (Ḳ.) — هَتَّ المَزَادَةَ *He poured out,* or *forth,* [*the contents of*] *the* مزادة. (TA.) — هَتَّ شَيْئًا *He poured out,* or *forth, one part or portion of a thing immediately after another.* (TA.) — السَّحَابَةُ تَهُتُّ المَطَرَ *The cloud pours forth the rain continuously.* (TA.) = هَتَّ, aor. ـُ, inf. n. هَتٌّ, *he lowered* (حَطَّ) a person *with respect to rank,* or *dignity, in* [*the manner of*] *paying honour* [*to him*]. (IAạr, Ḳ.) [Comp. هبت.]

R. Q. 1. هَتْهَتَ *He urged* a camel (زَجَرَهُ) *on the occasion of drinking, by the cry* هَتْ هَتْ. (AHeyth, Ḳ.) See هَتْ, below. — هَتْهَتَ, inf. n. هَتْهَتَةٌ; as also تَهْتَهَ; *He twisted,* or *distorted, his tongue in speaking.* (Az.) — Also هتهت; (and ↓ هَتَّ, TA, [aor. ـِ ?] ;) *He was quick,* or *rapid,* in his speech. (Ḳ.) — See هَتَّ.

هَتْ, (TA,) or هَتْ هَتْ, (Ḳ,) *A cry by which a camel is urged* (يُزْجَرُ) *on the occasion of drinking.* (Ḳ.) — إِذَا وَقَفْتَ البَعِيرَ عَلَى الرَّدْهَةِ فَلَا تَقُلْ لَهُ هَتْ; or, as some say, فَلَا تُهَتْهِتْ بِهِ; [*When thou hast made the camel to stand over the hollow in the rock in which the rain-water has collected, say not to him* هَتْ]. A proverb; meaning, accord. to AHeyth, when thou hast shewn a man his right course of conduct, do not urge him. (TA.) — هَتُّ قَوَائِمِ البَعِيرِ *The sound of the falling of the camel's feet* [*upon the ground*]. (L.) = تَرَكَهُمْ هَتًّا بَتًّا [*He left them routed,* or *broken asunder, and cut off;*] *he broke them asunder:* or *he cut them in pieces.* (L.)

هَتِيتٌ *A sound.* Occurring in a trad. as signifying a sound made by wine poured out upon the ground. (L.) = هَتِيتٌ and ↓ مَهْتُوتٌ A thing *broken so as to be reduced to small fragments,* or *particles: stamped upon vehemently, so as to be broken.* (TA.)

مِهَتٌّ : see هَتَّاتٌ.

رَجُلٌ مِهَتٌّ, and ↓ هَتَّاتٌ, *A man quick and voluble in speech;* (Ṣ, Ḳ;) *incorrectly, and vainly,* or *frivolously, loquacious; a great babbler.* (TA.)

مَهْتُوتٌ : see هَتِيتٌ. — الهَمْزَةُ صَوْتٌ مَهْتُوتٌ فِى أَقْصَى الحَلْقِ [*Hemzeh is a sound uttered* (after a suppression of the breath) *in the most remote part of the throat*]. (Kh, L.) Sb applied the term المَهْتُوتُ to the letter ء, because of its weakness and lowness. (L.) — أَسْرَعُ مِنَ المُهْتَهِتَةِ *Quicker than the quick-speaking woman.* (IAạr.)

هتأ

1. هَتَأَ, aor. ـَ, (Ḳ,) inf. n. هَتْءٌ, (TA,) *He beat* a person (Ḳ) with a staff or stick. (TA.) — هَتِئَ, aor. ـَ, *He was bent,* or *crooked.* (Ḳ.)

5. تَهَتَّأَ *It* (a garment) *became ragged, and worn out.* (Ṣ, Ḳ.)

مَضَى مِنَ اللَّيْلِ هَتْءٌ, and ↓ هِتْءٌ, (ISk, Ḳ,) and ↓ هَتِىْءٌ, (Lḥ, Ḳ,) and ↓ هَتِىٌّ, (Lḥ,) and ↓ هِتَاءٌ, and ↓ هِيتِئٌ (same measure as زِبْرِجٌ, as in the TA), or ↓ هَتِيَآءٌ, (as in the CḲ and a MS. copy) and ↓ هِيتَآءٌ, (Ḳ,) and ↓ هَتْأَةٌ, (AHeyth, Ḳ,) *A portion of the night elapsed* (Ḳ, &c.) — مَا بَقِىَ مِنْ غَنَمِهِمْ إِلَّا هَتْءٌ *There remained not, of their sheep,* or *goats, save a part, less than the part that had gone away.* (TA.)

هِتْءٌ : see هَتْءٌ.

هَتًا and ↓ هُتُوءٌ *A rent.* (Ḳ.) — *A swelling:* syn. نُتُوٌّ. (TA.)

هَتْأَةٌ : } see هَتْءٌ.
هِتَاءٌ :
هَتِىْءٌ :
هَتِىٌّ :

هُتُوءٌ : see هَتًا.

هَتِيَآءٌ : } see هَتْءٌ.
هِيتَآءٌ :
هِيتِئٌ :

أَهْتَأُ *Humpbacked.* (Ḳ.)

هتر

1. هَتَرَهُ, aor. ـِ, (Ḳ, TA,) like يَضْرِبُ, (TA [in the CḲ, ـُ, but this is evidently a mistake,]) *It* (old age, Ḳ, TA, and disease and grief, TA), *made him to be such as is called* مُهْتَر; [i.e., *made him to lose his reason,* or *intellect:* or *to be addicted to,* or *fond of, speaking of a thing:* which latter signification seems to be particularly indicated in the lexicon from which this is taken; but the former seems the more appropriate.] (Ḳ.)

3. هَاتَرَهُ, [inf. n. مُهَاتَرَةٌ and ↓ هِتَارٌ,] *He encountered him with mutual reviling, saying what was false:* (Ḳ,* TA:) so says IAmb, on the authority of AZ; but, says Th, accord. to others, المُهَاتَرَةُ signifies *the saying* [*that*] *whereof one part contradicts,* or *annuls, another:* and hence one says, دَعْ الهِتَارَ [*leave the saying that whereof one part contradicts another*]. (TA.)

4. أُهْتِرَ *He became disordered in his intellect:* (A, TA:) or *he became so by reason of old age:* (Ṣ:) or *he lost his reason from old age,* (AZ, A'Obeyd, Ḳ,) as also ↓ اُسْتُهْتِرَ, (AZ, TA,) or *from disease,* or *grief;* as also أَهْتَرَ. (Ḳ.) See also **10**, in two places.

5. تَهَتَّرَ *He was,* or *became, stupid, and ignorant.* (Ḳ: but only the inf. n. is there mentioned.)

6. تَهَاتَرُوا *They accused each other falsely.* (Ṣ, A, Mgh, Mṣb, Ḳ.) — And hence, تَهَاتَرَتِ البَيِّنَاتُ, (Mṣb,) and الشَّهَادَاتُ, (A, Mgh,) *The testimonies,* or *evidences, became null:* (Mgh, Mṣb:) or *belied one another.* (A.)

10. اِسْتَهْتَرَ: see **4**. — *He was,* or *became, much given to false,* or *vain, sayings,* or *actions.* (TA [but this seems rather to be اُسْتُهْتِرَ: see its part. n., below.]) — † *He followed his own natural desire, not caring what he did.* (Mṣb [but this also seems to be in the pass. form.]) — اُسْتُهْتِرَ بِكَذَا ‡ *He became addicted to,* or *fond of, such a thing,* (Ḳ, TA,) *not talking of any other thing,* (TA,) *nor caring what was done to him,* (Ḳ, TA,) *nor how he was reviled:* (Ḳ:) *he became addicted to,* or *fond of, such a thing, not talking of, nor doing, any other thing:* and *he became fascinated by such a thing, and lost his reason on account of it, and his strong determination became turned towards it, so that he talked much and vainly respecting it.* (TA.) — اُسْتُهْتِرَ بِفُلَانَةَ, [or اُسْتَهْتَرَ,] and ↓ أُهْتِرَ بِهَا, [or أَهْتَرَ,] ‡ *He* [*became attached,* or *devoted, to such a woman so that he*] *cared not what was said of him on her account, nor how he was reviled:* (A, TA:) and ↓ أُهْتِرَ also signifies † *he became addicted* or *given to,* or *fond of, speaking of a thing.* (Ḳ.)

هُتْرٌ The *loss of reason from old age* or *disease* or *grief.* (Ḳ.)

هِتْرٌ *An error in speech.* (Ṣ, A, Mgh, Mṣb, Ḳ.) You say, جَآءَ بِهِتْرٍ مِنَ القَوْلِ *He uttered*

an error of speech. (A.) And † هِتْرٌ هَاتِرٌ *A great error of speech.* (Ṣ, Ḳ.*) — *A falsehood; a lie.* (Ḳ.) You say, قَوْلٌ هِتْرٌ *A false saying.* (TA.)

هِتْرٌ : see هَاتِرٌ

تَهَاتُرٌ *Testimonies,* or *evidences, that belie one another:* as though pl. of تَهْتَرٌ: (Ḳ:) or *any evidences,* or *testimonies, that are not legal proofs.* (Mgh [but in my copy of that work written تَهاتر.])

مُهْتَرٌ *Disordered in his intellect,* (Ṣ,) or *having lost his reason,* (AZ, A'Obeyd, Ḳ,) *from old age,* (AZ, A'Obeyd, Ṣ, Ḳ,) or *from disease,* or *grief:* (Ḳ:) if from أُهْتِرَ, it is anomalous, (Ḳ, TA,) like مُسْهَبٌ, &c. (TA.) — † *Addicted* or *given to,* or *fond of, speaking of a thing.* (Ḳ.) See also مُسْتَهْتَرٌ.

مُهْتِرٌ *Erring in his speech.* (TA.)

مُسْتَهْتَرٌ *Much given to false,* or *vain, sayings,* or *actions:* (Ḳ:) or one *who says what is false,* or *erroneous:* or one *who cares not what is said of him, nor how he is reviled:* or † *attached,* or *devoted,* (مُسْتَهْتِرٌ,) *to the world.* (IAth, TA.) — مُسْتَهْتَرٌ بِشَىْءٍ ‡ *Addicted to,* or *fond of, a thing,* (Ḳ, TA,) or *fascinated by it,* (A,) *not talking of any other thing,* (TA,) *nor caring what is done to him,* (A, Ḳ, TA,) *nor how he is reviled,* (Ḳ,) *having lost his reason;* (A;) as also † مُهْتَرٌ. (A.) You say, فُلَانٌ مُسْتَهْتَرٌ بِالشَّرَابِ ‡ *Such a one is addicted to,* or *fond of, drink, not caring what is said of him.* (Ṣ.)

[هتش, &c.

See Supplement.]

هث

1. هَثَّ, aor. ـُ, inf. n. هَثٌّ, *He mixed* a thing, *one part with another.* (M.) — هَثَّ, [aor. ـِ,] inf. n. هَثٌّ, *He lied.* (IAṭr, Ḳ.)

R. Q. 1. هَثْهَثَ, inf. n. هَثْهَثَةٌ, *He mixed,* or *confounded;* like هَتْمَتَ. (TA.) هثهث أَمْرَهُ *He confounded his affair.* (TA.) — هَثْهَثَ, inf. n. هَثْهَثَةٌ, *It was mixed,* or *confounded.* (Ṣ, Ḳ.) — هَثْهَثَ, (inf. n. هَثْهَثَةٌ, Ḳ,) *He* (a magistrate, Ṣ) *acted unjustly, injuriously,* or *tyrannically.* (Ṣ, Ḳ.) — هثهث النَّاسَ *He* (a magistrate) *acted unjustly, injuriously,* or *tyrannically, towards the people.* (TA.) = هَثْهَثَ, inf. n. هَثْهَثَةٌ, *It sent forth quickly:* (Ḳ:) [ex.] هَثْهَثَتِ السَّحَابَةُ بِقَطْرِهَا وَثَلْجِهَا *The cloud sent forth quickly its rain and its snow.* (Ṣ.) = هَثْهَثَ, inf. n. هَثْهَثَةٌ (and هثهاث, TA) *He trod,* or *trampled, vehemently.* (Ḳ.) — *It* (a pasturing herd or flock) *trod the* fresh green pasture *until it was destroyed,* حَتَّى يوتى. [So in the L: app. حَتَّى يُؤْتَى.]

هَثٌّ and † هَثْهَثَةٌ and † هثهاث *A confusion of sounds, noises,* or *voices, in war:* or *a raising of a loud cry,* or *clamour,* or *confused noise.* (M.) [App. inf. n., of which the verbs are هَثَّ and هَثْهَثَ.]

هَثْهَثَةٌ and † هُثْهَاثٌ *A word imitative of somewhat of the speech of him who has the vitious kind of pronunciation termed* لُثْغَة. (TA.) See هَثٌّ.

هُثْهَاثٌ *Quick* (Ḳ) rain. (TA.) — هَثْهَاثٌ *Confused; confounded:* (Ḳ:) an epithet applied to a man. (TA.) — See هَثٌّ. — And see هَثْهَاثٌ and هَثْهَثَةٌ. — هَثَّاثٌ *A town, or district, abounding with dust.* (Ḳ.)

هَثٌّ : see هُثْهَاثٌ.

هَثَّاثٌ and † هُثْهَاثٌ *A liar.* (Ḳ.) — Also, the latter, A man *who tells unmixed lies.* (TA.)

[هثم, &c.

See Supplement.]

هج

1. هَجَّتِ النَّارُ, aor. ـِ, inf. n. هَجِيجٌ and هَجٌّ; (L;) *The fire burned fiercely,* or *intensely;* or *flamed,* or *blazed,* or *burned without smoke, fiercely,* or *intensely:* or, *made a noise,* or *sound:* هَجِيجُ النَّارِ being the same as أَجِيجُهَا, (Ṣ, L, Ḳ,) like as هَرَاقَ is the same as أَرَاقَ: (Ṣ, L:) or, *burned, and caused a sound, or noise, to be heard by its burning.* (L.) = See art. عج, last para.

2. هَجَّجَ النَّارَ *He made the fire to burn fiercely,* or *intensely;* or *to flame,* or *blaze,* or *burn without smoke, fiercely,* or *intensely:* or, *to make a noise, or sound,* or *to burn so as to cause a sound,* or *noise, to be heard by its burning.* (L.) — هجّج *He* (a camel) *had his eyes sunk in his head by reason of hunger* or *thirst* or *fatigue;* not by their natural formation. (Lth, Aṣ.) — هَجَّجَتْ عَيْنُهُ [so in three copies of the Ṣ, and in the L; not هَجَّتْ, as Golius seems to have found it written in a copy of the Ṣ;] *His eye became sunk in its socket.* (Aṣ, Ṣ.) In the saying of the daughter of El-Khuss, when she was asked how she knew a she-camel to be pregnant, أَرَى العَيْنَ هَاجٌ وَالسَّنَامَ رَاجٌ وَتَمْشِى فَتَفَاجُّ [*I see the eye to have become sunk, and the hump to have shaken,* or *moved to and fro, and she walks, and straddles in doing so*], هاجّ may be [an act. part. n.] formed from هَجَّجَتْ, although this form of the verb be not used; and she makes العين masc., meaning thereby العُضْو or الطَّرْف; for properly she should have said هَاجَّة: or هاجّ is used [instead of هَجَّجَتْ] in imitation of رَاجّ [and تفاجّ]. (L.)

3. هاجّ فِى هَدِيرِهِ *He* (a camel) *made his braying to reciprocate.* (L.)

4: see عَجَّ, last paragraph.

8. اهتجّ فيه *He persevered* (تَمَادَى) *in it,* (Ḳ,) i.e., in his judgment, *not listening to the counsel of any one.* (TA.)

10. استهجّ *He followed his own judgment,* (Ḳ,) *whether erring* or *taking a right course, without consulting any one.* (TA.)

R. Q. 1. هَجْهَجَ بِالسَّبُعِ, (Ṣ, Ḳ,) and السَّبُعَ, (L,) *He cried out to the lion* or *other beast of prey,* (Ṣ, Ḳ,) *and chid him, in order that he might refrain, forbear,* or *abstain.* (Ṣ.) [See هَجِ.] — هَجْهَجَ بِالْجَمَلِ *He chid the camel, saying to him* هِيجِ; (Ḳ; [in the CḲ هَيجِ: see art. هيج:]) or هِيجِ; (accord. to the TA;) [but it occurs in a verse written هيج:] and in like manner بِالنَّاقَةِ, *the she-camel.* (L.) — هَجْهَجَ فِى هَدِيرِهِ, said of a stallion-camel, (Ṣ,) *He made a vehement noise in his braying.* (L.)

هَجِ هَجِ and هَجْ هَجْ, (Ṣ, Ḳ,) like as one says بَخٍ and بَخْ, (Ṣ,) or هَجِى, as related by Lḥ, (L,) and هَجَا هَجَا, (Ḳ,) or هَجٍ هَجٍ and هَجْ هَجْ and هَجَا هَجَا, (Az,) *Cries by which one chides a dog,* (Ṣ, Ḳ,) *and a lion, and a wolf, &c., to quiet him:* (Az:) *and* sometimes one says هَجَا هَجَا, (ISd,) and, if he please, هَجَا, once, (Az,) *to chide camels:* (ISd, Az:) and هَجْ, or هَجِ at the end of a verse, is *a cry by which a she-camel is chidden.* (L.) For هَجْ هَجْ, one also says جَهْ جَهْ, by transposition. (L.)

هَجْهَجْ, (Ḳ,) and هَجَهَجْ, (Ṣ,) but the latter is only used by poetic licence, (Ḳ,) *A cry by which sheep or goats (and a dog,* Az,) *are chidden,* or *checked,* or *urged,* (Ṣ, Ḳ.)

هَجْهَجَةٌ *A word imitative of the cry of a man when he cries out to a lion.* (Lth.) [See هَجِ.]

هَجَاجٌ *One in whom is no good.* (L, art. عَجَاج.)

هَجَاجَيْكَ, (Aṣ, Ṣ, Ḳ,) as also هَذَاذَيْكَ, (Aṣ, Ṣ,) in the dual number, like حَوَالَيْكَ and دَوَالَيْكَ, (TA,) supposing [it to be addressed to] two [persons], (Aṣ, Ṣ, Ḳ,) or هجاجيك هَهُنَا وَهُنَا, i.e., *Refrain thou!* or *forbear thou!* or *abstain thou!* (TA;) said to people when one desires their refraining, or forbearing, or abstaining, from a thing: (Aṣ, Ṣ, Ḳ:) and to a lion, and a wolf, &c., to quiet him. (Lḥ.)

رَكِبَ هَجَاجِ, (indecl., Ṣ,) and هَجَاجِ, [in form], like قَطَامِ, (Ṣ, Ḳ,) or رَكِبَ مِنْ أَمْرِهِ هجاجِ, and رَكِبَ هَجَاجَيْهِ, in the dual form, (TA,) *He went at random, or heedlessly, without any certain aim, or object; or went his own way, without consideration, not obeying a guide to the right course; or pursued a headlong, or rash, course.* (Ṣ, Ḳ.)

هَجِيجٌ (Ṣ, Ḳ) and ↓ إِهْجِيجٌ (Ḳ) *A deep valley:* (Ṣ, Ḳ:) or *deep,* as an epithet, applied to a valley: of the dial. of El-Yemen: pl. [of the former] هُجَّانٌ. (TA.)

هَجَاجَةٌ, (Ḳ,) without the art. ال, (TA,) or هَجْهَاجَةٌ, رَجُلٌ هَجَاجَةٌ, (Ṣ,) and ↓ هَجْهَاجٌ and ↓ هَجْهَاجَةٌ, (Ḳ,) *A stupid,* or *foolish, man; one of little sense:* (Ṣ, Ḳ:) and the first, *one who consults not any one, but follows his own judgment whether he err or take a right course:* (Sh:) or *without heart and without intellect* or *intelligence:* (AA in TA, art. رع:) and the second, *a rude, coarse,* or *churlish, and stupid,* or *foolish, man:* (Ḳ:) and the third, *a man of much evil,* or *mischief, and of little understanding:* or, accord. to AZ, *of no understanding, and of no judgment.* (TA.)

هَجْهَاجٌ A camel *that brays vehemently.* (Ḳ.) A word imitative of the sound which a stallion-camel makes in his braying. (TA.) — هَجْهَاجٌ *Wont to take fright, and to run away.* (Ṣ, Ḳ.) — See هَجَاجَةٌ.

هَجْهَاجَةٌ: see هَجَاجَةٌ.

عَيْنٌ هَاجَّةٌ, (Ṣ, L,) and ↓ مُهْجَجَةٌ, (L,) *An eye sunk in its socket.* (Ṣ, L.) [See 2.]

مُهَجْهِجٌ and مُهَجْهِجَةٌ *A person chiding a lion by a cry.* (L.) [See هَجِ.]

مُهَجَّجَةٌ: see هَاجَّةٌ.

هجأ

1. هَجَأَ, (Ṣ, Ḳ,) aor. ـَ, inf. n. هَجْءٌ and هُجُوءٌ, (Ḳ,) *It* (his hunger) *became appeased,* (Ṣ, Ḳ,) *and departed,* or *ceased.* (Ḳ.) — هَجَأَ *He ate* food. (Ḳ.) — هَجَأَ, (Ḳ,) inf. n. هَجْءٌ, (TA,) *He filled* his belly. (Ḳ.) — هَجَأَ and ↓ اهجأ *He stayed,* or *restrained,* camels (Ḳ) or sheep or goats, (TA,) *that they might pasture.* (Ḳ, TA.) هَجِئَ, aor. ـَ, *He had raging hunger.* (Ḳ.)

4: see 1. — اهجأ جُوعَهُ, inf. n. إِهْجَآءٌ, *It* (food) *appeased his hunger; or caused it to depart,* or *cease.* (Ṣ, Ḳ.) — اهجأ حَقَّهُ, (Ḳ,) and اهجى, (TA,) *He paid him his due.* (Ḳ.) — اهجأه شَيْئًا *He gave him a thing to eat.* (Ḳ.)

5. تهجّى i.q. تهجّأ الحَرْفَ. (Ḳ.)

هَجَأٌ *Any state,* or *case, in which one has been, and which has ceased.* (Ḳ.) It also occurs without ء, هَجًا. (TA.)

هُجَأَةٌ *Foolish; stupid.* (Ḳ.)

هجب

1. هَجَبَ, aor. ـُ, inf. n. هَجْبٌ, *He drove,* or *urged along.* (Ḳ.) — Also, *He beat with a stick,* or *staff.* (Ḳ.) — Also, هَجَبَ, inf. n. as above, *He was quick,* or *swift,* (Ḳ,) *in his pace &c.* (TA.) — This art. is omitted by most of the lexicographers, because not regarded by them as of established authority. (TA.)

هجد

1. هَجَدَ, (Ṣ, A, L, Mṣb,) aor. ـُ, (L, Mṣb,) inf. n. هُجُودٌ; (L, Mṣb, Ḳ;) and ↓ تهجّد, (Ṣ, A, L, Mṣb, Ḳ,) and ↓ اهجد, (L, Ḳ,) and ↓ هجّد; (IAạr, L;) *He* (a man, L) *slept:* (L, Mṣb, Ḳ:) *or slept in the night:* (IAạr, Ṣ, A, L:) or, *in the latter part of the night.* (L.) — Also هَجَدَ and ↓ تهجّد (Ṣ, A, L, Mṣb, Ḳ [in some copies, of the last of which the former verb is written ↓ هجّد and so in the TA) *He remained awake,* or *was sleepless* or *wakeful in the night:* (Ṣ, A, L:) and hence the *praying in the night* is called تَهَجُّدٌ: (Ṣ, L:) or *he awoke from sleep* (Ḳ) *to pray,* or *for some other purpose:* (TA:) or *he prayed in the night;* (Mṣb;) as also ↓ هجّد: (IAạr, L:) thus these verbs bear two contr. significations: (Ṣ, A, L, Mṣb, Ḳ:) and ↓ تهجّد *he relinquished sleep for prayer:* (A:) so in the Ḳur, xvii., 81. (Beyḍ.)

2: see 1, in three places. — Also هجّدهُ, inf. n. تَهْجِيدٌ, *He made him,* or *caused him, to sleep;* (Ṣ, L, Ḳ;) as also ↓ اهجدهُ. (Ibn-Buzurj, L, Ḳ.) — Also, *He awoke him from sleep.* (Ibn-Buzurj, L, Ḳ.) Thus it bears two contr. significations. (Ḳ.) — See also 4.

4: see 1: and 2. — Also اهجدهُ *He found him* (namely a man, Ḳ) *sleeping.* (L, Ḳ.) — And اهجد *He* (a camel) *laid the fore-part of his neck* (the part called جِرَان) *upon the ground;* (ISk, Ṣ, L, Ḳ;) as also ↓ هجّد, (IḲṭṭ, El-Baṣáïr, Ḳ, TA, [in the CḲ هَجَدَ]) inf. n. تَهْجِيدٌ. (IḲṭṭ, El-Baṣáïr, TA.)

5: see 1, in three places.

هَجِدْ, (as in some copies of the Ḳ,) or هَجْدْ, (accord. to others and the TA,) *A cry by which a horse is chidden.* (Ḳ.)

هُجُودٌ: see هَاجِدٌ.

هَاجِدٌ *Sleeping:* (T, L, Mṣb:) pl. هُجُودٌ and هُجَّدٌ. (Mṣb.) [See an ex. in a verse cited voce هُرْمٌ, in art. هرم.] — Also, (L,) and ↓ هُجُودٌ (L, Ḳ) and ↓ مُتَهَجِّدٌ (T, L) *Praying in the night:* (T, L, Ḳ:) pl. of the first, (L,) or second, (L, Ḳ,) هُجُودٌ and هُجَّدٌ. (L, Ḳ.) هُجَّدٌ and هُجُودٌ are also fem. pls. [app. in both of the above senses]. (A.)

مُتَهَجِّدٌ: see هَاجِدٌ.

هجر

1. هَجَرَهُ, (Ṣ, A, &c.,) aor. ـُ, (Mṣb,) inf. n. هَجْرٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and هِجْرَانٌ, (Ṣ, A, Mgh, Ḳ,) or the latter is a simple subst., (Mṣb,) *He cut him off from friendly* or *loving, communion* or *intercourse; contr. of* وَصَلَهُ: (Ṣ, Mgh:) *he forsook,* or *abandoned, him;* syn. قَطَعَهُ: (Mṣb, TA:) *he cut him;* meaning, *he ceased to speak to him,* or *to associate with him;* syn. صَرَمَهُ, (A, Mgh, Ḳ,) and قَطَعَ كَلَامَهُ. (Mgh.) It is said in the Ḳur, [iv. 38,] وَاهْجُرُوهُنَّ فِى المَضَاجِعِ, i.e., [*And cut ye them off from loving intercourse*] *in the sleeping-places,* in order to obtain their obedience. (Mṣb.) See also 3. — *He left it; forsook it; relinquished it; abandoned it; deserted it; quitted it: abstained from it: neglected it: shunned* or *avoided it; was averse from it:* syn. تَرَكَهُ; (A, Mṣb, Ḳ, TA;) and رَفَضَهُ; (Mṣb;) and فَارَقَهُ: (B:) and أَغْفَلَهُ: and أَعْرَضَ عَنْهُ: (TA:) namely, a thing to which it was necessary for him to pay frequent attention: (Lth, TA:) as also ↓ أَهْجَرَهُ; (Ḳ;) which latter is of the dial. of Hudheyl: (TA:) and هُجِرَ *he,* or *it, was left;* &c. (IḲṭṭ.) هِجْرَان may be with the body and with the tongue and with the heart or mind: it is with the first in the passage of the Ḳur cited above: it may be with any of the three in the Ḳur, [lxxiii. 10,] where it is said, وَاهْجُرْهُمْ هَجْرًا جَمِيلًا [*And avoid thou them,* i.e., avoid the associating with them in person, or speaking to them, or entertaining friendship for them in thy heart, *with an avoiding of a becoming kind*]: and it is with all the three in the following ex. in the Ḳur, [lxxiv. 5,] وَالرُّجْزَ فَاهْجُرْ [*And idolatry avoid thou*]. (B.) You say also, هَجَرَ الشِّرْكَ, inf. n. هَجْرٌ and هِجْرَانٌ, [*He abstained from,* or *avoided, polytheism,* or *the associating of others with God,*] هِجْرَةً حَسَنَةً [*with a good manner of abstaining,* or *avoiding*]. (Lḥ, Ḳ.) And it is said in a trad., وَلَا يَسْمَعُونَ القُرْآنَ إِلَّا هَجْرًا, meaning, [*And they hear not the Ḳur-án save*] *with neglect of it, and aversion from it:* the reading إِلَّا هُجْرًا, mentioned by IḲt, and his explanation of it, *save with foul speech,* are both said by El-Khaṭṭábee to be erroneous. (TA.) — هَجَرَ, [aor. ـُ,] inf. n. هَجْرٌ, *He* (a man) *went, removed, retired,* or *withdrew himself, to a distance, far away,* or *far off.* (TA.) —

هَجَرَ فِى الصَّوْمِ, (K,) aor. ـُ, inf. n. هِجْرَانٌ, (TA,) *He abstained from sexual intercourse in fasting.* (K.) = هَجَرَ, (Lth, Fr, S, A, K, &c.,) or هَجَرَ فِى كَلَامِهِ, (Msb,) aor. ـُ, (Lth, Fr, S, &c.,) inf. n. هَجْرٌ, (Lth, S, A, Mgh, Msb,) with fet-h, (Mgh,) or هُجْرٌ, with damm, (K,) and هِجِّيرَى, (A, K,) or this is a simple subst., (Lth,) and إِهْجِيرَى, (K,) [or this and that which immediately precedes it are intensive inf. ns.,] *He* (a sick man, Lth, S, Msb, K, or one having the disease termed بِرْسَام, A'Obeyd, A, or having a fever, A'Obeyd, and one sleeping, Fr, K) *talked nonsense; talked irrationally* or *foolishly* or *deliriously,* (Lth, Fr, S, A, Mgh, Msb, K,) *and confusedly:* (Msb:) or هِجِّيرَى signifies the *talking much, and saying what is evil.* (Sb.) In the Kur, [xxiii. 69,] instead of تَهْجُرُونَ, in the phrase سَامِرًا تَهْجُرُونَ, [*Holding discourse by night, talking irrationally* or *foolishly,*] I'Ab reads تُهْجِرُونَ from ▼ أَهْجَرَ, [q.v.,] from الهُجْرُ. (TA.) — See also 4. — هَجَرَ بِهِ, aor. ـُ, inf. n. هَجْرٌ, *He dreamed of him* or *it; saw him* or *it in sleep:* or *he did so and talked foolishly* or *deliriously.* (TA.)

2. هجّر, (Lth, A, K, &c.,) inf. n. تَهْجِيرٌ, (S, Msb, K,) *He journeyed in the time called the* هَاجِرَة; (Lth, S, A, Mgh, K;) as also ▼ تهجّر; (IAar, S, A, K;) and ▼ اهجر: (K:) or *he went forth in that time:* (Az, TA:) or *he was* (صَارَ) *in that time:* (Msb: [but in my copy of that work, صار is perhaps a mistake for سَارَ:]) or ▼ اهجر has this last signification; (Lth, TA;) or signifies *he entered upon that time;* like اظهر. (A.) — *It* (the day) *attained to the time called the* هَاجِرَة. (S, TA.)

3. هاجرهُ, (A,) inf. n. مُهَاجَرَةٌ; (B;) and ▼ اهتجرهُ; (A;) *He cut him off from friendly,* or *loving, communion* or *intercourse, being so cut off by him;* or *he cut him,* or *ceased to speak to him, being in like manner cut by him:* and *he forsook,* or *abandoned, him, being forsaken,* or *abandoned, by him:* (A,* B:) this is the primary signification of the former. (B.) — هاجر, (T, A, Msb, K,) inf. n. مُهَاجَرَةٌ (T, S, A, Msb) and هِجْرَةٌ, (A,) or the latter is a simple subst., (Mgh, Msb,) *He* (an inhabitant of the desert) *went forth from his desert to the cities* or *towns:* this is the primary acceptation, with the Arabs, of the verb [when intrans.]: also, *he* (any one) *left his place of abode, emigrating to another people:* (Az:) *he departed,* or *went forth, from one land to another,* (S, K,) or *from one country,* or *district,* or *town, to another:* (Msb:) and, as used in the Kur, ii. 215, [and in many other instances in the same and other books,] *he went forth* [or *emigrated*] *from the territory of the unbelievers to the territory of the believers* [or *to any place of safety* or *refuge on account of religious persecution, &c.*] (B.) See an ex. voce تَهَجَّرَ; and see هِجْرَةٌ.

4. اهجر فِى مَنْطِقِهِ: see هُجْرَةٌ = اهجر فى منطقه, (S,* Mgh, Msb, K,) or simply اهجر, (A,) inf. n. إِهْجَارٌ (S, K) and هُجْرٌ, (Lh, Kr, K,) or the latter is, correctly speaking, a simple subst., (TA,) *He spoke,* or *uttered, foul, evil, bad, abominable,* or *unseemly, language:* (S, A, Mgh, K:) or *he did so much; beyond what he used to do before;* as also ▼ هَجَرَ, aor. ـُ, (Msb,) inf. n. هُجْرٌ: (L, TA:) and in like manner, *he talked much of that which was not fit, suitable, meet,* or *proper.* (S.) — اهجر بِهِ *He mocked,* or *scoffed,* or *laughed at him, derided him,* or *ridiculed him, and said respecting him what was foul, evil, bad, abominable,* or *unseemly.* (Msb, K.) = See also 2, in two places.

5. تهجّر *He affected to be like the* مُهَاجِرُون [or *emigrants from the territory of the unbelievers to that of the believers*]. (A'Obeyd, S, A, K.) Hence the trad., هَاجِرُوا ▼ وَلَا تَهَجَّرُوا, (A'Obeyd, S, A,) i.e., *Perform ye the* هِجْرَة with sincerity towards God, *and affect not to be like those who do so without your being really such as do so:* said by 'Omar. (A'Obeyd, TA.) = See also 2.

6. تهاجروا [*They cut one another off from friendly* or *loving communion* or *intercourse;* or *they cut,* or *ceased to speak to, one another:* *they forsook,* or *abandoned, one another:* as also ▼ اهتجروا]. (A.) You say also هُمَا يَتَهَاجَرَانِ, and ▼ يَهْتَجِرَانِ, i.e., يَتَقَاطَعَانِ [*They two cut each other off &c.*]: (K:) تَهَاجُرٌ is *syn. with* تَقَاطُعٌ. (S.)

8: see 3 and 6; the latter in two places. — [*He journeyed in the time of the* هَاجِرَة: see 8 in art. عشو.]

هَجْرٌ: see هُجْرٌ: = and see also هَاجِرَةٌ.

هُجْرٌ, a subst. from أَهْجَرَ; (S, Mgh;) or from its syn. هَجَرَ; (Msb;) *Foul, evil, bad, abominable,* or *unseemly, language,* or *talk;* (As, Ks, T, S, A, Mgh, Msb, K;) as also ▼ هُجْرَآءُ; (Sgh, K;) and ▼ هَاجِرَةٌ; of which last the pl. is هَوَاجِرُ, incorrectly said by IJ to be an irreg. pl. of هُجْرٌ; or ▼ هَاجِرَةٌ may be an inf. n., like كَاذِبَةٌ &c. (IB.) You say, قَالَ هُجْرًا وَبُجْرًا, and ▼ هَجْرًا وَبَجْرًا, [*He said*] *a foul* [*and a wonderful*] *thing:* ▼ هَجْرٌ is an inf. n., and هُجْرٌ is a simple subst. (L, TA.) And ▼ رَمَاهُ بِالْهَاجِرَاتِ *He assailed him with foul words:* هاجرات being a word of the same class as تَامِرٌ and لَابِنٌ. (A, Msb.) And ▼ بِالْهَاجِرَاتِ, or ▼ رَمَاهُ بِهَاجِرَاتٍ, and ▼ بِمُهْجِرَاتٍ, (S, K,) or ▼ بِالْمُهْجِرَاتِ, (A,) and بِالْمُهْجِرَاتِ, (A, Msb,) *He accused him of evil things that exposed him to disgrace:* (S, K:) or *of foul,* or *evil, actions.* (A, Msb.) And ▼ تَكَلَّمَ بِالْمَهَاجِرِ (in the CK بالمُهاجِرِ) *He spoke foul,* or *evil, language.* (L, K.)

هِجْرٌ : } see هِجْرَةٌ.
هُجْرَةٌ : }

هِجْرَةٌ, a subst. from هَجَرَهُ, (S, K,) as also ▼ هِجْرَانٌ, (Msb,) signifying *The cutting another off from friendly* or *loving communion* or *intercourse:* (S:) *cutting one;* or *ceasing to speak to him:* (K:) *forsaking, abandoning, deserting,* or *shunning* or *avoiding, one.* (Msb.) It is said in a trad., لَا هِجْرَةَ بَعْدَ ثَلَاثٍ [*There shall be no cutting off from friendly communion after three* nights with their days,]: the meaning is, هَجْر as contr. of وَصْل; i.e., such anger as exists between Muslims, or a failing, or falling short, with respect to the duties of society, exclusively of what relates to religion: but the هِجْرَة of those who follow their own natural desires [in matters of religion], and of innovators [in religion], should continue even as long as they do not repent, and return to the truth. (TA.) — [Also, *A mode,* or *manner, of cutting another off from friendly* or *loving communion* or *intercourse:* &c. See 1, where an ex. occurs.] — Also, *A removal from the desert to the towns* or *villages:* this was its [primary] acceptation with the Arabs: and the *forsaking of his country,* or *district,* or *the like, by an inhabitant of the desert,* or *by an inhabitant of a town,* or *village,* or *cultivated district, and taking up his abode in another country* or *district,* or *the like, an emigration;* (TA;) the *forsaking of one's home and removing to another place;* (Mgh;) the *forsaking of a country,* or *district,* or *the like, and removing to another;* (Msb;) the *going forth from one land to another;* as also ▼ هُجْرَةٌ: (K:) [and *an emigration from the territory of the unbelievers to the territory of the believers,* or *to any place of safety* or *refuge on account of religious persecution &c.:* see 3, last signification:] a subst. from هَاجَرَ. (Msb, TA.) — [الهِجْرَةُ], peculiarly, *The emigration,* or *flight,* (for it was really a flight,) of Mohammad, from Mekkeh to Yethrib, which latter was afterwards called El-Medeeneh. Hence, تَارِيخُ الهِجْرَةِ *The era of the Hijreh,* or *Flight.* The epoch of this era is not the date of the Flight itself, as some have imagined, (for this took place on an uncertain day, most probably the first or second, of the third lunar month of the Arabian year,) but is the first day of the Arabian year in which the Flight happened: and as I believe that all European writers who have attempted to fix it, prior to M. Caussin de Perceval, have erred respecting it, the true date, as shown by him, (see his "Essai sur l'Histoire des Arabes," &c., in the places referred to in the index to that

work,) I think it important here to mention. The first year of the Flight was the two hundred and eleventh year of a period during which the Arabs made use of a defective luni-solar reckoning, making every third year to consist of thirteen lunar months; the others consisting of twelve such months. This mode of reckoning was abolished by Moḥammad in the twelfth month of the tenth year of the Flight, at the time of the pilgrimage; whence it appears that the first year of the Flight commenced, most probably, on Monday, the nineteenth of April, A.D. 622; or perhaps on the eighteenth; for the actual appearance of the new moon properly marked its commencement, and, as the new moon happened about sunset on the sixteenth, it may perhaps have been seen on the eve of the eighteenth. According to M. Caussin de Perceval, the first ten years of the Flight commenced at the following periods.

1st. [Mon.] Apr. 19, 622
2nd. [Sat.] May 7, 623
3rd. [Th.] Apr. 26, 624
4th. [Mon.] Apr. 15, 625
5th. [Sat.] May 3, 626
6th. [Th.] Apr. 23, 627
7th. [Tu.] Apr. 12, 628
8th. [Mon.] May 1, 629
9th. [Fri.] Apr. 20, 630
10th. [Tu.] Apr. 9, 631

Thus it appears that the first and fourth and seventh years were of thirteen lunar months each; and the seventh was the last year that was thus augmented: therefore, with the eighth year commenced the reckoning by common lunar years; and from this point we may use the tables which have often been published for finding the periods of commencement of years of the Flight. We must not, however, rely upon the exact accuracy of these tables: for the commencement of the month was generally determined by actual observation of the new moon; not by calculation; and we often find that a year was commenced, according as the place of observation was low or high, or to the east or west of the place to which the calculation is adapted, or according as the sky was obscure or clear, a day later or earlier than that which is indicated in the tables; and in some cases, even two days later. The twelfth day of the third month of the first year of the Flight, the day of Moḥammad's arrival at Ḳubà, was Monday: therefore the first day of the year was most probably the nineteenth of April, as two months of thirty days each, or twenty-nine days each, seldom occur together. But the tenth day of the first month of the sixty-first year, the day on which El-Ḥoseyn was slain at Kerbelà, was Friday: therefore the first day of that year, at that place, must have been Wednesday, the third of October, A.D. 680; not the first of October, as in most of the published tables above mentioned. (For the principal divisions of the Arabian year when the luni-solar reckoning was instituted, see زَمَنٌ).] اَلْهِجْرَتَانِ means [*The two emigrations, or flights;* namely,] *the* هِجْرَة *to Abyssinia and the* هِجْرَة *to El-Medeeneh.* (Ṣ, Ḳ.) And ذُو الهِجْرَتَيْنِ *He* (of the صَحَابَة [or Companions of Moḥammad] TA) *who emigrated,* or *who has emigrated, to Abyssinia and to El-Medeeneh.* (Ḳ.)

هُجْرَآءُ : see هُجْرٌ.

هِجْرَانٌ : see هِجْرَةٌ.

هِجْرِيًّا : see هِجِّيرٌ.

هَجِيرٌ *Left; forsaken; relinquished; abandoned; deserted; quitted: abstained from: neglected: shunned* or *avoided.* (TA.) = See also هَاجِرَةٌ, in three places.

هَجِيرَةٌ : see هَاجِرَةٌ.

هِجِّيرٌ *Custom; manner; habit; wont: state; condition; case;* syn. دَأْبٌ, (T, Ṣ, A, Ḳ,) and عَادَةٌ, (Ṣ, TA,) and دَيْدَنٌ, (TA,) and شَأْنٌ: (T, A, Ḳ:) and the *speech,* or *language,* of a man; [or *what one is accustomed to say;*] syn. كَلَامٌ: (T, TA:) as also ▾ هِجِّيرَى, (T, Ṣ, A, Ḳ,) and ▾ إِهْجِيرَى, (Ṣ, Ḳ,) and ▾ إِهْجِيرَآءُ, and ▾ أُهْجُورَةٌ, and ▾ هِجْرِيًّا, (Ḳ,) and إِجْرِيًّا, and إِجْرِيَّآءُ. (Ṣ.) You say, مَا زَالَ ذٰلِكَ هِجِّيرَهُ, (A, Ḳ,* TA [in the CḲ, هٰذَا هِجِّيرَتُهُ,]) and هِجِّيرَاهُ, (Ṣ, A, Ḳ,) and إِهْجِيرَاهُ, &c., (Ḳ,) *That ceased not to be his custom,* &c. (Ṣ, A, Ḳ.*) And ▾ مَا لَهُ هِجِّيرَى غَيْرُهَا *He has no custom,* &c., *other than it.* (TA, from a trad.)

هِجِّيرَى : see هِجِّيرٌ.

هَاجِرٌ, act. part. n. of 1, q. v. — *Talking nonsense; talking foolishly* or *deliriously.* (Ṣ, TA.) See 1, last signification but one.

هَاجِرَةٌ : see هُجْرٌ, in four places. = الهَاجِرَةُ, (Ṣ, A, Mgh, Mṣb, Ḳ,) and ▾ هَجِيرٌ, (Ṣ, Mṣb, Ḳ,) and ▾ هَجِيرَةٌ, (A, Ḳ,) and ▾ هَجْرٌ, (Ṣ, Ḳ,) *Midday when the heat is vehement:* (Ṣ:) or *midday in summer,* or *in the hot season:* (Mgh, Mṣb:) or the *period from a little before noon to a little after noon in summer,* or *in the hot season, only:* (En-Naḍr, ISk:) or *from the time when the sun declines from the meridian:* (Aboo-Sa'eed:) or *midday, when the sun declines from the meridian, at the* ظُهْر: or *from its declining until the* عَصْر: because people [then] shelter themselves in their tents or houses; as though they forsook one another (تَهَاجَرُوا): (Ḳ:) or *the vehemence of the heat* (Ḳ, TA) *therein:* (TA:) and الهُوَيْجِرَةُ [dim. of الهاجرة] *the period a little after the* هَاجِرَة: (Es-Sukkaree:) [pl. of the first, هَوَاجِرُ.] You say, طَبَخَتْهُ الهَوَاجِرُ [*The vehement midday heats affected him with a hot, or burning, fever*]. (A.) And ▾ صَلَاةُ الهَجِيرِ *The prayer of noon;* as also الهَجِيرُ, elliptically. (TA.) See also ظَهِيرَةٌ.

أُهْجُورَةٌ :
إِهْجِيرَى : } see هِجِّيرٌ.
إِهْجِيرَآءُ :

أَتَيْنَا أَهْلَنَا مُهْجِرِينَ *We came to our family in the time of the* هَاجِرَة. (Ṣ.) — مُهْجِرَاتٌ and مَهَاجِرُ : see هُجْرٌ.

هَلْ مُهَجِّرٌ كَمَنْ قَالَ *Is one who journeys in the* هَاجِرَة *like him who stays during the time of midday?* (TA, from a trad.)

مَهْجُورٌ *Cut off from friendly* or *loving communion* or *intercourse; forsaken,* or *abandoned: cut,* or *not spoken to.* (Mgh, Mṣb.) In like manner مَهْجُورًا is used in the Ḳur, [xxv. 32,] signifying *avoided,* or *forsaken, with the tongue,* or *with the heart* or *mind.* (B.) [But see what here follows.] = Talk, or language, *uttered irrationally* or *foolishly* or *deliriously.* It is related by Aboo-'Obeyd, on the authority of Ibráheem, that the words of the Ḳur, إِنَّ قَوْمِى ٱتَّخَذُوا هٰذَا ٱلْقُرْآنَ مَهْجُورًا, [xxv. 32,] mean, *Verily my people have made this Ḳur-án a thing of which they have said what is not true:* because the sick man, when he talks irrationally or foolishly or deliriously, says what is not true: and the like is related on the authority of Mujáhid. (Ṣ.)

مُهَاجَرٌ *A place to which one emigrates.* (Mṣb.)

مُهَاجِرٌ Any one, whether an inhabitant of the desert [as in the primary acceptation of the epithet] or an inhabitant of a town or village or cultivated district, *who emigrates;* or *who forsakes his country* or *district* or *the like, and takes up his abode in another country* or *district* or *the like.* Hence المُهَاجِرُونَ applied to *The emigrants* to El-Medeeneh: because they forsook their places of abode in which they were reared, for the sake of God, and attached themselves to an abode in which they had neither family nor property, when they emigrated to El-Medeeneh. (TA.)

هجس

1. هَجَسَ الشَّىْءُ فِى قَلْبِهِ, (A,) or فِى صَدْرِهِ, (Ḳ,) or بِالقَلْبِ, (Mṣb,) aor. ـِ, (Ṣ, Ḳ, MṢ, TA,) or ـُ, (Mṣb,) inf. n. هَجْسٌ, (Mṣb, TA,) *The thing fell into,* or *occurred to,* or *bestirred itself in, his mind,* or *the mind;* or *occurred to his mind,* or *the mind, after having been for-*

gotten; syn. وَقَعَ and خَطَرَ; (Msb;) or, of the phrase in the A and that in the K, خَطَرَ بِبَالِهِ, (A, K,) and وَقَعَ فِى خَلَدِهِ: (TA:) or هَجْسٌ signifies [the thing's] *talking*, or *suggesting something, to the person's mind*, in his bosom; expl. by the words أَنْ يُحَدِّثَ نَفْسَهُ فِى صَدْرِهِ; like وَسْوَاسٌ: (K,* TA:) and hence the phrase in a trad., وَمَا يَهْجِسُ فِى الضَّمَائِرِ, meaning, *and what falls into*, or *occurs in, and bestirs itself in, the minds*, (يَخْطُرُ بِهَا,) *and revolves therein*, of matters of discourse, and of thoughts: (TA:) or هَجَسَ فِى صَدْرِى شَىْءٌ signifies *i.q.* حَدَسَ [app. meaning *a thing came at random into my mind*]: (S, L:) and you say also, هَجَسَ فِى نَفْسِى [*it fell into*, or *occurred to, my mind*; &c.]. (TA.)

5. تَهَجَّسَ *I.q.* أَقَامَ. (T, art. عرص.)

هَجْسٌ *A low voice*, or *sound*, (نَبْأَةٌ,) *which one hears but does not understand.* (S.) — See also هَاجِسٌ.

هَاجِسٌ *A thing*, or *an idea*, or *object of thought*, or *an opinion, coming at random into, falling into, occurring to*, or *bestirring itself in, the mind*; (S, A,* Msb;) syn. خَاطِرٌ: (S, TA:) an epithet in which the quality of a subst. predominates: (TA:) and ▼ هَجْسٌ also signifies *anything falling into*, or *occurring to, the mind*: (Lth, K:) pl. of the former, هَوَاجِسُ. (A, TA.)

[هجع, &c.

See Supplement.]

هد

1. هَدَّ, aor. ـُ, (S, L, Msb,) inf. n. هَدٌّ (S, L, Msb, K) and هُدُودٌ, (L, K,) *He demolished* a a building; (As, S, A, L, K:*) *threw* it *down*; (TA;) *pulled* it *down to the ground*: (As, S, A, L:) *demolished* it *with violence*: (L, K:*) *demolished* it *at once, with a vehement noise.* (Msb.) = [Hence you say,] مَا هَدَّهُ كَذَا † *Such a thing did not break him*, or *it*. (S, L.) — هَدَّنِى الأَمْرُ, and هَدَّ رُكْنِى, † *The thing distressed, and broke*, or *crushed, me.* And [in like manner] مَا هَدَّنِى مَوْتُ أَحَدٍ † [*The death of any one has not distressed, nor broken*, or *crushed, me*]. (L.) And هَدَّتْهُ المُصِيبَةُ *The* ‡ *calamity debilitated*, or *enervated, him.* (S, A, L.) — هَدَّ, aor. ـِ, and ـَ, inf. n. هَدٌّ, *He* (a man) *was*, or *became, weak*, (L, K,) *in body*; (L;) *became extremely aged*, or *decrepit.* (TK.) — See 7. — هَدَّ, aor. ـِ, inf. n. هَدِيدٌ, *It* (a wall or the like, S, L, or a part of a mountain, L, by its falling, S, L) *made a noise*; (S;) or, *a violent noise.* (L.) — هَدَّتْ *It* (the sky) *sent forth a noise*, or *sound, occasioned by the falling of rain.* (L.) — هَدَّ, aor. ـِ, (L,) inf. n. هَدِيدٌ, (S, L) *It* (the sound called هَادٌّ, from the sea,) *made a murmuring.* (S,* L.) — هَدَّ, aor. ـِ, inf. n. هَدٌّ, *He* (a camel) *brayed.* (TK.) See also R. Q. 1. = مَرَرْتُ بِرَجُلٍ هَدَّكَ مِنْ رَجُلٍ *I passed by a man who is sufficient for thee as a man*; (L, K;) as also هَدُّكَ: (K:) an expression of praise: (L:) or it means, *the description of whose good qualities would be burdensome to thee*: there are two dial. forms used in this case: some use هَدّ as an inf. n., [in the sense of an epithet, (marginal note in a copy of the S,) saying, in such a phrase as the above, هَدُّكَ,] in which case, it has no fem. nor dual. nor pl. form; (S, L;) the sing. and dual and pl. are the same; (K:) and some make it a verb, and give it [a fem. and] a dual and a pl., and say, مررت برجل هَدَّكَ من رجل, as above, (S, L,) and بِامْرَأَةٍ هَدَّتْكَ مِنِ امْرَأَةٍ, (S, L, K,) like as you say كَفَاكَ and كَفَتْكَ, (L,) and بِرَجُلَيْنِ هَدَّاكَ, and بِامْرَأَتَيْنِ هَدَّتَاكَ, and بِرِجَالٍ هَدُّوكَ, and بِنِسْوَةٍ هَدَدْنَكَ. (S, L, K.) — IAar also cites the following ex. [by El-Kattál El-Kilábee, (marginal note in a copy of the S.)]

* وَلِى صَاحِبٌ فِى الغَارِ هَدَّكَ صَاحِبَا *

as meaning, [*And I have a companion in the cave*;] *of how great estimation, and how ingenious, and how knowing, is he* [*as a companion*]! describing a wolf: (L:) in which he who reads هَدَّكَ makes هَدَّ a verb; and as such it has a dual and pl. and fem.: but some read هَدُّكَ, making it an inf. n. used as an epithet; and as such it has no dual nor pl. nor fem. (Marginal note in a copy of the S.) — هَدَّ الرَّجُلُ also signifies *Excellent is the man*: (ISd, L:) and إِنَّهُ لَهَدُّ الرَّجُلِ *Verily, excellent is the man* (L, K) *in hardiness and strength*: (L:) and لَهَدَّ الرَّجُلُ *How hardy is the man!* (L.) — In a trad., Aboo-Lahab is related to have said, لَهَدَّ مَا سَحَرَكُمْ صَاحِبُكُمْ, [meaning *How greatly hath your companion enchanted you!*]: لَهَدَّ is an expression of wonder. (L.) — فُلَانٌ يَهِدُّ *Such a one is praiseworthy for hardiness* (S, L, K) *and strength.* (S, L.)

2. هدّده, (Msb, K,) inf. n. تَهْدِيدٌ (S, L) and تَهْدَادٌ; (L;) and ▼ تهدّده; (S, L, Msb;) *He threatened him*; (L;) *threatened him with punishment*; (Msb;) *frightened*, or *terrified, him.* (S, L, K.)

5: see 2.

7. انهدّ *It* (a building) [*fell down*: or] *became demolished at once, with a vehement noise*: (Msb:) and ▼ هَدَّ, aor. ـِ, *it* (a wall) *fell down*; mentioned by AHei; and also by Es-Semeen, who concedes it; (MF;) but this form of the verb is commonly known only as transitive. (TA.) — *It* (a mountain) *broke down.* (S, L.)

10. استهدّه *He regarded him as weak.* (L.)

R.Q. 1. هَدْهَدَ, (S, L, K,) inf. n. هَدْهَدَةٌ, (S, L,) *He* (a bird) *cooed*; syn. قَرْقَرَ: (L, K, TA [in the CK, قُرْقُرَ]:) *he* (a pigeon) *cooed*; syn. هَدَرَ, and هَدَلَ: (TA:) or *made a murmuring* or *confused noise* in cooing: (S, L, accord. to the explanation of هَدْهَدَةٌ:) and *he* (a camel, S, L) *brayed*; syn. هَدَرَ: (K:) or *made a murmuring* or *confused noise* in braying. (S, L.) See also 1. — هَدْهَدَتْ, (inf. n. هَدْهَدَةٌ, L,) *She* (a woman, S, L) *shook*, or *rocked*, a child (S, L, K) in its cradle, (L,) *in order that it might sleep.* (S, L, K.) = هَدْهَدَ *He sent*, or *threw*, a thing *down*, from a high place to a low one. (L, K.)

هَدٌّ *A weak* man; (As, S, L, K;) i.e., *weak in body*; (L;) as also ▼ هِدٌّ: (K:) or, accord. to IAar, the latter only, meaning *cowardly and weak*: (S, L:) or هَدٌّ (Sh, L) and ▼ أَهَدٌّ (L, K) and ▼ هَدَادَةٌ (Sh, L, K) signify a *cowardly* (*and weak*, TA) man: (Sh, L, K:) and ▼ قَوْمٌ هَدَادٌ *a cowardly people*: (Sh, L:) pl. of هَدٌّ, هَدُّونَ: (L, K:) it has no broken pl.: (L:) and of هِدٌّ, هِدُّونَ. (K.) A man says to another, in threatening him, إِنِّى لَغَيْرُ هِدٍّ *Verily I am not weak.* (S, L.) — هِدٌّ *Extreme old age*; *decrepitude.* (K, TA.) See 1. = هَدٌّ *A rough*, or *harsh, sound*; as also ▼ هَدَدٌ. (L, K.) — هَدٌّ The *braying* of a camel. (Lh, L, K.) See 1. = هَدٌّ *A generous, liberal, bountiful* man. (IAar, S, L, K.*) — A *strong* man. (IAar, L.) — مَرَرْتُ بِرَجُلٍ هَدَّكَ مِنْ رَجُلٍ and لِى صَاحِبٌ هَدَّكَ صَاحِبًا: see 1.

هِدٌّ and هَدَدٌ: see هَدٌّ.

هَدَّةٌ The *sound of the fall of a wall* or *the like*: (S:) or *a violent sound occasioned thereby*, or *by the fall of a part of a mountain.* (L.) — The *sound of rain falling from the sky.* (L.) — *A sinking, and falling in, of the ground.* (L.)

هَدْهَدٌ The *voices*, or *cries, of jinn*, or *genii*: without a singular. (L, K.)

هُدْهُدٌ *A certain bird*, (S, L, Msb, K,) *well known*; (L, Msb, K;) [namely, the *hoopoe*, or *upupa* of Linnæus; so this bird is called in the present day; and this, accord. to a common tradition, is the bird mentioned in the Kur, xxvii. 20;] as also هُدَهِدٌ (K) and ▼ هُدَاهِدٌ: (S, L, K:) or the last, *a certain bird resembling the pigeon*: (Lth, Az, L:) or (in the K, and) هُدْهُدٌ signifies *a pigeon that cooes much*; (IDrd in explanation

of v. 20 of ch. xxvii. of the Ḳur., and AḤn, L, Ḳ;) as also ▾ هُدَاهِدٌ: (IDrd, AḤn, L:) and *any bird that cooes; that utters the cry called* قَرْقَرَة; (L, Ḳ, TA [in the CḲ, يُقَرْقِرُ is put for قَرْقَرَة]) as also ▾ هُدَاهِدٌ: (Aṣ, L:) pl. (of all, Ḳ) هَدَاهِدُ (Ṣ, L, Ḳ) and هَدَاهِيدُ: (Kr, L, Ḳ:) but ISd says of the latter, I know not how this is, unless the sing. be هُدْهَادٌ. (L.) Er-Ráʼee says,

* كَهُدَاهِدٍ كَسَرَ الرُّمَاةُ جَنَاحَهُ *

[*Like a* هداهد *whose wing the shooters have broken*]: (Ṣ, L:) Aṣ says, he means the فَاخِتَة, or the دُبْسِىّ, or the وَرَشَان, or the هُدْهُد, or a man, or camels: and Lḥ says, that Ks asserts him to mean, by هداهد, the dim. of هُدْهُد: but Aṣ disapproves of this; and so does ISd; but the latter adds, that it may perhaps be for هُدَيْهِد; as some of the Arabs say دُوَابَّة and شُوَابَّة for دُوَيْبَّة and شُوَيْبَّة; though they are only known to change the ى into ا before a double consonant. (L.)

هَدْهَدَةٌ [an inf. n. used as a simple subst.] The *murmuring* or *confused sound of* the *cooing* of pigeons, and *of* the *braying* of a camel [and of thunder (see زَمْزَمَةٌ)]: pl. هَدَاهِدُ. (Ṣ, L.)

هَدَادٌ and هَدَادَةٌ: see هَدٌّ.

هُدَاهِدٌ A stallion-camel *that brays much among the she-camels but does not cover them.* (L.) — See هُدْهُدٌ.

هَدِيدٌ *A voice, cry, sound,* or *noise.* (L.) See also 1. — *A threatening from behind one.* (Aṣ, L.)

هَادٌّ *A certain murmuring sound from the sea;* (Ḳ;) *a sound which is heard by people inhabiting the sea-shore, coming to them from the direction of the sea, murmuring over the land, and sometimes followed by an earthquake.* (Ṣ, L.)

هَادَّةٌ *Thunder.* (L, Ḳ.) Ex. مَا سَمِعْنَا العَامَ هَادَّةً *We have not heard this year thunder.* (L.)

أَهَدُّ: see هَدٌّ.

هدأ

1. هَدَأَ, aor. ـَ, inf. n. هَدْءٌ and هُدُوْءٌ, *He,* or *it, was quiet,* or *still, calm,* or *unruffled;* (Ṣ, Ḳ;) *was motionless; was silent;* (TA:) [and so, app., ▾ اهدأ: see مُهْدِئٌ.] — تَهْدَى and هَادٍ occur for تَهْدَأُ and هَادِئٌ. (TA.) — هَدَأَ عَنْهُ *It* [pain or the like] *became appeased, and quitted him.* (TA.) — See 4. — أَتَانَا وَقَدْ هَدَأَتِ الرِّجْلُ ‡ *He came to us when the foot* (*of the passenger by night*) *had become still.* (Ṣ.) — اتانا بَعْدَ مَا هَدَأَتِ الرِّجْلُ وَالعَيْنُ ‡ *He came to us after the foot* (*of the passenger by night*), *and the eye, were at rest.* (Ṣ, TA.) — هَدَأَ بِالمَكَانِ ‡ *He stayed, abode,* or *dwelt, in the place.* (Ḳ.) — هَدَأَ, (inf. n. هُدُوْءٌ, TA,) ‡ *He died.* (Ḳ.) = هَدِئَ, aor. ـَ, (Ḳ,) inf. n. هَدَأٌ, (TA,) i.q. جَنِئَ, *He had a curving back, &c.:* (Ḳ:) or *he had depressed and even shoulders, inclining towards the breast; not erect,* or *elevated:* (Lth, and others:) or *he was humpbacked.* (Ṣ, TA.) — هَدِئَ *It* (a camel's hump) *was bent by much lading,* (Ḳ,) *and had its soft hair* (وَبَر) *sticking upon it, without its being wounded.* (TA.)

4. اهدأ *He rendered quiet, still, motionless, silent.* (Ḳ, TA.) — لَا أَهْدَأَهُ اللّٰهُ *May God not give him rest from his labour,* or *fatigue!* (Ḳ.) — ▾ هَدَأَ الصَّبِىَّ, and اهدأهُ, [the latter only I find mentioned in one copy of the Ṣ: but both are mentioned in another, as well as in the TA:] *He patted the child with his hand, and quieted him, that he might sleep:* (Ṣ, TA:) or, accord. to Az, اهدأتْ صَبِيَّهَا signifies *She spoke soothingly to her child, and quieted him, that he might sleep:* and مُهْدَأٌ is a child *thus soothed.* (T.) — Accord. to IAar, مهدأ in the following verse of ʼAdee Ibn-Zeyd, [quoted in the Ṣ,]

* شَئِزٌ جَنْبِى كَأَنِّى مُهْدَأٌ *
* جَعَلَ القَيْنُ عَلَى الدَّفِّ إِبَرْ *

signifies a child *soothed in order that he may go to sleep.* Others read it as an inf. n. (TA.) = اهدأ ‡ *He wore out* a garment. (A.) — اهدأهُ اللّٰهُ *God made it* (a shoulder) *to be in the state described in the explanation of the word* أَهْدَأُ. (Ḳ.) — اهدأهُ *It* (old age, Ḳ, or beating, TA) *rendered him what is termed* أَهْدَأُ. (Ḳ.)

هَدْءٌ: see 1. — أَتَانَا بَعْدَ هَدْءٍ مِنَ اللَّيْلِ, (Ṣ, Ḳ,) and ▾ هِدْءٍ, (Ḳ,) and ▾ هَدْأَةٍ, (Ṣ, Ḳ,) and ▾ مَهْدَإٍ, and ▾ هَدِىءٍ, and ▾ هُدُوْءٍ, (Ḳ; the last is also an inf. n. and a pl.; TA,) ‡ *He came to us after a period,* or *portion, of the night;* (Ṣ, TA;) or *after about a third* or *fourth part of the night had elapsed,* (Ṣ, TA,) *when men were asleep,* (Ṣ,) or *at rest, and the night, and the foot of the passenger, were still:* (Sb, Ḳ:) or هَدْءٌ is the *first third part* of the night; *from the commencement to the third,* (Ḳ,) *when it begins to be still.* (TA.) = هَدْءٌ and هَدْىٌ (in which the ى is said to be substituted for ء, TA) *Way,* or *manner, of life.* (AHeyth, Ḳ.) = مَرَرْتُ بِرَجُلٍ هَدْءِكَ مِنْ رَجُلٍ *i.q.* هَدِّكَ: (see art. هد:) the latter is that which is commonly known and approved. (Ez-Zejjájee.)

هِدْءٌ: see هَدْءٌ.

هَدَأٌ *Smallness of a camel's hump, occasioned by his being much laden.* (Ḳ.) It is less than what is termed جنب [a word app. incorrectly written, but which I am unable to correct]. (TA.)

هَدْأَةٌ *Quiet; stillness; rest from motion; silence.* (Lḥ.) = See هَدْءٌ, and أَهْدَأُ.

مَا لَهُ هَدْأَةُ لَيْلَةٍ, (Ḳ,) mentioned by Lḥ, but not explained by him: thought by ISd to mean *He has not a night's food:* (and so accord. to the Ḳ:) i.e., what may quiet his hunger or sleeplessness or anxiety. (TA.)

هُدَأَةٌ *A kind of run.* (Ḳ.)

أَتَانَا هُدُوْءًا ‡ *He came to us after a sleep:* (Ṣ:) *after men were at rest, and sleeping.* (TA.) = See هَدْءٌ.

هَدِىْءٌ: see هَدْءٌ.

هَدَأَةٌ A *slender* horse: (Ḳ:) generally said to be a term peculiarly applied to the male only: but said by some to be common to the male and the female. (MF.)

هُوَ أَهْدَأُ مِمَّا كَانَ ‡ *He is more quiet,* or *more at rest, than he was:* i.e., *he is dead.* From a trad. Said by Umm-Suleym to Aboo-Ṭalḥah, respecting her son, to comfort the heart of his father. (TA.) = أَهْدَأُ *i.q.* أَجْنَأُ, *Having a curving back, &c.:* (Ḳ:) *humpbacked:* (Ṣ:) or a person *having the shoulders depressed, and even, and inclining towards the breast; not erect* or *elevated:* fem. هَدْآءُ: you also say مَنْكِبٌ أَهْدَأُ *a shoulder such as is described immediately above:* and أَهْدَأُ a *crooked* man: (Lth, and others:) also a shoulder *of which the upper part is swollen,* or *filled with fat and flesh, and its strength relaxed.* (Ḳ: in some copies of which we read استرخى حمله: in others, حمله: [the former is the reading that I adopt].) — هَدْآءُ (so in the CḲ and a MS. copy: in the TA, ▾ هَدْأَةٌ, [which seems to be an error];) A she-camel *having her hump bent by much lading,* (Ḳ,) *and the soft hair* (وَبَر) *sticking upon it, without its being wounded.* (TA.)

مَهْدَأٌ: see هَدْءٌ.

مُهْدَأٌ: see 4.

مُهْدِئٌ *Still; motionless.* (TA, in art. خمد.)

مَهْدَأَةٌ *State,* or *condition.* (Ṣ.)

تَرَكْتُهُ عَلَى مُهَيْدِئَتِهِ *I left him in the state,* or *condition, wherein he was:* (Aṣ, Ṣ, Ḳ:) dim. of مَهْدَأَة. (Ṣ.)

هدب

1. هَدَبَهُ, aor. ـِ, *He cut it;* or *cut it off.* (Ḳ, TA.) See also هَدَّبَ. — هَدَبَ, (aor. ـِ, inf. n. هَدْبٌ, Ṣ,) *He milked* a camel: (ISk, Ṣ, Ḳ:) or *he milked* any animal *with the ends of his fingers.*

(IKtt.) — هَدَبَ (Ṣ, Ḳ,) aor. ـِ ; or ▼ هدّب, inf. n. تَهْدِيبٌ ; and ▼ اهتدب ; (TA ;) *He plucked, or gathered,* fruit, (Ṣ, Ḳ,) or [the kind of leaves called] هَدَبٌ. (TA.) = هَدِبَ, (inf. n. هَدَبٌ, TA ;) and ▼ اهدب ; *It* (a tree) *had long and pendulous branches,* or *twigs.* (Ḳ.) The latter verb is explained by IKtt as signifying *It* (a tree) *had numerous branches.* (TA.) This is not derived from the هَدَب of the أَرْطَى and the like. (AḤn.) — هَدِبَتِ العَيْنُ, aor. ـَ, (inf. n. هَدَبٌ, TA,) *The eye had long lashes.* (Ḳ.)

2 : see 1. = هدّب السَّوْطَ [?] *i. q.* عَذَّبَ, q. v. (A, in TA, voce عذّب. q. v.)

4 : see 1. — اهدب *It* (a tree) *produced,* or *put forth, its* هَدَب. (TA.)

5. تهدّب [*It* (a part of a cloud) *hung down like the unwoven end, or extremity, of a garment*]. (Ṣ.) See هَيْدَبٌ.

8 : see 1.

هُدْبٌ and ▼ هُدُبٌ, (Ḳ,) the latter a dial. form of the former, (TA,) coll. gen. ns., and ▼ هَيْدَبٌ, (Ḳ,) also a coll. gen. n., (TA,) and ▼ هُدَّابٌ, [likewise a coll. gen. n.,] and ▼ هُدْبَةٌ, [which is rather the n. un. of هُدْبٌ,] (TA,) of a garment, or piece of cloth, *i. q.* خَمْلٌ : (Ḳ : in like manner, ▼ هُدْبَةٌ and ▼ هُدُبَةٌ are explained in the Ṣ by خَمْلَةٌ :) or rather, The [*fringe,* or] *unwoven end,* or *extremity,* of a garment, or of a piece of cloth ; its *end,* or *extremity, that has not been woven :* or *an end,* or *extremity, consisting of warp without woof :* sometimes it is twisted, and [as it forms *a fringe,*] it preserves the edge [of the woven part] of the the garment, &c. : (whereas خمل signifies the "nap, or villous substance," of a garment, &c. : [such is the meaning of the words مَا يَتَخَلَّلُ الثَّوبَ كُلَّهُ كَالزِّئْبِرِ : this is what is generally meant by خمل :] and this is mostly in what are called قَطَائِفُ : MF :) or the *extremity* of a garment, &c. *next* [*the part called*] *the* طُرَّة : (TA :) or the هدبة of a garment, &c., is the *same as the* طُرَّة : (Mṣb :) n. un. of the first word, (هُدْبٌ or هُدُبٌ,) with ة : (Ḳ :) so too of هيدب, (TA,) [and of هدّاب]. The pl. of هُدْبَةٌ is هُدُبٌ. (Mṣb.) — هُدْبٌ, (Ḳ,) or هُدُبُ العَيْنِ, (Ṣ,) and ▼ هُدُبٌ, (Ḳ,) which is a dial. form of هدب, (TA,) coll. gen. ns., The *eyelashes ;* the *hairs that grow upon the edges of the eyelids :* (Ṣ, Ḳ :) n. un. with ة : (Ḳ :) pl. أَهْدَابٌ. (Mṣb.)

هَدَبٌ [generally signifies *slender sprigs, like strings, garnished with minute, amplexicaul, appressed, acute leaves, overlying one another like the scales of a fish :* see عَبَلٌ :] the *branches,* or *twigs,* of the أَرْطَى and similar trees (Ḳ) that have no leaves : a coll. gen. n., of which the n. un. is with ة ; and the pl., أَهْدَابٌ. (TA.) [The *foliage of the cypress and tamarisk,* and *the like :*] *leaves of a tree that are permanent,* (*and that have not a projecting nerve along the middle,* TA,) *as those of the cypress* (Ḳ) *and tamarisk and* سَمُر. (TA.) *Those parts of a plant that are not* وَرَق, *but that have the place of* وَرَق : (AḤn, Ḳ :) or *any* وَرَق *that have not width ;* (Ṣ, Ḳ ;) *as those of the* أَثْل *and* سَرْو *and* طَرْفَاء *and* أَرْطَى : (Ṣ :) as also ▼ هُدَّابٌ, (Ṣ, Ḳ,) both of which are coll. gen. ns., of which the ns. un. are with ة : pl. أَهْدَابٌ, (Ḳ,) which is a regular pl. of هَدَبٌ ; (TA ;) and ▼ هُدَّابٌ : (Ḳ, accord. to the TA : but in a MS. copy, هُدَّابَةٌ ; and in the CḲ, هَدَّابَةٌ :) but in the M, هُدَّابٌ is said to be a noun signifying the هُدْب of a garment, &c., and the هَدَب of the أَرْطَى. (TA.) Az says, that عَبَلٌ is precisely the same as هَدَبٌ. (TA.) — ▼ هُدَّابٌ is also said to signify *Inclining branches,* or *twigs.* (TA.) — Also, ▼ هُدَّابُ النَّخْلِ *Palm-branches ;* syn. سَعَفٌ. (Ṣ.) = أَهْدَابٌ is said to be used by Aboo-Dhu-eyb, in the phrase سَبِطُ الاهداب, as signifying The *shoulder-blades :* but ISd, who mentions this, denies its correctness. (TA.)

هَدِبٌ A horse *having a long forelock.* The هُدْبَانٌ or هُدْبَانٌ [pl. of هَدِبٌ, but whether هدبان is not shown,] are among those horses that are held in high estimation among the Arabs, and are distinguished as belonging to different tents, or houses. (TA.) — الهَدِبُ † *The lion.* (Ḳ.) But accord. to Lth, ▼ أَهْدَبُ, as an epithet applied to felt and the like, signifies † *Having long nap,* or *villous substance :* (TA :) and as an epithet applied to a lion, accord. to the A, it signifies ‡ *Having long shag* [or *shaggy hair*] : (TA :) whence it is seen that the correct word [applied to the lion] is أَهْدَبُ, [q. v.] not هَدِبٌ. (TA)

هُدْبٌ and هُدُبَةٌ and هُدُبٌ : see هُدْبٌ.

هُدْبَةٌ (TA) and ▼ هُدَبَةٌ (Kr, Ḳ) *A certain bird :* (Ḳ :) or *a small dust-coloured bird, resembling the* هَامَة, *except in being smaller than this latter.* (L.) El-Jáhidh says, The Arabs have not a name for that [kind of bird] which sees not in the night : it is that which is called شبكور [a Persian word, written شَبْكُور, more frequently than هدبة. (A.) = N. un. of هُدْبٌ, q. v.

هدبة [written without the syll. points ; probably هُدْبَةٌ ;] *A piece, part,* or *portion.* (TA.)

هُدَبَةٌ : see هُدْبَةٌ.

هُدُبٌ : see هيدب.

هُدَّابٌ : see هُدْبٌ and هَدَبٌ and هَيْدَبٌ.

هِنْدَبٌ (Ṣ, Ḳ, a word of a rare measure, TA,) and ▼ هِنْدَبَاءٌ (Ḳ : [but it is not there said whether it be imperfectly or perfectly declinable : accord. to Ibn-Buzurj, as mentioned in the TA, it is fem., and therefore imperfectly decl. : but from the ns. un. given below, it appears to be masc., and perfectly decl. : probably, therefore, all the forms of the word ending with long or short alif may be correctly pronounced without, and with, tenween :]) and ▼ هِنْدَبَى (ISk, Ṣ, Mṣb) and هِنْدِبَاءٌ and هِنْدِبَى ; (Az, Ṣ, Ḳ, Mṣb ;) but the word which is used by most of the Arabs of the desert is the first : (Az :) IKt only mentions the third form : (Mṣb :) also ▼ هِنْدَبَاةٌ ; (Ṣ ;) or هِنْدَبَاةٌ [هندبى and هندباء are coll. gen. ns., and] is a n. un., (AḤn, Ḳ,) as also هندباءة : (AḤn, TA :) *A certain leguminous plant,* (Ṣ, Ḳ,) *well known,* (Ḳ,) *of the description termed* أَحْرَار ; [i. e., *of a slender and soft nature, and eaten crude ;*] (TA ;) [*lichorium, intybus and endivia ; wild and garden-succory, and endive :* also called in the present day شِكُورِيَة :] *a plant of middling temperament,* (مُعْتَدِلَة,) *useful for the stomach and the liver and the spleen, when eaten ; and for the sting of a scorpion, when applied externally, with its roots :* he who cooks it errs more than he who washes it [and so uses it]. (Ḳ.) F mentions the names of this plant in art. هندب, as though the ن were a radical letter, which no one asserts it to be : J [and others], in art. هدب. (TA.)

هِنْدَبَاةٌ, هِنْدَبَاءٌ, هِنْدِبَى, and هِنْدَبَى, see هِنْدَبٌ.

هَيْدَبٌ : see هُدْبٌ. — [Its pl., هَيَادِبُ, is also applied to *Filaments, capillaments,* or *fringe-like appertenances,* of a flower.] — هَيْدَبٌ ‡ *A cloud,* or *clouds, hanging down,* (Ḳ,) *approaching* [*the earth*], *like the* هُدْب [or *unwoven end* or *extremity,*] *of a* قَطِيفَة : (TA :) or the هيدب of a cloud is its ذَيْل [or *skirt*] : (Ḳ :) or *what hangs down,* of it, *like the unwoven end,* or *extremity, of a garment,* (مَا تَهَدَّبَ مِنْهُ,) *when it is about to rain, resembling strings.* (Ṣ.) — هَيْدَبٌ ‡ *A pendulous* (or *flabby,* TA,) *pubes* of a woman : (Ḳ :) likened to the هيدب of a cloud. (TA.) — هَيْدَبٌ ‡ *Tears flowing in a continued succession.* (Ḳ.) On the authority of Lth, who cites the following verse :

* بِـدَمْـعٍ ذِي حَـزَازَاتٍ *
* عَلَى الخَدَّيْنِ ذِي هَيْدَبْ *

[*With hot tears upon the cheeks, flowing in a continued succession*]. But it is said in the L, I have not heard هيدب used as an epithet applied to rain falling continuously, nor as an epithet applied to tears ; and the verse which Lth adduces as an authority is forged. (TA.) —

هَيْدَبٌ (Ṣ, Ḳ) and ▼ هُدَّابٌ and ▼ هُدُبٌ (Ḳ) *Impotent in speech* or *actions*; syn. عَيِىٌّ; (in one copy of the Ḳ غَبِىٌّ, or *unintelligent*; TA;) *and heavy*, or *dull:* (Ṣ, Ḳ:) or هيدب signifies *impotent in speech* or *actions; dull of speech and understanding; heavy:* and *hard*, or *churlish; heavy*, or *dull; having much hair:* (Az:) or, as some say, one *who has upon him dangling strings*, or *the like, hanging from the suspensory of a sword*, or *other thing, and resembling the* هيدب *of a cloud:* or, as some say, this word signifies *stupid; foolish; of little sense:* and ▼ هدبّ, *weak*. (TA.)

هَيْدَبَى *A kind of pace of a horse, in which exertion*, or *energy, is employed; a certain hard pace of a horse.* (Ḳ.) See also هَيْدَبَى.

رَجُلٌ هَيْدَبِىُّ الكَلَامِ † *A man of much speech*, or *talk; of many words.* (Ḳ.) App. from the هَيْدَب of a cloud. (TA.)

أَهْدَبُ A man *having long*, or *large, eyelashes.* (Ḳ.) Lth explains it by the words طَوِيلُ أَشْفَارِ العَيْنِ كَثِيرُهَا; [and J in a similar manner;] but Az disapproves of this expression, because اشفار العين signifies "the edges of the eyelids," whence the eyelashes grow: (TA:) أَهْدَبُ الأَشْفَارِ, and ▼ هَدِبُ الاشفار, [the same;] *having long eyelashes.* (TA.) عَيْنٌ هَدْبَآءُ *An eye having long lashes.* (TA.) — شَجَرَةٌ هَدْبَآءُ *A tree having long and pendulous branches.* (Ḳ.) — أُذُنٌ هَدْبَآءُ ‡ *A pendulous, flabby, ear.* (TA, from a trad.) — لِحْيَةٌ هَدْبَآءُ ‡ *A lank, not crisp, beard:* and so ▼ عُثْنُونٌ هَدِبٌ. (TA.) — نَسْرٌ أَهْدَبُ ‡ *A vulture having long feathers which reach to the ground.* (TA.) See هَدِبٌ.

مُهَدَّبٌ *Having an unwoven end*, or *extremity;* syn. ذُو هُدَّابٍ: occurring as an epithet applied to the kind of stuff called دِمَقْس. (TA.)

هدبد

هُدَبِدٌ and ▼ هُدَابِدٌ *Very thick* milk: (Ṣ, L, Ḳ:) *sour and thick* milk. (L.) The former word is a contraction of the latter. (Ṣ.) — Also the former, *Smallness of the eyes, and weakness of the sight;* or *nyctalopia*, or *the seeing better by night than in the day, and in a cloudy day than in a clear one;* syn. خَفَشٌ: (L, Ḳ:) or (so in the L, in the Ḳ, and) *weakness of the eye*, (Ḳ,) or, *of the sight:* (L:) or (so in the L; in the Ḳ, and) [*that weakness of the sight which is termed*] عَشًا, [which is *a badness of sight by night and day;* or *the quality of seeing by day but not by night,*] (El-Mufaddal, L, Ḳ,) also termed شُبْكَرَةٌ: (El-Mufaddal, L:) or *weakness of the sight, with a flowing of the tears at most times;* syn. عَمَشٌ: (Ṣ, L:) or this is a mistake: (Ḳ:) or *any injurious affection of the eye.* (M, F.) — Also, *Weak-sighted:* (L, Ḳ:) an epithet applied to a man. (L.) — Also, *Black gum* (L, Ḳ) *which flows from trees.* (L.)

هُدَابِدٌ : see هُدَبِدٌ.

هدج

1. هَدَجَ, aor. ـِ, inf. n. هَدَجَانٌ (Ṣ, Ḳ) and هَدَاجٌ (Ḳ) and هَدْجٌ, (TA,) ‡ *He walked gently, in a weak manner:* (TA:) or *he walked in the manner of an old man;* (Ṣ, Ḳ;) *and the like:* (TA:) or *he* (an old man) *walked with short steps:* or *walked hastily, without desiring to do so:* (TA:) or *he walked with unintermitting steps:* (Aṣ:) or *he walked in a shaking manner, by reason of old age.* (IAạr.) — هَدَجَ, (Ṣ,) aor. ـِ, inf. n. هَدَجَانٌ; and ▼ استهدج; (TA;) *He* (an ostrich) *walked*, or *went*, (or *ran*, TA,) *in a tremulous manner.* (Ṣ, TA.) — هَدَجَتِ القِدْرُ ‡ *The cooking-pot boiled vehemently.* (TA.) — هَدَجَتْ, (Ṣ,) inf. n. هَدْجٌ, (L,) *She* (a camel) *yearned towards her young one;* حَنَّتْ عَلَى وَلَدِهَا; (Ṣ, L;) as also ▼ تهدّجت; (L;) [*and*, app., *uttered the cry produced by yearning towards her young one:* see below:] or the latter signifies *she was affectionate to her young one.* (Ṣ, Ḳ.) — Also, inf. n. as above, † *It* (the wind) *made a sound;* syn. حَنَّتْ and صَوَّتَتْ; from هدجت النّاقة. (L.)

2. هدّجت ‡ *She* (a camel) *became high and big in the hump, so that it bore a resemblance to a* هَوْدَج. (TA.)

5. تهدّج *It* (the voice, or a sound) *became much intercepted*, or *interrupted*, (تَقَطَّعَ) *with a tremulous manner.* (Ṣ, Ḳ.) See 1. = تهدّجوا عَلَيْهِ *They made apparent*, or *manifest, his gracious actions*, or *qualities*, or *his favours*, or *kindnesses.* (TA.)

10: see 1.

هَدَجَةٌ, (a subst., L,) The *yearning*, or the *cry produced by yearning towards her young one, of a camel;* حَنِينُ النَّاقَةِ: (Ḳ:) or the *yearning of a she-camel towards her young one;* حَنِينُ النَّاقَةِ عَلَى وَلَدِهَا. (Ṣ, L.)

هَدَاجٌ : see هَدَجْدَجٌ.

هَدُوجٌ : see مِهْدَاجٌ. — قِدْرٌ هَدُوجٌ ‡ *A cooking-pot that boils vehemently:* (TA:) or, *quickly.* (Ḳ.)

هَدَّاجٌ and ▼ هَدَجْدَجٌ One *who walks in the manner termed* هَدَجَان: see 1. (Ḳ.) — An ostrich *that so walks*, or *runs.* (Ṣ, TA.) One says ظَلِيمٌ هَدَّاجٌ, and نَعَامٌ هَدَّاجٌ and هَوَادِجُ: (TA:) [the last is pl. of ▼ هَادِجَةٌ, fem. act. part. n. of هَدَجَ]. — Also, the ▼ latter, *An ostrich:* so called because it so walks, or runs: (TA:) [and so ▼ هَادِجَةٌ, pl. هَوَادِجُ, as in the following example.] نَظَرْتُ إِلَى الهَوَادِجِ عَلَى الهَوَادِجِ [*I looked at the women's camel-litters upon the* camels like *ostriches*]. (A.)

هَادِجَةٌ : see هَدَّاجٌ.

هَوْدَجٌ [*A kind of camel-vehicle for women;*] the *vehicle of the Arab women of the desert:* (JK:) *a kind of vehicle for women*, (Ṣ, Ḳ,) *having a dome-like top* (مُقَبَّبٌ); and *one not having such a top:* (Ṣ:) or [*a camel-vehicle for women*] *made with staves, over which are put pieces of wood, and covered with a dome-like top:* (M:) or *a camel-vehicle* (مَحْمِل) *having a dome-like top* (قُبَّة), *covered with pieces of cloth, in which women ride:* (Et-Towsheeh:) pl. هَوَادِجُ. (TA.) [See مَحَارَةٌ and مَحْمِلٌ.]

مِهْدَاجٌ A she-camel *that yearns*, or *that utters the cry produced by yearning towards her young one:* (Ḳ:) or *that yearns towards her young one:* (Ṣ, L:) as also ▼ هَدُوجٌ. (TA.) — Also, † A wind *that has a sound;* لَهَا حَنِينٌ: (Ṣ, L:) from حَنَّتِ النَّاقَةُ. (L.)

مُسْتَهْدَجٌ *Haste.* (Ḳ.)

مُسْتَهْدِجٌ *Hasty.* (Ḳ.)

هدر

1. هَدَرَ, aor. ـِ (Ṣ, A, Mṣb, Ḳ) and ـُ, (Mṣb, Ḳ,) inf. n. هَدْرٌ (Ṣ, Mṣb, Ḳ) and هَدَرٌ, (Ḳ,) or the latter is a simple subst., (Mṣb,) *It* (a man's blood, Ṣ, A, Mṣb, Ḳ, or another thing, Ḳ) *went for nothing;* [meaning, in the case of blood, *unretaliated, and uncompensated by a mulct;* as shown below, voce هَدَرٌ;] *it was*, or *became, of no account, null*, or *void;* (Ṣ, A, Mṣb, Ḳ;) as also ▼ اهدر. (Mṣb.) = هَدَرَهُ, (A, Mṣb, Ḳ,) aor. ـُ, (Mṣb,) *He* (a man, Mṣb, Ḳ, or the Sultán, Ṣ, A,) *made it* (a man's blood) *to go for nothing;* [meaning, *unretaliated, and uncompensated by a mulct;*] *he made it to be of no account;* (A, Mṣb, Ḳ;) as also ▼ اهدره; (Ṣ, A, Mṣb, Ḳ;) which means *he made it* (a man's blood) *allowable to be taken*, or *shed.* (Ṣ, TA.) Thus these two verbs are trans. as well as intrans. (Mṣb.) It is said in a trad., مَنِ اطَّلَعَ فِى دَارٍ بِغَيْرِ إِذْنٍ فَقَدْ هُدِرَتْ عَيْنُهُ [*Whoso looketh into a house without permission, his eye shall be allowed to be put out;* or] *the putting out of his eye shall go for nothing, unretaliated, and uncompensated by a mulct.* (TA.) One says also, هَدَرْتَنِى بِإِسْقَاطِ الحَدِّ عَنِّى [*Thou hast made me* (meaning my offence) *to pass unnoticed*, or *hast taken no account of*

me, by annulling in respect of me the prescribed castigation]. (Ḳ, art. بهرج.) And El-'Ajjáj says,

وَهَدَرَ الجَدُّ مِنَ النَّاسِ الهَدَرْ

which El-Báhilee explains as meaning, *And the worthless people have made good fortune to become of no account.* (TA.) ═ هَدَرَ, (Ṣ, Ḳ,) aor. ـِ (Ḳ) [and app. ـُ also], inf. n. هَدِيرٌ (Ṣ, Ḳ) and هَدْرٌ (Ḳ) and هُدُورٌ, (TA,) said of a camel, (Ṣ, Ḳ,) that is advanced in age, (Ṣ, in art. نقض,) [*He brayed;* i.e.,] *he reiterated his voice in his* حَنْجَرَة [or *windpipe*, or *the head of his windpipe*]: (Ṣ:) or *he uttered his voice, not in a* شِقْشِقَة [q. v.]: (Ḳ:) and † هدّر, (Ṣ, Ḳ,) inf. n. تَهْدِيرٌ, (Ṣ,) signifies the same: (Ṣ, Ḳ:) Z mentions also تَهْدَارٌ as an inf. n. of هدّر said of a stallion, [meaning a stallion-camel.] (TA.) — Hence the saying, (TA,) هُوَ يَهْدِرُ فِى مَنْطِقِهِ, and فِى خُطْبَتِهِ, ‡ [*He is sonorous and fluent in his speech*, and *in his oration*:] and هَدَرَتْ شِقْشِقَتُهُ ‡ [*His utterance was sonorous and fluent.*] (A, TA.) — هَدَرَ is also said of a calf, [signifying, † *He lowed.*] (TA, art. كت, from the Nh.) — Also, of a lion, [signifying, † *He roared.*] (Ṣ, TA, voce قَبْقَبَ.) — Also هَدَرَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـِ (Mṣb, Ḳ) and ـُ, (Mṣb,) inf. n. هَدِيرٌ (Ṣ, IḲṭṭ, Mṣb, TA) and هَدْرٌ and تَهْدَارٌ, (Ḳ,) said of a pigeon, ‡ *It uttered a cry:* (Ṣ, Ḳ:) or *cooed*, syn. قَرْقَرَ, (A,) or سَجَعَ, (Mṣb,) *and reiterated its voice*, or *cry*, *in its* حَنْجَرَة [or *windpipe*, or *the head of its windpipe*]: (A:) its cry being apparently likened to the هَدِير of the camel: and هَدَلَ signifies the same. (TA.) — Also هَدَرَ said of a boy, (Aṣ,) when he desires to speak, being young, or little, (Abu-s-Semeyda',) † *He uttered a sound*, or *cry:* as also هَدَلَ. (Aṣ, TA.) — It is also said of thunder; inf. n. هَدِيرٌ; signifying, ‡ *It made a* [*loud*, or *rumbling*,] *sound*, or *noise.* (A.) — You say also, of شَرَاب [or wine], هَدَرَ, (Ṣ, Ḳ,) aor. ـِ, inf. n. هَدْرٌ and تَهْدَارٌ, (Ṣ, TA,) meaning, † *It fermented;* syn. غَلَى. (Ṣ, Ḳ.) And هَدَرَتْ جَرَّةُ النَّبِيذِ, (TA,) aor. ـِ, (A, TA,) inf. n. هَدِيرٌ and تَهْدَارٌ, (TA,) ‡ [*The jar of* نبيذ *fermented.*] El-Akhṭal says, describing wine,

كُمَّتْ ثَلَاثَةَ أَحْوَالٍ بِطِينَتِهَا
حَتَّى إِذَا صَرَّحَتْ مِنْ بَعْدِ تَهْدَارِ

[*It was stopped three years with its lump of clay, until, when it became free from froth, after fermenting*]. (Ṣ, TA.)

2. هدّر, said of a camel: see **1.**

4. اهدر: see هَدَرَ ═ اهدرهُ: see هَدَرَهُ.

6. تهادروا *They made one another's blood to go for nothing;* [meaning, *unretaliated, and uncompensated by a mulct;*] *they made it to be of no account.* (Ḳ, TA.)

هَدْرٌ: see هَدَرٌ: ═ and see also هَادِرٌ.

هُدُرٌ: see هَادِرٌ.

هَدَرٌ, a subst. from هَدَرَ in the first of the senses explained above. (Mṣb.) You say, ذَهَبَ دَمُهُ هَدَرًا, (Ṣ, A, Mṣb,) and † هَدْرًا, (Ṣ, Mṣb,) *His blood went for nothing*, or *as a thing of no account*, (Ṣ, A, Mṣb,) *unretaliated*, (Ṣ, Mṣb,) *and uncompensated by a mulct.* (Ṣ, TA.) — Also, applied to blood, &c., *A thing that goes for nothing;* [meaning, in the case of blood, *unretaliated, and uncompensated by a mulct;*] *what is of no account, ineffectual, null*, or *void;* (A, Ḳ;) [as also جُبَارٌ.] You say, دِمَاؤُهُمْ هَدَرٌ بَيْنَهُمْ *Their blood* (lit. bloods) *is made to go for nothing*, or *to be of no account, among them:* (Ḳ,* TA:) *is allowed to be taken*, or *shed.* (TA.) — See also هَادِرٌ.

هُدَرَةٌ } see هَادِرٌ; the former, in two places.
هُدَرَةٌ }

جَرَّةٌ هَدُورٌ ‡ [*A jar of* wine or نَبِيذ *fermenting much*]. (TA.)

فَحْلٌ هَدَّارٌ [*A stallion*-camel *that brays much*]. (TA.) See also هَادِرٌ. — رَعْدٌ هَدَّارٌ ‡ [*Loud*, or *rumbling, thunder*]. (A.)

هَادِرٌ, applied to a man, ‡ *Low; ignoble; mean; of no account; worthless;* (Ḳ;) as also † هَدْرٌ, (Kr, Ḳ,) and † هُدَرَةٌ; (Ṣ, Ḳ;) which last is also applied to a woman: (Ḳ, TA: [in the former of which it seems to be implied that هُدَرَةٌ and † هُدَرَةٌ are also applied, each, to a man and to a woman; but it appears from what is said in the TA that this is not the case:]) pl. هُدَرَةٌ and هُدَرَةٌ and هُدَرَةٌ; the first of which is the most agreeable with analogy, like كَفَرَةٌ, pl. of كَافِرٌ; the second being of a measure exclusively belonging to words which are unsound [in the last radical letter], as in the instances of غُزَاةٌ and قُضَاةٌ, [originally غُزَوَةٌ and قُضَيَةٌ, pls. of غازٍ and قاضٍ,] unless, indeed, it be a quasi-pl. n.; and some disapprove it, finding fault with IAạr who relates it: the third, moreover, is not a pl. of a form, [regularly] belonging to a sing. of the measure فَاعِلٌ, whether sound or unsound: (ISd, TA:) [or, accord. to Sb, it is a quasi-pl. n.:] or it is pl. of † هُدَرٌ, (TA,) which signifies a *heavy* man, (Ḳ, TA,) *in whom is no good;* analogous with قِرَدَةٌ, pl. of قِرْدٌ: (TA:) and † هُدَرٌ [a quasi-pl. n. of هَادِرٌ, like as خَدَمٌ is of خَادِمٌ,] signifies *low, ignoble*, or *mean*, people, *in whom is no good.* (TA.) You say, هُمْ هُدَرَةٌ, (Ṣ, A, Ḳ,) and هُدَرَةٌ, (IAạr, TṢ, Ḳ,) and هُدَرَةٌ, (IAạr, ISd, Ḳ,) ‡ *They are low, ignoble, or mean, people; of no account*, or *worthless.* (IAạr, Ṣ, A,* Ḳ, &c.) ═ [A *braying* camel: fem. with ة: pl. of the latter, هَوَادِرُ. You say,] إِبِلٌ هَوَادِرُ [*Braying camels;*] *camels reiterating their voices in their* حَنَاجِر. (Ṣ.) See also مُهْدِرٌ, and مُسْتَهْدِرٌ, and هَدَّارٌ. — [Hence the saying,] فُلَانٌ فَحْلٌ هَادِرٌ ‡ [app. *Such a one is a vigorous orator of sonorous and fluent speech*]. (A.)

كَالمُهَدِّرِ فِى العُنَّةِ [*Like the brayer in the enclosure of wood*, or *canes*, or *trees*]: a proverb: applied to a man who raises a cry and clamour which is followed by nothing, (Ṣ, A,*) or who raises a cry and clamour and does not make his saying or action to have effect: (A, Ḳ:) like the camel that is confined in the enclosure of wood or canes or trees, prevented from covering, and brays. (Ṣ, Ḳ.)

[هدف, &c.

See Supplement.]

هذ

1. هَذَّ, aor. ـُ, (Ṣ, L,) inf. n. هَذٌّ (Ṣ, L, Ḳ) and هَذَذٌ (L, Ḳ) and هِذَاذٌ, (Ḳ, TA,) or هُذَاذٌ, (CḲ, [which latter is the correct reading, (see هُذَاذَيْكَ,)] and, accord. to the JK, is a quasi-inf. n.],) *He cut quickly*, or *cut off quickly;* as also † اهتذّ: (Ṣ, L, Ḳ:) or *he cut* anything. (Ḳ.) — هَذَّهُ بِالسَّيْفِ, inf. n. هَذٌّ, *He cut him*, or *it*, *in pieces with the sword.* (L.) — هَذَّ, aor. ـُ, (Ṣ, L,) inf. n. هَذٌّ (Ṣ, L, Ḳ) and هَذَذٌ (L, Ḳ) and هِذَاذٌ, (Ḳ, TA,) or هُذَاذٌ; (CḲ [see above];) and † اهتذّ; (Ḳ;) ‡ *He read*, or *recited, quickly.* (Ṣ, L, Ḳ.) You say, هَذَّ قِرَاءَتَهُ, aor. ـُ, inf. n. هَذٌّ, ‡ *He performed his reading*, or *recitation, quickly.* (Mṣb.) And هُوَ يَهُذُّ القُرْآنَ ‡ *He reads*, or *recites, the Ḳur-án rapidly and uninterruptedly:* (Ṣ, A, L:) and in like manner, الحَدِيثَ *the narrative;* (Ṣ, L;) and الشِّعْرَ *the poetry.* (L.)

8: see **1.**

هَذُوذٌ, or هُذٌّ: see هَذٌّ.

هَذٌّ (Ṣ, L, Ḳ) and هَذَّاذٌ (Ḳ) and † هُذٌّ, (L, CḲ,) or † هَذٌّ, (as in some copies of the Ḳ, and in the TA,) and † هَذْهَاذٌ and هَذَاهِذُ, (L, Ḳ [the last in the CḲ هَذَاهِذٌ],) *Sharp; quickly cutting:* (Ṣ, L, Ḳ:) the first, which is masc. and fem., and the second, applied to a knife; (Ṣ,* L;) and the last two, to a sword. (L.)

هَذَاذَيْكَ, (as Aṣ says, Ṣ) is said to people when you desire them to refrain, or forbear, or abstain, from a thing; as also هَجَاجَيْكَ; supposing [it to be addressed to] two [persons]; (Ṣ, L;) [but it is addressed to one;] meaning *Refrain thou!* or *forbear thou!* or *abstain thou!* (TA, art. هج.) 'Abd-Beni-l-Ḥas-ḥás says,

* إِذَا شُقَّ بُرْدٌ شُقَّ بِالْبُرْدِ مِثْلُهُ *
* هَذَاذَيْكَ حَتَّى لَيْسَ لِلْبُرْدِ لَابِسُ *

[*When a burd* (a kind of garment) *is rent, the like thereof is rent with the burd—refrain thou—so that there is no wearer of the burd,* it having been rent so as to fall off: but it seems more proper to render it here, *with rending after rending,* which is nearly the original signification, as will be presently shown; and, thus rendered, it does not interrupt the sentence]: the women assert that, when, in the act of concubitus, [app., for the first time,] somewhat of the garment of the man is rent, love continues between the pair; but otherwise, that they desert each other. (Ṣ, L. [This verse is related with several variations: see another reading of it voce دَوَالَيْكَ, in art. دول.]) — ضَرْبًا هَذَاذَيْكَ *With a beating,* or *striking, with cutting after cutting;* (L, Ḳ;) هَذًّا ▼ بَعْدَ هَذٍّ, (L,) i.e., قَطْعًا بَعْدَ قَطْعٍ: (L, Ḳ:) or *with a beating,* or *striking, successively; uninterruptedly;* وِلَآءً تِبَاعًا; (JK.) — In the saying of the poet,

* فَبَاكَرَ مَخْتُومًا عَلَيْهِ سَيَاعُهُ *
* هَذَاذَيْكَ حَتَّى أَنْفَدَ الدَّنَّ أَجْمَعَا *

[in which, for انفذ, in the L and TA, I substitute انفد,] AḤn says, that it signifies هَذٍّ بَعْدَ هَذٍّ, i.e., شُرْبًا بَعْدَ شُرْبٍ; the poet meaning *And he applied himself early to a jar* full of wine, [*with its mud-plaster sealed upon it, with drinking after drinking, until he exhausted all that was in the jar,*] and emptied it. (L.)

قَرَبٌ هَذْهَاذٌ † *A long and difficult night journey to water:* (L, Ḳ:) or *quick.* (JK, Ḳ.) — See هذوذ.

هَذَّاذٌ: see هَذُوذٌ. — Also, † *A camel that outstrips others.* (Ḳ.)

هذأ

1. هَذَأَهُ, aor. ـَ, inf. n. هَذْءٌ, *He cut* a thing (Aṣ, Ṣ, Ḳ) [*quickly*], with a sword, &c. (TA.) It signifies a quicker act than does هَذَّ. (Ḳ.) — هَذَأَ *He destroyed* the enemy. (Ḳ, TA.) — هَذَأَهُ بِلِسَانِهِ, (Ḳ,* TA,) inf. n. هَذْءٌ, (TA,) *He hurt,* or *offended,* [or *cut,*] *him with his tongue;* (TA;) *made him to hear what he disliked.* (Ḳ.) — هَذَأَتِ الإِبِلُ *The camels fell down,* [*and,* app., *died,*] *one after another:* syn. تَسَاقَطَتْ. (Ḳ.) — هَذِئَ مِنَ البَرْدِ, [aor. ـَ,] *He perished of cold.* (Ḳ.) — هَذَأَ الكَلَامَ *He was loquacious, with error.* (TA.)

5. تهذّأ *It* (a wound, or an ulcer,) *became putrid,* or *rotten, and dissundered,* or *ragged.* (Ṣ, Ḳ.)

هَذَأَةٌ i.q. مِسْحَاةٌ [q.v., in arts. سحى and سحو.] (Ḳ.)

هَذَّأٌ and ▼ هُذَّاءٌ A *sharp* sword, (TA [but the orthography is not quite clear].) [See also art. هذى.]

هُذَّاءٌ: see هَذَّأٌ.

هَذَا: see art. ذا.

هذب

1. هَذَبَهُ, aor. ـِ, inf. n. هَذْبٌ, *He cut it;* or *cut it off:* (A, Ḳ:) like هَذَمَهُ. (TA.) — هَذَبَهُ, aor. ـِ, inf. n. هَذْبٌ; (Ḳ;) and ▼ هذّبه, inf. n. تَهْذِيبٌ; (Ṣ;) *He cleansed it; purified it; cleared it.* (Ṣ, Ḳ.) — هَذَبَ, aor. ـُ, inf. n. هَذْبٌ, *It was pure, clear.* (Ḳ: but only the inf. n. is there mentioned.) — مَا فِي مَوَدَّتِهِ هَذْبٌ *There is no purity in his love.* (TA.) — هَذَبَهُ, aor. ـِ, inf. n. هَذْبٌ; and ▼ هذّبه, (inf. n. تَهْذِيبٌ, TA); *He put it into a right,* or *proper, state; put it to rights; trimmed, adjusted, repaired, mended, amended, reformed,* or *improved, it.* (Ḳ.) — هَذَبَ النَّخْلَةَ *He trimmed the palm-tree by clearing it of the fibrous substance called* لِيف. (Ḳ.) — MF says, on the authority of the etymologists, that the original signification of ▼ تَهْذِيبٌ and هَذْبٌ is The *clearing,* or *trimming,* of trees, *by cutting off the extremities of the branches, in order that they may increase in growth and beauty;* that they were then used to signify the *cleansing,* or *purifying,* of anything; *and putting* it *into a right,* or *proper, state; trimming it;* or *adjusting it; and clearing it of any dirty* or *filthy things,* or *the like, mixed with it;* so that these became their proper meanings by general acceptation: and that they were then used to signify the *trimming and embellishing* of verse, *and clearing* it *of whatever might vitiate it in the opinion of the chaste in language, and the philologists:* but the truth is what is said in the L; that the original signification of تهذيب is the *clearing* the colocynth *of its pulp, and preparing its seeds so that they may lose their bitterness, and become sweet.* (TA.) = هَذَبَ, (aor. ـِ, inf. n. هَذْبٌ, TA,) *It* (a thing) *flowed.* (Ḳ.) — هَذَبَ, (aor. ـِ, TA,) inf. n. هَذْبٌ and هَذَابَةٌ; (Ḳ;) and ▼ اهذب, (Ḳ,) inf. n. إِهْذَابٌ; (Ṣ;) and ▼ هذّب, (Ḳ,) inf. n. تَهْذِيبٌ; (Ṣ;) and ▼ هَاذَبَ; (Ḳ;) *He* (a man, &c., Ḳ, as a horse in his running, and a bird in his flying, TA,) *was quick,* or *swift,* (Ḳ,) *in his pace* or *course:* (TA:) *he was quick in flying, in running, and in speech.* (Ṣ.) — هَذَبَ *He ran vehemently.* (Aṣ.) — يهذب الرُّكُوعَ [app. يُهَذِّبُ] *He makes the inclinations of his head and body* [*in prayer*] *in quick succession.* (TA, from a trad.) — See also art. هبذ. — هَذَبَ القَوْمُ *The people were very noisy,* or *clamourous,* (Ḳ,) *and loquacious.* (TA.)

2: see 1. — هذّب, inf. n. تَهْذِيبٌ, *He trimmed* an arrow; or *shaped* it *with nicety, by the second operation:* the first operation is called تَشْذِيبٌ. (AḤn.) — هَذَّبَ عَنْهَا i.q. فَرَّقَ, accord. to Es-Sukkaree, who cites the following verse of one of the Hudhalees: (namely Aboo-Khirásh, L, art. طرد:)

* فَهَذَّبَ عَنْهَا مَا يَلِي البَطْنَ وَانْتَحَى *
* طَرِيدَةَ مَتْنٍ بَيْنَ عَجْبٍ وَكَاهِلِ *

[app., *He removed from her what was next the belly, and directed himself to a line of the back, between the rump-bone and withers*]. (TA.)

3: see 1.

4. اهذبت السَّحَابَةُ *The cloud poured forth* its water *quickly.* (Ḳ.) See 1.

5. تهذّب [*It became nicely, neatly,* or *properly, trimmed*]: said of a thing from which one has cut off whatever required to be cut off, so that it has become free from everything unseemly. (A, TA, art. حذف.) — تَهَذَّبْتُ عَلَى يَدِكَ [*I was,* or *have been, amended,* or *improved, by thy agency,* or *means*]. (A, TA, art. ثقف.)

حَمِيمٌ هَذِبٌ, after the manner of a rel. n., *A rain following vehement heat, that pours down quickly:* see 4: syn. ذُو إِهْذَابٍ. (TA.)

هَيْذَبَى *A kind of pace of a horse;* (Ṣ;) like هَيْدَبَى: (Ḳ:) a subst. from هَذَبَ "he was quick, or swift, in his pace." (TA.) The former is also mentioned by Az, in the T; IDrd only mentions the latter word. (TA.) — *A running with a leaning on one side.* Ex. مَشَى الهَيْذَبَى [*He went leaning on one side*]. (IAmb.) But for this some read مشى الهَوْبَذَى, which is equivalent to هيذبى. (TA.)

رَجُلٌ مُهَذَّبٌ ‡ *A man of purified natural dispositions,* or *manners,* or *morals;* (Ṣ, Ḳ;) *a man of integrity; free from vices,* or *faults.* (L.)

مُهَذِّبٌ *Quick,* or *swift,* [*in pace, &c.*]. (TA.) — المُهَذِّبُ is also a name of *The Devil;* who is also called المُذْهِبُ, meaning "he who embellishes,

or gives a goodly appearance to, acts of disobedience [to God]." (Fr.)

إِبِلٌ مَهَاذِيبُ *Quick*, or *swift, camels.* (Ḳ.)

هذر

1. هَذَرَ كَلَامَهُ, aor. ـِ, (A, Ḳ,) inf. n. هَذْرٌ, (TA,) *His speech*, or *talk, was much*, or *abundant, and erroneous and false* or *vain* or *frivolous.* (A, Ḳ.) — هَذَرَ, aor. ـِ and ـُ, *He talked much; babbled; was loquacious*, or *garrulous:* (JK:) [or *he talked irrationally:*] or هَذَرَ فِى مَنْطِقِهِ, aor. ـِ and ـُ, inf. n. هَذْرٌ (Ṣ, Mṣb, Ḳ) and تَهْذَارٌ, (Ḳ,) which latter has an intensive signification, (TA,) *he confounded in his speech, and talked what was not fit* or *meet* or *proper:* (Mṣb:) or *he talked much and badly:* or *erroneously:* (Ḳ:) or *he talked nonsense; he talked irrationally, foolishly*, or *deliriously:* (Ṣ;) as also ↓ اهذر: (Ḳ:) and ↓ اهذر فى كَلَامِهِ *he talked much; babbled; was loquacious*, or *garrulous.* (Ṣ, TA.)

4: see 1, in two places.

لَا نَزْرٌ وَلَا هَذْرٌ *Not little nor much:* (TA:) or *not scanty*, so as to indicate impotence, *nor much and corrupt:* said of the speech of Moḥammad. (Ḳ, art. نزر.) [See هَذْرٌ, from which it is altered to assimilate it in form to نَزْرٌ.]

هَذْرٌ, a subst. from هَذَرَ فِى مَنْطِقِهِ, (Ṣ, Mṣb,) *Much talk; babble:* (JK:) or *nonsense;* or *irrational, foolish*, or *delirious, talk:* (Ṣ:) or *confused and improper speech:* (Mṣb:) or *speech*, or *talk, that is much and bad:* or *erroneous:* (A, Ḳ:) or *that is not regarded as of any weight* or *worth.* (TA.) See also هَذَرٌ.

هَذَرٌ: see هَذْرٌ.

هَذِرٌ, an epithet from هَذَرَ, applied to a man, [signifying, *Loquacious; garrulous; babbling; a great talker; a babbler:* or *nonsensical, irrational, foolish*, or *delirious, in his talk:* or one *who speaks confusedly and improperly:* or *who speaks*, or *talks, much and badly:* or *erroneously:*] (JK, Ṣ, Ḳ:) as also, [but in an intensive sense,] ↓ هُذَرٌ (Ḳ) and ↓ هُذَرَةٌ (Ṣ, Ḳ) and ↓ هُذُرَّةٌ (Ḳ) and ↓ هَذَّارٌ (Ṣ, Ḳ) and ↓ هَيْذَارٌ (Ḳ) and ↓ هِذْرِيَانٌ (JK, A, Ḳ) and ↓ مِهْذَرٌ (Ḳ) and ↓ مِهْذَارٌ, (JK, Ṣ, A, Mṣb, Ḳ,) [signifying, *very loquacious*, &c.:] and, [but in a doubly intensive sense,] ↓ هَيْذَارَةٌ (JK, Ḳ) and ↓ مِهْذَارَةٌ, (JK, A, Ḳ,) [signifying *very very loquacious*, &c.:] fem. هَذِرَةٌ (Ḳ) and ↓ هُذَرَةٌ (TA) and ↓ مِهْذَارٌ [without ة]: (Ḳ:) or ↓ هِذْرِيَانٌ signifies one *who talks badly*, or *corruptly, and much:* (TA:) or *light in speech and in service:* (Ṣ, TA:) the pl. of ↓ مِهْذَارٌ is مَهَاذِيرُ, not مِهْذَارُونَ. (ISd, TA.)

هُذَرَةٌ:
هُذُرَّةٌ:
هِذْرِيَانٌ:
هَذَّارٌ:
هَيْذَرَةٌ:
هَيْذَارٌ:
هَيْذَارَةٌ:
مِهْذَرٌ:
مِهْذَارٌ:
مِهْذَارَةٌ:
} see هَذِرٌ; the third, in two places.

هذرب

Q. 1. هَذْرَبَ, inf. n. هَذْرَبَةٌ, *He talked much and quickly:* (Ḳ:) a dial. form of هَذْرَمَ, or mispronounced for the latter word. (TA.) See also هَزْرَبَ.

هُذْرُبَى (accord. to the TA, هُذْرُبِّى, and so in Golius's Lex.,) *Custom; habit.* Ex. هٰذِهِ هُذْرُبَاهُ *This is his custom;* or *habit.* (Ḳ.)

هُذْرُبَانٌ *Light*, or *active*, (*and quick*, TA,) *in his speech and in his service.* (Ḳ.) See also هِذْرِيَانٌ, in art. هذر.

[هذف, &c.

See Supplement.]

هذلم

Q. 1. هَذْلَمَ, inf. n. هَذْلَمَةٌ, *He was light*, or *active, and quick.* (Ḳ.) But IDrd and others assert it to be a word mispronounced for هَذْرَمَ. (MF.)

هر

1. هَرَّ, (Ṣ, A, Mṣb, Ḳ,) aor. يَهِرُّ, (Ṣ, Mṣb, Ḳ,) inf. n. هَرِيرٌ, (Ṣ, A, &c.,) said of a dog, [*He snarled*, or *howled*, or *whined;*] *he uttered a cry less vehement than barking* (Ṣ, A, Mṣb, Ḳ,) *by reason of his little patience of cold;* (Ṣ, Ḳ;) إِلَيْهِ *at him:* (Ḳ:) or *barked and grinned, displaying his fangs.* (L, TA.) It is said in a trad., إِنَّ الكَلْبَ يَهِرُّ مِنْ وَرَآءِ أَهْلِهِ *Verily the dog* [*snarls*, or] *barks and grins, displaying his fangs, behind his master:* meaning, that courage is a quality implanted by nature in a man, so that he engages in wars naturally, and from care to defend what should be inviolable, not reckoning upon a reward, like as the dog naturally barks and grins, displaying his fangs, to defend his masters. (L, TA.) — هَرِيرٌ is also applied to other sounds than the cry of the dog; as in the instance of هَرِيرُ الرَّحَى † *The sound of the turning of the mill-stone.* (TA.) You say also هَرَّتِ القَوْسُ † *The bow made a sound.* (AHn, Ḳ.) And the looking of courageous men, one at another, is likened to هَرِير. (ISd, Mṣb.) — هَرَّ فِى وَجْهِ السَّائِلِ ‡ *He grinned in the face of the beggar, showing his teeth, and looking sternly, austerely*, or *morosely.* (A, TA.) — [Hence, perhaps,] هَرَّهُ, (Ṣ, Ḳ,) aor. يَهِرُّ and يَهُرُّ, (Ḳ,) [the latter irreg., like يَرُمُّ as aor. of the trans. v. رَمَّ,] inf. n. هَرٌّ (Ṣ, Ḳ) and هَرِيرٌ, (Ḳ,) ‡ *He disliked, disapproved of*, or *hated, him* or *it.* (Ṣ, Ḳ.) You say, هَرَّهُ النَّاسُ ‡ *The people disliked*, &c., *his vicinity.* (A.) And هَرَّ الكَأْسَ, and الحَرْبَ, (Ṣ, A,) inf. n. هَرِيرٌ, (Ṣ,) ‡ *He disliked*, &c., *the cup of wine*, and *war.* (Ṣ, A.) = هَرَّهُ البَرْدُ, (Ḳ,) aor. يَهُرُّهُ, inf. n. هَرٌّ, (TA,) *The cold made him* (a dog) [*to snarl*, or *howl*, or *whine;* or] *to cry* [*in the manner described above*]; as also ↓ أَهَرَّهُ, (Ḳ,) inf. n. إِهْرَارٌ. (TA.) It is said in a proverb, (TA,) شَرٌّ أَهَرَّ ↓ ذَا نَابٍ [*It is*, or *was, an evil thing that made the fanged animal to snarl*, &c.]: alluding to the appearance of the signs and symptoms of evil: the sayer thereof, hearing the cry (هَرِير) of a dog, feared the assault of evil, and therefore said this to denote the magnitude of the case in his mind; meaning, nought but an evil thing made the fanged animal to cry: and for this reason, the use of an indeterminate word as an inchoative is well. (Ḳ.)

3. هَارَّهُ i.q. هَرَّ فِى وَجْهِهِ, (Ṣ, Ḳ,) i.e., ‡ *He grinned in his face, showing his teeth, and looking sternly, austerely*, or *morosely*, (A,) *like a dog.* (TA.)

4: see 1, last signification, in two places.

هِرٌّ *A male cat;* syn. سِنَّوْرٌ; (Ṣ, A, Ḳ;) which latter is uncommon in the language of the Arabs; (IAmb, in Mṣb, art. سنر;) fem. هِرَّةٌ; (Ṣ, A, Mṣb, Ḳ:) or هِرٌّ is applied to the *male* and the *female;* and the latter is sometimes called هِرَّةٌ: (IAmb, Mṣb:) the pl. of هِرٌّ is هِرَرَةٌ; and that of هِرَّةٌ is هِرَرٌ; and the dim. of هِرَّةٌ is هُرَيْرَةٌ. (Mṣb.) = Also, a subst. from هَرَّهُ meaning "he disliked, disapproved of, or hated, him or it." (Ṣ) It is said in a proverb, (Ṣ,) لَا يَعْرِفُ هِرًّا مِنْ بِرٍّ, (Ṣ, A, Ḳ,) meaning *He knows not him who dislikes* or *hates him from him who behaves towards him with goodness and affection and gentleness, and regard for his circumstances:* (Ṣ, TA:) this is the best explanation of it: (TA:) or *the action of him who grins in his face, showing his teeth, and looking sternly, austerely*, or *morosely, from the action of him who holds loving communion with him:* (A:) or *the calling of sheep* or *goats*, (Ṣ,) or *the calling of them to water*, (Ḳ,) *from the driving of them:* (Ṣ:) or *the calling of sheep* or *goats to provender from the calling of them to water:* (IAạr:) or

the driving of sheep or *goats* (Yoo, Ḳ) *from the calling of them.* (Yoo, TA.) It has been explained [more fully] in art. بر. (Ḳ.)

هُرَارٌ : see هَارٌّ.

هَارٌّ A dog [*that snarls*, or *howls*, or *whines, by reason of his little patience of cold*: or] *that barks and grins, displaying his fangs*: and ↓ هَرَّارٌ signifies the same [but in an intensive manner; *that snarls, &c., much*:] or the latter signifies a dog *that grins* [*much*], *displaying his fangs*: or *that barks much*: or *that barks* [*much*] *and grins, displaying his fangs*. It is said in a trad., لَا أَعْقِلُ الكَلْبَ ↓ الهَرَّارَ [properly signifying, *I will not pay a fine for killing the dog that barks much*, is expl. as] meaning, I will not impose anything [as a fine] for the killing of a dog that barks much; because such a dog annoys by his barking. (TA, [see art. عقل.]) — عَادَ لَهَا المَطِىُّ هَارًّا *The riding-camels returned to her*, or *it, one grinning* (يَهِرّ) *in the face of another, showing its teeth*, in consequence of fatigue. (TA.)

هرا

1. هَرَاهُ البَرْدُ *The cold destroyed him*, or, perhaps, *debilitated him*; i.e., a beast; lit., *broke him*: syn. كَسَرَهُ. (TA.) [See also هَرًا.] — هُرِىَ, like عُنِىَ, [i.e., pass. in form, but neut. in signification,] (incorrectly written in the Ṣ هَرِىَ, Ḳ,) *It* (a camel or sheep &c., or a man,) *perished of cold*, or *heat*. (Ks, Ḳ.) — هَرَاهُ البَرْدُ, inf. n. هَرْوٌ (Aṣ, Ṣ, Ḳ,) and هَرَاوَةٌ; (Ḳ;) and ↓ اهراهُ; (Fr, Ṣ, Ḳ;) *The cold affected him so severely as nearly to kill him*: (Aṣ, Ṣ, Ḳ:) or *so severely as to kill him*. (Ḳ.) — هَرَأَتِ الرِّيحُ *The wind was*, or *became, intensely cold*. (Ḳ.) = هَرَأَ, (Ḳ,) inf. n. هَرْءٌ; (TA:) and ↓ هَرَّأَ; (Ḳ;) and ↓ اهرأ, (Fr, Ḳ,) inf. n. إِهْرَآءٌ; (TA;) *He cooked* flesh-meat *thoroughly*: (Ḳ:) or *so that it fell off from the bone*. (Ṣ, Ḳ.) — هَرِئَ, aor. ـَ, inf. n. هَرْءٌ and هُرُوْءٌ and ↓ هُرُوْءٌ; (Ḳ;) and ↓ تَهَرَّأَ; (Ṣ, Ḳ;) *It* (flesh-meat) *was thoroughly cooked*: (Ḳ:) or *was cooked so as to fall off from the bone*. (Ṣ,* TA.) = هَرَأَ فِى مَنْطِقِهِ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. هَرْءٌ, (TA,) *He was loquacious*: or *he was loquacious, with incorrectness*; (TA;) as also هَرَأَ الكَلَامَ: (ISk, Ṣ:) or *he was very foul in his speech*: or *was very incorrect*, or *faulty, therein*: (Ḳ:) or, simply, *he was foul*, (Ṣ,) or *incorrect*, or *faulty*, (TA,) *in his speech*: (Ṣ, TA:) also ↓ اهرأ الكَلَامَ *he multiplied his words but spake not to the point*, or *correctly*. (Ḳ.) — إِنَّ مَنْطِقَهُ يَهْرَأُ, inf. n. هَرْءٌ, [*Verily his speech is prolix*: or *is vitious, and disorderly*]. (TA.)

2: see 1.

4: see 1. — اهرأ فِى الرَّوَاحِ *He entered upon the cool time of the evening*: (Ṣ, Ḳ:*) or properly said only of the evening of the hot season. (Ḳ.) [See also اهرأ.] — أَهْرِئْ عَنْكَ مِنَ الظَّهِيرَةِ *Stay thou until the mid-day heat shall have become assuaged, and the air be cool.* (TA, in this art.; and IAạr, in TA, art. فيح.) = اهرأ *He slew a person.* (Ḳ.) = See 1, last sentence but one.

5. تَهَرَّأَ *He* (a beast) *was destroyed*, or, perhaps, *debilitated*, by the cold; lit., *was broken*: syn. تَكَسَّرَ. (TA.) = See 1.

هَرِئٌ (so in the TA: in one copy of the Ṣ, هَرِىٌّ: in another, هَرِىٌ:) and ↓ مُهْرَأٌ (TA) Meat *thoroughly cooked*: (TA:) or *cooked so as to fall off from the bone*. (Ṣ,* TA.)

هُرَأٌ: see هُرَآءٌ.

هُرَآءٌ, or مَنْطِقٌ هُرَآءٌ, (Ṣ, Ḳ,) *Loquacity*: or *vitious, disorderly, speech*: (Ḳ:) or *loquacity with incorrectness*. (Ṣ.) — هُرَّآءٌ, (Ḳ,) fem. with ة, pl. with ون; (TA;) and ↓ هُرَأٌ; (Ḳ;) *A great talker of nonsense*. (Ḳ.)

هُرَآءٌ *A young shoot of a palm-tree*, (AḤn, Ḳ,) *when first plucked from the mother-tree*. (Aṣ.) = الهُرَآءُ *A certain devil whose office it is to suggest foul dreams*. (Ḳ.)

قِرَّةٌ لَهَا هَرِيئَةٌ *Cold that occasions injury and death to men and to cattle &c.* (El-Fezáree, ISk, Ṣ.) — Also, هَرِيئَةٌ The *time in which cold thus affects them*. (TA.)

مَهْرُوْءٌ, from هُرِئَ, pl. with ون, [in the CḲ, for مَهْرُوءُونَ is put مُهْرُونَ,] *Perishing of cold*, or *heat*. (Ks, Ḳ.) — Explained by AḤn [in his book on plants] by the words الَّذِى قَدْ أَنْضَجَهُ البَرْدُ [meaning, What is *nipped, shrunk, shrivelled*, or *blasted, by the cold*: see art. نضج]. (TA.)

مُهْرَأٌ : see هَرِئٌ.

هرب

1. هَرَبَ, (Ṣ, Ḳ,) aor. ـِ; not ـَ, as some have imagined on account of the measure of the first of the following inf. ns., imagining thence also that the pret. is هَرِبَ; nor ـُ with the pret. هَرَبَ, as some have supposed because of the guttural letter; for a guttural letter, when it is the first, is not reckoned as having any influence on the form of the aor.; nor ـَ, as some have thought; (TA;) inf. n. هَرَبٌ (Ṣ, Ḳ) and مَهْرَبٌ and هَرَبَانٌ; (Ḳ;) *He* (a man, or any animal, TA) *fled; ran away*. (Ṣ, Ḳ.) — إِلَيْكَ مِنْكَ المَهْرَبُ [*To Thee I flee for refuge from Thee*; i.e., from thy punishment: addressed to God]. (TA.) — هَرَبَ مِنَ الوَتِدِ نِصْفُهُ *Half of the wooden pin, peg, or stake, disappeared* [*in the ground*]. (Ḳ.) = هَرِبَ, aor. ـَ, *He became extremely aged, old and weak*, or *decrepit*; i.q. هَرِمَ; (Ḳ;) of which it is a dial. form. (TA.)

2. هرّبه, inf. n. تَهْرِيبٌ, *He made*, or *caused, him to flee*, or *run away*. (Ṣ, Ḳ.) See also 4.

4. اهربه *He forced*, or *compelled, him to flee*, or *run away*. (Ḳ.) See also 2. — اهربتِ الرِّيحُ *The wind raised and carried away the dust*, (Ḳ,) *causing dust and dry herbage &c. to accumulate on the ground*. (TA.) — اهرب *He* (a horse, or other animal that runs, Lḥ) *strove*, or *exerted himself, in going away*, or *in flight, being frightened*, (ISk, Ṣ, Ḳ,) or *not being frightened*. (TA.) See جَاءَ مُهْرِبًا. — اهرب *He went*, or *travelled, far into*, or *through, the land*. (TA.) [هَرَبَ ↓ فِى الأَرْضِ, mentioned also in the TA, seems to signify the same.] — اهرب فِى الأَمْرِ *He immersed himself in the affair; took extraordinary pains in it*. (Ḳ.) See جَاءَ مُهْرِبًا.

6. تهاربوا (Ṣ, O, Ḳ, art. فر,) *They fled, one from another*. (TḲ.)

هُرْبٌ The *thin integument of fat that covers the stomach and intestines*: or the *fat* [or caul] *that is spread over the intestines*: *i.q.* ثَرْبُ البَطْنِ: (Ḳ:) a word of the dial. of El-Yemen. (TA.)

مَا لَهُ هَارِبٌ وَلَا قَارِبٌ *He has not* [of camels &c.] *any that returns from water, nor any that comes to it*; i.e., *he has not anything*; (Kh, Ṣ, Ḳ;) or, *he has not anything, nor has he any people*; an expression similar to مَا لَهُ سَعْنَةٌ وَلَا مَعْنَةٌ: (Lḥ:) accord. to IAạr, هَارِبٌ signifies *one who returns from water*; and قَارِبٌ, *one who seeks*, or *journeys to, water*: (TA:) or the meaning is *no one flees from him, nor does any one approach him*; i.e., *he is a person of no account*. (Aṣ, Ḳ.) [In the TA a trad. is quoted which confirms the former signification.] See also art. قرب.

مَهْرَبٌ *A place to which one flees*; *a place of refuge*. (Mṣb.) — فُلَانٌ لَنَا مَهْرَبٌ † *Such a one is a refuge to us*. (TA.)

جَاءَ مُهْرِبًا *He came striving*, or *exerting himself, in the affair*: (Lḥ:) or, as some say, *he came fleeing and in fright*. (TA.)

مِهْرَبٌ *A piece of wood*, or *wooden implement, which the sower*, or *ploughman, draws forward and backward* [*over the ground*]. (Ḳ.) [A piece of the trunk of a tree, or of a thick branch, is thus drawn over the soil after sowing.]

هربذ

هِرْبِذٌ sing. of هَرَابِذَةٌ, which signifies The *servants*, or *ministers of the fire* (Ṣ, Ḳ) *of the Magians*; (Ḳ;) the *servants*, or *ministers*, (قَوَمَة,

L, K, by which is meant خَدَم, TA,) *of the fire-temple of the Indians:* (L, K:) or the *judges of the Magians:* (L:) or the *great men of the Indians:* or *their learned men:* (L, K:) a Persian word, [originally هِرْبِدْ,] arabicized. (S, L.)

هَرْبَذَةٌ *A pace less quick than that termed* خَبَبٌ. (S, L, K.)

هِرْبِذَى *A proud and self-conceited manner of walking,* or *going;* (L, K;) *which is* (L) *a manner of walking* or *going like that of the* هَرَابِذَة [pl. of هِرْبِذٌ]. (A'Obeyd, L.) A'Obeyd mentions it in speaking of the paces of camels; and says that it is without a parallel in form. (L.) — عَدَا الجَمَلُ الهِرْبِذَى *The camel ran inclining towards one side.* (S, L, K.)

هرت

1. هَرَتَ شَيْئًا, [aor. ـِ and ـُ,] inf. n. هَرْتٌ; *He rent,* or *slit, a thing, to widen it.* (TA.) — هَرَتَ شِدْقَهُ, [aor. ـِ and ـُ,] inf. n. هَرْتٌ, *He drew the side of his mouth towards the ear.* (TA.) — هَرِتَ, aor. ـَ, (inf. n. هَرَتٌ, S,) *He was wide,* or *ample, in the sides of the mouth: he had a wide mouth.* (S, K, TA.) — هَرَتَ الثَّوْبَ, (S,) aor. ـِ and ـُ, inf. n. هَرْتٌ, (ISd, K,) *He rent the garment.* (Az, S, ISd, K.) — هَرَتَ عِرْضَهُ (S) aor. ـِ and ـُ, inf. n. هَرْتٌ, (K,) *He wounded his reputation;* syn. طَعَنَ فِيهِ; (S;) as also هَرَدَ and هَرَطَ. (TA.) [Accord. to the K, هَرَتَ seems to signify the same as طَعَنَ absolutely; but in the TA, the signification is restricted as above.] — هَرَتَ اللَّحْمَ, (S, K,) aor. ـِ and ـُ, inf. n. هَرْتٌ; (K;) [and ▼ هَرَّتَهُ; see مُهَرَّتٌ;] *He cooked the flesh-meat thoroughly:* (K:) *cooked it so that it fell off from the bones.* (S.)

2: see 1, last sentence.

الهَرِيتُ and الهَرُوتُ : see الهَرِتُ.

هَرِيتٌ *Wide,* or *ample.* (K.) — *Wide,* or *ample, in the sides of the mouth:* (S:) as also ▼ أَهْرَتُ, and الشِّدْقِ ▼ مَهْرُوتُ, and هَرِيتُ الشدق, and ▼ مُنْهَرِتٌ. (TA.) *A wide-mouthed* horse; as also ▼ أَهْرَتُ; and camel. (TA.) [See an ex. in a verse cited voce رَسَنٌ.] — حَيَّةٌ هَرِيتُ الشِّدْقِ and ▼ مَهْرُوتَتُهُ, *A serpent having a wide mouth.* (TA.) — ▼ أَسَدٌ أَهْرَتُ *A lion wide in the sides of the mouth.* (S.) — ▼ رَجُلٌ أَهْرَتُ *A man having a wide mouth.* (TA.) — ▼ مَهْرُوتُ الفَمِ *Having a mouth wide in the sides.* (S.) — ▼ كِلَابٌ مُهَرَّتَةُ الأَشْدَاقِ *Dogs wide in the sides of the mouth.* (S.) [See an ex., voce عَذَبٌ.] — الهَرِيتُ and ▼ الهَرِتُ and ▼ الهَرُوتُ and ▼ الهَرَّاتُ (K) and ▼ المُهَرَّتُ (L) *The lion.* (K.) — Also هَرِيتٌ *A woman in whom the division between the vagina and the rectum has been broken through.* (S, K.) Sometimes employed in this sense. (S.) — هَرِيتٌ *A rent garment.* (ISd.) — هَرِيتٌ *A wounded reputation.* (ISd.) = رَجُلٌ هَرِيتٌ *A man who does not keep a secret, and who talks foully.* (K.)

الهَرَّاتُ : see الهَرِيتُ.

هَارُوتُ [*A certain fallen angel, the companion of* مَارُوتُ]; *the name of an angel,* or *of a king;* but the former accord. to the more common opinion: generally and most correctly held to be a foreign name. (TA.)

أَهْرَتُ : see هَرِيتٌ throughout. — أَهْرَتُ الشِّقْشِقَةِ † an epithetic appellation given to a خَطِيب; pl. هُرْتٌ; (TA;) [like ذُو شِقْشِقَةٍ, q. v.]

مَهْرُوتٌ : see هَرِيتٌ.

مُهَرَّتٌ : see هَرِيتٌ. = Flesh-meat *thoroughly cooked, so that it has fallen in pieces;* as also مُهَرَّدٌ; or this latter [only] is the correct word. (TA, from a trad.)

مُتَهَارِتٌ *Twisting about the sides of the mouth, and drawing them often,* or *much, towards the ears.* (TA, from a trad.)

مُنْهَرِتٌ : see هَرِيتٌ.

هرث

هِرْثٌ An *old, worn-out,* garment. (K.) [See also هَرِيتٌ.]

هرج

1. هَرَجَ, aor. ـِ, inf. n. هَرْجٌ, *He did, acted,* or *occupied himself, much* in a thing; (S, L;) *expatiated,* or *took a wide range,* in it. (L.) This is the original signification. (S.) — هَرَجَ فِى الحَدِيثِ, (aor. ـِ, inf. n. هَرْجٌ, Msb.) *He launched into, and expatiated in,* or *was diffuse in, discourse, talk,* or *narration:* (K:) this is the signification in most frequent use: (TA:) or *he made a confusion,* or *confounded, therein.* (K, Msb.) — هَرَجَ, aor. ـِ and ـُ, inf. n. هَرْجٌ, *Multum inivit:* (S, L:) or [simply] *inivit* ancillam suam. (K.) — هَرَجَ, aor. ـِ, (inf. n. هَرْجٌ, TA,) *He* (a horse) *ran much:* (S, L:) or *ran quickly,* or *swiftly:* (Msb:) or [simply] *ran.* (K.) — هَرَجَ النَّاسُ, aor. ـِ, (inf. n. هَرْجٌ, (S,) *The people fell into a state of trial,* or *civil war* or *conflict and faction,* or *discord,* or *discussion,* (فِتْنَة,) *and confusion,* or *disorder,* (S, K,) *and slaughter.* (K.) — هَرِجَ, aor. ـَ, (inf. n. هَرَجٌ, S,) *He* (a camel) *became perplexed in his sight, by reason of the vehemence of heat, and his being much smeared with pitch,* (S, K,) *and being heavily laden.* (TA.)

2. هَرَّجَ البَعِيرَ, inf. n. تَهْرِيجٌ, and ▼ اهرجهُ, inf. n. إِهْرَاجٌ; *He incited,* or *urged, the camel to journey on* (*during the hottest time of the day,* S) *until he* [the camel] *became perplexed in his sight by reason of the vehemence of the heat.* (S, K.) — هَرَّجَ بِالسَّبُعِ, inf. n. تَهْرِيجٌ, *He cried out to the lion* or *other beast of prey, and chid him.* (S, K.) = هَرَّجَ, inf. n. تَهْرِيجٌ, *It* (beverage of the kind called نَبِيذ) *affected,* or *took effect upon, a person.* (S, K.)

4: see 2. — أَهْرَجَ *The heat reached his* (a camel's) *inside.* (L.)

6. تهارجوا *Iniverunt, alii alias.* (TA.)

7. انهرج *He was,* or *became, affected* by beverage of the kind called نَبِيذ. (S, CK.)

هَرْجٌ *Trial,* or *civil war,* or *conflict and faction,* or *discord,* or *dissension,* (فِتْنَة,) *and confusion,* or *disorder:* (S:) *vehement and much slaughter:* (TA:) in a trad. respecting the signs of the last day, *conflict, and confusion,* or *disorder:* (TA:) or *slaughter;* as explained by Mohammad himself: (S:) and so, accord. to Aboo-Moosà, it signifies in the language of Abyssinia. (TA.) Ibn Keys Er-Rukeiyát said, in the days of the faction of Ibn-Ez-Zubeyr,

لَيْتَ شِعْرِى أَأَوَّلُ الهَرْجِ هٰذَا   أَمْ زَمَانٌ مِنْ فِتْنَةٍ غَيْرِ هَرْجِ

Would that I knew whether this be the first of the slaughter predicted as a sign of the last day, or *whether it be a time of trial,* or *civil war, &c., other than the slaughter so predicted.* (S.)

مِهْرَجٌ : see هَرَّاجٌ.

هُرَاجَةٌ *An assembly,* or *a company, of men who launch into, and expatiate in,* or *are diffuse in, discourse, talk,* or *narration.* (K.)

مُهْرِجٌ A man *whose camels are affected with the scab, and have therefore been smeared with pitch, and to whose insides the heat has penetrated.* (TA.)

مِهْرَجٌ and ▼ هَرَّاجٌ A horse *that runs much:* (S, K:) and ▼ مِهْرَاجٌ a horse *that runs vehemently.* (TA.)

مِهْرَجٌ : see مِهْرَاجٌ.

هرجب

Q. 1. هَرْجَبَ, inf. n. هَرْجَبَةٌ, *He was quick,* or *swift.* (IKtt.)

هُرْجَابٌ and هرجب *Tall*, or *long*, as an epithet of a man &c. (Ḳ.) — هُرْجَابٌ A *tall*, or *long-bodied*, (طَوِيلَة) *and bulky*, she-camel: (Ṣ:) as also هرجال: pl. هَرَاجِيبُ. — هُرْجَابٌ Anything *great, large*, or *bulky*: so in the Moajam: or *extending long, horizontally*. (TA.) — نَخْلَةٌ هُرْجَابٌ *A tall palm-tree*. (TA.)

هرد

1. هَرَدَ, (Ṣ, L, Ḳ,) aor. ـِ, (Ḳ,) inf. n. هَرْدٌ, (L,) *He rent*, or *tore*, (Ṣ, L, Ḳ,) a garment, or piece of cloth; (Ṣ, L;) as also هَرَتَ: (Az, L:) *he rent*, or *tore, to injure*, or *spoil*, (L, Ḳ,) not to amend: (L:) *he* (a puller) *rent*, or *tore, and beat*, a garment, or piece of cloth: (L:) and ↓ هرّد *he rent*, or *tore, much*. (L.) — هَرَدَ عِرْضَهُ, aor. ـِ, (L,) inf. n. هَرْدٌ, (Ṣ, L, Ḳ,) *He wounded his reputation*. (Ṣ, L, Ḳ.) — هَرَدَ, aor. ـِ, (Ṣ, L, Ḳ,) inf. n. هَرْدٌ, (L,) *He cooked* flesh-meat *so that it fell off from the bones*: (Ṣ, L, Ḳ:) or *cooked* it *much*: (Aṣ, L:) or *cooked* it *thoroughly and well*: (ISd, L, Ḳ:) and ↓ هرّد, (Ḳ,) inf. n. تَهْرِيدٌ, (Ṣ, L,) signifies the same, (Ṣ, L, Ḳ,) but with an intensiveness: (Ṣ, L:) or *he put* flesh-meat *into the fire, and cooked* it *thoroughly*. (AZ, L.) — هَرِدَ, (L, Ḳ, TA,) or هَرَدَ, (AZ, L, CḲ,) and ↓ تهرّد, (TA,) *It* (flesh-meat) *became cooked so that it fell off from the bones*: or, *cooked much*: or, *cooked thoroughly and well*: (L, Ḳ:*) or *it, being put into the fire, became thoroughly cooked*. (AZ, L.)

Irreg. verb. هَرَدْتُ الشَّىْءَ, aor. أُهَرِيدُهُ, [in the CḲ, أُهْرِيدُهُ,] (Lḥ, M, art. رود; and Ḳ,) inf. n. هِرَادَةٌ, (Lḥ, M in art. رود,) *i.q.* أَرَدْتُهُ [q.v., in art. رود, *I willed, wished*, or *desired, the thing*]. (Lḥ, M, art. رود; and Ḳ.)

2: see 1. — هرّد, inf. n. تَهْرِيدٌ, *He wore a* مَهْرُود, (Ḳ,) i.e., a *yellow garment, dyed with* هُرْد. (TA.)

5: see 1.

هُرْدٌ *Certain roots with which one dyes*, (L, Ḳ,) *of a yellow colour*: (TA:) or (so accord. to the L; but in the Ḳ, and) *i.q.* كُرْكُمٌ: (L, Ḳ:) or the *yellow* كُرْكُم: correctly, the *roots of the* وَرْس, or كُرْكُم: (TA:) and *a certain red earth* (Ḳ) with which one dyes. (TA.)

هُرْدِىٌّ, (Aṣ, Ṣ, L, Ḳ, [but in the last it is not shown whether it be with or without tenween]) of the measure فُعْلِىٌّ, (Ṣ, L,) of the fem. gen., (IAmb,) but AḤn says, I know not whether it be masc. [and therefore with tenween] or fem. [and therefore without tenween], (L,) [in one instance in the L, and in a copy of the Ḳ, written هردا, which is evidently wrong,] and هُرْدَآءُ, [i.e. هُرْدَآءُ or هُرْدَآءٌ,] (L, Ḳ,) and ↓ هِرْدَانٌ, (L,) *A certain plant*: (Aṣ, Ṣ, L, Ḳ;) *a certain herb, of which AḤn says, that he had not met with a description of it*: (L:) and ↓ هَيْرُدَانٌ is also the name of *a certain plant*, (Ḳ,) *like* هِرْدِىّ, (L,) or *i.q.* هِرْدَانٌ. (TA.)

هُرْدِىٌّ: see مَهْرُودٌ.

هِرْدَانٌ: see هُرْدِىّ.

هَيْرُدَانٌ: see هُرْدِىّ.

هَرِيدٌ and ↓ مَهْرُودٌ A garment, or piece of cloth, *rent*, or *torn*; (L;) as also هَرِيتٌ. (AZ.)

مَهْرُودٌ: see هَرِيدٌ. — Also, (Ṣ, L, Ḳ,) A garment, or piece of cloth, *dyed yellow* (Ṣ, L) *with* هُرْد; (L;) and so ↓ مُهَرَّدٌ (L) and ↓ هُرْدِىٌّ: (Ḳ,* TA,) or, as Sh says, accord. to information given to Aboo-'Adnán by an intelligent Arab of the desert, of the people called Bábileh, *dyed with* وَرْس, *and then with saffron, so as to become of a colour like that of the flower of the* حَوْذَانَة: (Az, L:) or *of a light yellow colour*. (IAmb, L.)

مُهَرَّدٌ: see مَهْرُودٌ.

هردب

Q. 1. هَرْدَبَ, inf. n. هَرْدَبَةٌ, (and هردب, TA, [a strange form: perhaps a mistake for هِرْدَابٌ or هِرْدَابٌ:]) *He ran heavily*. (IḲṭṭ &c., and Ḳ.)

هَرْدَبَّةٌ (and هَرْدَبٌّ, TA) *An old woman*. (Ṣ, Ḳ.) — Also, (as some say, TA,) *Having a swollen belly, and cowardly*: (Ṣ, Ḳ:) or *cowardly, bulky, of little sense, swollen in the belly, and having no heart*. (TA.) — Accord. to Az, in the T, A *large, long-bodied* man is called هَرْدَبَّةٌ. (TA.)

هرس

1. هَرَسَهُ, aor. ـُ, (IF, A, Mṣb,) inf. n. هَرْسٌ, (IF, Ṣ, A, Mṣb, Ḳ,) *He bruised, brayed*, or *pounded, it; crushed it so as to break it; broke it*, or *broke it in pieces, by beating*; (Ṣ, IF, Mṣb, TA;) namely, grain, (Mṣb,) or some other thing: (IF, Mṣb:) or *he did so vehemently*, or *violently*: (A, Ḳ:) or *with something broad*: or *with some preservative between it and the ground*. (TA.)

هَرِيسٌ *Grain*, (Mṣb,) or *wheat*, (A,) *bruised, brayed*, or *pounded*, (A, Mṣb,) *vehemently*, or *violently*, (A,) *with the* مِهْرَاس, *before it is cooked*; for when it is cooked, it is termed هَرِيسَةٌ: (Mṣb:) [of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ:] from the verb above-mentioned. (Ḳ.) You say, عِنْدِى هَرِيسٌ لِلْهَرِيسَةِ *I have wheat bruised, &c., for the* هَرِيسَة. (A.)

هَرِيسَةٌ *Grain*, (Mṣb,) or *wheat*, (TA,) *bruised, brayed*, or *pounded*, [*vehemently*, or *violently*, (see هَرِيس,)] *and then cooked*: (Mṣb, TA:) [or *a kind of thick pottage, prepared of cooked wheat and cooked flesh-meats much pounded together*: (Golius; app. on the authority of Ibn-Maaroof:) but this is probably one of the kinds of هريسة peculiar to post-classical times; which kinds are many: see De Sacy's Relation de l'Égypte par Abd-Allatif, pp. 307 and 312:] of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (Mṣb:) from the verb above-mentioned: (Ṣ, Ḳ:) pl. هَرَائِسُ. (A.)

هَرَّاسٌ *A maker*, or *preparer, of* هَرِيسَة: (Mgh, Mṣb, Ḳ:) and *a seller thereof*. (Mgh.)

مِهْرَاسٌ [in the M, voce جُرْنٌ, q.v., accord. to the TA, مهرس, i.e., app. مِهْرَسٌ,] *A stone hollowed out*, (Ṣ, Mgh, Mṣb,) *oblong*, (Mgh, Mṣb,) *and heavy, resembling a* [*vessel of the kind called*] تَوْر, q.v., (Mgh,) *in which one bruises, brays*, or *pounds, and from which one performs the ablution termed* وُضُوْء; (Ṣ, Mgh, Mṣb;) and it is *also made of brass; and grain and other things are bruised in it*: (Mṣb:) and sometimes, by a tropical application, ‡ *one of wood*, (Mgh, Mṣb,) *used for the same purpose*: (Mṣb:) or a *mortar*; syn. هَاوُونٌ; (Ḳ;) or *thing in which grain is bruised*: (A, TA,) and also, (A, Ḳ,) tropically, (A,) ‡ *a hollowed stone*, (A, Ḳ,) *of oblong shape*, (A,) *from which one performs the ablution above mentioned*; (A, Ḳ;) *consisting of a bulky stone, which several men cannot lift nor move because of its weight, capable of holding much water*. (TA.)

هرش

1. هَرِشَ, aor. ـَ, (Ṣgh, Ḳ,) inf. n. هَرَشٌ, (TḲ,) † *He* (a man, TA) *was*, or *became, evil*, or *bad, in disposition*. (Ṣgh, Ḳ.) — هَرِشَ الدَّهْرُ, (Ibn-'Abbád, A, Ḳ,) and الزَّمَانُ, (A,) aor. ـَ and ـِ, (A, Ḳ,) inf. n. هَرْشٌ, (TḲ,) ‡ *Time*, or *fortune, was*, or *became, distressful*, or *calamitous*. (I'Abbád, A, Ḳ.) [In the A, app. by inadvertence, هرش الدهر is mentioned as proper; and هرش الزمان, as tropical.]

2. هَرَّشَ بَيْنَ الكِلَابِ, (A,* Ḳ,* TḲ,) inf. n. تَهْرِيشٌ, (Ṣ, A, Ḳ,) *He excited strife*, or *quarrelling, between*, or *among, the dogs*; syn. حَرَّشَ: (Ṣ,* A, Ḳ, TḲ:) and ↓ هارش بَيْنَ الكِلَابِ, (A, Mgh, TA,) or بِالكِلَابِ, (Ṣ,) or بَعْضَ الكِلَابِ عَلَى بَعْضٍ, (Ḳ,* TḲ,) inf. n. مُهَارَشَةٌ (Ṣ, A, Mgh, Ḳ) and هِرَاشٌ, (Ṣ, Mgh,) *he incited the dogs to attack one another*. (Ṣ, Mgh, Ḳ.) — [Hence,] هرّش بَيْنَ النَّاسِ, (A,) or بَيْنَ القَوْمِ, (Ḳ,) inf. n. as above, (Ṣ, Ḳ,) ‡ *He excited discord, dissension,*

disorder, strife, quarrelling, or *animosity, between,* or *among, the people.* (Ṣ,* A, Ḳ.)

3. هَارَشَا [*They fought and assailed each other*]: said of two dogs. (A.) See also 6. — [Hence,] كَلْبٌ هِرَاشٌ [*An irritable,* or *a quarrelsome, dog*]; like كَلْبٌ خِرَاشٌ. (TA.) — See also 2. — هِرَاشٌ is also used to signify The *fighting against each other* of men. (Mgh.)

6. تَهَارَشَتِ الكِلَابُ, and ↓اهترشت, (A, Ḳ, TA,) and ↓هَارَشَ بَعْضُهَا بَعْضًا, (A,) *The dogs fought and assailed one another.* (TA.)

8: see 6.

هرشب

هِرْشَبَّةٌ *An old woman far advanced in years:* (Ḳ:) *a worn-out old woman;* as also هِرْشَفَّةٌ. (T.)

هرمت

هَرَامِيتُ *Wells:* (Ḳ;) a pl. that has no sing.; or its sing. is ↓هِرْمُوتٌ or هِرْمِيتٌ or perhaps the ت is an augmentative letter: (MF:) or, accord. to the L, it is a name of a certain group of wells in the tract of Ed-Dahma, said to have been dug by Luḳmán the son of 'Ád: or, accord. to Aṣ, certain wells on the left of Dareeyeh: if so, F has erred in prefixing to it the art. ال. (TA.)

هز

1. هَزَّهُ, (Ṣ, A, Mṣb, Ḳ,) and هَزَّ بِهِ, [respecting which see what is said on an ex. below,] (A, Ḳ,) aor. ـُ, (A, Mṣb,) inf. n. هَزٌّ, (Ṣ, A, Mṣb,) [*He shook it;*] *he put it in motion,* or *into a state of commotion;* (Ṣ, A, Mṣb, Ḳ;) as also ↓هَزَّزَهُ, (Ṣ, Ḳ,) and هَزَّزَ بِهِ, (TA,) inf. n. تَهْزِيزٌ; (Ḳ;) and ↓هَزْهَزَهُ, (Ṣ, Ḳ,) inf. n. هَزْهَزَةٌ; (TA;) meaning, *he made it move by pulling and pushing;* or *he made it move to the right and left:* or, accord. to Er-Rághib, *he did so with violence,* or *vehemence.* (TA.) It is said that هَزَّ is trans. by itself, and by means of بِ, like أَعْلَقَ and تَعَلَّقَ: it is trans. in the latter manner in the Ḳur., [xix. 25,] where it is said, وَهُزِّى إِلَيْكِ بِجِذْعِ النَّخْلَةِ [*And shake thou towards thee the trunk of the palm-tree*], i. e. حَرِّكِى: but ISd says, that the verb is here made trans. by means of ب because it is used in the sense of جُرِّى: and MF says, that, properly, it is not trans. by means of ب. (TA.) You say, هَزَّ السَّيْفَ وَغَيْرَهُ [*He shook the sword, &c.*] (A.) And هَزَّتِ الرِّيحُ الأَغْصَانَ, (A,) and الشَّجَرَ, and ↓هَزْزَتْهَا, (Ṣ,) [*The wind shook the branches,* and *the trees,*] and هَزَّتِ النَّبَاتَ *it shook* (حَرَّكَتْ) *the plants:* but this has also a tropical signification, which see below. (TA.) — You say also, أَهُزُّ عِطْفَيَّ, and مَنْكِبِي, ‡ [lit., *I shake my shoulder-blade,* and *my shoulder-joint;*] meaning, *I walk with an elegant and a proud and self-conceited gait; I behave with pride and self-conceitedness.* (Mgh.) And هَزَّ عِطْفَيْهِ لِكَذَا ‡ [lit., *He shook his sides at such a thing;* app. meaning, *he was active,* or *prompt, and brisk,* or *was moved with alacrity, to do such a thing,* or *he was rejoiced at such a thing:* like ↓اهْتَزَّ لَهُ, q. v.]: and in like manner, هَزَّ مَنْكِبَيْهِ. (A.) [In like manner also you say,] هَزَّ مَا رَأَيْتُ مِنْ عِطْفِى [app. meaning, accord. to a gloss cited by De Sacy in his Anthol. Gr. Ar., p. 309, ‡ *What I saw rejoiced me:* or, as rendered by him, p. 286, *ce dont j'étois temoin, réveilla en moi le courage.*] (Z, in his preface to the Keshsháf.) And هَزَّ الإِبِلَ, (Ṣ, A, Ḳ,) aor. ـُ, inf. n. هَزٌّ (TA) and هَزِيزٌ, (Ṣ, Ḳ, TA,) ‡ *He* (a man urging his beasts by singing) *made the camels to be brisk,* or *sprightly,* by his singing to urge them. (Ṣ,* A, Ḳ.) And هَزَّهَا السَّيْرُ ‡ [*The journeying made them to be brisk,* or *sprightly*]. (TA.) And هَزَّ بِهِ السَّيْرُ † *The pace brought him on quickly.* (TA.) And هَزَزْتُ فُلَانًا لِخَيْرٍ † *I made such a one to rejoice* [or *to be prompt and brisk* (see the quasi-pass., 8,) *to do good*]: said of a generous man: (En-Naḍr, TA:) and ↓هَزْهَزْتُهُ and هَزْهَزْتُ [app. signify the same]. (A.) And جَآءَ فُلَانٌ يَهُزُّ المَشْىَ, and بِهَضَّهُ, † *Such a one came walking impulsively:* (JK in art. هض:) or *with a graceful gait, impulsively.* (Ibn-El-Faraj, TA, in art. هض.) — You also say, of a plant, or herbage, هَزَّتْهُ ↓ الرِّيَاحُ وَالأَمْطَارُ ‡ *The winds and the rains made it to become tall.* (A, TA.*) — هَزَّ الكَوْكَبُ: see 8. — [مَهَزَّةٌ seems to be an inf. n. of هَزَّهُ.] You say رُمْحٌ لَدْنُ المَهَزَّةِ (Ṣ, TA, art. عرص,) [app. for عِنْدَ المَهَزَّةِ,] *A spear that vibrates,* or *quivers, when shaken.* (TA, ibid.)

2: see 1, in two places.

5: see 8.

8. اهتزّ, (inf. n. اِهْتِزَازٌ,) quasi-pass. of هَزَّهُ, (TA,) [*It shook;* or *quivered;*] *it became in motion,* or *in a state of commotion;* (Ṣ, Mṣb, Ḳ;) as also ↓تهزّز, (Ṣ, Ḳ,) quasi-pass. of هَزَّزَهُ; (TA;) and ↓تَهَزْهَزَ, (Ṣ, A, Ḳ,) [quasi-pass. of هَزْهَزَهُ; meaning, accord. to explanations of هَزَّهُ in the TA, *it became moved by being pulled and pushed;* or *it became moved to the right and left:* or *it became so moved with violence,* or *vehemence.*] — اهتزّ المَآءُ فِى جَرْيِهِ ‡ [app. *the water quivered in its running*]: and اهتزّ الكَوْكَبُ فِى ٱنْقِضَاضِهِ ‡ [*the star in its shooting,* or *darting, down*]: (Ṣ, A, TA:) and اهتزّ الكَوْكَبُ ‡ *the star shot,* or *darted, down* [app. *with a quivering motion*]; (O, L, TA;) as also ↓هَزَّ. (A, Ḳ.) — اهتزّ المَوْكِبُ ‡ *The procession,* or *cavalcade, went quickly:* (En-Naḍr, TA:) or *made a noise and clamour.* (Ṣ.) — اهتزّت الإِبِلُ ‡ *The camels,* being urged on by the singing of their driver, *became brisk,* or *sprightly.* (Ṣ,* A, TA.) You say also, اهتزّ لِأَمْرٍ ‡ *He was, or became, active,* or *prompt, and brisk,* or *cheerfully excited, at a thing,* or *to do a thing.* (TA.) [Ex.] اهتزّ لِخَيْرٍ ‡ *He rejoiced* [or *was active* or *prompt, &c., to do good*]: said of a generous man. (En-Naḍr, TA.) And هُوَ يَهْتَزُّ لِلْمَعْرُوفِ ‡ [*He rejoices,* or is *active,* or *prompt, &c., to do what is beneficent,* or *kind*]. (A.) [Hence the saying,] فُلَانٌ لَا يَهْتَزُّ وَلٰكِنَّهُ يَكُزُّ ‡ [*Such a one does not rejoice, &c., to give, but he shrinks from giving*]. (A, TA, art. كز.) [Hence also,] اِهْتَزَّ عَرْشُ الرَّحْمٰنِ لِمَوْتِ سَعْدٍ ‡ *The empyrean of the Compassionate rejoiced at the death of Saad;* (En-Naḍr, IAth, Ḳ, TA;) meaning Saad Ibn-Mo'ádh; (TA;) i. e., when he [meaning his soul] was taken up; (IAth, TA;) because of the honour in which he was held by his Lord; (Ḳ;) or *the inhabitants of the empyrean rejoiced at his death:* these words occur in a trad., of which there is another relation, اهتزّ العَرْشُ: and some say, that by العرش is meant the bier upon which Saad was removed to his grave. (TA.) You also say, ↓تَهَزْهَزَ إِلَيْهِ قَلْبِى ‡ *My heart became moved by a cheerful,* or *joyful, affection towards him.* (Ḳ, TA.) — اهتزّ النَّبَاتُ ‡ *The plant,* or *herbage, became tall.* (A, TA.) — اهتزّت الأَرْضُ ‡ *The land produced plants,* or *herbage:* (A:) or *became put in motion, and produced plants,* or *herbage.* (TA.)

R. Q. 1. هَزْهَزَهُ, and هَزْهَزْتُهُ, and هَزْهَزْتُ مِنْهُ: see 1. — Also, the first, (inf. n. هَزْهَزَةٌ, TA,) ‡ *He subdued him,* or *rendered him submissive;* syn. ذَلَّلَهُ. (Ḳ,* TA.)

R. Q. 2. تَهَزْهَزَ: see 8, in two places. — Also, ‡ *He became subdued,* or *submissive;* quasi-pass. of هَزْهَزَهُ. (TA.)

هَزَّةٌ ‡ *Brisk and rejoicing to do evil* or *mischief;* applied to a woman: pl. هَزَّاتٌ. (A, TA.)

هِزَّةٌ ‡ *Briskness,* or *sprightliness:* (Ṣ, Ḳ:) and ‡ *briskness, sprightliness, alacrity,* or *cheerfulness, disposing one to promptness in acts of liberality, kindness, and beneficence;* or *liberality of disposition;* syn. أَرْيَحِيَّةٌ; (Ḳ;) and [in like manner] ↓هَزِيزٌ ‡ *briskness,* or *sprightliness, of camels when urged on by the singing of their driver.* (A, TA.) — ‡ *A kind of pace,* or *manner of going, of camels;* (Aṣ, Ḳ;) *when the train goes quickly:* (Aṣ,* En-Naḍr, TA:) or *a state of commotion of a train* or *procession* or *cavalcade:* (ISd, TA:) or the *confused sound thereof.* (IDrd, TA.) — ‡ The *sound of the boiling of a cooking-pot:* (Ṣ, Ḳ:) † the *reiterating sound of thunder;* as also ↓هَزِيزٌ:

(Ḳ:) which latter has likewise the following similar significations: † *a sound*, or *noise*; (Ḳ:) as, for instance, *a sound*, or *noise*, *of turning* of a mill; as also أَزِيزٌ [inf. n. of أَزَّ]: (TA:) and ‡ the *murmuring of the wind* (Ṣ, Ḳ) *when it shakes the trees*: (Ṣ:) or *the sound of the blowing of the wind*: (TA:) or the *lightness of the wind, and* the *quickness of its blowing*. (A, TA.)

هَزِيزٌ: see هَزَّةٌ.

هَزَائِزُ † *Difficulties, afflictions*, or *calamities*: [a pl.] having no singular. (Th, TA.)

كَوْكَبٌ هَازٌّ ‡ [*A star shooting*, or *darting, down*; or *quivering in doing so*: see 8]. (Ṣ, TA.)

هَزْهَزَةٌ: see R. Q. 1, of which it is the inf. n.: and see هَزَاهِزُ.

هَزَاهِزُ [app. pl. of هَزْهَزَةٌ] *Seditions*, or *discords*, or *dissensions*, (فِتَنٌ,) *in which people are in a state of commotion*: (Ṣ, Mṣb:) or *wars and difficulties* or *afflictions* or *calamities that put into a state of commotion*: (A:) or the *excitement of commotion in men, by trials*, or *trying events, and by wars*; (Ḳ,* TA;) as also ▼ هَزْهَزَةٌ. (Ḳ.)

هزأ

1. هَزَأَ مِنْهُ, (Ḳ,) and بِهِ; (Ṣ, Ḳ;) and هَزِئَ (Ṣ, Ḳ) followed by منه and به; (Akh, Ṣ;) but accord. to Yoo, we should say هَزِئَ به only; not منه; (TA;) aor. ـَ, inf. n. هُزْءٌ and هُزُؤٌ (Ṣ, Ḳ) and هُزُوءٌ (TA) and مَهْزَأَةٌ; (Ṣ, Ḳ;) and ▼ تَهَزَّأَ به, (AZ, Ṣ, Ḳ,) and ▼ اسْتَهْزَأَ به; (Ṣ, Ḳ;) *He mocked at, scoffed at, laughed at, derided*, or *ridiculed, him*. (Ṣ, Ḳ.) — The most approved reading of ▼ مُسْتَهْزِئُونَ in the Ḳur, ii. 13, is with the ء fully pronounced: some alleviate it: and some read مُسْتَهْزِيُونَ: and some مُسْتَهْزُونَ; (but this pronunciation is of weak authority;) and say إِسْتَهْزَيْتُ for إِسْتَهْزَأْتُ. (Zj.) — السَّرَابُ يَهْزَأُ بِالرَّكْبِ ‡ [*The mirage mocks the company of riders*]. (A.) = هَزَأَ, (Ḳ,) inf. n. هَزْءٌ, (TA,) *He*, or *it, broke* a thing. (Ḳ.) — A poet says, describing a coat of mail,

* لَهَا عُكَنٌ تَرُدُّ النَّبْلَ خُنْسًا *
* وَتَهْزَأُ بِالْمَعَابِلِ وَالْقِطَاعِ *

[*It has creases that repel the arrows, making them to recede, and break the broad and long arrow-heads, and those which are small and broad*]. The ب in بالمعابل is redundant. This is the opinion of the lexicologists, except ISd, who thinks that this is an error, and that تهزأ here means "mocks." (TA.) = هَزَأَ إِبِلَهُ, (Ḳ; but it is thought that this may be a mistake for أَهْزَأَ, TA,) inf. n. هَزْءٌ; (TA;) and ▼ اهزأها; (Ḳ;) *He killed his camels with cold*. IAạr says, that اهرأه and اهزأه both signify *The cold killed him*. (TA.) = هَزَأَ *He put in motion*, [or *excited*,] the beast on which he rode. (Aṣ, Ḳ.) = هَزَأَ and هَزِئَ *He died* (Ḳ) *in his place*, or *on the spot*; i. e. *unexpectedly*, or *suddenly*: (Z:) improperly objected against by Ibn-Eṣ-Ṣáïgh. ('Ináyeh, MF.)

4. اهزأ *He entered upon the time of severe cold*. (Ḳ.) See also اهرأ, which is the word commonly known. (TA.) — See 1. = اهزأت به نَاقَتُهُ *His she-camel hastened with him*. (Ḳ.)

5: } see 1.
10: }

هُزْأَةٌ One *who is mocked at, scoffed at, laughed at, derided*; a *ridiculous* person. (Ṣ, Ḳ.)

هُزَأَةٌ One *who mocks at, scoffs at, laughs at, derides*, or *ridicules, others*. (Ṣ, Ḳ.)

غَدَاةٌ هَازِئَةٌ ‡ *A morning intensely cold*: as though mocking men when they shrug and shiver. (A.)

مَفَازَةٌ هَازِئَةٌ بِالرَّكْبِ, and with هُزَأَةٌ for هازئة, ‡ [*A desert that mocks the company of riders*]. (A.)

هزب

هَوْزَبٌ A camel *strong in running*; syn. قَوِىٌّ الجَرْىِ: (Ḳ, and so in a copy of the Ṣ:) or a *strong and bold* camel; syn. قَوِىٌّ جَرِىءٌ: (so in the Ṣ, in several copies): a *strong* camel: (El-Jarmee:) a camel *advanced in age, and bold*. (Aṣ.) — هَوْزَبٌ *A vulture*, (Ḳ,) *advanced in age*. (TA.)

هَيْزَبٌ *Sharp; fierce*; syn. حَدِيدٌ — لَيْثٌ هَيْزَبٌ *A sharp*, or *fierce, lion*: (Ḳ, accord. to the TA:) or *a strong lion*. (CḲ.)

هَازِبَآءُ and هَازِبَى *A kind of fish*. (Ḳ.)

هزبر

هِزَبْرٌ and هِزْبَرٌ and هُزَابِرٌ, (Ḳ,) or the first [only], (TA,) *Thick and bulky*: and *strong and hard* or *hardy*: pl. هَزَابِرُ. (Ḳ.) You say, نَاقَةٌ هِزَبْرَةٌ *A hard*, or *hardy, she-camel*. (IAạr.) — Also, the first, (Ṣ, Ḳ,) and the second and third, (Ṣgh, Ḳ,) The *lion*: (Ṣ, Ṣgh, Ḳ,) accord. to some, because of his thickness and bulkiness. (TA.) Some say that the ه is a radical letter: others, that it is augmentative, and that the word is from زَبْرٌ, signifying the "act of repelling with strength." (MF, TA.)

هزج

1. هَزِجَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. هَزَجٌ; (L;) *He sang in a certain manner, with trilling*, or *quavering*; as also ▼ تَهَزَّجَ; (Ṣ, Ḳ;) and ▼ هَزَّجَ: (Ḳ:) or ▼ تهزّج signifies *he reiterated*, or *made to reciprocate, the graceful modulations of his voice*: or *prolonged his voice, without elevating it*: (Aboo-Is-ḥáḳ, L:) or هَزِجَ does not at all signify trilling, or quavering; and therefore IAạr has applied هَزِجٌ as an epithet to a dog that barks much. (L.) — *He read*, or *recited, with a prolonging and trilling of the voice, making the sounds to follow closely, one upon another*; as also ▼ تَهَزَّجَ. (TA.)

2. هَزَّجَ الصَّوْتَ, inf. n. تَهْزِيجٌ, *He* (a singer [or a reader or reciter]), *made the sounds of the voice to be closely consecutive, and uttered in a light and quick manner*. (L.) — هَزَّجَ صَوْتَهُ, and ▼ تَهَزَّجَهُ, [the latter app. a mistake for تهزّج فيه,] *He made the sounds of his voice to be closely consecutive*, or *near together*. (TA.) — See 1.

4. اهزج *He* (a poet) *composed*, or *uttered, verses of the metre termed* الهَزَج. (Ḳ.)

5. تَهَزَّجَتِ القَوْسُ ‡ *The bow twanged*, on the archer's loosing the string after drawing it. (Ṣ, Ḳ, TA.) — See 1, and 2.

[هَزَجٌ ‡ The *twanging* of a bow, on the archer's loosing the string after drawing it; and of a lute-string: in the TA, *i.q.* رَنَّةٌ: pl. أَهْزَاجٌ and pl. pl. أَهَازِيجُ: or perhaps this latter is a pl. of which the sing. is ▼ أُهْزُوجَةٌ, like as أَرَاجِيزُ is pl. of أُرْجُوزَةٌ; and the twanging of a bow-string or lute-string may be likened to an ode or a song of the metre termed الهَزَج, which is perhaps, judging from analogy, the proper signification of الهزوجة.] لِلْعُودِ وَالْقَوْسِ أَهَازِيجُ ‡ [*To the lute and the bow there are twangings*]. (A.) El-Kumeyt says, [speaking of a bow,]

* لَمْ يَعِبْ رَبُّهَا وَلَا النَّاسُ مِنْهَا *
* غَيْرَ إِنْذَارِهَا عَلَيْهِ الحَمِيرَا *
* بِأَهَازِيجَ مِنْ أَغَانِيِّهَا الجُشِّ *
* وَإِتْبَاعِهَا النَّحِيبَ الزَّفِيرَا *

[*Neither its owner nor the people imputed a fault to any of its properties, except its warning the* (wild) *asses of his presence by the twangings of its harsh singings, and its causing a groaning sound to follow the loud*, or *prolonged, wailing*]. (Ṣ.) — هَزَجٌ *One of the modes of singing* (الأَغَانِىّ), *in which is a trilling*, or *quavering*: (Ṣ, Ḳ:) pl. أَهْزَاجٌ. (L.) [But see 1.] — *A voice that excites lively emotions of joy* or *grief*. (Ḳ.) — *A fine*, or *delicate, and elevated, voice*. (TA.) — *A voice in which is hoarseness*, or *harshness*. (Ḳ.) — *Any speech of which the component parts are closely consecutive*, or *near together*, (Ḳ,) *uttered in a light*, or *quick, manner*: pl. as above. (L.) —

الهَزَج *The name of a certain kind of metre of verse;* (Ṣ, Ḳ;) *consisting of four feet, each of the measure* مَفَاعِيلُنْ: *originally of six feet,* like the رَجَز and the رَمَل, in each of which, [as in the هَزَج,] each foot consists of one element of the kind termed وَتِدٌ مَجْمُوعٌ, and of two elements of the kind termed سَبَبٌ خَفِيفٌ: so called because of the mutual nearness of its component parts. (TA.) — هَزَجٌ *Lightness,* or *agility.* (TA.) — *Quickness in the falling, and putting down, of the legs* [*upon the ground*]. (TA.) — ‡ The *sound* of thunder. (S.) — † The *buzzing* of flies. (L.)

هَزِجٌ A singer [or reader or reciter] *who prolongs his voice, with trilling,* or *quavering, making the sounds to follow close, one upon another.* (A.) — هَزِجُ العَشِيِّ, occurring in a verse of 'Antarah, cited voce دَقَّ, The cat *that cries* for food *at supper-time:* (EM, p. 233:) or the dog *that barks much in the evening;* meaning, in the night: or *buzzing* flies *in the evening.* (L.) — هَزِجٌ A child, and a horse, *whose legs fall,* or *are put down, quickly* [*upon the ground*]. (TA.) — ‡ *Sounding* thunder, as also ▼ مُتَهَزِّجٌ. (L.) — ‡ A *twanging* lute [and bow]. (A.) — ‡ A cloud *sounding* with thunder. (A.) — هَزِجُ الصَّوْتِ, and ▼ هُزَامِجٌ, One *who makes the sounds of his voice to follow close, one upon another.* (L.)

هَزْمَجَةٌ *Uninterrupted speech* or *language.* (Ḳ.) — *Confusion of voice* or *sound beyond measure;* (Ḳ;) as also هَزْلَجَةٌ. (Ḳ, TA, art. هزلج.) — [The م is an augmentative letter: see هُزَامِجٌ.]

هُزَامِجٌ A voice, or the like, *of which the sounds are closely consecutive.* The م is an augmentative letter. (Ṣ, Ḳ.) — صَوْتٌ هُزَامِجٌ *A confused voice* or *sound.* The sound so called is less than what is termed زَغَاءٌ. (L.) — [See also هَزِجٌ.]

أُهْزُوجَةٌ: see هَزَجٌ.

مُتَهَزِّجٌ: see هَزِجٌ.

هزر [See Supplement.]

هَزَارٌ [The *nightingale;*] *a certain bird,* (Ḳ, TA,) *the same that is called* عَنْدَلِيبٌ, (Ṣ, Ḳ, art. عندلب,) *of sweet voice;* improperly said in the Ḳ to be what is called in Persian هَزَارْ دَسْتَانْ; for هزار itself is Persian, and signifies "a thousand," and دَاسْتَانْ means [as also دَسْتَانْ in that language] "a tale;" as though this bird, in the sweetness of its warbling and the pleasantness of its melody, told a thousand tales; being thus called by way of hyperbole and excessive praise: then they contented themselves by employing the word هزار alone; and the Arabs used it, and prefixed to it the article ال: (TA:) the pl. is هَزَارَاتٌ. (Mṣb.)

هزرب

Q. 1. هَزْرَبَ, inf. n. هَزْرَبَةٌ, *He was light,* or *active, and quick,* or *swift.* (IḲṭṭ, Ḳ.) A dial. form. of هَذْرَبَ. (TA.)

[هزع &c.

See Supplement.]

هزلج

Q. 1. هَزْلَجَ, inf. n. هَزْلَجَةٌ, *He* (an ostrich, or anything,) *was quick,* or *swift.* (TA.)

هَزْلَجَةٌ: see 1; and art. هزج.

هُزْلَجٌ A *quick,* or *swift,* he-ostrich. (Ḳ.)

هُزْلَاجٌ *Quick,* or *swift:* (TA:) a *light,* or an *agile,* (*and swift,* or *quick,* TA,) wolf: (Ṣ, Ḳ:) pl. هَزَالِجُ and هَزَالِيجُ. (TA.) Accord. to Kr, it is derived from الهَزَج. (TA.) [See هَزْمَجَةٌ in art. هزج.]

[هزم

See Supplement.]

هزمج

هُزَامِجٌ and هَزْمَجَةٌ: see art. هزج.

[هس

See Supplement.]

هسب

هُسْبٌ *Sufficiency;* like حَسْبٌ. (Ḳ.)

[هسد &c.

See Supplement.]

هش

1. هَشَّ, aor. يَهِشُّ; (JK, TA;) or هَشَّ, sec. pers. هَشِشْتَ, aor. يَهَشُّ; (Mṣb;) inf. n. هَشَاشَةٌ (JK, A, Mṣb, TA) [and هُشُوشَةٌ and هُشُوشٌ and هَشٌّ, as appears from what follows]; *It,* (a thing) *was,* or *became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken;* (JK, A, Mṣb, TA;) syn. كَانَ فِيهِ رَخَاوَةٌ, (JK,) or لَانَ وَٱسْتَرْخَى, (A,* TA,) or كَانَ رِخْوًا لَيِّنًا (Mṣb.) You say, هَشَّ الخُبْزُ, aor. ـَ, (Ṣ, Ḳ,) inf. n. هُشُوشَةٌ (Ḳ) and هَشٌّ, (TA,) meaning, صَارَ هَشًّا; (Ṣ, Ḳ;) i. e., *The bread became* [*soft,* &c., or] *easy to break.* (TA.) And هَشَّ العُودُ, (IAạr, Mṣb,) aor. [ـِ, or] ـَ, (Mṣb,) inf. n. هُشُوشٌ, (IAạr, Mṣb,) *The wood, or stick, broke in pieces:* (IAạr:) or *became easily* or *quickly broken.* (Mṣb.) And هَشَّتِ الشَّجَرَةُ, inf. n. هَشٌّ, *The tree dropped its leaves, one after another.* (Mṣb [in which it seems to be indicated that the aor. of the verb in this sense is ـُ; but this is contr. to rule in an intrans. verb of this class; and I think it improbable.]) — هَشَّ, inf. n. هُشُوشَةٌ, † *He* (a man) *became weak; unable to endure difficulty* or *distress.* (TA.) And هَشَّ, aor. ـَ, † *He affected languor,* or *languidness;* syn. تَكَسَّرَ: and *he became old,* or *aged.* (TA.) — هَشَّ, (Mṣb, Ḳ,) first pers. هَشِشْتُ, (Ṣ, Mṣb, Ḳ,) aor. يَهَشُّ; (Mṣb, Ḳ,) and هَشَّ, first pers. هَشَشْتُ, aor. يَهِشُّ; (Mṣb, Ḳ;) inf. n. هَشَاشَةٌ (Ṣ, Mṣb, Ḳ) and هَشَاشٌ; (A, Ḳ;) ‡ *He was, or became, cheerful, brisk, lively,* or *sprightly:* (Ṣ, Ḳ:) or *he smiled, and was,* or *became cheerful, brisk, lively,* or *sprightly.* (Mṣb.) You say, هَشِشْتُ بِفُلَانٍ, (Ṣ, TA,) and هَشِشْتُ بِهِ, (TA,) ‡ *I was,* or *became, cheerful,* &c., *in behaviour towards such a one:* (Ṣ:) or *I was,* or *became cheerful in countenance,* or *joyful,* or *pleased, at meeting with such a one.* (TA.) And هُوَ يَهَشُّ إِلَى إِخْوَانِهِ, ‡ *He is cheerful,* &c., *towards his brethren*]. (A.) And دَخَلْتُ عَلَيْهِ فَٱهْتَشَّ ▼ بِى ‡ [*I went in to him, and he was cheerful,* &c., *in his behaviour towards me*]; like اِهْتَزَّ لِى. (A,* TA.) And هَشِشْتُ لِلْمَعْرُوفِ, (JK, TA,*) and هَشَشْتُ, (TA,) inf. n. هَشَاشَةٌ (Ṣ) and هَشَاشٌ, (A,) ‡ *I was,* or *became, cheerful, brisk,* &c., *to do what was kind,* or *beneficent:* (Ṣ,* TA:) or *I desired to do it:* (JK:) and ▼ اِهْتَشَشْتُ لِلمعروف *I was,* or *became, cheerful,* &c., *and desirous, to do what was kind,* or *beneficent.* (TA.) And هُوَ ذُو هَشَاشٍ إِلَى الخَيْرِ ‡ [*He possesses cheerfulness, briskness, liveliness,* or *sprightliness, of disposition to do good*]. (A.) Accord. to Sh, هَشِشْتُ signifies † *He rejoiced, and desired:* or *was,* or *became, joyful, and desirous.* (TA.) And the phrase هَشِشْتُ إِلَى ٱمْرَأَتِى, if correct, means either † *I inclined towards my wife,* or *I was,* or *became, brisk,* or *sprightly, in disposition towards her.* (Mgh.) And accord. to ISd, هَشَاشُ القَوْمِ [so in the TA, but accord. to the JK هَشَاهِشُ,] † *The people's being in a state of commotion,* or *agitation.* (TA.) — هَشَّ الوَرَقَ, aor. ـُ, (Ṣ, A, Ḳ,) and ـِ, (Sgh, Ḳ,) inf. n. هَشٌّ, (Ṣ,) *He beat the leaves* with a staff, or stick, *in order that they might fall;* (Ṣ, A, Ḳ;) as also ▼ هَشْهَشَهُ. (Z, TA.) It is said in the Ḳur, [xx. 19,] (Ṣ,) وَأَهُشُّ بِهَا عَلَى غَنَمِى [*And I beat the leaves with it in order that they may fall upon my sheep,* or *goats*]: (Ṣ, A:) or, accord. to Fr, *and I beat the dry trees with it in order that their leaves may fall so that my sheep,* or *goats, may feed upon them;* and so says Aṣ: (TA:) Lth says, that الهَشُّ signifies thy *drawing towards thee a branch of a tree:* and also, thy *scattering its leaves towards thee with a staff,* or *stick:* (JK,* TA:) but Az says, that the correct ex-

planation is that given by Fr and Aṣ; not the former of the two explanations given by Lth. (TA.) [The verb also seems to have a similar application in a more extended sense; for it is said that] هَشَّ, aor. ـُ, inf. n. هَشٌّ, signifies He (a man) assaulted (صَالَ) with his staff, or stick. (Mṣb.) You say also, هَشَّ الهَشِيمَ *He broke in pieces the dry herbage* or *the like*. (TA.)

2. هشّشهُ, (JK, Ḳ,) inf. n. تَهْشِيشٌ, (TA,) † *He deemed him*, or *reckoned him*, *weak*, or *feeble*, (JK, Ḳ,*) *and soft*, or *gentle*. (TA.) = ‡ *He*, or *it*, *rendered him brisk*, *lively*, or *sprightly*; *and joyful*, *glad*, or *happy*: (Ḳ:) and ▼ استهشّهُ ‡ *it* (a thing, JK, TA) *incited him*, or *excited him, to briskness, liveliness* or *sprightliness*; syn. إِسْتَخَفَّهُ. (JK, Ḳ, TA.) You say, ▼ فُلَانٌ مَا يَسْتَهِشُّهُ النَّعِيمُ ‡ [*Such a one, weal*, or *welfare*, *does not excite him to briskness*, &c.] (A, TA.)

8. اهتشّ *He was*, or *became*, *cheerful*, &c.: see 1, in two places.

10: see 2, in two places.

R. Q. 1. هَشْهَشَهُ: see 1, latter part. — *He moved*, or *put in motion*, or *into a state of commotion*, *him*, *or it*. (IDrd, Ḳ.)

هَشٌّ A thing, (Ṣ, Mṣb,) or anything, (JK,) *soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily* or *quickly broken*; (JK,* Ṣ,* A,* Mṣb, Ḳ,* TA;) syn. رِخْوٌ لَيِّنٌ; (Ṣ, A, Ḳ;) as also ▼ هَشِيشٌ. (JK, Ṣ, Ḳ.) You say, خُبْزٌ هَشٌّ, (Ṣ, Ḳ,) and ▼ هَشَاشٌ, (Ḳ,) *Bread that is* [*soft*, &c., or] *easy to break*. (TA.) And خُبْزَةٌ هَشَّةٌ *A lump of dough, baked in a fire in the ground, that is dry*, or *hard*: asserted by IḲṭṭ to have two contr. significations. (TA.) [But to this assertion it may be replied, that dry bread is easy to break.] And in like manner, أُتْرُجَّةٌ هَشَّةٌ *A citron easy to break*: or *dry*, or *hard*. (TA.) And عُودٌ هَشٌّ *Wood*, or *a stick*, *that is easily*, or *quickly broken*. (Mṣb.) — [Hence,] هُوَ هَشٌّ المَكْسِرِ, (JK, Ṣ, A, Ḳ,) or المَكْسَرِ, (TA, [but this is contr. to all the other authorities that I know,]) and المُكْسَّرِ, (TA,) ‡ *He is easy*, or *compliant*, *when asked*: (A:) or *he is of easy nature*, or *disposition*, (JK, Ṣ, Ḳ,) *with respect to what is sought*, or *demanded*, *of him*, *of things needed*: (Ṣ:) said in praise of a man (Ṣ, TA) when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; but said in dispraise of a man when it means [lit.] that he is one whose wood is weak. (TA.) [And in like manner] ▼ هَشِيشٌ (Ḳ) and ▼ هَاشٌّ (TA) signify ‡ One *who rejoices*, or *is glad*, *when asked*. (Ḳ, TA.) You say, ▼ هُوَ هَاشٌّ عِنْدَ السُّؤَالِ, and ▼ هَشِيشٌ, ‡ *He is one who rejoices*, or *is glad, at being asked*. (TA.) — [Hence also,] رَجُلٌ هَشٌّ, (TA,) or رَجُلٌ هَشٌّ إِلَى إِخْوَانِهِ, and ▼ هَاشٌّ, (JK,) ‡ *A man who is cheerful, brisk, lively*, or *sprightly, in his behaviour towards his brethren*. (JK, TA.) And رَجُلٌ هَشٌّ بَشٌّ ‡ *A man who is cheerful, brisk, lively*, or *sprightly*: (Ṣ:) or *cheerful in countenance*; *pleasant* [*therein*]. (Ṣ, TA in art. بش.) And أَنَا بِهِ هَشٌّ بَشٌّ ‡ *I am cheerful, brisk, lively*, or *sprightly, in behaviour towards him*; (Ḳ;) *joyful*; *happy*. (TA.) And رَجُلٌ هَشٌّ فُؤَادُهُ ‡ *A man quick*, or *prompt, to do good*. (Aṣ.) And فَرَسٌ هَشٌّ العِنَانِ † [*A horse that is brisk, lively*, or *sprightly*; lit.,] *light of rein*. (TA.) And فَرَسٌ هَشٌّ ‡ *A horse that sweats much*; (JK, IF, Ḳ;) contr. of صَلُودٌ; (Ṣ;) or not صلود. (A.)

هَشَاشٌ: see هَشٌّ, second sentence.

هَشُوشٌ † A ewe, or she-goat, *abounding with milk*. (Ṣ, Ḳ.)

هَشِيشٌ *Dry herbage*, syn. هَشِيمٌ, (Ḳ, TA,) *for the horses of the people of* الأَسْيَافُ [app. meaning *the shores of 'Omán*] *in particular*. (TA.) = See also هَشٌّ, in three places. — Also, † A man *who is niggardly towards his family*, or *others*, *with respect to food*; syn. مُقَتِّرٌ. (TA.) [Thus it bears two contr. significations.]

هَشِيشَةٌ is thought by ISd to signify *Leaves* [app. *beaten from a tree*]. (TA.)

قِرْبَةٌ هَشَّاشَةٌ *A water-skin from which the water flows by reason of its thinness*. (Ḳ.)

هَشْهَشَةٌ † *Motion*; or *commotion*. (JK.) [هَشَاهِشُ is app. its pl.: see 1, next before هَشَّ الوَرَقَ.]

هَشْهَاشٌ ‡ *Good in disposition*; *liberal*, or *bountiful*. (IAạr, Ḳ.)

هَاشٌّ: see هَشٌّ, in three places.

مُهَشْهِشَةٌ, in the copies of the Ḳ erroneously written مُتَهَشْهِشَةٌ, (TA,) † A woman *who manifests love to her husband, and rejoices in him*. (Ḳ,* TA.)

[هشر &c.

See Supplement.]

هصب

1. هَصَبَ, aor. ـِ, inf. n. هَصْبٌ, *He fled*; *ran away*. (Ḳ.)

هصر

1. هَصَرَهُ, (Ṣ, A, Ḳ,) and هَصَرَ بِهِ, (Ṣ, Ḳ,) aor. ـِ, (Ḳ,) inf. n. هَصْرٌ, (A, Ḳ,) *He pulled it*: and *he inclined it*: or *he pulled and inclined it*: (A, Ḳ, TA [but in the last of these, only هَصَرَهُ is given in this sense, agreeably with the A:]) *he brought it near*; (Ḳ;) which is near in meaning to "he inclined it:" (TA:) *he took hold of its* (a branch's) *head and inclined it towards him*: (Ṣ:) or *he inclined it* (a branch) *towards him*: (A:) or *he bent it* (a branch) *and drew it towards him*: (Mgh:) *he bent it*; namely, a pliant thing, such as a branch and the like: (A, Ḳ:) and *he broke it without separating*: (Ḳ:) or *he bent it*, namely, anything: (A,* Ḳ:) as also ▼ اهتصرهُ. (Ḳ.) Imra-el-Ḳeys says, (Ṣ, TA,) using the verb tropically, (TA,)

* فَلَمَّا تَنَازَعْنَا الحَدِيثَ وَأَسْمَحَتْ *
* هَصَرْتُ بِغُصْنٍ ذِى شَمَارِيخَ مَيَّالِ *

And when we discoursed together, and she became compliant, I pulled, (TA,) or, *laying hold of its head, inclined towards me*, (Ṣ,) *a branch with fruit-stalks, waving from side to side*: the poet meaning, by the branch, her body, because bending, and soft or supple, like a branch, and likening her hair to the fruit-stalks of the raceme of a palm-tree, in respect of its abundance and luxuriance. (TA.) And it is said in a trad., respecting the building of the mosque of Ḳubà, رَفَعَ حَجَرًا ثَقِيلًا فَهَصَرَهُ إِلَى بَطْنِهِ *He raised a heavy stone, and inclined it towards his belly*. (TA.) And in another trad., كَانَ إِذَا رَكَعَ هَصَرَ ظَهْرَهُ *He used, when he bowed himself* [*in prayer*], *to bend down his back towards the ground*: (TA:) or هَصَرَ ظَهْرَهُ signifies *he bent his back much, making it even with his neck*. (Mgh.) — ‡ *He pushed him or it*; so accord. to all the copies of the Ḳ; but accord. to other authorities, ‡ *he pressed or squeezed, him or it*: and *he pressed*, or *squeezed, him or it vehemently*. (TA.) You say, هَصَرَ قِرْنَهُ, aor. and inf. n. as above, ‡ *He pressed*, or *squeezed, his adversary*. (TA.) — Also, (Ḳ,) or هَصَرَهُ [alone], (Ṣ,) † *He broke it*; (Ṣ, Ḳ;) as also ▼ اهتصرهُ. (Ṣ.) You say of a lion, هَصَرَ الفَرِيسَةَ, (A, TA,) aor. and inf. n. as above, ‡ *He broke* [*the neck of*] *the prey, and inclined it towards him*. (TA.) And هَصَرَ رَأْسَ الفَرِيسَةِ, and بِرَأْسِهَا, (A, TA,) ‡ *He* [*broke the head of*, or] *slew the prey*. (TA.) = هَصِرَ جَدُّهُ, aor. ـَ, [inf. n. هَصَرٌ,] ‡ *His good fortune declined*. (TA.)

5: see 7.

7. انهصر and ▼ اهتصر *It became pulled*: and *it became inclined*: or *it became pulled and inclined*: *it was brought near*: *it* (a pliant thing, such as a branch and the like,) *bent*: *it broke, without separating*: or *it* (anything) *bent*: (Ḳ:) or *it* (a branch) *inclined and bent*: (TA:) or *fell upon the ground*: (AḤn, TA:) and ▼ تهصّر *it* (a branch)

hung down, or *was pendent.* (TA.) [It seems to be implied in the Ḳ that انهصر and ↓ اهتصر are quasi-passives of هَصَرَهُ in all its senses.]

8. اهتصر : see 7. ═ اهتصره : see 1, in two places. — اهتصر النَّخْلَةَ *He placed the racemes of the palm-tree upon the branches, and put them straight* or *even.* (T, Ḳ.)

هَصِرٌ ‡ A man *who presses,* or *squeezes, vehemently;* as also ↓ هَصُرٌ. (TA.) — ‡ The *lion;* as also ↓ هُصَرٌ and ↓ هُصَرَةٌ (Ḳ) and ↓ هَصُورٌ (Ṣ, Ḳ) and ↓ هُصُورٌ and ↓ هُصُورَةٌ (Ḳ) and ↓ هَصَّارٌ (Ṣ, Ḳ) and ↓ هَاصِرٌ (Ḳ) and ↓ هَيْصَرٌ (Ṣ, Ḳ [in the CḲ هَيْصُورٌ]) and ↓ هَيْصَارٌ and ↓ مِهْصَرٌ and ↓ مِهْصَارٌ and ↓ مِهْصِيرٌ and ↓ مُهْتَصِرٌ : (Ḳ:) or هَصُورٌ is an epithet applied to a lion, (A, TA,) as also ↓ هَصَّارٌ and ↓ هَيْصَرٌ [&c.], (A,) signifying, *that slays and breaks:* (TA:) pl. [of هَاصِرٌ] هَوَاصِرُ and [poeticè] هَوَاصِيرُ. (TA.) ═ جَدٌّ هَصِرٌ ‡ *Declining good fortune.* (TA.)

هُصَرٌ :
هُصَرَةٌ :
هَصُورٌ :
هُصُورٌ :
هُصُورَةٌ :
هَصَّارٌ :
هَاصِرٌ :
هَيْصَرٌ :
هَيْصَارٌ :
هَيْصُورٌ :
مِهْصَرٌ :
مِهْصَارٌ :
مِهْصِيرٌ :
مُهْتَصِرٌ :
} see هَصِرٌ.

[هصم, &c.
See Supplement.]

هض

1. هَضَّهُ, (Ṣ, A, Ḳ,) aor. ـُ, (Ṣ,) inf. n. هَضٌّ, (TA,) *He broke it;* as also ↓ اهتضّهُ ; (Ṣ, Ḳ;) and ↓ هَضْهَضَهُ ; (Ḳ;) inf. n. هَضْهَضَةٌ : (TA:) and the first, (Ṣ, A,) or ↓ all, (Ḳ,) *he bruised, brayed, pounded,* or *crushed, it;* (Ṣ, Ḳ;) *i. q.* رَضَّهُ ; i. e. a stone, &c.: (A:) or *he broke it in a manner falling short of what is termed* هَدٌّ, [in the CḲ, incorrectly حَدٌّ,] *but exceeding what is termed* رَضٌّ : (Lth, Ḳ:) or, accord. to some, the first, *he broke it leisurely,* or *gently:* and the ↓ last, *he broke it hastily.* (TA.) You say, الفَحْلُ يَهُضُّ أَعْنَاقَ الفُحُولِ (Ṣ, A) *The stallion breaks,* or *crushes, the necks of the* [other] *stallions;* as also ↓ يُهَضْهِضُهَا. (TA.) And الإِبِلُ يَهُضُّ الأَرْضَ *The camels bruise the ground.* (L.) — Also, هَضَّتِ الإِبِلُ † *The camels hastened,* or *went quickly.* (Ḳ.) And جَآءَتِ الإِبِلُ تَهُضُّ السَّيْرَ, inf. n. as above, † *The camels came hastening,* or *quickly.* (TA.) And جَآءَ فُلَانٌ يَهُضُّ المَشْىَ, (Ibn-El-Faraj, JK, Ḳ,*) and يَهُزُّهُ, (Ibn-El-Faraj, JK,) † *Such a one came walking impulsively:* (JK:) or *with a graceful gait,* (Ibn-El-Faraj, Ḳ,) *impulsively.* (Ibn-El Faraj.) ═ هَضَّ is also *syn.* with حَضَّ. (Ibn-'Abbád, Ḳ.)

2. هضّض *He bruised the ground vehemently with his feet.* (TA.)

7. انهضّ *It broke,* or *became broken:* (Ṣ, Ḳ:) *it became bruised, brayed, pounded,* or *crushed:* (Ṣ:) quasi-pass. of هَضَّهُ and اهتضّهُ. (TA.)

8: see 1, in two places. — اِهْتَضَضْتُ نَفْسِى لِفُلَانٍ † *I held myself to have fallen short of my duty to such a one;* syn. اِسْتَزَدْتُهَا. (JK, Ṣ, Ḳ [in one copy of the Ṣ, اِسْتَرْذَلْتُهَا].) — اِهْتَضَضْتُ مِنْ فُلَانٍ شَيْئًا † *I took from such a one a thing.* (JK.)

R. Q. 1. هَضْهَضَهُ : see 1, in three places.

هَضَّآءُ *A company* (Ṣ, Ḳ) *of men;* of the measure فَعْلَآءُ, like صَحْرَآءُ ; mentioned by Th; (Ṣ;) and by Aṣ; (TA;) or *a company of horses,* or *horsemen:* (A, TA:) and *a* [*troop of horse such as is termed*] كَتِيبَة : because they break things. (TA.)

هَضِيضٌ A thing (Ṣ) *broken: bruised, brayed, pounded,* or *crushed:* as also ↓ مَهْضُوضٌ, (Ṣ, Ḳ,) and ↓ مُنْهَضٌّ. (Ṣ.)

هُضَاضَةٌ, like سُحَابَةٌ, (Ḳ,) or هُضَاضَةٌ, (so in the JK,) † *What is taken* (مَا يُنْهَضُّ [in the CḲ, erroneously, يُنْتَضُّ,]) *from any one.* (JK [where it immediately follows the phrase اِهْتَضَضْتُ مِنْ فُلَانٍ شَيْئًا explained as above], Ṣgh, Ḳ.)

فَحْلٌ هَضَّاضٌ *A stallion that breaks,* or *crushes, the necks of the* [*other*] *stallions;* (Ṣ, A, Ḳ;) as also ↓ هُضَاهِضٌ : (JK, Ḳ:) or *a stallion that throws down a man, and a camel, then leans, bears,* or *presses, upon him with his breast.* (IDrd.)

هُضَاهِضٌ : see what next precedes.

مَهْضُوضٌ :
مُنْهَضٌّ :
} see هَضِيضٌ.

مُهَضْهِضَةٌ ‡ A woman (TA) *who annoys,* or *molests, her fellow-wife* or *female neighbour,* or *her fellow-wives* or *female neighbours:* (so accord. to different copies of the Ḳ:) transmitted by Ṣgh. (TA.)

هضب

1. هَضَبَتِ السَّمَآءُ, aor. ـِ, *The sky rained:* (Ḳ:) or *rained for some days incessantly.* (TA.) See هَضْبَةٌ. — هَضَبَتْهُمُ السَّمَآءُ *The sky rained upon them:* (Ṣ:) *it wetted them much.* (TA.) — يَهْضِبُ بِالشِّعْرِ وَبِالخُطَبِ ‡ *He pours forth verses, and discourses in rhyming prose, or the like.* (A.) — هَضَبَ فِى الحَدِيثِ and ↓ اهتضب, (Ṣ, Ḳ,) and ↓ اهضب (Ḳ, but omitted in the TA,) † *He launched into discourse,* (Ṣ, Ḳ,) *and talked much,* or *launched into discourse time after time,* (TA,) *and raised his voice.* (Ṣ, TA.) — اهْضِبُوا يَا قَوْمِ *Talk,* or *speak, O people.* (Ṣ.) — هَضَبَ and ↓ اهضب *He talked loud.* (AA.) ═ هَضَبَ *He* (a man) *walked in the manner of a stupid, dull, unexcitable person.* (Ḳ.) ═ هَضَبَ القَوْمَ : see ضَبَبَ, and هَاضِبٌ.

4: see 1.

8: see 1. ═ اهتضب *It* (the vibrating of a bow-string) *produced a twanging.* (TA.)

10. استهضب *It became what is termed* هَضْبٌ, (Ḳ,) or هَضْبَةٌ ; (A;) i. e. *a mountain of the kind so termed.* (A.)

هَضْبٌ *A kind, mode,* or *way.* A. Heyth quotes the following verse of El-Kumeyt, describing a horse:

* مُخْتَلِفٌ بَعْضُهُ وَرْدٌ وَسَائِرُهُ *
* جَوْنٌ أَفَانِينُ إِجْرِيَّاهُ لَا هَضْبُ *

The poet means, that his running, or usual running, was of different, or various, kinds; not of one هضب, or *kind.* (L.) ═ See هَضْبَةٌ.

هَضَبٌ : see هَضْبَةٌ.

هَضْبَةٌ *A rain:* (Ṣ, Ḳ:) or *a rain consisting of many drops:* (IAth:) or *a lasting rain, consisting of great drops:* or *a single fall thereof:* (TA:) or *hard rain:* (Mṣb:) pl. هِضَبٌ, (Ṣ, Ḳ,) like بِدَرٌ pl. of بَدْرَةٌ, (Ṣ,) extr. [with respect to rule], (TA,) and هِضَابٌ, (Ḳ,) or this is pl. of هَضْبٌ accord. to the Ṣ; (TA;) and pl. pl. أَهَاضِيبُ ; (Ḳ;) or this is pl. of هِضَابٌ, which is pl. of ↓ هَضْبٌ, signifying *fine showers of rain after other rain;* syn. حَلَبَاتُ قَطْرٍ بَعْدَ قَطْرٍ ; (AZ, Ṣ;) and this is what is correct: (TA:) or ↓ هَضْبٌ signifies *a fine rain;* or *a fine shower of rain;* syn. حَلْبَةُ قَطْرٍ : it is also said, in the L, that ↓ أُهْضُوبَةٌ is syn. with هَضْبٌ, [either in one of the last two senses, or as a coll. gen. n. of which هَضْبَةٌ is the n. un., which it is said to be below,] and that اهاضيب is its pl.: ↓ هُضُوبَةٌ also is the same as اهضوبة : so in the phrase أَصَابَتْهُمُ الهضوبة مِنَ المَطَرِ [*The fine shower,* or *showers, of rain*

(or *the shower of rain*, or *of copious rain*, or *of lasting rain consisting of large drops*, or *hard rain*,) *fell upon them*]; mentioned in the Ḳ: it is also said in the L, that هَضْبٌ forms in the pl. أَهْضَابٌ, and then أَهَاضِيبُ; like as قَوْلٌ forms أَقْوَالٌ, and then أَقَاوِيلُ. (TA.) ▼ هَضْبٌ is also said to be a pl. of هَضْبَةٌ; but it is rather a coll. gen. n., [of which هَضْبَةٌ is the n. un.]: and هُضُبٌ is also added to the list of the pls. of the same word; but this, accord. to the Ṣ, on the authority of AA, is pl. [or rather a quasi-pl. n.] of هَاضِبٌ, [act. part. n. of 1,] like as تَبَعٌ is of تَابِعٌ, and بَعَدٌ of بَاعِدٌ. (TA.) ═ هَضْبَةٌ *A hill*; (IAth:) or *a mountain spreading over the surface of the ground*: (Ṣ, Mṣb, Ḳ:) or *a mountain composed of one mass of rock*: (Ḳ:) or *any firm, hard, large mass of rock*: (TA:) or *a long inaccessible mountain, separate from others; but only of red mountains*: (Ḳ:) or *a hill, such as is termed* أَكَمَةٌ, *with few plants*, or *little herbage*: (Mṣb:) pl. هَضْبٌ and هِضَابٌ; (Ṣ, Ḳ;) and pl. pl. أَهَاضِيبُ. (Ḳ, TA.) أَهَاضِبُ is used, by poetical licence, for اهاضيب, in a poem of one of the Hudhalees: (TA:) [or it is pl. of أَهْضُبٌ, which is pl. of pauc. of هَضْبٌ]. ▼ هَضْبٌ is also said, in the Ṣ, and L, to be a pl. of هَضْبَةٌ; but it is rather a coll. gen. n. (TA.) — *An elevated*, or *overlooking, tract of sand*. (TA, art. طود.) ═ † *A run*; *a single run*. (AHeyth.)

هِضَبٌّ ‡ A horse *sweating much*; or *that sweats much*. (Ṣ, Ḳ.) — *Hard*, or *firm, and strong*, or *robust*. (Ḳ.) — *Large*, or *bulky*; as an epithet applied to the kind of lizard called ضَبٌّ, and to other things. (TA.)

غَنَمٌ هَضِيبٌ *Sheep* or *goats having little milk*: (Ḳ:) app. from الهَضْبُ, signifying حَلْبَةُ القَطْرِ. (TA.)

هُضُوبَةٌ: see هَضْبَةٌ.

هَاضِبٌ, used after the manner of a rel. n., signifying ذُو هَضْبٍ: so in the following expression in a verse of Aboo-Sakhr El-Hudhalee; فِى يَوْمٍ مِنَ اللَّهْوِ هَاضِبِ; which means *In a day when the people had played much, and quickly*: explained by the words كَانُوا قَدْ هَضَبُوا فِى اللَّهْوِ. (TA.)

أُهْضُوبَةٌ: see هَضْبَةٌ.

رَوْضَةٌ مَهْضُوبَةٌ [*A meadow*, or *the like, rained upon*: or *much wetted by rain*]. (TA.)

[هضل &c.

See Supplement.]

هفت

1. هَفَتَ, aor. ـِ, inf. n. هَفْتٌ; (TA;) and ▼ تهافت; (Ṣ, Ḳ;) *It fell continuously*, or *successively*, (Ṣ, Ḳ,) *part by part*, (Ṣ,) or *part after part, like as snow*, or *fine rain, falls*. (TA.) ▼ تهافت is mostly used with reference to something evil; (TA;) [as] يَتَهَافَتُونَ فِى النَّارِ [*They shall fall successively into the fire of hell*]; (TA, from a trad.;) [and] تَهَافَتَ الفَرَاشُ فِى النَّارِ *The moths fell successively into the fire*; (Ṣ;) [and] تَهَافَتَ القَوْمُ *The people fell down successively dead*; (TA;) [and] تَهَافَتُوا عَلَيْهِ *They fell upon him successively*. (TA.) — هَفَتَ and ▼ تَهَافَتَ *It* (snow, and fine rain,) *fell quickly*. (TA.) — هَفَتَ, [aor. ـِ,] inf. n. هَفْتٌ, *He*, or *it, fell; fell down*. (TA.) — هَفَتَ, aor. ـِ, (Ṣ, Ḳ,) inf. n. هَفْتٌ and هُفَاتٌ; (TA;) and ▼ انهفت; (Ṣ;) *It was*, or *became, depressed*, or *lowered*; syn. اِنْخَفَضَ and اِتَّضَعَ. (Ṣ, Ḳ.) — هَفَتَ and ▼ انهفت *It was*, or *became, lessened*, or *diminished*. (IḲṭṭ.) — هَفَتَ, (aor. ـِ, inf. n. هَفْتٌ, TA,) *It became minute, fine*, or *slender*; syn. دَقَّ. (Ḳ.) — هَفَتَ, (aor. ـِ, Ḳ,) inf. n. هَفْتٌ and هُفَاتٌ, *It flew about*, or *became dispersed, by reason of its lightness*. (Ṣ, Ḳ.) — هَفَتَ, aor. ـِ, *He talked much, without consideration*. (Ḳ, TA.)

6. تهافت *It* (a garment) *fell in pieces, piece after piece falling off, and became worn out*. (TA.) — تهافت *It was continuous*, or *successive*; syn. تَتَابَعَ. (Ḳ.) — See also 1. — تهافت النَّاسُ عَلَى المَآءِ *The people pressed*, or *crowded, to the water*, [*one after another*, or *party after party*]. (Mṣb.)

7: see 1.

هَفْتٌ Rain *falling quickly*. (Ḳ.) — *A depressed*, or *low, piece of ground*: (Ḳ:) like هَجْلٌ. (Az.) ═ كَلَامٌ هَفْتٌ *Inconsiderate loquacity*. (TA.) — هَفْتٌ *Abundant stupidity*: (Ḳ:) *surpassing stupidity*. (IAar.)

هُفَاتٌ *Stupid; foolish; of little sense*. (Ṣ, Ḳ.) [But see its syn. لُفَاتٌ, voce أَلْفَتُ.] Authorities differ respecting this word and لُفَاتٌ, whether they should be written with ت or with ة or with both. (TA.)

حَبٌّ هَفُوتٌ *Grain that falls to the bottom of the cooking-pot, and swells out quickly*. (Lth.)

وَرَدَتْ هَفِيتَةٌ مِنَ النَّاسِ *There came a party of men whom a year of drought had compelled to emigrate*. (Ṣ.)

مُهْفُوتٌ *Confounded; perplexed; amazed*: (Ḳ:) like مَبْهُوتٌ. (TA.)

[هفو &c.

See Supplement.]

هقب

هَقَبٌ *Width; amplitude; largeness*. (Ḳ.)

هَقَبْ *A word by which a horse is checked*, or *urged*. (Ḳ.)

هِقَبٌّ *Having a large*, or *ample, throat*, (Ḳ,) *swallowing everything*. (TA.) — *Large, big*, or *bulky, and tall*, or *long*; an epithet applied to an ostrich, (Lth, Ḳ,) and to other things: (Ḳ:) or *long*, or *tall*, as an epithet applied to other things than the ostrich. (TA.)

هَقَبْقَبٌ *Hard*, or *firm, and strong*, or *robust*. (Ḳ.)

[هقع &c.

See Supplement.]

هلب

1. هَلِبَ, aor. ـَ, inf. n. هَلَبٌ, *He had much hair* [of the kind termed هُلْبٌ]; *was very hairy*. (Ḳ.) — هَلَبَ الفَرَسَ, and هَلَبَ ذَنَبَ الفَرَسِ, aor. ـُ, inf. n. هَلْبٌ, *He shore the tail of the horse*: (Mṣb:) *shore it*, or *cut it off, utterly*. (TA.) هَلَبَهُ; (Ṣ, Ḳ;) and ▼ هلّبه, (Ḳ,) inf. n. تَهْلِيبٌ; (TA;) *He plucked from him* (i. e. a horse, Ṣ,) *his* هُلْب [or *coarse hair, of the tail &c.*]. (Ṣ, Ḳ.) — هُلِبَ *It* (a tail) *was entirely cut off*. (TA.) ═ هَلَبَهُمْ, aor. ـُ; and ▼ هلّبهم, (inf. n. تَهْلِيبٌ, TA;) بِلِسَانِهِ ‡ *He satirized and reviled them*: (Ḳ:) *he carped at them severely with his tongue*. (TA.) ═ هَلَبَ, aor. ـِ; and ▼ اهلب, (inf. n. إِهْلَابٌ, TA); *He* (a horse) *prosecuted*, or *continued, his course*, or *run, uninterruptedly*; syn. تَابَعَ الجَرْىَ: (Ḳ:) and, the latter verb, *he* (a horse,) *was ardent*, or *impetuous, in his course*, or *running*; as also أَلْهَبَ. (Aṣ, in TA, art. لهب.) [See also ضهب.] ═ هَلَبَتِ السَّمَآءُ القَوْمَ [القَوْمَ] *The sky wetted the people with dew* (نَدًى): or, *with continual rain*. (Ḳ.) هَلَبَتْنَا السَّمَآءُ *The sky wetted us with dew* (ندى) or *the like*; (TA;) as also ▼ أَهْلَبَتْنَا: (T:) *the sky rained upon us a copious*, or *an excellent, rain*. (TA.)

2: } see 1.
4: }

5. تهلّب and ▼ انهلب [*He, a horse, had his tail shorn*: see 1:] *he had his* هُلْب [or *coarse hair, of the tail &c.*,] *plucked out*. (Ḳ.)

7: see 5.

8. اهتلب *He drew a sword from its scabbard*. (TA.)

هُلْبٌ, [a coll. gen. n.,] *Hair*, absolutely: or *coarse hair*: (Ḳ;) as the *hair of the tail of a she-camel*: (Az:) or *hair of the tail*: or *pigs' bristles, with which skins and the like are sewed*: (Ḳ:) J gives this last signification to ▼ هُلْبَةٌ: and also, *coarse hair of the tail &c.*: (so in the Ṣ:) but هُلْبَةٌ is the n. un. (TA.) — هُلْبٌ, The *eyelashes*. (TA.) — هُلْبٌ, coll. gen. n., *Hair*

that one plucks from the tail: n. un. with ة. (TA.) — هُلَبٌ [pl. of هُلْبَةٌ] *Tails and manes plucked out.* (TA.) = هُلْبٌ *Continuance*, or *constant succession, of rain.* (TA.)

رَجُلٌ هَلِبٌ [*A man having much hair; of the kind called* هُلْب; *very hairy*: see هَلِبَ:] *a man whose* هُلْب *is growing forth.* (TA.)

هُلْبَةٌ The *hair that is above the pubes, extending near to the navel.* (TA.) See هُلْبٌ. = كُلْبَةٌ *Severity*, or *pressure*, of fortune: like هُلْبَةٌ and جُلْبَةٌ. (Ṣ.) — Also, and ↓ هُلَّبَةٌ, *Severity*, or *intenseness*, of winter. (Ḳ.) أَتَيْتُهُ فِي هلبة الشِّتَآءِ *I came to him during the severe*, or *intense, cold of winter.* (El-Umawee.)

هُلَّبَةٌ: see هُلْبَةٌ.

هَلُوبٌ A woman *who draws near to her husband*, or *ingratiates herself with him*; syn. مُتَقَرِّبَةٌ مِنْ زَوْجِهَا; (Ḳ, TA;) *and is loving*, or *affectionate, to him; and distant with respect to others.* (TA.) — Also, contr., A woman *who is distant*, or *shy, with respect to her husband*, or *who alienates herself from him*, or *avoids* or *shuns him*, (Ḳ,) *and draws near to*, or *ingratiates herself with, her special friend.* (TA.) — From هَلَبَهُ بِلِسَانِهِ "he carped at him severely with his tongue;" because a wife carps either at her husband or at her friend: or, accord. to IAạr, in the former sense, from ↓ يَوْمٌ هَلَّابٌ "a day of gentle, constant, innocuous rain;" and in the latter sense from the same phrase as signifying "a day of rain attended by thunder and lightning and terrors, and destructive to dwellings." (TA.)

هَلِيبٌ and هُلَيْبٌ: see هَلَّابٌ.

هُلَابَةٌ The *filth that is washed away from the membrane which encloses the fœtus*: (Ḳ:) *i.q.* حُوَلَآءُ: [a word which has two applications, which see:] also called هُلَابَةُ السقاء: (TA:) [but السقاء is written by mistake for السَّقْيِ]. [See also هُلَاتَةٌ.]

هَلَّابٌ (Ḳ) and هَلَّابَةٌ (Ṣ, Ḳ) *A cold wind, with rain.* (Ṣ, ISd, Ḳ.) — يَوْمٌ هَلَّابٌ *A day in which is wind and rain*: (Ṣ:) *a day of rain attended by thunder and lightning and terrors, and destructive to dwellings.* (IAạr.) — Also, *A day of gentle, constant, innocuous rain.* (IAạr.) — Also, *A day of dry cold; or dry by reason of cold.* (Az, in the T, art. حلب.) — عَامٌ هَلَّابٌ, and ↓ أَهْلَبُ, *A year of much rain.* (Ḳ.) — ↓ عامٌ أَهْلَبُ ‡ *A plentiful*, or *fruitful, year; a year of abundant herbage*, or *vegetation*: like أَزَبُّ. (Ṣ.) — هَلَّابٌ and ↓ مُهَلِّبٌ and ↓ هَلِيبٌ, (Ḳ,) or as in one copy of the Ḳ, that of Eṭ-Tabláwee, the last is ↓ هُلَيْبٌ, (TA,) and this is the more correct reading, (MF,) [*Three*] *very cold days, in Kánoon el-'Owwal* [or *January O.S.*]: or *in the severe*, or *intense, cold of winter*: (Ḳ:) or *in the severe*, or *intense, cold of the month* [*above mentioned*], *in the latter part of it.* (L.) = هَلَّابٌ ‡ *One who satirizes* [*and reviles*] *much*: (ISh:) [*who carps much and severely at others with his tongue*: see 1].

مُدَحْرِجُ البَعْرِ and هَالِبُ الشَّعْرِ [*Two*] *days of winter.* (Ḳ.) — See art. دحرج. — لَيْلَةٌ هَالِبَةٌ *A rainy night.* (Ḳ.)

أَهْلَبُ *Having much hair* [of the kind called هُلْب]; *very hairy*: (Ḳ:) fem. هَلْبَآءُ. (CḲ.) A horse *having much hair of the kind called* هلب: (Ṣ:) a *coarse-haired* man: (TA:) a man *having coarse hair upon the part where are the two veins called* الأَخْدَعَانِ, *and upon his body*: (TA:) *having much hair upon the head and body.* (TA.) — أَهْلَبُ A tail *cut off.* (Ḳ.) — Also, [accord. to the CḲ, *or*,] *Having no hair upon it*: and, contr., *Having much hair*: (Ḳ:) [in each sense, as seems to be implied in the Ḳ, an epithet applied to a tail: but, app., accord. to the TA, applied to a horse]. — هَلْبَآءُ, fem., A beast of carriage (TA) *having much hair.* (Ḳ, TA.) — هَلْبَآءُ The *podex*; syn. إِسْتٌ: (Ḳ:) used as a subst.; originally an epithet. (TA.) — إِيَّاكَ وَأَهْلَبَ العَضْرَطِ *Beware of him who has a hairy podex.* Originally said by a woman to her son, who was boasting that he found no one whom he did not overcome, and who was afterwards thrown down by a man answering to this description. A proverb used in cautioning the self-conceited. (Meyd, TA.) — أَرْضٌ هَلْبَآءُ ‡ *Land abounding with plants*, or *herbage.* (TA.) — Also, [contr.,] ‡ *Land of which the herbage has been eaten.* (TA.) — هُلْبَةٌ هَلْبَآءُ (in the CḲ, هَلْبَةٌ هُلْبَآءُ,) *A severe calamity.* (Ḳ.) — See هَلَّابٌ.

لَهُ أُهْلُوبٌ *He* [a horse] *has ardour*, or *impetuosity, in his running &c.*: formed by transposition from, or a dial. form of, أُلْهُوبٌ. (M.) عَدْوُهُ ذُو أَهَالِيبَ [*His* (a horse's) *running is of ardent*, or *impetuous, modes*, or *manners*]. (TA.) — أُهْلُوبٌ *A kind*, or *way* [of speech]: syn. فَنٌّ (Ḳ) and أُسْلُوبٌ: (AO:) pl. أَهَالِيبُ. (AO, Ḳ.) — اهلوبٌ من الثَّنَآءِ *A kind*, or *way, of praising*, or *eulogizing.* (TA.)

مَهْلُوبٌ (Ṣ, A, L, Mṣb) and ↓ مُهَلَّبٌ (TA) A horse *having his tail shorn*: (Mṣb:) *having the hair of his tail utterly removed*: (L:) *having his* هُلْب [or *coarse hair, of the tail &c.*,] *shorn*: (A:) *having his* هلب *plucked out.* (Ṣ, TA.)

مُهَلَّبٌ: see مَهْلُوبٌ.

مُهَلِّبٌ: see هَلَّابٌ.

هلبث

هَلْبَاثٌ *A kind of dates.* Said to be the only kind brought from El-Baṣrah to the Sulṭán. (AḤn.)

هِلْبَوْثٌ *Stupid; foolish; of little sense*: or *dull of speech and understanding; doltish; heavy*; syn. فَدْمٌ. (Ṣ, and some copies of the Ḳ.)

هلبج

هِلْبَاجَةٌ *Stupid; foolish; of little sense*: (Ṣ:) or *one unsurpassed in stupidity, foolishness*, or *paucity of sense*: or *heavy, dull, stupid, and of little use*: (TA:) or a *heavy*, or *dull, man*: (T:) as also هِلْبَاجٌ: (L:) Khalaf El-Aḥmar says, I asked an Arab of the desert respecting the meaning of هلباجة, and he said, It means a *stupid*, or *foolish*, man, or *one of little sense, bulky*, or *corpulent, impotent in speech* or *actions, and heavy*, or *dull*, or *doltish, a great eater*, who — who — who —, and he continued to add to his interpretation something each time; after which he said to me, desiring to depart, he is *one who comprises every evil quality.* (Ṣ, Ḳ.*)

هلت

1. هَلَتَ, [aor. ـُ and ـِ?] inf. n. هَلْتٌ, *He peeled* a thing; or *deprived* it *of its outer covering*, or *crust*; syn. قَشَرَ. (Ḳ.) — هَلَتَ الدَّمَ, as also سَلَتَ, *He peeled off*, or *scraped off*, (قَشَرَ,) *the* [*dried*] *blood* with a knife. (Lḥ, L.) — هَلَتَ دَمَ البَدَنَةِ, [as also سَلَتَ,] *He scratched the skin of the* بدنة [or *beast brought to Mekkeh for sacrifice*, or *there sacrificed*, or the right reading is النَّدَبَةَ, i.e. *the scar*, (see سَلَتَ,)] *with a knife, so that he made the blood to appear.* (Lḥ, L, TA.)

7. انهلت يَعْدُو *i.q.* انسلت, (in the CḲ, انهلت, بَعْدُ وانسلت,) *He withdrew himself privately*, or *stole away, without being known to do so, running.* (Ibn-El-Faraj, Ḳ.)

هَلْتَى *A certain plant*; (Ṣ, Ḳ;) *when it dries, it becomes red; and when it is eaten, and grows, it is called* جُمَيْمٌ: or, accord. to Az, *a certain tree, growing like the* صِلِّيَان, *except that its colour inclines to red*: or, accord. to Aboo-Ziyád, as AḤn says, *a plant of the kind called* طَرِيقَة, *growing like the* صِلِّيَان *and the* نَصِيّ, *red when fresh and moist, and more red when it has dried; it is watery; and the camels and sheep &c. scarcely ever eat it when they find any other herbage to serve them in its stead.* (TA.)

هُلَاتَةٌ The *black filth that is washed away from the membrane which encloses a young lamb or kid in its mother's womb.* (Ḳ, TA.) [For غُسَالَةُ السَّخْلَةِ السَّوْدَآءِ, as in the copies of the Ḳ in my hands, I read السوداء. — See also هُلَابَةٌ.]

هَلْثَاتٌ [accord. to the TA and a MS. copy of the Ḳ: in the CḲ هُلْثَاتٌ:] *A company of people staying,* or *abiding, in a place; and of people journeying.* (Ḳ.) So accord. to AZ; but accord. to ISk, with ث. (L.)

هلث

هَلْثَى *An assembly, a company,* or *congregated body, of men.* (IAạr.) [Or perhaps it is هِلْثَى.] — Also, and ↑ هَلْثَآءٌ [or perhaps هِلْثَآءٌ] and ↑ هِلْثَآءٌ and ↑ هَلْثَاةٌ and ↑ هِلْثَاةٌ and ↑ هُلْثَةٌ *An assembly, a company,* or *a congregated body,* (*composed of a great number of men,* TA,) *whose voices are raised high.* (Ḳ.) [That هِلْثَآء is with tenween is expressly shown by Fr.: but whether هَلْثَآء is so is doubtful.] — Also ↑ هِلَثَآءٌ, with the second syll. short, *An assembly,* or *a company, more in number than what is called* وَضَمَة. (Th.) — جَآءَتْ هِلْثَآءٌ ↑ مِنْ كُلِّ وَجْهٍ *There came parties from every direction.* (Th.)

هُلْثَةٌ : } see هَلْثَى.
هِلَثَآءٌ : }

هِلْثَآءٌ [app. هِلْثَآءٌ], coll. gen. n., n. un. with ة, *A kind of palm-tree, slender below, and thick at the head; the unripe dates of which are of a reddening yellow, disagreeable in taste; and its fresh ripe dates of the best,* or *sweetest, kind.* (Aboo-Ḥátim, in Mṣb.) — See هَلْثَى.

هَلْثَاةٌ : see هَلْثَى and هُلَاثٌ.

هُلَاثٌ and ↑ هَلْثَاةٌ and ↑ هِلْثَاةٌ *Flaccidness,* or *languor,* (إِسْتِرْخَآء,) *that comes upon a man.* (Ḳ.)

هَلَاثَةٌ *People of the lower,* or *lowest, class.* (TA.) — هُوَ مِنْ هَلَاثَتِهِمْ, mentioned, but not explained, by IAạr: thought by ISd to signify *He is of the dregs of them:* or, *of their assembly,* or *company.* (TA.)

هلج

إِهْلِيلَجٌ (IAạr, Ṣ, Ḳ) and إِهْلِيلِجٌ, (Fr, Sh, Ḳ,) but this is disapproved by IAạr, who observes that there are no words in Arabic of the measure إِفْعِيلِلٌ, but there are of the measure إِفْعِيلَلٌ, as إِهْلِيلَجٌ and إِطْرِيفَلٌ and إِبْرِيسَمٌ, (Ṣ,) and هَلِيلَجٌ, (L,) but this is disallowed by ISk, (Ṣ,) [a coll. gen. n.,] n. un. with ة, (Ḳ,) an arabicized word, (Ṣ,) from اهليله, (TA,) [or rather هليله, a Persian word,] *A well-known fruit,* [the *fruit of the myrobalan,* as well as the *myrobalan-tree,*] *one kind of which is yellow,* (Ḳ,) *and another kind black, the latter being in the highest state of ripeness, and another kind called* كَابُلِى: *it is useful as a remedy for quinseys, and preserves the intellect, and removes the head-ache,* (*when used made into a conserve,* TA,) *and is, in the stomach, like an intelligent housewife, who is a good manager, in the house:* (Ḳ, TA; but omitted in some copies of the Ḳ:) *so is this medicine to the brain and stomach.* (TA.) [See also بِلِيلَجٌ, in art. بلج.]

هلجب

هِلْجَابٌ *A large cooking-pot.* (Ḳ.)

[هلد &c.
See Supplement.]

هلقب

جُوعٌ هِلَّقْبٌ *Vehement hunger.* (AA, T, L.) See also هِلَّقْتٌ.

هلقت

جُوعٌ هِلَّقْتٌ *Vehement hunger.* (Ḳ.) [See also هِلَّقْسٌ.]

هما

1. هَمَأَ, aor. َ, (Ḳ,) inf. n. هَمْءٌ; (TA;) and ↑ اهمأ; (Ḳ;) *He rent,* (Ḳ,) i. e., *pulled so that it tore,* (TA,) a garment: (Ḳ:) *he wore out,* or *rendered threadbare,* [*and ragged*]. (Ḳ.)

4: see 1.

5: see 7.

7. انهمأ (Ḳ) and ↑ تَهَمَّأَ (Ṣ, Ḳ) *It* (a garment) *became rent:* (TA:) *became worn-out,* or *threadbare,* (Ṣ, Ḳ,) *and ragged.* (Ṣ.)

هِمْءٌ *A worn-out, threadbare,* or *ragged, garment:* pl. أَهْمَآءٌ. (Ḳ.)

همت

1. هَمَتَ, [aor. ُ,] *It* (ثَرِيد) *became hidden in the grease;* (Ḳ;) *became overspread by the grease.* (TA.)

4. اهمت الكَلَامَ, and الضَّحِكَ, *He made speech, and laughter, low; he spoke, and laughed, low.* (Ḳ.) It is said to be from الهَمْس; the س being changed into ت. (MF.)

همج

1. همج, [app. هَمِجَ, aor. َ,] inf. n. هَمَجٌ, *He hungered; was hungry.* (L.) — هَمَجَتِ الإِبِلُ مِنَ المَآءِ, (Ṣ, Ḳ,) aor. ُ, inf. n. هَمْجٌ, (Ṣ,) *The camels drank of the water at one draught,* (Ṣ, Ḳ,) *until they satisfied their thirst.* (Ṣ.)

4. اهمج, (inf. n. إِهْمَاجٌ, TA,) *He* (a horse, Ṣ, Ḳ, or other animal that runs, Lḥ,) *strove* or *exerted himself, in his running,* (Ṣ, Ḳ,) *and then ran impetuously, so as to raise the dust.* (TA.)

هَمَجٌ *Hunger:* or (in the Ḳ, and) *bad management of the means of subsistence.* (Ṣ, Ḳ.) ↑ هَمَجٌ هَامِجٌ [*Severe hunger:* or *very bad management of the means of subsistence:*] (Ṣ, Ḳ:) the latter word is added to give intensiveness to the signification; (TA;) or to corroborate; (Ṣ, Ḳ;) as in the case of لَيْلٌ لَائِلٌ. (Ṣ.) — هَمَجٌ *Small flies, like gnats, that fall upon the faces of sheep* or *goats, and asses,* (Ṣ, Ḳ,) *and into their eyes:* (Ṣ:) or *gnats;* so called from هَمَجٌ signifying "hunger;" because when they are hungry they live, but when they become satiated they die: or صِغَارُ الدَّوَابِّ: (L:) [but this is evidently a mistake for صِغَارُ الذُّبَابِ the *young ones,* or *little ones, of flies:*]) or *any grubs that burst forth from flies* or *from gnats:* (Lth, A:) pl. of هَمَجَةٌ, (Ṣ,) [or rather this is the n. un. of هَمَجٌ, which is a coll. gen. n.] — هَمَجٌ *Lean sheep* or *goats:* (Ḳ:) [a coll. gen. n.,] n. un. with ة. (Ṣ, Ḳ.) — هَمَجٌ ‡ *Stupid,* or *foolish, men;* or *men of little sense:* (Ḳ:) or *stupid,* or *foolish, young men of the meaner sort:* (Ṣ:) or simply *young men of the meaner sort:* or *a mixed and low set of men:* or *disorderly vagabonds:* (TA:) you say also رَجُلٌ هَمَجٌ and هَمَجَةٌ *a stupid,* or *foolish, man;* and رِجَالٌ هَمَجٌ, and أَهْمَاجٌ: (TA:) or هَمَجَةٌ signifies a *stupid,* or *foolish,* man, *who has not firm command of himself.* (Aboo-Saʼeed.) — هَمَجٌ *Old and weak ewes:* (Ḳ:) [a coll. gen. n.,] n. un. with ة: which also signifies simply *a ewe.* (TA.) — قَوْمٌ هَمَجٌ *A people in whom is no good.* (TA.) — ↑ هَمَجٌ هَامِجٌ *Young men of the meaner sort;* like هَمَجٌ alone: and *a mixed set of men who have no intelligence nor manliness.* (TA.)

هَمِيجٌ A doe-antelope *scared,* or *frightened, by* [*the small flies called*] هَمَجٌ: (Ṣ:) a *young* doe-antelope, (Ḳ,) *of beautiful body:* (L:) one *lank in the belly:* or one *that has two streaks of a colour different from that of the rest of the body in* [*the two parts called*] *the* طُرَّتَانِ: (Ḳ:) or one *that has two such streaks on her back;* which is only the case in such as are white; and also applied to the male: (TA:) or one *that has been attacked by a pain in consequence of which her face has become flabby.* (Ḳ.)

هَامِجٌ : see هَمَجٌ. — ‡ [A people] *left to mix tumultuously, one part with another.* (Ḳ.) [The explanation seems to be borrowed from the Ḳur, xviii. 99.]

همد

1. هَمَدَتِ النَّارُ, aor. ُ, (Ṣ, A, L,) inf. n. هُمُودٌ, (Ṣ, A, L, Ḳ,) *The fire became extinguished* (Aṣ, Ṣ, A, L, Ḳ) *entirely; went out entirely,* (Aṣ, Ṣ, A, L,) *none of it remaining:* (L:) or *lost its heat:* (L, Ḳ:) when [only] its flame has ceased, you say of it خَمَدَتْ. (Aṣ, L.) — هَمَدَ, (M, A, L,) aor. ُ, (M, L,) inf. n. هُمُودٌ, (M, L, Ḳ,) ‡ *He died;*

[became extinct;] (M, A, L, Ḳ;) *perished;* (TA;) like as did Thamood; (Lth, A, L;) as also هَمَدَ. (A.) — كَادَ يَهْمِدُ مِنَ الجُوعِ ‡ *He nearly perished of hunger.* (L.) — هَمَدَ, aor. ـُ, (Ṣ, A, L,) inf. n. هُمُودٌ (Ṣ, L, Ḳ) and هَمْدٌ, (L, Ḳ,) ‡ *It* (a garment, or piece of cloth,) *became dissundered* (L, Ḳ) *and worn-out,* (Ṣ, A, L, Mṣb,) *by being long folded,* (A, L, Mṣb, Ḳ,) *so that a person looking at it would imagine it sound, but, when he touched it, would find it fall to pieces.* (A,* L, Mṣb.*) — هَمَدَتِ الرِّيحُ † *The wind became still.* (Mṣb.) — هَمَدَتِ الأَرْضُ, inf. n. هُمُودٌ, ‡ *The land became lifeless, without herbage, without wood, and without rain.* (L, Ḳ.) — هَمَدَ شَجَرُ الأَرْضِ ‡ *The trees of the land became worn-out,* or *wasted; and perished.* (L.) — هَمَدَتْ أَصْوَاتُهُمْ † *Their voices became silent.* (L.)

4. اهمد, inf. n. إِهْمَادٌ, † *He stilled,* or *quieted.* (Ḳ.) — *He* (God, and a man,) *killed,* or *destroyed,* a man, or men. (A.) — اهمد الأَمْرَ ‡ *He put an end to the affair.* (A.) — اهمد القَحْطُ الأَرْضَ ‡ *Drought rendered the land sterile, so that it contained no herbage but such as was dried up and broken.* (L.) — اهمد, (inf. n. إِهْمَادٌ, Ḳ.) † *He kept silence in an unpleasant case.* (L, Ḳ.) — اهمد, (Ṣ, L,) inf. n. إِهْمَادٌ, (L, Ḳ,) *He remained, continued, stayed, abode,* or *dwelt,* (Ṣ, L, Ḳ,) in a place: (Ṣ, L:) *he was still;* (Ḳ;) i. e., *did not move.* (TA.) = اهمد, (Ṣ, L) inf. n. إِهْمَادٌ, (L, Ḳ,) *He hastened,* or *was quick,* (Ṣ, L, Ḳ,) in going along: (Ṣ, L:) thus it bears two contr. significations: (Ṣ, L, Ḳ:) *he* (a dog) *ran;* syn. أَحْضَرَ. (L.) = اهمدوا فِى الطَّعَامِ, (inf. n. إِهْمَادٌ, Ḳ,) *They fell to eating of the food.* (Ibn-Buzurj, L, Ḳ.*)

هَامِدٌ: see هَمْدٌ.

هَمْدَةٌ † *Apoplexy: carus:* syn. سَكْتَةٌ. (Ṣ, L.) — [*A trance.* (See رَقْدَةٌ.)]

هَمِيدٌ ‡ *Sheep* or *goats that have died:* (L:) or the *beasts* or *the like* (مال) *that are registered in the government-accounts as due from a man.* (ISh, L, Ḳ.) You say, أَخَذُوا بِالهَمِيدِ *He* (the collector) *exacted from us taking for the sheep* or *goats that had died:* (L:) or, *taking what was registered as due from us in the government-accounts.* (ISh, L.) — See هَامِدٌ.

هَامِدٌ and ✝ هَمْدٌ and ✝ هَمِيدٌ ‡ *In a state of death,* or *extinction*]. (M, L.) — هَامِدٌ ‡ A garment, or piece of cloth, [*dissundered and*] *worn-out by being long folded, so as, when touched, to fall to pieces:* (A:) or anything *old and worn-out:* (L, Mṣb:) pl. هُمَّدٌ. (A.) See 1. — أَرْضٌ هَامِدَةٌ ‡ *Land in which is no herbage:* (Ṣ:) and in the same sense هَامِدٌ is applied to a place: (Ḳ:) or *sterile land,* (A, L,) *the herbage of which is dried up and broken,* (A,) or *containing no herbage except what is dried up and broken:* (L:) *dry and dusty:* pl. هَوَامِدُ. (L.) — هَامِدٌ ‡ *Old and worn-out* or *wasted, blackened, and changed,* [*for the worse*]. (Ḳ.) — ‡ A tree *black and wasted:* (L:) or *dried up;* (A;) as also herbage. (Ṣ, L, Ḳ.) — ‡ Fruit *black and stinking.* (A, L.) — ‡ A date just ripe, *thick-skinned and yellow.* (TA.) رَمَادٌ هَامِدٌ *Ashes* [*in a state of extinction* or] *wasted,* (L,) *and compacted together, and changed in appearance.* (A, L.)

همذ

هَمَاذَى, (Ṣ, L,) or هُمَاذَى, (L, in all its senses,) *Quickness* (L, Ḳ) in running: (L:) or *exertion,* or *haste,* in pace, or in going. (Sh, L.) — *Violence,* of rain: (A'Obeyd, Ṣ, L, Ḳ:) and [so in the L: in the TA, as some say,] *violent occasions* of rain, and of mutual reviling, and of running; which are sometimes violent, and at other times remit: (L:) and *violence* of heat; (IAạr, L, Ḳ;) as also حَمَاذِى. (IAạr, L.) You say, يَوْمٌ ذُو هَمَاذِىّ, and حَمَاذِىّ, *A day of violent heat.* (IAạr, L.) — *Quick,* or *swift;* (A'Obeyd, Ṣ, L, Ḳ;) applied to a she-camel, (A'Obeyd, Ṣ, L, Ḳ,) and to a he-camel. (A'Obeyd, Ṣ, L.)

همر

1. هَمَرَهُ, (Ṣ, A, Ḳ,) aor. ـُ (Ṣ, Ḳ) and ـِ, (Ḳ,) inf. n. هَمْرٌ, (Ṣ,) *He,* or *it, poured it; poured it out* or *forth;* (Ṣ, A, Ḳ;) namely, water, (Ṣ, TA,) and tears, and rain, and the like. (TA.) — هَمَرَ مَا فِى الضَّرْعِ *He drew forth all the milk that was in the udder.* (Ṣ, Ḳ.) — هَمَرَ لَهُ مِنْ مَالِهِ † *He gave to him of his property.* (Ṣ, Ḳ.) — هَمَرَ الكَلَامَ, (Ḳ,) or فِى كَلَامِهِ, (A,) aor. ـِ, inf. n. هَمْرٌ; (TA;) and ✝ إِنْهَمَرَ بِالكَلَامِ; (Ṣ;) ‡ *He talked much.* (Ḳ.) = هَمَرَ, intrans.: see 7, in two places.

7. انهمر *It poured; poured out* or *forth;* (Ḳ;) said of rain, and of tears; (TA;) as also ✝ هَمَرَ, (Ḳ,) aor. ـِ, inf. n. هُمُورٌ; (TA;) [and so, app., ✝ اهتمر, q. v.;] *it flowed;* said of water, (Ṣ, Ḳ,) of rain, and of tears; like انهمل: (TA:) and in like manner, هَمَرَتْ ✝ عَيْنُهُ بِالدَّمْعِ *His eye flowed with tears;* as also هَمَلَتْ. (A.) — انهمر بالكلام: see 1.

8. اهتمر: see 7. — ‡ *He* (a horse) *ran* (Ṣ, Ḳ, TA) *like a torrent.* (TA.)

هَمْرٌ *Much sand;* as also ✝ يَهْمُورٌ. (Ḳ.)

هَمْرَةٌ *A fall of rain.* (Ḳ.) — ‡ *Angry speech.* (Sgh, L, Ḳ.)

هَمَّارٌ: see هَمَرَى.

هَمَّارٌ A cloud *pouring forth much rain;* as also ✝ هَامِرٌ. (Ḳ.) — Applied to a man, (Ṣ,) ‡ *Loquacious, garrulous; babbling; a great talker; a babbler;* or *nonsensical, irrational, foolish,* or *delirious, in his talk;* as also ✝ مِهْمَرٌ and ✝ مِهْمَارٌ (Ṣ, Ḳ) and ✝ يَهْمُورٌ. (Sgh, Ḳ.) And خَطِيبٌ ✝ مِهْمَرٌ ‡ *An orator copious in speech.* (A, TA.) And ✝ هَمَرَى, applied to a woman, ‡ *Clamorous;* (Ḳ, TA;) *abounding in talk* or *speech, like a pouring torrent.* (TA.)

هَامِرٌ *Pouring* rain, and tears; as also ✝ مُنْهَمِرٌ. (TA.) See also هَمَّارٌ.

مِهْمَرٌ: } see هَمَّارٌ; the former, in two places.
مِهْمَارٌ: }

مُنْهَمِرٌ: see هَامِرٌ.

يَهْمُورٌ: see هَمْرٌ: = and see also هَمَّارٌ.

همرج

Q. 1. هَمْرَجَ عَلَيْهِ الخَبَرَ, (inf. n. هَمْرَجَةٌ, L, Ḳ,) *He rendered the news, tidings,* or *information, confused to him.* (Ṣ, L, Ḳ.*)

هَمْرَجَةٌ *Confusion;* (Ḳ, L;) as also هَمْرَجٌ, and ✝ هُمْرُجٌ, and هَمْرَجَةٌ: ex. of the last وَقَعَ القَوْمُ فِى هَمْرَجَةٍ *The people fell into a state of confusion:* (L:) and the third (L) and fourth (TA) signify also *civil war,* or *conflict and faction,* or *discord,* or *dissension;* syn. فِتْنَةٌ. (L, TA.) — *A confused manner,* or *state, in walking.* (Ṣ.) — *A confused noise,* or *mixture of voices,* or *unintelligible sounds,* of men; as also ✝ هُمْرُجَانٌ. (Ḳ.) — *Lightness,* or *agility, and quickness.* (Ḳ.) — *What is vain,* or *false;* syn. بَاطِلٌ. (Ḳ.) — الغُولُ هَمْرَجَةٌ مِنَ الجِنِّ *The Ghool are a mixture of the Jinn.* (L.)

هُمْرُجٌ: see هَمْرَجَةٌ. — *Penetrating* (مَاضٍ) *in affairs.* (Ḳ.)

هُمْرُجَانٌ: see هَمْرَجَةٌ.

همز

1. هَمَزَهُ, (Ṣ, A, Mṣb, Ḳ,) aor. ـِ (Ṣ, Mṣb, Ḳ) and ـُ, (Ḳ,) inf. n. هَمْزٌ, (Ṣ, Mṣb, Ḳ,) *He pressed it; squeezed it; pinched it;* (Ṣ, A, Mṣb, Ḳ,) as, for instance, a walnut, (A, TA,) or other thing, (Ṣ, TA,) in the hand; (Ṣ, A, TA,) and a man's head; (Ṣ, A, TA;) and a spear-shaft, with the مَهَامِز, to straighten it. (TA.) — *He pushed, impelled,* or *repelled, him* or *it,* (Ṣ, Ḳ, TA,) meaning anything; as also لَمَزَهُ &c.

(TA.) You say, هَمَزَتْهُ إِلَيْهِ الحَاجَةُ *Want impelled*, or *drove*, *him to him* or *it*. (TA.) — *He struck*, or *beat*, *him;* (Ṣ, Ḳ, TA;) as also لَمَزَهُ &c. (TA.) — *He goaded*, or *spurred*, *him;* (Ḳ, TA;) *he urged him on* (namely a horse) *with the* مِهْمَاز, *to make him run.* (Mṣb.) — *He bit him.* (IAạr, Ḳ.) — *He broke it.* (Ḳ.) = ‡ *He* (the devil) *suggested evil to his mind.* (JK, A, TA.) You say, أَعُوذُ بِاللّٰهِ مِنْ هَمْزِهِ; and مِنْ هَمَزَاتِ الشَّيَاطِينِ; ‡ *I seek refuge in God from his* [the devil's] *evil suggestion;* and *from the evil suggestions of the devils.* (A.) = ‡ *He blamed*, *upbraided*, or *reproached*, *him;* *he found fault with him;* syn. of the inf. n. عَيْبٌ, (Fr, in TA, art. لمز; and IAạr, in TA, in the present art.) as also لَمَزَ: (Fr, in TA, art. لمز; and Ṣ,) or *he spoke evil of him*, or *spoke of him in a manner that he disliked*, *mentioning vices* or *faults as chargeable to him*, *behind his back*, *though it might be with truth;* syn. إِغْتَابَهُ فِى: (Mṣb:) and [so] هَمَزَهُ فِى قَفَاهُ *he backbit him.* (JK, A.) = هَمَزَ الحَرْفَ, (Ṣ, O,) or الكَلِمَةَ, aor. ـِ, inf. n. هَمْزٌ, (Mṣb,) [*He pronounced the word with the sound termed* هَمْز, or هَمْزَة, *of which the sign is* ء,] is from هَمَزَهُ in the first of the senses explained above; (Ṣ, Mṣb,) because what is termed هَمْز in speech, (Ṣ,) or هَمْزَة, (Kh, TA,) [i. e. the sound so called,] is [as it were] pressed, or squeezed, (Kh, Ṣ, TA,) from its place of utterance [by a sudden emission of the voice forced out after a compression of the passage whereby it has been stopped]. (Kh, TA.) It was said to an Arab of the desert, أَتَهْمِزُ الفَأْرَةَ, [meaning *Dost thou pronounce* الفأرة *with hemz*, or *hemzeh?*] and he said, [understanding the words to mean *dost thou squeeze the rat*, or *mouse?*] السِّنَّوْرُ يَهْمِزُهَا [*The cat squeezes it*]. (Ṣ.) See هَمْز, below. [And see also نَبَرَ.]

7. انهمز [quasi-pass. of هَمَزَهُ; *It was pressed*, *squeezed*, or *pinched: he was pushed*, &c. The first of these significations is indicated, or implied, in the JK and the TA.] — انهمز الحَرْفُ [*The word was pronounced with the sound termed* هَمْز, or هَمْزَة]. (Ṣ.)

هَمْزُ الشَّيْطَانِ was explained by Moḥammad as meaning ‡ *Madness*, or *insanity;* syn. مُوتَةٌ, i. e. جُنُونٌ; because it arises from the goading and pressing or pinching of the devil. (A'Obeyd, Ḳ.) See 1; and see also هَمَزَات, voce هَمْزَة. = هَمْز, (Ṣ,) and هَمْزَة, (Kh, TA,) [the former a gen. n., and the latter the n. un.,] The *sister of alif; one of the letters of the alphabet;* [*written thus* ء;] a genuine word, old, heard [from the Arabs of classical times], and well known; so called for a reason mentioned above: see 1, last signification: so says Kh; therefore no regard is due to what is said in certain of the expositions of the Keshsháf, that the term همزة thus used has not been heard [from any of the Arabs of classical times], and that its name is أَلِف: (TA:) several persons say, that the term همزة is mostly applied to the movent [alif], and الف to the quiescent letter. (MF, TA.) See the letter ا.

هَمْزَة n. un. of هَمْز, q. v. — هَمَزَاتُ الشَّيَاطِينِ ‡ *The vain suggestions of the devils*, *which they inspire into the mind of a man.* (Ṣ, TA.) See also 1; and see هَمْز.

هُمَزَةٌ *i. q.* غَمَّازٌ; (Ḳ;) i. e., (TA,) One *who blames*, *upbraids*, *reproaches*, or *finds fault with*, *others*, *much*, or *habitually*, (Ṣ, TA;) as also ↓ هَمَّازٌ (Ṣ, TA) and ↓ هَامِزٌ; (Ṣ, Ḳ;) and so لُمَزَةٌ: (Ṣ, Ḳ, art. لمز:) [or rather] the first and second are intensive epithets (TA) [but the third is not intensive]: or one *who backbites his brother;* as also ↓ هَمَّازٌ: (Lth, A, TA:) or one *who defames men* (يَخْلُفُهُمْ مِنْ وَرَائِهِمْ وَيَأْكُلُ لُحُومَهُمْ); and the action thus signified is like غِيبَة, and may be [*by making signs*] *with the side of the mouth*, and *with the eye*, and *with the head;* as also ↓ هَمَّازٌ: (TA:) or, conjointly with لُمَزَةٌ, one *who speaks evil of men*, or *backbites them*, *and defames them:* (Aboo-Is-ḥák, TA:) or both together, one *who goes about much*, or *habitually*, *with calumny*, or *slander*, *separating companions and exciting enmity between friends:* (Abu-l-'Abbás, TA:) هُمَزَةٌ is applied to a man and to a woman; (Ṣ, TA;) [like لُمَزَةٌ;] for its ة is to denote intensiveness, and not the fem. gender: (TA:) ↓ هَمَّازٌ [which is the pl. of هَامِزٌ] signifies persons *who blame*, *upbraid*, *reproach*, or *find fault with*, *others behind their backs*, *much*, or *habitually:* (IAạr, TA:) [or, more correctly, it has not an intensive signification.] See also لُمَزَةٌ.

هَمَّازٌ: }
هَامِزٌ: } see هُمَزَةٌ, throughout.

مِهْمَزٌ: see مِهْمَازٌ.

مِهْمَزَةٌ *An instrument for beating*, (مِقْرَعَةٌ, AHeyth, Ḳ, TA,) *of copper* or *brass*, [app. meaning *a kind of spur*, or *a goad*,] *with which beasts of carriage are urged on:* pl. مَهَامِزُ: (AHeyth, TA:) or *a staff* or *stick:* (Ḳ:) or *a staff*, or *stick*, *with an iron in its head*, *with which the ass is goaded*, or *urged on.* (Sh, Ḳ.) See also مِهْمَازٌ. — [The pl., مَهَامِزُ, of this word or of مِهْمَزٌ, is also applied to *An instrument*, or *instruments*, *with which spear-shafts are pinched and straightened:* see 1, first signification.]

مِهْمَازٌ and ↓ مِهْمَزٌ (Ṣ, Mṣb, Ḳ) *A well-known thing;* (Mṣb;) [namely, *a spur;*] *an iron which is* [*attached* or *fixed*] *in the hinder part of the boot of him who breaks*, or *trains*, *beasts of carriage:* (Ṣ, Ḳ:) pl. [of the former] مَهَامِيزُ (Ḳ) and [of the latter] مَهَامِزُ. (Ṣ, Ḳ.) See also مِهْمَزَةٌ.

همس

1. هَمَسَ, aor. ـِ, (A, TA,) inf. n. هَمْسٌ (AHeyth, L, TA) and هَمِيسٌ and هُمُوسٌ, (L, TA,) *He spoke inaudibly:* (AHeyth, TA:) or *in a low*, *faint*, *gentle*, or *soft*, *manner*, (AHeyth, TA,) *so as to be hardly intelligible.* (TA.) It is said in a trad. فَجَعَلَ بَعْضُنَا يَهْمِسُ إِلَى بَعْضٍ *And some of us began to speak to others in a low*, *faint*, *gentle*, or *soft*, *manner*, *so as to be hardly intelligible.* (TA.) And in another trad., كَانَ إِذَا صَلَّى العَصْرَ هَمَسَ بِشَىْءٍ لَا نَفْهَمُهُ *He used*, *when he performed the afternoon-prayer*, *to utter something in a low*, *faint*, *gentle*, or *soft manner*, *we not understanding it.* (TA.) You say also, هَمَسَ إِلَىَّ بِحَدِيثِهِ [*He uttered his discourse to me inaudibly:* or *in a low*, *faint*, *gentle*, or *soft*, *manner.*] (A.) And الشَّيْطَانُ يَهْمِسُ بِوَسْوَسَتِهِ صَدْرَ الإِنْسَانِ [*The devil speaks inaudibly in his suggesting vain* or *unprofitable things into the bosom of man*]. (A.) And هَمَسَ الشَّيْطَانُ فِى الصَّدْرِ *The devil suggested vain*, or *unprofitable things in the bosom;* syn. وَسْوَسَ. (TA.) See also هَمْس below. — Also, aor. and inf. n. as above, *He made the faintest*, or *slightest*, *sound in treading.* So in the saying, إِهْمِسْ وَصَهْ and هَمْسًا وَصَهْ *Make thou the faintest*, or *slightest*, *sound in treading*, *and be thou silent:* addressed by a thief to his companion. (TA.) And hence the saying of the Rájiz,

* فَهُنَّ يَمْشِينَ بِهِ هَمِيسَا *

And they walk with him making the faintest, or *slightest*, *sound in treading.* (Ṣ.) هَمِيس also signifies The *walking softly;* *with a soft-sounding tread:* (TA:) [and so هَمْس; as in the saying,] سَمِعْتُ هَمْسَ الأَخْفَافِ وَالأَقْدَامِ [*I heard the soft-sounding treading of the feet of camels and of the feet of men*]. (A.) See also هَمْس below. = هَمَسَ الصَّوْتَ, aor. ـِ, inf. n. هَمْسٌ, *He made the sound*, or *voice to be low*, *faint*, *gentle*, or *soft.* (Mṣb.) And هَمَسَ الكَلَامَ, [aor. and] inf. n. as above, [*He spoke in a low*, *faint*, *gentle*, or *soft manner;* like هَمَسَ alone; lit.,] *he made speech*, or *the speech to be low*, *faint*, *gentle*, or *soft.* (A, TA.) = هَمَسَ الطَّعَامَ, (TḲ), [aor. and] inf. n. as above, (AZ, Ḳ,) *He chewed the food with the mouth closed:* (AZ, Ḳ, TA:) or *without opening the mouth.* (TA.) You say, هُوَ يَأْكُلُ هَمْسًا *He eats without opening his mouth.* (A.) Hence, a toothless old woman's eating is termed هَمْس. (AHeyth.) هَمَسَهُ also signifies [simply] *He chewed it.* (TA.)

3. هامسه, inf. n. مُهَامَسَةٌ, *He spoke*, or *discoursed secretly to him*, or *with him*. (A.) You say also, هَامَسُوا, (TḲ,) inf. n. as above, (Ḳ,) *They spoke*, or *discoursed, secretly together*; as also ♦ تهامسوا. (Ḳ,* TḲ.)

6: see 3.

هَمْسٌ *A low, faint, gentle*, or *soft, sound*. (Ṣ, A, Mṣb, Ḳ.) So it has been explained as occurring in the words of the Ḳur, [xx. 107,] فَلَا تَسْمَعُ إِلَّا هَمْسًا [*So that thou shalt not hear aught save*] *a low, faint, gentle*, or *soft, sound*, arising from the shifting of the feet from place to place towards the scene of congregation [for the general judgment]: or, as Az thinks, the meaning here is, *the sound of the patting*, or *pattering*, *of the feet* (خَفْقُ الأَقْدَامِ) *upon the ground*. (TA.) — The *faint*, or *gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest, nor loudness of utterance*. (Lth, Ḳ.) See also مَهْمُوسٌ. — And *Anything low, faint, gentle*, or *soft*, (كُلُّ خَفِيٍّ, Ḳ, TA,) *of speech* and *the like*: (TA:) [see again, مَهْمُوسٌ:] or the *faintest*, or *slightest, sound of the feet*; (Ṣ, Ḳ;) i. e., *of their tread upon the ground*: (TA:) so [accord. to J] in the instance in the Ḳur, [xx. 107,] mentioned above: (Ṣ:) and [in like manner] ♦ هَمِيسٌ signifies the *sound of the shifting from place to place of the feet of camels*. (Ḳ.) See also 1.

هَمِيسٌ: see 1: and see هَمْسٌ.

كَلَامٌ مَهْمُوسٌ [*Speech spoken inaudibly*: or *in a low, faint, gentle*, or *soft manner, so as to be hardly intelligible*: see 1: or] *speech not spoken out or openly*. (A,* Mṣb.) — حَرْفٌ مَهْمُوسٌ, (Mṣb,) or حَرْفُ الهَمْسِ, (IJ,) [*A letter which is pronounced with the breath only, without the voice; a non-vocal letter; a sound with which the breath passes forth, not from the voice of the chest, but passing forth gently*; (IJ;) contr. of مَجْهُورٌ: (Mṣb:) الحُرُوفُ المَهْمُوسَةُ are *the letters* (*ten in number*, Ṣ,) *which are comprised in the saying* حَثَّهُ شَخْصٌ فَسَكَتْ: (Ṣ, Ḳ:*) so called [accord. to some] because the stress is made weak in the place where any one of them occurs until the breath has passed forth with it. (Sb, Ṣ.)

[همش &c.

See Supplement.]

هملج

Q. 1. هَمْلَجَ, (L, Mṣb,) inf. n. هَمْلَجَةٌ, (Ṣ, L, Ḳ, &c.,) *He* (a hackney, or pacing horse, بِرْذَوْن, Ṣ, L, &c., i. e. a رَهْوَان, TA,) *went an easy and quick pace*; (Mṣb;) *he* (a hackney, or pacing horse, or a beast,) *went a good and quick pace*; *he went at a good and quick and graceful pace*; (L;) *he* (a beast of carriage) *went a good pace*. (Abridgment of the 'Eyn.) See نَصَّبَ السَّيْرَ.

هَمْلَجَةٌ, as a simple subst., (*An easy and quick*, or *good and quick*, or *good and quick and graceful*, or *good, pace* of a hackney, or pacing horse, or beast of carriage:] pl. هَمَالِجُ. (L.)

هِمْلَاجٌ, (Ṣ, Ḳ, &c.,) used as the act. part. n. of هَمْلَجَ, (Abridgment of the 'Eyn,) whence it would seem that the regular form of the act. part. n., مُهَمْلِجٌ, has not been used, (Mṣb,) an epithet applied to a hackney, or pacing horse, بِرْذَوْن, (Ṣ, Ḳ, &c.,) or a beast of carriage, (L,) both to the male and female, (L, Mṣb,) *Going*, or *that goes, an easy and quick pace*; (Mṣb;) *a good and quick pace*; *a good and quick and graceful pace*; (L;) *a good pace*: (Abridgment of the 'Eyn:) syn. مُهَمْلِجٌ: (Ḳ: in the CḲ مُهَمْلَجٌ:) a man's *beast for riding*: (L:) pl. هَمَالِيجُ: (Ṣ:) a Persian word, arabicized: (Ṣ, L, Ḳ:) [but I have not found its original in a Persian lexicon]. — شَاةٌ هِمْلَاجٌ *A sheep in which is no marrow, by reason of its leanness*. (Ḳ.)

أَمْرٌ مُهَمْلَجٌ *An affair rendered manageable*, or *easy*. (L, Ḳ.) — *An affair proved by experience*. (L.)

[همى &c.

See Supplement.]

هنأ

1. هَنُؤَ, aor. ـُ, inf. n. هَنَاءَةٌ; and هَنِئَ, aor. ـَ; *It came*, or *happened, without inconvenience*, or *trouble*: (Ḳ:) [*it was pleasant*, or *productive of enjoyment*: see what immediately follows]. — هَنُؤَ الطَّعَامُ (Ṣ, Ḳ*) aor. ـُ, inf. n. هَنَاءَةٌ (Ṣ, Ḳ) and هَنَاةٌ and هَنْءٌ, (Ḳ,) or هِنْءٌ (as in some copies of the Ḳ, and in the L); epithet هَنِىءٌ; (Ṣ;) and هَنِئَ, (Akh, Ṣ, Ḳ,) aor. ـَ, inf. n. هَنْءٌ; (TA;) and هَنَأَ, aor. ـِ, (Lth,) *The food was*, or *became, pleasant*, or *productive of enjoyment, to the eater*: or *easy to swallow*; *not attended by trouble*: [*agreeable*:] or *not succeeded by harm, even after digestion*. (Z, cited voce مَرُؤَ.) — هَنَأَنِى الطَّعَامُ, (Akh, Ṣ, Ḳ), and هَنَأَ لِىَ, aor. ـِ and ـَ (Ṣ, Ḳ) and ـُ, (Ḳ,) unexampled, says Akh, in the class termed mahmooz, (Ṣ,) [though بَرَأَ and قَرَأَ are similar with respect to their having damm to the aor.,] inf. n. هَنْءٌ and هِنْءٌ, (Ṣ, Ḳ,) [*The food was pleasant*, or *productive of enjoyment, to me*: or *easy to swallow*; &c.: see هَنُؤَ]. هَنَأَنِى الطَّعَامُ وَمَرَأَنِى — see art. مرأ. — هَنَأَهُ ذٰلِكَ, and هَنَأَ لَهُ ذٰلِكَ *That* (thing) *was pleasant*, or *productive of enjoyment, to him*; &c. (TA.) [See هَنُؤَ.] — هَنَأَنِى خَبَرُ فُلَانٍ *The news of such a one was pleasant to me to hear*. (TA.) — هَنِئَ بِالطَّعَامِ, aor. ـَ; and ♦ تَهَنَّأَ بالطعام, (Ṣ, Ḳ,) and تهنّأ الطعامَ, and استهنأه, (TA,) [*He enjoyed the food*; *found it pleasant*, or *productive of enjoyment*; &c.: see هَنُؤَ:] *he found the food to be productive of no evil result, and not attended by inconvenience*. (TA.) — هَنِئَ, (AZ, Ṣ, Ḳ,) aor. ـَ, inf. n. هَنَأٌ and هَنْءٌ, (Ḳ,) *He* (a beast) *lighted upon a good piece of herbage, but did not satiate himself therewith*. (AZ, Ṣ, Ḳ.) — أَكَلْنَا هٰذَا الطَّعَامَ حَتَّى هَنِئْنَا مِنْهُ *We ate this food until we were satiated with it*. (TA.) — هَنِئَتِ الإِبِلُ *The camels were satiated* with herbage. (TA.) — هَنِئَ بِهِ *He rejoiced in him*, or *it*. (Ḳ.) — هَنَأَنَا اللّٰهُ الطَّعَامَ [*God made the food pleasant*, or *productive of enjoyment, to us*: &c.: *made us to enjoy it*: see هَنُؤَ]. (TA.) — هَنَأَتْنِيهِ العَافِيَةُ [*Health made it pleasant*, or *productive of enjoyment, to me*: &c.]. (Ḳ.) — لِيَهْنِئْكَ الفَارِسُ [*May the horseman give thee joy*: a form of congratulation on the exploits of a horseman; i. e., I congratulate thee on the exploits of the horseman]: also written and pronounced لِيَهْنِيكَ: لِيهنك, though it occurs in a trad., pronounced لِيَهْنِكَ or لِيَهْنَكَ, (but which pronunciation is to be preferred is disputed,) is said to be a vulgarism, and not allowable. (TA.) — هَنَأَهُ, aor. ـِ (Ḳ) [and app., ـَ (see هَانِئٌ)], inf. n. هَنْءٌ, (TA,) *He fed him*; or *gave him to eat*. (Ḳ.) — هَنَأَهُ, aor. ـَ and ـِ, (Ṣ, Ḳ,) inf. n. هَنْءٌ; (Ṣ;) and ♦ اهنأه; (IAạr, Ḳ;) *He gave him*, or *bestowed upon him*: (Ṣ, Ḳ:) *gave him plentifully*. (TA.) — هَنَأَ الطَّعَامَ, inf. n. هَنْءٌ and هِنْءٌ (Ḳ) and هِنَاءَةٌ (as in some copies of the Ḳ) or هِنَاءٌ (as in others) or هَنَاءٌ (as in others) or هُنَاءٌ (as in the CḲ), *He made the food good*; *qualified it properly*; *seasoned it*: syn. أَصْلَحَهُ. (Ḳ.) — هَنَأَ مَالَهُ, (TA,) and ♦ اهتنأ ماله, (Ḳ,) *He put his property in a right*, or *good, state*. (Ḳ.) — هَنَأَ القَوْمَ, aor. ـِ, *He nourished*, or *maintained, the people*; (Ṣ;) *satisfied their wants*; *bestowed upon them*. (TA.) Ex. هَنَأْتُهُمْ شَهْرَيْنِ [*He maintained them two months*]. Hence the proverb quoted in illustration of the word هَانِئٌ, accord. to the second reading. (TA) — هَنَأَهُ *He aided, succoured*, or *defended, him*. (Ḳ.) — هَنَأَ الإِبِلَ, aor. ـِ (Ṣ, Ḳ,) and ـُ and ـَ (Ḳ: dev. from constant rule as shown above: TA), inf. n. هَنْءٌ and هِنَاءٌ, (TA,) *He smeared the camels with* هِنَاء, which is *tar*, or *liquid pitch*, syn. قَطِرَان, (AZ, Ṣ, Ḳ,) or *a kind thereof*, (TA,) [as a

remedy for, or preservative against, the mange, or scab]. — لَيْسَ الهَنْءُ بِالدَّسِّ *The smearing of a camel [all over] with* هِنَآء *is not [merely] smearing the cavities under the shoulders, and the like,* which the mange, or scab, more quickly attacks. A proverb, applied to him who does not a thing thoroughly. (TA.) — See 2.

2. هَنَّاهُ وَمَنَّاهُ (in a trad. respecting the prostration for inattention) *He* (the devil) *made him to think of pleasant things,* or *things productive of enjoyment, and of things wished for,* or *objects of desire,* in his prayer. The former verb is pronounced thus to assimilate it to the latter. (TA.) — هَنَّاهُ بِالأَمْرِ, inf. n. تَهْنِئَةٌ and تَهْنِىْءٌ; (Ṣ, Ḳ;) and ↑ هَنَاهُ, (Ḳ,) inf. n. هَنْءٌ; (TA;) *He congratulated him on the thing,* (Ṣ, Ḳ,) such as the possession of a government, &c.: (Ṣ:) *he said to him* لِيَهْنِئْكَ [*May it give thee joy*]. (Ḳ.) — [When the agent of the verb is God, the meaning necessarily is, *He granted him enjoyment in the thing; made him to have enjoyment in it.*] — هَنِّئْتَ وَلَا تُنْكَهْ: see art. نكا.

4: see 1.

5. تَهَنَّا *He gave many gifts.* (IAạr.) — تهنّا بكذا [unless it be a mistake for تَهَيَّأَ, as IbrD suggests, which I think not improbable, though mentioned in this art. in the TA] *He prided himself in such a thing:* syn. تمرّا and تغيّظ and تسمّن and تخيّل and تزيّن. (TA.) — See 1.

8: see 1.

10. اِسْتَهْنَأَهُ *He asked him for aid, succour,* or *defence.* (Ḳ.) — *He asked him for a gift.* (Ḳ, TA.) — *He conceded to him,* or *gave him, a part of his dues,* or *rights.* (TA.) — See 1.

هِنْءٌ *A gift.* (Ṣ, Ḳ.) == *A part of the night.* (Ḳ.) == هِنْءٌ subst. from هَنَأَ الإِبِلَ; (Ḳ;) i. e., The *smearing with* هِنَآء. (MF.)

إِبِلٌ هَنَاىءٌ *Camels which have lighted upon a good piece of herbage, but are not satiated therewith.* (Ḳ.)

هِنَآءٌ *Tar,* or *liquid pitch;* syn. قَطِرَانٌ: (Ṣ, Ḳ:) or *a kind thereof.* (TA.) See also نُورَةٌ; and قالب. == هِنَآءٌ dial. var. of إِهَانٌ, (Ḳ,) or formed from the latter by transposition, (TA,) *A raceme of a palm-tree.* (AḤn, Ḳ.) [See إِهَانٌ.]

هَنِىْءٌ *What comes or happens to one without inconvenience,* or *trouble:* (Ṣ, Ḳ:) [*what is pleasant,* or *productive of enjoyment*; , *an unalloyed gratification,* i. e., *a thing that gives unalloyed enjoyment;* see what follows:] as also ↑ مَهْنَأٌ, (Ḳ,) a subst., sometimes written and pronounced مَهْنَا; pl. مَهَانِىءُ, sometimes written and pronounced مَهَانٍ. (TA.) [See مهنأ also below.] — *Pleasant,* or *productive of enjoyment, to the eater:* or *easy to swallow; not attended by trouble:* or *not succeeded by harm, even after its digestion.* (Z, cited voce مَرُوءٌ.) — هَنِيْئًا مَرِيْئًا [*May it be,* or *Eat it,* or *Drink it, with enjoyment, and with wholesome result:* or *with ease in the swallowing, and with quickness in digesting: &c.:* see مَرُوءٌ]. (Ṣ.) — هَنِيْئًا لَهُ ذٰلِكَ [*May that be productive of enjoyment to him!*]. (TA.) — هَنِيْئًا and مَرِيْئًا are of the number of epithets which are employed after the manner of inf. ns. significant of a prayer or good wish, governed in the acc. case by a verb understood. (Sb.)

هُنَيْئَةٌ (Ḳ) and هُنَيَّةٌ and هُنَيْهَةٌ (the second is the most usual; and the third is said to be formed by substituting ه for ء; but accord. to some, the word is incorrectly written with ء, [so says F,] and is a dim. formed from هَنْوَةٌ, which becomes first هُنَيْوَةٌ and then هُنَيَّةٌ: see art. هنو:) (TA:) *A little; a little while.* (Ḳ.)

هَانِىءٌ *A servant.* (Ḳ.) — هَانِئًا occurs in this sense in a trad.; but the reading commonly known is مَاهِنًا. If right, it is an act. part. n. from هنأ "he gave." (TA.) — إِنَّمَا سُمِّيتَ هَانِئًا لِتَهْنِىءَ, or لِتَهْنَأَ; the former is the reading of El-Umawee; the latter, of Ks; *Thou art only named Hánï* (Giver, or Nourisher,) *that thou mayest give,* accord. to both readings; or *that thou mayest nourish,* or *maintain, and supply people's wants;* لتعول وتكفى: (TA:) [such is said to be the meaning of لتهنأ here:] and accord. to El-Umawee, لتهنئ signifies لِتُمْرِىَ, (Ṣ,) [which is app. the same as لتعول]. A proverb: said to him who is known for his beneficence, in order that he may continue to do as he has been wont. (TA.)

مَهْنَأٌ: see هَنِىْءٌ. — لَكَ المَهْنَأُ, (Ṣ,) and المَهْنَا, (TA,) [*Unalloyed gratification to thee!*] — لَكَ المَهْنَأُ وَعَلَيْهِ الوِزْرُ [*To thee be unalloyed gratification, and on him be the burden,* or *sin*]: said, accord. to a trad., to one who asked whether he should accept an invitation to eat the food of one who received unlawful interest or profit; and also said with respect to eating the food of a tyrannical intendant. (TA.)

مَهْنُوءٌ A camel *smeared with* هِنَآء. (Ṣ.)

هنب

هَنَبٌ [probably an inf. n., of which the verb is هَنِبَ, aor. ـَ,] *Weakness of understanding; want of discrimination; stupidity; foolishness; littleness of sense.* (Ṣ.)

هُنَبَآءُ &c.: see هَنَبَى.

هُنَّبَآءُ (incorrectly written by J, in a verse which he quotes, هُنَبَآءُ, Ḳ, TA; but in an old and excellent copy of the Ṣ, I find the word written هُنَبَآء;]) and هُنَّبَى (Ḳ) and هُنَبَآءُ and ↑ هَنَبَى (IDrd, Ḳ) A woman *of weak understanding; without discrimination; stupid; foolish; of little sense:* (Ṣ, Ḳ:) accord. to some, as mentioned in a note by Aboo-Zekereeya, in the Ṣ, in this art., هَنَبَى signifies an *insane* woman; or one *possessed by a jinnee.* (TA.) هُنَّبَآءُ is the only word of the measure فُعَّلَآء known to Az. (TA.) Accord. to the Ḳ, IDrd writes اِمْرَأَةٌ هُنَبَآءُ and هَنَبَى: but this is [thought to be] a mistake: he gives the two forms هُنَّبَآءُ and هُنَّبَى, as stated by IM and others; and, app., هَنَبَى. (TA.) — The first and second of these three words also signify A man who is *stupid, foolish,* or *of little sense.* (Ḳ.)

مُهَنَّبٌ *Exceedingly stupid,* or *foolish.* (IAạr, Az, Ḳ.)

هنبت

Q. 1. هَنْبَتَ, inf. n. هَنْبَتَةٌ, *He was languid and sluggish.* (IḲṭṭ, Ḳ.) It may be said that the ن is augmentative, and that the word is derived from هَبْتَةٌ, signifying "weakness." (TA.)

هنتب

Q. 1. هَنْتَبَ فِى أَمْرِهِ *He was remiss in his affair.* (Ḳ.) See also هَنْبَتَ.

هند

2. هَنَّدَتْهُ, inf. n. تَهْنِيدٌ, *She* (a woman) *behaved towards him in a blandishing manner:* (IDrd, L:) *she enamoured him by blandishment,* (L, Ḳ,) *and by amatory conversation* or *conduct:* (L:) *she enslaved him by amatory conversation,* or *conduct.* (Ṣ, L.) [Thought by Golius to be derived from هِنْد, a proper name of a woman.] — هَنَّدَتْ بِقَلْبِهِ *She deprived him of his heart.* (Ibn-El-Mustaneer, L.) == هَنَّدَ, inf. n. تَهْنِيدٌ, *He made* a sword *of Indian iron.* This is the original signification. (T, L.) — *He sharpened* a sword. (L, Ḳ.)

هِنْدٌ a name for *A hundred camels;* (M, L, Ḳ;) as also ↑ هُنَيْدَةُ; (T, Ṣ, M, A, L, Ḳ;) which latter is a determinate noun, imperfectly decl., not admitting the art. ال, [though it is written with it in the Ṣ, and in a verse cited in the Ṣ and L,] nor having a pl., nor a proper sing.: (T, L:) [see an ex. in a verse cited voce سرف:] or the former is a name for *more than a hundred camels and less:* (Ḳ:) or *a little more and a little less:* (M, L:) or *two hundred camels:* (M,

A, L, Ḳ:) so accord. to Ez-Ziyádee, as mentioned by ISd, who adds that he had not heard it from any other than IJ: (L:) and the latter, *a hundred of other things*: (Ṣ, L:) or *any hundred*: (AO, Ṣ, L:) also the former, *two hundred years*: and the latter, [written with the art. ال,] *a hundred years*. (Th, ISd, L.) = الهِنْدُ *The name of a well-known nation*; (M, L, Ḳ;) or *of a country*: (Ṣ, L:) [*the Indians*: and *India*:] rel. n. ↓ هِنْدِىٌّ: pl. هُنُودٌ: (Ṣ, L, Ḳ:) and الأَهَانِدُ signifies *the men of* الهِنْد [or *India*]; as also الهَنَادِكُ, (L, Ḳ,) pl. of هِنْدِكِىٌّ [q. v. in art. هندك]. (L.) — See also أَحْمَسُ.

هِنْدِىٌّ: see هِنْدٌ. — Also, *Indian aloes-wood*. (L.) — سَيْفٌ هِنْدِىٌّ, (L,) and ↓ هُنْدُوَانِىٌّ, [in the CḲ هِنْدَوَانِىٌّ,] and هُنْدُوانِىٌّ, (Ṣ, A, L, Ḳ,) *A sword made in the country of* الهِنْد, [or *India*,] *and well fabricated*: (L:) or, *made of the iron of that country*: (A:) as also ↓ مُهَنَّدٌ, in the latter sense, (Ṣ, A, L,) and in the former: (L:) so termed in relation to the people called الهِنْد: (Ḳ:) and ↓ سَيْفٌ مُهَنَّدٌ *a sharpened*, or *sharp, sword*. (L.)

هُنْدُوَانِىٌّ: see هِنْدِىٌّ.

هُنَيْدَةُ: see هِنْدٌ.

مُهَنَّدٌ: see هِنْدِىٌّ.

هندب

هِنْدَبٌ and هِنْدَبَآءٌ &c.: see art. هدب.

هندز

هِنْدَازٌ, (Ṣ, Ḳ,) with kesr, (Ḳ,) found in the work of Az, in several places, written with fet-ḥ, [هَنْدَازٌ,] (TA,) *A limit*; syn. حَدٌّ: (Ḳ:) [or rather *a measure*:] an arabicized word, from أَنْدَازَه, (Ṣ, Ḳ,) with fet-ḥ, (Ḳ,) which is Persian: (Ṣ:) the arabicized word is with kesr to the first letter because of the rareness of the measure فَعْلَالٌ in the cases of words not reduplicative. (Ḳ.) You say, أَعْطَاهُ بِلَا حِسَابٍ وَلَا هِنْدَازٍ [*He gave to him without calculation and without measure*]. (Ṣ.)

هِنْدَازَةٌ The *cubit with which* [certain] *cloths and the like are measured*; [*about twenty-five inches in length*:] also a Persian word arabicized. (TA.)

مُهَنْدِزٌ *One who determines the measures and proportions of subterranean channels for water, and of buildings*: [*an architect*: and also *a geometrician*:] from هِنْدَازٌ: but they change the ز into س, (Ṣ, Ḳ,) and say مُهَنْدِسٌ, (Ṣ,) because there is not in the [genuine] language of the Arabs a ز with a د before it. (Ṣ, Ḳ.)

هندس

هَنْدَسَةٌ [The *art of determining the measures and proportions of subterranean channels for water*: and hence, the *art of architecture*: and the *practice*, and *science, of geometry*:] a subst. from مُهَنْدِسٌ, q. v. (Ṣ, Ḳ.)

مُهَنْدِسٌ *One who determines the measures and proportions of subterranean channels for water*: [and hence, *an architect*: and *a geometrician*:] derived from هِنْدَازٌ, (Ṣ, Ḳ,) which is Persian [in origin], (Ṣ,) arabicized from آبْ أَنْدَازْ; (Ḳ;) اندازْ signifying "the act of measuring," and آبْ signifying "water;" (TA;) the ز being changed into س because there is not in the [genuine] language of the Arabs a ز after د. (Ṣ, Ḳ.)

هنر

4. هَنَارَ الثَّوْبَ, aor. يُهْنِيرُهُ, inf. n. إِهْنَارَةٌ, or هِنَارَةٌ; for أَنَارَهُ: see art. نير.

[هنع &c.

See Supplement.]

هنقب

هِنْقَبٌ, (Ḳ) by some written هُنْقُبٌ, (TA,) *Short*: (Ḳ:) but it is not a word of established authority. (IDrd.)

[هنم &c.

See Supplement.]

هوأ

1. هَآءَ بِنَفْسِهِ إِلَى المَعَالِى, (Ṣ, Ḳ,) aor. يَهُوْءُ, (Ṣ,) inf. n. هَوْءٌ, (TA,) *He raised his mind to high things*, or *objects*; *purposed*, or *aspired to, high things*. (Ṣ, Ḳ, TA.) The vulgar say, يَهْوِى بِنَفْسِهِ. (Ṣ.) — مَا هُؤْتُ هَوْءَهُ *I did not know it, nor desire*, or *mean*, [*to do it*; i. e., *I did it not knowingly, nor intentionally*]. (TA.) — هُؤْتُهُ بِخَيْرٍ, (Az, Ṣ, Ḳ) and شَرًّا, (Ḳ,) and بِهِ خَيْرًا, and بِشَرٍّ, (Lḥ,) inf. n. هَوْءٌ, (TA,) *I thought him to be possessed of good*, (Az, Ṣ, Ḳ,) and, *of evil*. (Ḳ, TA.) — هُؤْتُهُ بِمَالٍ كَثِيرٍ *I thought him to be possessed of much wealth*. (TA.) — إِنِّى لَأَهُوْءُ بِكَ عَنْ هٰذَا الأَمْرِ *Verily I exalt thee above this thing; I hold thee above it*]. (Lḥ.) — هُؤْتُ بِهِ *I rejoiced in him*, or *it*. (AA, Ḳ.) — هَوِئَ إِلَيْهِ, aor. يَهْوَأُ, *He purposed*, or *intended, it*. (Ḳ.) = هَآءِ and هَآءَ and هَا, in imperative senses, and the forms into which they are inflected, see below.

3. هَاوَأَهُ *He contended with him for superior glory*: like هَاوَاهُ. (IAạr.) [See also art. هوى.]

هَآءِ, هَآءَ, هَا, &c. — هَآءِ, with kesr, is syn. with هَاتِ, *Give*; [or changed from this verb;] and is thus inflected: sing. masc. هَآءِ, fem. هَائِى; dual. masc. and fem. هَائِيَا; pl. masc. هَاؤُوا, fem. هَائِينَ: (Ṣ, Ḳ: like هَاتِ, هَاتِى; هَاتِيَا; هَاتُوا, هَاتِينَ; ء holding the place of ت: Ṣ.) — But هَآءَ, with fet-ḥ, is syn. with هَاكَ, *Take*; [or changed from this word;] and is thus inflected: sing. masc. هَآءَ, fem. هَآءِ, without ى; dual masc. and fem. هَاؤُمَا; pl. masc. هَاؤُمْ, [so in the Ḳ, and so I find it in one copy of the Ṣ: in another copy of the latter, هَاؤُمُ, as it is pronounced before a conjunctive ا; for instance, in the Ḳur, lxix, 19:] fem. هَاؤُنَّ, (Ṣ, Ḳ:) or هَاؤُمْنَ: (L:) [which last does not exactly correspond with the model هَاكُنَّ: but I think it most probable that هَاكُنَّ is changed by idghám from هَاكُمْنَ; and in like manner, that هَاؤُنَّ is changed from هَاؤُمْنَ:] (like هَاكَ, هَاكِ; هَاكُمَا; هَاكُمْ, هَاكُنَّ: ء holding the place of ك: Ṣ:) also, sing. masc. هَا (originally هَآءَ, Ṣ), fem. هَائِى; dual masc. (Ṣ) and fem. (Ṣ, Ḳ) هَاآ; (Ṣ, Ḳ;) pl. masc. هَاؤُوا, (Ṣ,) fem. هَاؤُنَّ: (Ṣ, Ḳ:) also, sing. masc. and fem. هَا; dual. masc. هَاآ, fem. هَائِيَا; pl. masc. هَاؤُوا, fem. هَاؤُنَّ. (TA.) — [See a saying of 'Omar cited voce رَمَآءٌ, in art. رمى.] — When it is said to thee هَآءَ *Take*, thou sayest مَا أَهَآءُ *What shall I take?* syn. مَا آخُذُ; and مَا أُهَآءُ, in the pass. form, *What shall I receive*, or *be given?* syn. مَا أُعْطَى. (Ṣ.) [Also, in the TA, it seems to be said that أَهَآءَ signifies أَعْطَى *He gave*, or *made to take*: but this is uncertain; as the former verb is there written اهاء, and the latter is without the syll. points]. — هَآءَ is also syn. with لَبَّيْكَ *At thy service!* &c.. (Ḳ, TA.) = لَا هَآءَ ٱللّٰهِ ذَا, or, more chastely, لَا هَا ٱللّٰهِ ذَا, or the former is a barbarism; originally لَا وَٱللّٰهِ هٰذَا: هَا and ذَا are separated, and the name of God is introduced between them; (Ḳ;) and the meaning is *No, by God, (I did not) this!* (Ṣ, art. ها, q. v.) or *No, by God, this (is what I swear by)!* (Ḳ.)

هَوْءٌ *Mind*; *purpose*; *aspiration*; *desire*; *ambition*. (Ṣ, Ḳ, TA.) Ex. بَعِيدُ الهَوْءِ *A person of far-reaching aspiration*, or *ambition*. (Ṣ, TA.) — هَوْءٌ *Penetrating judgment*. (Ḳ.) — وَقَعَ فِى هَوْئِى, and ↓ هُوئِى, *It occurred to my mind*, or *imagination*. (Ḳ.)

هُوْءٌ: See preceding sentence.

مَهْوَأَنٌ (Ṣ, Ḳ) and ✝ مُهْوَئِنٌّ (Ḳ) *A wide desert,* or *wide tract of the kind called* صَحْرَآء. (Ṣ, Ḳ.) — *Custom:* syn. عَادَةٌ. (Ḳ.) — *A part of the night.* (Ḳ.) — The mention of مهوأنّ in this art., by J, says IB, and F after him, is wrong; for its measure is مفوعلّ; the و being an augmentative letter. [But if so, F has himself done wrong, in mentioning it, not only here, but also in art. هون, (where, if the و be augmentative, it is equally inappropriate,) as though it were a quasi-quadriliteral-radical word, of the measure مفعالّ.] ISd gives it as formed by transposition from the root هنأ, and explains it as signifying *a wide place.* (TA.)

مُهْوَئِنٌّ: see مَهْوَأَنٌ.

هوب

1. هُوِّبَ: see art. هيب.

هُوْبٌ *Distance; remoteness.* (Ṣ, Ḳ.) — تَرَكْتُهُ فِى هُوْبِ دَابِرٍ, and ✝ هُوبِ دابرٍ, (Ṣ, Ḳ,) or, accord. to some, as stated in a marginal note in a copy of the Ṣ, in the handwriting of Aboo-Zekereeya, فى هوب دابر, with هوب as a prefixed n., (TA,) *I left him in such a place that it was not known where he was:* (Ṣ, Ḳ:) هوب دابر being the name of a land over which the Jinn, or genii, have obtained ascendancy: (TA:) or the correct reading is [هوت] with ت. (Ḳ.) ═ هُوْبٌ A *stupid,* or *foolish, and loquacious,* man: (A'Obeyd, Ṣ, Ḳ:) pl. أَهْوَابٌ. (TA.) ═ هَوْبٌ The *heat,* or *burning, of fire;* (Ṣ, Ḳ;) *and its flaming,* or *blazing;* of the dial. of El-Yemen: also, the *heat,* or *burning of the sun:* also of the dial. of El-Yemen. (TA.)

هُوبٌ: see هُوْبٌ.

مَهُوبٌ: see art. هيب.

هوت

2. هَوَّتَ بِهِ, inf. n. تَهْوِيتٌ, *He called out to him;* (Ḳ;) saying حَوْتَ حَوْتَ: (TA, art. حيت:) *he cried out to him, and called him.* (Ṣ.) A dial. form of هَيَّتَ. (TA.) [See هَيَّتَ.]

هُوتَةٌ: see what follows.

هُوتَةٌ (Ḳ) and ✝ هَوْتَةٌ (Ṣ, Ḳ) *A low,* or *depressed, tract,* or *piece, of land:* (Ṣ, Ḳ:) or *a deep place:* (IAth:) or the *space between two mountains:* (IAạr:) pl. هَوْتٌ (as in the CḲ) or هُوتٌ (as in the TA.) It may be said that هَوْتٌ and هُوتٌ are coll. gen. ns. [of each of which the n. un. is with ة]. (TA.) — Also هُوتَةٌ *A road,* or *way, descending to water.* (IAạr.) — صَبَّ اللّٰهُ عَلَيْهِ هُوتَةً ✝ وَمُوتَةً an imprecation, respecting which ISd says, I know not what is هوتة here. [It probably signifies *A cry,* such as destroyed the tribe of Thamood: see هَوَّتَ.] (TA.)

مَضَى هِيتَآءٌ مِنَ اللَّيْلِ *A certain time,* or *portion, of the night passed.* Accord. to Aboo-'Alee, هيتاء is of the measure فِعْلَآءٌ, and quasi-coordinate to سِرْدَاحٌ, and belonging to this art. (TA.)

هِيتَاه هِيتَاه *A cry by which the Arabs urge on a dog against the game which they are pursuing.* (TA.) [In the L written هَيْتَاهْ, and mentioned in art. هيت.]

هوث

تَرَكْتُهُمْ هَوْثًا بَوْثًا *He made a great slaughter among them.* (TA.) [See art. بوث.]

هُوثَةٌ *A thirst.* (Ḳ.)

هوج

1. هَوِجَ, aor. ـَ, inf. n. هَوَجٌ; (L;) and ✝ تَهَوَّجَ; (A, TA;) *He* (a man) *was characterized by what is termed* هَوَجٌ, (L, A,) which is similar to هَوَكٌ; (L;) i.e., *stupidity, foolishness,* or *paucity of sense:* (JK, L:) *tallness, combined with hastiness, and stupidity* or *foolishness* or *paucity of sense:* (Ṣ:) or *tallness, with stupidity* or *foolishness* or *paucity of sense and levity* or *fickleness* or *unsteadiness, and hastiness:* (Ḳ:) or *tallness, with levity* or *fickleness* or *unsteadiness, and hastiness:* (TA:) or *tallness,* (A,) or *excessive tallness,* (L,) *with stupidity* or *foolishness* or *paucity of sense.* (L.)

4. اهوجه *He found him to be such a man as is termed* أَهْوَجُ. (L.)

5: see 1.

هَوْجٌ: see 1. — فِى فُلَانٍ عَوَجٌ, and هَوَجٌ, are syn., [meaning *In such a one is a deviation from rectitude*]. (AA, L.)

هَاجَةٌ a dial. form of حَاجَةٌ; but of weak authority. (L, from a trad.)

أَهْوَجُ A man *characterized by what is termed* هَوَجٌ; (Ṣ, L, &c.;) *stupid, foolish,* or *having little sense:* (JK, L:) or *tall, with hastiness, and stupidity* or *foolishness* or *paucity of sense, &c.:* (Ṣ, &c.:) fem. هَوْجَآءُ: (A:) [pl. هُوجٌ.] — أَهْوَجُ الطُّولِ ‡ A man *exceedingly,* or *excessively, tall.* (A.) — Also أَهْوَجُ ‡ *A courageous man, who throws himself into a scene of war.* (A.) — أَهْوَجُ ‡ A he-camel *that goes quickly, as though characterized by what is termed* هَوَجٌ: fem. هَوْجَآءُ: [pl. هُوجٌ:] or the fem. epithet only is used, applied to a camel; and you say نَاقَةٌ هَوْجَآءُ; (TA;) i.e., *a she-camel that goes quickly, &c.,* as explained above; (Ṣ, Ḳ;) *and that does not always care where she puts her feet on the ground.* (A.) — رِيحٌ هَوْجَآءُ ‡ *Any wind that blows violently:* (IAạr:) or *a wind of which the blasts are closely consecutive, as though characterized by what is termed* هَوَجٌ: or *a wind that carries away the dust, and makes a trace upon the ground like that made by dragging the skirt:* (TA:) or *a wind that tears up the tents:* (Ṣ, Ḳ:) pl. هُوجٌ. (Ṣ.)

هود

1. هَادَ, aor. يَهُودُ, (Ṣ, L, &c.,) inf. n. هَوْدٌ, (Ṣ, L, Ḳ, &c.,) *He returned* (IAạr, A, L, Mṣb) *from evil to good* or *from good to evil:* (IAạr, L:) *he repented,* (Ṣ, A, L, Ḳ,) *and returned to the truth;* (Ṣ, L, Ḳ;) as also ✝ تهوّد: (L:) and the latter, *he repented and did righteously.* (AO, Ṣ, A, L.) — هُدْنَا إِلَيْكَ *We have turned unto Thee with repentance.* [Ḳur, vii, 155.] So accord. to Mujáhid and Sa'eed Ibn-Jubeyr and Ibráheem. (L.) It is made trans. by means of الى because implying the meaning of رَجَعْنَا. (ISd, L.) — هَادَ, (Ṣ, A, L,) aor. يَهُودُ, inf. n. هَوْدٌ; (L;) and ✝ تَهَوَّدَ; (Ṣ, A, L, Mṣb, Ḳ;) *He became a Jew;* (Ṣ, A, L, Ḳ;) *he became of the Jewish religion.* (L, Mṣb.)

2. هَوَّدَهُ, (L, Mṣb, Ḳ,) inf. n. تَهْوِيدٌ, (Ṣ,) *He made him* (his son [for instance] Mṣb) *a Jew;* (Ṣ, L, Mṣb;) *he turned him to the religion of the Jews;* (L, Ḳ;) *taught him that religion, and initiated him in it.* (L.) ═ تَهْوِيدٌ The *talking together of jinn,* or *genii:* (L, Ḳ:) so termed because of the gentleness and weakness of their voices. (L.) — هَوَّدَ, inf. n. تَهْوِيدٌ, *He reiterated his voice,* or *quavered,* or *trilled, gently.* (Ibn-Jebeleh, L, Ḳ.) — هَوَّدَ, (L,) inf. n. تَهْوِيدٌ, (Ḳ,) *He sang;* syn. غَنَّى: (Aboo-Málik, L:) *he sang,* or *gladdened, and diverted;* syn. طَرَّبَ وَأَلْهَى. (Ḳ.) See also مُهَوَّدٌ. ═ هَوَّدَ, inf. n. تَهْوِيدٌ, *He went,* or *proceeded, gently,* or *in a leisurely manner,* (Ṣ, L, Ḳ,) like the manner termed دَبِيبٌ: from الهَوَادَةُ. (Ṣ, L, Ḳ.) It is said in a trad., أَسْرِعُوا المَشْىَ فِى الجَنَازَةِ وَلَا تُهَوِّدُوا كَمَا تُهَوِّدُ اليَهُودُ وَالنَّصَارَى [*Make ye your pace to be quick at a funeral, and go ye not in a gentle or leisurely manner like as go the Jews and the Christians*]. (Ṣ.) See also 5. — هَوَّدَ, (L,) inf. n. تَهْوِيدٌ, (Ṣ, L, Ḳ,) *It* (beverage, or wine,) *intoxicated* (Ṣ, L, Ḳ) a person: and *rendered* him *languid, and caused* him *to sleep.* (L.) — هَوَّدَ, inf. n. تَهْوِيدٌ and تَهْوَادٌ; (L, Ḳ;) and ✝ تَهَوَّدَ; (TA;) *He uttered a weak, gentle,* (L, Ḳ,) *and languid,* (L,) *voice.* (L, Ḳ.) — هَوَّدَ, inf. n. تَهْوِيدٌ (Ṣ, L, Ḳ) and تَهْوَادٌ; and ✝ تَهَوَّدَ; (Ḳ;) *He was low, not loud,* in speech, or utterance. (Ṣ, L, Ḳ) — هَوَّدَ, inf. n. تَهْوِيدٌ (L, Ḳ) and تَهْوَادٌ; and

▼ تَهَوَّدَ; (L;) *He was slow,* or *tardy, in his pace,* (L, Ḳ,) *and gentle.* (L.) — هَوَّدَ *He* (a man) *rested;* or *was still, quiet,* or *at rest.* (Aboo-Málik, L.) — هَوَّدَ, inf. n. تَهْوِيدٌ, *He slept.* (Ṣ, L.) — هَوَّدَ, inf. n. تَهْوِيدٌ and تَهْوَادٌ; and ▼ تَهَوَّدَ; *He was gentle; he acted,* or *behaved, in a gentle manner.* (L.) — Also, The *murmuring and gentle sounding of the wind over sand.* (L.) = هَوَّدَ, inf. n. تَهْوِيدٌ, *He ate of a camel's hump;* (Ḳ;) or *what is termed* هَوْدَةٌ. (TA.)

3. هَاوَدَهُ, (A,) inf. n. مُهَاوَدَةٌ, (Ṣ, A, L, Ḳ,) *He made peace with him; reconciled himself with him;* (A;) syn. of the inf. n. مُوَادَعَةٌ; (A, L;) in the Ḳ, مُوَاعَدَةٌ, which is a mistake; (TA;) and مُصَالَحَةٌ, (Ṣ, L,) and مُهَادَنَةٌ: (TA:) and also مُرَاجَعَةٌ [app. signifying the *restoring* a person, or *taking* him *back, into one's favour*]. (TA.) — *He inclined towards him reciprocally;* syn. مَايَلَهُ: and هَاوَدَا *They two inclined each towards the other;* syn. مَايَلَا: (TḲ:) syn. of the inf. n. مُمَايَلَةٌ. (Ṣ, L.) — *He returned to him,* or *it, time after time;* syn. عَاوَدَهُ: (TḲ:) syn. of the inf. n. مُعَاوَدَةٌ. (Ḳ.)

5: see 1 and 2. — تَهَوَّدَ فِى مَشْيِهِ *He walked gently, imitating the motions of the Jews in their reciting* or *reading.* (El-Baṣáïr.) See also 2. — تَهَوَّدَ *He became allied,* or *allied himself,* or *sought to ally himself,* (تَوَصَّلَ, Ḳ, and تَقَرَّبَ, El-Baṣáïr,) *by a bond of relationship;* or *by some other sacred* or *inviolable bond* or *tie,* or *a quality &c. to be regarded as sacred* or *inviolable* or *rendering him entitled to respect* or *reverence.* (Ḳ, El-Baṣáïr.) See also مُتَهَوِّدٌ.

اَلْهُودُ: see يَهُودُ.

هَوْدَةٌ: see هُوْدَةٌ.

هُوْدَةٌ *A camel's hump:* (Ṣ, Ḳ:) or the *base of the hump:* (Sh, L:) as also ▼ هَوْدَةٌ: (L:) pl. هُوَدٌ: (Ṣ, L, Ḳ:) [or rather, this is a coll. gen. n., and هُوْدَةٌ is the n. un.].

هَوَادَةٌ *Gentleness; lenity;* (A, L, Ḳ;) *and that kind of conduct whereby one hopes to effect the adjustment of an affair between a people:* (L, Ḳ:) *quietness:* (L:) *peace,* or *reconciliation: inclination,* or *affection:* (Ṣ, L:) *favour,* or *partiality:* (L:) *facilitation, whereby a person is indulged in an affair.* (L, Ḳ.) Ex. لَا تَأْخُذُهُ فِى ٱللّٰهِ هَوَادَةٌ *Quietness with respect to* a restrictive ordinance of *God, with favour* or *partiality* towards any one, *will not affect him,* or *influence him.* And لَا تَأْخُذُهُ فِيكَ هَوَادَةٌ *Favour* or *partiality with respect to thee will not affect him,* or *influence him.* (L, each from a trad.) — هَوَادَةٌ also signifies *A sacred* or *inviolable bond* or *tie;* or *a quality &c. to be regarded as sacred* or *inviolable,* or *rendering one entitled to respect* or *reverence:* and *a bond of relationship.* (L.)

هَائِدٌ *Returning* (Mṣb) [*from evil to good* or *from good to evil:* see 1:] *repenting and returning to the truth:* (Ṣ, L:) pl. هُودٌ, (Ṣ, A, L, Mṣb,) like as بُزْلٌ is pl. of بَازِلٌ. (Ṣ, L, Mṣb.)

يَهُودُ and اَلْيَهُودُ and ▼ اَلْهُودُ [the second of which is the most common,] signify the same, (Ṣ, A, L, Mṣb, Ḳ,) *A certain tribe;* [namely, *the Jews:*] (L:) يَهُودُ is said by some to be originally يَهُوذُ, and arabicized by the change of ذ into د; but ISd disapproves of this assertion: others say, that it is from هَادَ "he repented:" (L:) it is imperfectly decl., because it is a proper name and of the measure of a verb; and [of the fem. gen., as it is said to be in the Ṣ and L,] because it means a قَبِيلَة: but it is allowable to prefix to it the art. ال, and to say اَلْيَهُودُ: (Mṣb:) this, however, is allowable only on the ground of its being, with the art. prefixed, for اَلْيَهُودِيُّونَ; for it is of itself determinate: (Ṣ, L:) [thus] يَهُودُ is [as it were] pl. of ▼ يَهُودِىٌّ; (L;) which is the rel. n. of يَهُود, or, accord. to Ṣgh, of يَهُوذَا [or Judah], thus written by him with the unpointed ذ in this instance, the son of يَعْقُوب [or Jacob]: (Mṣb:) يَهُودُ (sometimes, TA) has يَهْدَانُ as a pl.: (Ḳ:) this pl. occurs in a poem of Ḥassán: (TA:) Fr, says, of هُودًا, in the Ḳur, ii, 105, that it is for يَهُودًا [app. a mistake for يَهُودَ]; or that it may be pl. of هَائِدٌ. (L.)

يَهُودِىٌّ: see يَهُودُ.

اَلْيَهُودِيَّةُ *The Jewish religion.* (L.)

غِنَآءٌ مُهَوِّدٌ [in some copies of the Ṣ, مُهْوِدٌ,] *A low, not loud, singing.* (Ṣ, L.) — مُهَوِّدٌ also signifies *Gladdening, and diverting;* syn. مُطْرِبٌ and مُلْهٍ. (IAạr, L.)

مُتَهَوِّدٌ *Allied,* or *allying himself,* or *seeking to ally himself,* (مُتَوَصِّلٌ, IAạr, Sh,) *by what is termed* هَوَادَةٌ. (IAạr, Sh, L.) See 5.

هوذ

اَلْهُوَذَةُ, (L, Ḳ,) or هُوَذَةُ, [without the art. ال, as a proper name,] (Ṣ, L,) written by Ed-Demeeree with ḍamm, but fault has been found with him for this, (MF,) [*The bird called*] *the* قَطَاة: (Ṣ, L, Ḳ:) or, as some say, *the female* قَطَاة: (L:) or هُوَذَةُ, (as a determinate noun) is *the name of a certain bird,* (L, Ḳ,) *different from the above:* (L:) pl. هُوَذٌ, (as in the CḲ and a MS copy of the Ḳ) or هُوذٌ, formed by eliding the augmentative letter: (TA:) [and this seems to be the correct reading; for it occurs in a verse, cited in the TA, in which the measure required it to be of one syllable: it therefore appears that هُوذٌ is a coll. gen. n., of which the n. un. is with ة.]

هور

1. هَارَهُ, (Ḳ,) [aor. يَهُورُهُ,] inf. n. هَوْرٌ, (TA,) *He threw it down; pulled it down; pulled it to pieces;* or *demolished it;* namely, a building; (Ḳ;) and in like manner, a جُرْف [i. e. an abrupt, water-worn, bank, rising by the bed of a torrent or stream]; (TA [in which هُؤُور is given as an inf. n. of this verb; but it is more probably an inf. n. of the intrans. verb only, agreeably with analogy;]) as also ▼ هَوَّرَهُ, (Ṣ, A,) the pronoun relating to a building, (A,) and to a جُرْف; (Ṣ;) and هَيَّرَهُ [in illustration of which see what is said of تَهَيَّرَ, below]; (Ṣ, art. هير;) and ▼ تَهَوَّرَهُ, in which the pronoun relates to the upper part of a جُرْف, or to the brink of a well. (TA.) — هَارَ ٱلْقَوْمَ, (Ḳ,) aor. يَهُورُهُمْ, inf. n. هَوْرٌ, (TA,) ‡ *He slew the people, and threw them down prostrate, one upon another,* (Ḳ,) *like as when a* جُرْف *falls down.* (TA.) And [in like manner you say,] ضَرَبَ فُلَانًا فَهَارَهُ † *He smote such a one and prostrated him;* as also ▼ هَوَّرَهُ. (Ḳ,* TA.) — هَارَ, (Ṣ, A, Mṣb, Ḳ,) aor. يَهُورُ, inf. n. هَوْرٌ (Ṣ, Mṣb) and هُؤُورٌ, (Ṣ,) *It became thrown down, pulled down, pulled to pieces,* or *demolished;* or *it fell in ruins,* or *to pieces;* (Ṣ, A, Ḳ;) said of a building, (Ḳ,) and of a جُرْف [explained above]; (Ṣ, A;) as also ▼ انهار and ▼ تَهَوَّرَ (Ṣ, A, Ḳ) and تَهَيَّرَ, (Ḳ,) which last has ى as being interchangeable with و, or it may be of the measure تَفَيْعَلَ [originally تَهَيْوَرَ]: (TA:) or *it fell; it fell,* or *tumbled, down; it collapsed; broke down;* said of a building; (TA;) as also ▼ انهار and ▼ تَهَوَّرَ; (Mṣb, TA;) said of a building, (TA,) and of a جُرْف, (Mṣb,) or of the upper part of the latter, and *of the brink of a well;* (TA;) [and ▼ اِهْتَوَرَ, q. v., probably signifies the same:] or *it cracked, without falling;* said of a جُرْف: (Mṣb:) or *it cracked in its hinder part, remaining yet in its place;* said of a building. (TA.)

2. هَوَّرَهُ: see هَارَهُ, *in two places.*

5. تَهَوَّرَ: see هَارَ, in two places; in the former of which, تَهَيَّرَ is also mentioned as syn. with تَهَوَّرَ. — ‡ *He plunged,* or *fell, into an affair with little care* [*for the consequence thereof*]: (Ṣ, Ḳ:) or تَهَوَّرَ فِى ٱلْأُمُورِ *he plunged,* or *fell, into affairs without thought,* or *reflection,* or *consideration:* (A:) or تَهَوُّرٌ is *a state,* or *condition, adventitious to the irascible faculty, by reason of which one ventures upon affairs not fit,* or *meet, to be ventured upon;* as *the fighting with unbelievers*

when they are more than double the number of the Muslims. (KT.) ═ تَهْوُرَةٌ : see هَارَةٌ.

7 : see هَارَ, in two places.

8. اِهْتَوَرَ : see هَارَ, last signification. — *It* (a thing, Ṣ) *perished.* (Ṣ, Ḳ.)

هَائِرٌ and هَارٍ, (Ṣ, A, Mṣb, Ḳ,) the latter formed by transposition from the former, [first into هَارِئٌ, and then into هَارٍ,] (Ṣ, TA,) like as شَائِكُ السِّلَاحِ is changed into شَاكِى السِّلَاحِ, (Ṣ,) applied to a building, (Ḳ,) and to a جُرُفٌ, [explained above, (see هَارَةٌ,)] (Ṣ, A, Mṣb,) *Becoming thrown down, pulled down, pulled to pieces,* or *demolished:* (Ṣ, A, Ḳ:) or *falling; falling,* or *tumbling, down:* (IAạr:) or *cracking, without falling:* (Mṣb:) or *cracking in its hinder part, remaining yet in its place.* (TA.) See an ex. of the latter voce جُفْرٌ: and another in the Ḳur, ix. 110.]

مُتَهَوِّرٌ A man *plunging,* or *falling,* or *who plunges,* or *falls, into an affair with little care* [*for the consequences thereof*]. (Ṣ.) See 5.

هوس

هَوَسٌ *Somewhat of madness,* or *insanity,* or *diabolical possession,* (Ṣ, A, Ḳ,) *in the head:* (A:) or *a vertigo,* or *giddiness, and confused noise, in the head.* (A, TA.) — Hence used by the vulgar to signify *Hope.* (TA.)

مُهَوَّسٌ *Affected with somewhat of madness,* or *insanity,* or *diabolical possession.* (Ibn-'Abbád, Ḳ.) — A man *who talks to himself.* (A.) — Sometimes, One *who is affected with melancholy, and with vain,* or *unprofitable, suggestions.* (TA.) — And One *who occupies himself with the science of alchemy.* (TA.)

هوش

1. هَاشَ, aor. يَهُوشُ, inf. n. هَوْشٌ, (Ṣ, A, Mṣb,) *It* (a company of men) *was,* or *became, in a state of conflict and faction, sedition, discord,* or *dissension:* (Mṣb:) *he,* or *it,* (a number of people,) *fell into a bad state,* or *state of disorder* or *disturbance;* as also هَوِشَ, like سَمِعَ; [indicating that its aor. is ـَ, and its inf. n. as above;] and ↑ تَهَوَّشَ: (TA:) *it* (a company of men, Ṣ, A) *was,* or *became, roused,* or *excited;* (A, TA;) *in a state of commotion, agitation, convulsion, tumult, or disturbance;* (Ṣ, A, TA;) and in like manner, ↑ هَوَّشَ, said of the belly, *it was,* or *became, in a state of commotion, agitation,* &c., *by reason of leanness:* (Ṣ:) or هَوِشَ, like سَمِعَ, [see above,] (Ḳ,) aor. ـَ, inf. n. هَوْشٌ, (TḲ,) *he* (a man, TḲ) *was,* or *became in a state of commotion, agitation,* &c.; or *his belly became small,* syn. صَغُرَ, (Ḳ, TA, [or *empty,* (صَغُرَ being perhaps a mistranscription for صَفِرَ, for it is said in another part of this art. in the TA that الهَوْشُ signifies "the belly's being empty,")] *by reason of leanness;* from IF: (TA:) or it (the belly) became so. (IF, TA.) — هَاشَتِ الإِبِلُ, (JḲ, TA,) or الخَيْلُ, (A,) فِى الغَارَةِ, (JK, A,) aor. تَهُوشُ, (JK,) inf. n. هَوْشٌ, (JK, TA,) *The camels,* (JK, TA,) or *the horses,* (A,) *took fright, and ran away at random,* (JK, A; TA,) *and became dispersed,* (TA,) or *separated themselves,* (JK,) *and went to and fro,* (JK, A,) *in the hostile sudden attack made by a party of armed horsemen.* (JK, A, TA.) — هُشْتُ إِلَى فُلَانٍ *I became agile* or *brisk, and advanced towards such a one.* (TA.) And هَاشَ أَهْلُ الحَرْبِ بَعْضُهُمْ لِبَعْضٍ *The warriors became agile* or *brisk, and hastened, one to another;* [in like manner] ↑ تَهَاوَشُوا. (A.) ═ Also, [aor. and] inf. n. as above, *He collected:* and *mixed,* or *confused,* or *confounded.* (TA.) You say, هُشْتُ مَالًا حَرَامًا *I collected unlawful wealth.* (Ṣgh, TA.) And هَاشَهُمْ and ↑ هَوَّشَهُمْ *He mixed,* or *confused,* or *confounded, them; and collected them hence and thence.* (A.) See also 2.

2. هَوَّشَ : see 1, first sentence: — and see 5. ═ Also, هَوَّشْتُهُمْ *I occasioned variance between them,* or *among them.* (Mṣb.) And هَوَّشَ بَيْنَهُمْ *He created,* or *excited, disorder, disturbance, discord,* or *dissension, between them,* or *among them.* (TA.) — And hence, (Mṣb,) هَوَّشَ, (Ṣ, Mṣb, Ḳ,) inf. n. تَهْوِيشٌ, (Ḳ,) *He mixed, confused,* or *confounded,* (Ṣ, Mṣb, Ḳ, TA,) a company of men, (Ṣ, TA,) *one with another;* (TA;) and general rules; (Mṣb;) and anything. (Ṣ.) See also 1, last sentence: and see شَوَّشَ. [Hence also,] هَوَّشَتِ الرِّيحُ بِالتُّرَابِ *The wind brought the dust of various sorts* [*mixed together*]. (Ṣ,* IF, Ḳ.)

3. هَاوَشَهُمْ *He mixed, mingled,* or *consorted, with them:* (Ḳ:) or *did so to create,* or *excite, disorder, disturbance, discord,* or *dissension;* or *to make mischief:* (TA:) and مُهَاوَشَةٌ signifies *conflicting;* like مُنَاوَشَةٌ. (TA, art. نوش.)

5. تَهَوَّشَ : see 1, first sentence. — Also تَهَوَّشُوا *They mixed,* or *mingled, together;* or *became mixed, confused,* or *confounded, together;* as also ↑ تَهَاوَشُوا; (Ḳ;) and ↑ هَوَّشُوا. (JK, TA.) — And تَهَوَّشُوا عَلَيْهِ *They collected themselves together against him.* (IF, Mṣb, Ḳ.)

6. تَهَاوَشُوا : see 1, near the end: — and see 5.

هَوْشٌ *A large number:* (Ṣ, Ḳ:) or, as the women of Temeem say, *a multitude of men;* and *of beasts of carriage;* as also بَوْشٌ: (Aboo-'Adnán:) and *men collected together in war.* (TA.) You say, ↑ جَآءَ بِالهَوْشِ الهَائِشِ *He came with multitude,* or *the multitude;* (Ḳ;) like as you say, جَآءَ بِالبَوْشِ البَائِشِ. (TA.)

هَوْشَةٌ *Conflict and faction, sedition, discord,* or *dissension:* (A'Obeyd, Ṣ, A, Mṣb, Ḳ:) *excitement: commotion, agitation, convulsion, tumult,* or *disturbance:* (Ṣ, A, Ḳ:) and *confusion:* (A, Mṣb, Ḳ:) and ↑ هُوَاشَةٌ is like هَوْشَةٌ; (TA;) or signifies *war.* (JK.) You say, وَقَعَتْ هَوْشَةٌ فِى السُّوقِ [*Conflict and faction,* &c., *happened in the market*]. (A.) And it is said in a trad., إِيَّاكُمْ وَهَوْشَاتِ اللَّيْلِ وَهَوْشَاتِ الأَسْوَاقِ (Ṣ, TA) *Beware ye of the misfortunes, calamities,* or *evil accidents, of night; and of the wrong courses, and trickery and robbery, of the markets.* (TA.) هَوْشَاتُ السُّوقِ, thus related by Th, but not explained by him, is thought by ISd to mean *The confusion of the market, and the defrauding there practised in buying and selling.* (TA.) See also هَيْشَةٌ in two places.

هُوَاشَةٌ *A mixed,* or *confused, assembly, company,* or *assemblage,* of men; ('Arrám;) as also ↑ هُوَيْشَةٌ: (Ḳ,* TA:) and هُوَاشَاتٌ, [the pl. of the former,] *collections of men,* and *of camels,* (Ṣ, Ḳ,) *mixed,* or *confounded, together:* (Ṣ:) and *what is collected of unlawful wealth* or *property;* (Ḳ,* TA;) and *of lawful.* (TA.) See also مَهَاوِشُ. ═ See also هَوْشَةٌ.

هُوَيْشَةٌ : see هُوَاشَةٌ.

هَوَّاشٌ and هَوَّاشَةٌ Camels *unlawfully collected:* (JK:) or the latter, camels *taken from this and that place:* (TA:) and the latter also, camels *taking fright and running away at random.* (JK.) See also هَائِشٌ.

هَائِشٌ : see هَوْشٌ. ═ إِبِلٌ هَوَائِشُ, [pl. of هَائِشَةٌ,] *Camels taking fright and running away at random, in a state of confusion, attacked by a party of armed horsemen:* (Lth:) or *taking fright and running away at random,* (JK, A,) *separating themselves,* (JK,) *and going to and fro.* (JK, A.) See also هَوَّاشٌ. ═ هَائِشَةٌ *A great viper.* (TA.)

تَهْوَاشٌ :
تَهْوِيشٌ :
تَهَاوُشٌ and تَهَاوِشُ :
مَهُوشٌ :
} see مَهَاوِشُ.

مَهَاوِشُ *What is gotten by force or theft:* (Ḳ:) or *any wealth,* or *property,* (Ṣ,) *that is gotten by unlawful means,* (JK, Ṣ,) *such as force* and *theft* and *the like:* (Ṣ:) pl. of ↑ مَهُوشٌ: (A:) or as though pl. of this latter word, as signifying *collected;* and *mixed, confused,* or *confounded.* (TA.) It is said in a trad., مَنْ أَصَابَ مَالًا مِنْ

مَهَاوِشُ أَذْهَبَهُ ٱللّٰهُ فِى نَهَابِرَ [*Whoso getteth wealth, or property, of such as is unlawfully acquired, God will make it to pass away in places of destruction*]: (Ṣ:) but this is variously related; some saying † تَهَاوُشَ; and some, تَهَاوِشٍ; and some, نَهَاوِشَ, with ن, which is explained in the Ḳ as signifying مَظَالِم: the relation given in the Ṣ is that which is commonly known by the lexicologists; but all are correct, excepting that تَهَاوِش, with ت, and with a kesreh to the و, is disapproved by some of the lexicologists: (TA:) this last word is a contraction of تَهَاوِيشُ, pl. of † تَهْوَاشٌ, of the measure تَفْعَالٌ from الهَوْشُ, (Ḳ, TA,) meaning "the collecting"; and "mixing," "confusing," or "confounding": (TA:) or from هُشْتُ مَالًا حَرَامًا. (Ṣgh, TA.) A poet says,

* تَأْكُلُ مَاجَمَعْتَ مِنْ تَهْوَاشِ *

[*Thou eatest what thou hast collected of things unlawfully acquired*]. (Ṣgh, TA.)

[هوع &c.

See Supplement.]

هيأ

1. هَآءَ, aor. يَهَآءُ and يَهِىْءُ, (Ḳ; the latter not of respectable authority, Lḥ;) inf. n. هَيْئَةٌ, *He was, or became, of good, or goodly, form or appearance, or other properties denoted by the term* هَيْئَة, q.v. (Ḳ.) — [هَيُؤَ, accord. to the Ḳ, signifies *the same*: but see below.] — هَيُؤَ, accord. to IHsh and others, the only verb of this form whose medial radical letter is ى: (MF:) accord. to the Ḳ, syn. with هَآءَ, in a sense indicated above: but IJ states that it has a superlative sense; that it is to be classed with قَضُوَ "excellent [or how excellent (see بَطُؤَ voce بُطْآنَ)] is he in his judging!" and رَمُوَ "excellent [or how excellent] is he in his throwing, or shooting!" [wherefore it signifies *Excellent, or how excellent, is he in his form or appearance, &c.*;] and that it is, like قَضُوَ [and رَمُوَ], invariable [as to person, tense, and mood]. He observes that, as a verb of the measure فَعُلَ is formed from one whose final radical letter is ى, [as قَضُوَ and رَمُوَ from قَضَى and رَمَى,] so is this formed on the same measure from a verb whose medial radical letter is ى: and that it is invariable [as to person, tense, and mood,] because of its resemblance, in its superlative sense, to the class of verbs of wonder, and to نِعْمَ and بِئْسَ. He further remarks, that they [the Arabs] have abstained from forming a verb on the measure فَعُلَ [variable as to person, tense, and mood,] from one whose medial radical letter is ى, fearing to make what is difficult to pronounce still more so; for in that case they would be obliged to say بُعْتُ, أَبُوعُ, and بُوعَا; and, as would also happen if a variable verb of the same measure were formed from one whose final radical letter is ى, the change of ى into و, which is more difficult to pronounce, would thus become frequent. (TA.) — هَآءَ إِلَيْهِ, aor. يَهَآءُ, inf. n. هِيْئَةٌ, *He desired, longed for, longed to see, him or it.* (Ḳ.)

2. هَيَّأَ, inf. n. تَهْيِئَةٌ and تَهْيِىْءٌ, [primarily signifies *He invested him with*, or *made him to have*, هَيْئَة, as meaning *garb, guise, &c.* See Bḍ xviii. 9. — And hence,] *He prepared, provided, disposed, arranged, or put into a right, or good state, &c.* (Ṣ, Ḳ.) [And hence, *He rendered an affair feasible, or practicable; he facilitated it.*]

5. تهيّأ [*He, or it, was, or became, prepared, provided, disposed, arranged, or put into a right or good state, &c.* And hence, *It* (an affair) *was, or became, feasible, or practicable:* and *it* (a thing) *was, or became, attainable, or within power or reach.*] — تهيّأ لِلْأَمْرِ; and هَآءَ لَهُ, (Ṣ, Ḳ,) aor. يَهَآءُ (Ḳ) and يَهِىْءُ, (Ṣ, Ḳ,) inf. n. هَيْئَةٌ; (Ṣ;) *He prepared himself for the thing.* (Ḳ.) Ex. وَقَالَتْ هِئْتُ لَكَ *And she said, I have prepared myself for thee:* accord. to one reading [for هَيْتَ, in the Ḳur, xii. 23]. (Akh, Ṣ.) — [See also تهنّأ.] تهيّأ لَهُ الأَمْرُ, (Mṣb, Ḳ, art. اتى, &c.,) or الشَّىْءُ, (Ṣ, art. اتى, &c.,) *The thing, or affair, was, or became, feasible, or practicable, to him;* and *the thing was attainable.*] — تهيّأ لِلْبُكَآءِ [*He was ready, or about, to weep:* a phrase of frequent occurrence; like أَرَادَ البُكَآءَ, and هَمَّ بِالْبُكَاءِ.] (Ṣ, art. جهش, &c.)

6. تَهَايَؤُوا عَلَى ذٰلِكَ *They agreed together upon that, or to do that.* (Ḳ,* TA.)

هَىْءٌ and هِىْءٌ The *calling, or a call, to food and beverage.* (Ḳ.) — The *calling, or a call, to camels to drink:* (Ḳ:) or, [rather,] *a call to camels to food, or provender.* (TA.) — [See arts. جيأ and هأ.]

يَا هَىْءَ مَا لِى [but see شىءٌ] [*Oh! what has happened to me?*] an expression of regret; هَىْءَ being a word signifying *regret* for a thing that passes away from one, or escapes him: (Ṣ, TA:) or, (as some say, TA,) an expression of wonder: (Ḳ:) see also يَا شَىْءَ and يَا فَىْءَ, which are syn. with يَا هَىْءَ: (TA:) or هَىْءَ, (accord. to certain of the lexicologists, as related by IB, TA,) is an imperative verbal noun, signifying *Attend!* (تَنَبَّهْ); like صَهْ, which signifies "Be silent!" (Ḳ;) the interjection يا being put before it in like manner as it is in the saying of Esh-Shemmákh,

* أَلَا يَا ٱسْقِيَانِى قَبْلَ غَارَةِ سِنْجَالِ *

[*Come now! O, give me to drink, before the expedition of Sinjáb!*]; (TA;) and هَىْءَ being indeclinable, with a vowel for its termination to obviate the occurrence of two quiescent letters, and with fet-hah as the final vowel because it is more easy of pronunciation than the others in this case. (Ḳ, TA.) — [See also art. شيأ.]

هَيْئَةٌ and † هِيئَةٌ *Form, fashion, shape, aspect, or appearance; figure, person, mien, feature, or lineaments;* (Ṣ, TA;) *guise;* or *external state or condition;* (Mṣb;) *state with regard to apparel and the like;* or *garb;* (Lth;) *state, condition, or case; quality, mode or manner of being:* (Ḳ:) pl. هَيْآتٌ and هِيَآتٌ. (TA.) — حَسَنُ الهَيْئَةِ [*of goodly form, aspect, or appearance, guise, state of apparel, garb, &c.*]. (Ṣ.) — [Also, *goodliness of form &c.*: see 1. See also سَمْتٌ, for an addition.] — [هَيْئَةٌ عَارِضَةٌ, in Logic, *An accidental mode.*] — أَقِيلُوا ذَوِى الهَيْآتِ عَثَرَاتِهِمْ, in a trad., signifies, *Forgive ye the people of good qualities &c., who keep to one state and way, their slips.* It alludes to those who make a slip unwittingly. (TA.)

هِيئَةٌ: see هَيْئَةٌ.

هَيِىْءٌ: see what next follows.

هَيِّئٌ and † هَيِىْءٌ A person *of good, or goodly, form or appearance, or other properties denoted by the term* هَيْئَة. (Ḳ.)

مُهَيَّأٌ [*Prepared, &c.*] — Also *i.q.* زِمًّا وِرْدٌ, q.v. (MF, art. ورد.)

مُهَايَأَةٌ *A thing respecting which persons have agreed together.* (Ḳ, TA.)

مُتَهَيِّئَةٌ A camel *that seldom fails of becoming pregnant when she has been covered.* (Ḳ.)

هيب

1. هَابَهُ, (Ṣ, Ḳ, &c.,) first pers. هِبْتُ, originally هَيِبْتُ, (Ṣ,) aor. يَهَابُ, (Ṣ, Ḳ,) [originally يَهْيَبُ,] and يَهِيبُ, (IḲṭṭ, cited by MF,) imp. هَبْ, originally هَابْ, (Ṣ,) inf. n. هَيْبَةٌ (Ṣ, Ḳ, Mṣb) and مَهَابَةٌ (Ṣ, Ḳ) and هَيْبٌ; (Ḳ;) and † اهتابه and † تهيّبه; (Ḳ;) [*He revered, venerated, respected, honoured, dreaded, or feared, him or it;*] *he regarded him or it,* i.e., anything, TA,) *with reverence, veneration, respect, honour, dread, or awe;* (Ṣ, Ḳ,* Mṣb, TA;) *and fear;* (Ṣ, Ḳ;) *cautious fear, or caution.* (Ḳ, Mṣb.) — هَبِ النَّاسَ يَهَابُوكَ *Reverence men, [and] they will reverence thee.* (TA.) — هُوبَ, in which the original ى is changed into و, [*He* (a man) *was regarded with reverence, veneration, or awe; with fear; or with cautious fear, or caution*]. (Ṣ, Ḳ.)

2. هَيَّبْتُهُ إِلَيْهِ *I made it to be regarded by him with reverence, veneration, or awe; with fear; or with cautious fear, or caution.* (Ṣ, Ḳ.)

4. اهاب بصاحبه ‡ *He called his companion.* And in like manner, أَهَبْتُ بِهِ إِلَى الخَيْرِ ‡ *I called him, or invited him, to what was good.* (MF.) — اهاب بالإِبِلِ *He called to the camels, in driving them or urging them, by the cry* هَابْ هَابْ. (Ḳ.) — اهاب بغَنَمِهِ *He* (a pastor) *cried out to his sheep, or goats, in order that they might stop, or return:* and اهاب بالبَعِيرِ [*He cried out to the camel, for the same purpose*]. (Ṣ.) الإِهَابَةُ is *The crying out* to camels, *and calling* them. (Aṣ and others.) — اهاب بالخَيْلِ *He called the horses, or called out to them by the cry* هَابِ, (so in the Ṣ and in a MS. copy of the Ḳ: in the CḲ, هَابْ,) or *by the cry of* هَبْ *and* هَبِى, meaning *Come! Approach!* or *Advance boldly!* (Ḳ.) Az remarks his having heard هاب used [as a cry] only to horses; not to camels. (TA.) See هَبْهَبْ, in art. هب.

5: see 1. — تَهَيَّبَنِى *It filled me with awe, or fear:* (El Jarmee:) *it made me to fear:* (Ṣ, ISd, Mṣb:) *I regarded it with awe, or fear;* i.q. تَهَيَّبْتُهُ (Th:) *I feared it;* i.q. خِفْتُهُ. (Ṣ, ISd, Ḳ.) Ibn-Muḳbil says,

* وَمَا تَهَيَّبُنِى المَوْمَاةُ أَرْكَبُهَا *
* إِذَا تَجَاوَبَتِ الأَصْدَاءُ بِالسَّحَرِ *

[*And the waterless desert fills me not with awe, or fear;* (or *makes me not to fear, &c.;*) *I ride over it when the male owls (?) answer one another at early dawn:* تَهَيَّبُنِى being for تَتَهَيَّبُنِى]. (Ṣ, &c.)

8: see 1.

هَبْ (Ḳ) and ♦ هَابِ and ♦ هَبِى, (Ṣ, Ḳ,) [but respecting the second of these words see 4,] *Cries to horses, meaning, Come! Approach!* (Ṣ, Ḳ,) or *Advance boldly!* (Ḳ.)

هَبْ and هَبِى : see هَابِ.

هَابٌ † *A serpent.* (Ḳ.) — هَابْ *A calling to camels, in driving, or urging, them, by the cry* هَابْ هَابْ. (Ḳ.) — See 4.

هَيْبَانٌ : } see هَائِبٌ, and مَهِيبٌ.
هَيُوبٌ : }

هَيْبَةٌ and ♦ مَهَابَةٌ : see 1. — [As substs., *Reverence, veneration, respect, honour, dread, or awe; fear; cautious fear, or caution.*] — Also, *great, reverend, or venerable, dignity; a quality inspiring reverence or veneration or respect or honour; venerableness; awfulness; a quality inspiring dread or awe.* (MF.)

هَيْبٌ : see هَائِبٌ.

هَيَّبَانٌ : see هَائِبٌ — هَيَّبَانٌ (Ḳ) or [rather] ♦ هَيْبَانٌ, (TA, [see هَائِبٌ]) *A he-goat:* (Ḳ:) explained by the word تَيْسٌ; but this is a signification not found [by SM] elsewhere, and appears to be a mistake for مُنْتَفِشٌ; for in the L and other lexicons we find the word explained by مُنْتَفِشٌ خَفِيفٌ, *Scattered, and light;* with a citation of the following verse of Dhu-r-Rummeh:

* تَمُجُّ اللُّغَامَ الهَيَّبَانَ كَأَنَّهُ *
* جَنَى عُشَرٍ تَنْفِيهِ أَشْدَاقُهَا الهُدْلُ *

[*She ejects from her mouth the scattered and light froth, as though it were plucked fruit of the 'oshar which the flabby sides of her mouth cast forth:*] and we also find, in the R, قُطْنٌ هَيَّبَانٌ, explained as signifying *cotton that is plucked,* or *teased with the fingers, so as to become scattered;* syn. منتفش: or هَيَّبَان signifies, in the above-cited verse, accord. to some, *Light,* [which signification is also given in the Ḳ, but in the CḲ displaced; following, instead of preceding, the word الرَّاعِى, and without و before it;] *and separated into small particles:* (TA:) [or] *the froth of the mouth of camels;* (Az, Ḳ;) i.q. لُغَامٌ: (Mj, Sifr es-Saʼádeh:) Az cites the above verse; and says, that the fruit of the عُشَر [or asclepias gigantea] comes forth like a small pomegranate, and, when burst open, discloses what resembles [white] raw silk; to which the poet likens the froth of the camel's mouth. (TA.) — هَيَّبَانٌ (or هَيْبَانٌ, TA,) *A pastor.* (Ḳ, from Es-Seeráfee.) [Accord. to the CḲ, *a light,* or *an active pastor:* but see above.] — هَيَّبَانٌ (or ♦ هَيْبَانٌ, TA,) *Dust,* or *earth:* syn. تُرَابٌ. (Ḳ.) — See هَائِبٌ.

هَيَّبَانٌ : see هَيْبَانٌ.

هَيَّابٌ : } see هَائِبٌ.
هَيَّابَةٌ : }

هَائِبٌ [act. part. n. of هَابَ, *Regarding with reverence, veneration, dread, or awe; with fear; with cautious fear, or caution;*] *fearing men.* (Ḳ.) This is the original [simple] epithet. (TA.) — The following, which are explained in the Ḳ in the same manner as the above, are intensive epithets: (TA:) namely ♦ هَيُوبٌ (Ṣ, Ḳ) and هَيُوبَةٌ, (Ṣ, L,) [in which the ة is added to strengthen the intensiveness,] and ♦ هَيَّابٌ and هَيَّابَةٌ, (Ṣ, Ḳ,) in which ة is added for the purpose above mentioned, (TA,) and ♦ هَيِّبٌ, (Ḳ,) which may be contracted into هَيْبٌ, (TA,) and ♦ هَيْبَانٌ (Ḳ) and ♦ هَيَّبَانٌ (Ṣ, Ḳ) and ♦ هَيِّبَانٌ; (Ḳ;) of which last two forms, the latter only is admitted by some of the learned; but MF admits only the former of them; asserting فَيْعَلَانٌ to be unknown as the measure of an unsound word, like as فَيْعِلَان is unknown as that of a sound word except in extr. instances; (TA;) [*Having much reverence, veneration, dread, or awe; much fear; much cautious fear, or caution:*] *fearing men* [much]: (Ḳ:) *a coward, who regards men with awe, or fear, &c.:* (Ṣ:) [The last of these epithets is also explained in the CḲ as signifying *having much fear,* or *very fearful;* (كَثِيرُ الخَوْفِ;) and *a coward:* but in the TA and in a MS copy of the Ḳ, الخوف is omitted; and in the TA is added by the author, after كثير, the words من كلّ شىء; as though the meaning of the word were "much, or many, of any things;" the correct reading seems to be the former, and the meaning intended by SM, *having much fear,* or *very fearful, of everything:* in like manner] ♦ هَيُوبٌ signifies a man *who fears everything.* (TA.) — ♦ الإِيمَانُ هَيُوبٌ [*Faith is fearful,* or *very fearful;* i. e.,] *he who possesses faith fears acts of disobedience:* occurring in a trad.: (Ṣ:) in this case, هيوب is used in the sense of an act. part. n.: or it signifies [*faith is feared;* or *regarded with reverence, &c.;* i. e.,] *he who possesses faith is feared,* or *regarded with reverence, &c.:* in which case هيوب is used in the sense of a pass. part. n. (TA.)

هٰذَا الشَّىْءُ مَهْيَبَةٌ لَكَ [*This thing is a cause of awe,* or *fear, to thee*]. (Ṣ.)

مَهَابٌ : see مَهِيبٌ.

مَهَابَةٌ : see هَيْبَةٌ.

مَهُوبٌ : see مَهِيبٌ.

مَهِيبٌ and ♦ مَهُوبٌ, (Ṣ, Ḳ,) the former agreeable with rule, (TA,) and ♦ هَيُوبٌ, (Ḳ) [respecting which see also هَائِبٌ,] and ♦ هَيْبَانٌ, (Th, IM, Ḳ,) [*Regarded with reverence, veneration, respect, honour, dread, or awe; with fear; with cautious fear, or caution;*] *a man whom others regard with reverence, &c.;* (Ṣ;) *a man whom others fear.* (Ḳ.) — مَكَانٌ مَهُوبٌ, formed from the verb هُوبَ, the original ى being changed into و, (Ṣ, Ḳ,) *A place regarded with awe, or fear;* (Ṣ;) *a place in which one is impressed with awe, or fear:* as also ♦ مَهَابٌ: مَكَانٌ مَهَابٌ: (Ṣ, Ḳ:) مَهَابٌ signifies *a place of awe, or fear.* (IB.) — المَهِيبُ and المَهُوبُ and ♦ المُتَهَيِّبُ † *The lion:* (Ḳ:) because regarded with awe, or fear, by men. (TA.)

المُتَهَيِّبُ : see المَهِيبُ.

هيت

2. هَيَّتَ بِهِ, (Ṣ, Ḳ,) inf. n. تَهْيِيتٌ, (TA,) as also هَوَّتَ, (Ṣ,) *He cried out to him, and called*

him, (Ṣ, Ḳ,) *saying*, هَيْتَ هَيْتَ; or saying يَاهْ يَاهْ, which is a cry by which a pastor calls his companion from afar; or, accord. to AZ, saying يَا هَيَا [or rather يَا هَيَاهْ: see art. يه]. (TA.)

3. هَاتِ *Give me*: (Ḳ:) هَاتِ يَا رَجُلُ *Give me, O man*: (T, Ṣ, M:) *i. q.* أَعْطِنِى: (T, Ṣ, M, Ḳ:) to two men, هَاتِيَا: to a plurality of men, هَاتُوا: to a woman, هَاتِى: to two women, هَاتِيَا: to a plurality of women, هَاتِينَ: you say هَاتِ لَا هَاتَيْتَ [*Give me: mayest thou not give* (hereafter)! an imprecation, of the like of which there are many examples]; and هَاتِ إِنْ كَانَتْ بِكَ مُهَاتَاةٌ [*Give me, if there be in thee* (*a disposition for*) *giving*]; and مَا أُهَاتِيكَ [*I do not give thee*], like as you say, مَا أُعَاطِيكَ; but you do not say هَاتَيْتُ; nor do you use this verb in a prohibitive manner: [it is used neither affirmatively nor prohibitively:] accord. to Kh, هَاتِ is from آتَى, aor. يُؤْتِى; the ا being changed into ه. (Ṣ.) [But آتَى is of the measure أَفْعَلَ; and هَاتِ is the imp. from the measure فَاعَلَ. See also art. هتى, where it is mentioned again in the Ṣ and Ḳ.]

هَيْتَ an exclamation denoting wonder: the Arabs say, هَيْتَ لِلْحِلْمِ [*What forbearing mildness*, or *clemency!*]. (L.) — هَيْتَ لَكَ, (Akh, Ṣ, Ḳ, &c.,) and هَيْتُ لك, (Akh, Ḳ,) and هِيتَ لك, (Akh, IB, Ḳ,) and the first letter is sometimes with kesreh; (Ḳ;) as is related on the authority of 'Alee, (TA,) [so that you say هِيتَ and هِيتُ and هِيتِ, the first of which three forms is mentioned by Fr, Akh, IB, and the third by Fr, IB; but for the second I find no other authority than that implied above;] *of all* which, the most common is هَيْتَ لك, with fet-hah to the ه and ت: (Zj:) هَيْتَ is of the dial. of Ḥowrán, whence it became introduced into Mekkeh; and هِيتَ, of the dial. of El-Medeeneh: (Fr:) [imper. verbal ns.] *i. q.* هَلُمَّ, *Come!* (Akh, Ṣ, L, Ḳ,) or تَعَالَ the same, (Fr, Ks,) or أَقْبِلْ, the same, or *Come forward!* (L.) It occurs in the Ḳur, xii. 23; where it is commonly read هَيْتَ لَكَ; (Zj;) but 'Alee and Ibn-'Abbás are said to have read هِئْتُ لَكَ, with hemzeh. [See art. هيأ.] (TA.) هَيْتَ is itself invariable whether used to denote the sing. or pl. or fem. or masc.; but the difference of number is observed in what follows it; for you say هَيْتَ لَكُمَا [*Come ye two!*] and هَيْتَ لَكُنَّ [*Come ye* women! &c.]: (Ṣ:) you also say simply هَيْتَ [*Come!*] and this is also said to signify *Hasten!* and *Set forth journeying* through the land, or earth. (TA.) Authorities differ respecting this word; whether it be Arabic or arabicized; and whether it be a noun or a verb; &c. Accord. to AZ, as related by Az, هيت لك is arabicized in the Ḳur, from the Hebrew هيتا لخ [app. a mistake for هيتا لخ, which I suppose to be meant for עַתָּה לְכָה "Now, come!" occurring in Gen. xxxi. 44]. (TA.)

هَيْتَ هَيْتَ: see 2.

هِيتٌ *A low*, or *depressed, piece of ground*: (Ḳ:) *a piece of ground having a low*, or *depressed, bottom*: (TA:) *i. q.* هُوَّةٌ and هُوتَةٌ. (IAar.)

هِيتَاهْ, and هَيْتَاءُ: see art. هوت.

هَيَّاتٌ [*Clamorous; calling out often*, or *much*]. (Ṣ.)

هيث

1. هَاثَ لَهُ, aor. يَهِيثُ, inf. n. هَيْثٌ and هَيَثَانٌ, *He gave him a little*, or *something little in quantity*. (AZ, Ṣ, Ḳ.) [See also حَثَا, in art. حثو.] — هَاثَ فِى كَيْلِهِ, inf. n. هَيْثٌ, *He gave little in his measure*, or *in his measuring; i. q.* جَزَافٌ, inf. n. حَثْوٌ: it is like what is termed حَثَا, (TA.) — هَاثَ, aor. يَهِيثُ, inf. n. هَيْثٌ, *It was in a state of motion*, or *commotion*; (Ṣ, Ḳ;) like هَاشَ, inf. n. هَيْشٌ. (Ṣ.) — هَاثَ القَوْمُ, aor. يَهِيثُ, inf. n. هَيْثٌ; and ↓ تَهَايَثَ; *The party became intermixed* in altercation. (TA.) — هَاثَ بِرِجْلِهِ التُّرَابَ, aor. يَهِيثُ, *He dug up the dust*, or *earth, with his foot*. (TA.) — هَاثَ, aor. يَهِيثُ, inf. n. هَيْثٌ; (TA;) and ↓ اِسْتَهَاثَ; (Ḳ;) *He corrupted*, or *marred; acted corruptly; did mischief*; syn. أَفْسَدَ. (Ḳ, TA.) — هَاثَ فِى مَالِهِ, aor. يَهِيثُ, inf. n. هَيْثٌ, *He acted corruptly* (أَفْسَدَ) *with his property*; (Ḳ;) as also عَاثَ; (TA:) [*he scattered and marred his property; squandered it; expended it quickly*: see art. عيث]. — Also, [contr.,] *He acted rightly with his property*. (TA.) — هَاثَ فِى شَىْءٍ *He acted corruptly with a thing; and took it without gentleness*; (TA;) [as also عَاثَ]. — هَاثَ الذِّئْبُ فِى الغَنَمِ *The wolf did mischief among* [or *mortified*] *the sheep*, or *goats*; (TA;) [as also عَاثَ]. — هَاثَ مِنَ المَالِ, aor. يَهِيثُ, inf. n. هَيْثٌ, *He obtained what he wanted of the property*. (Ḳ.)

3. هَايَثَهُ, inf. n. مُهَايَثَةٌ, *He contended*, or *disputed, with him for superiority in abundance*, or *multitude*; as, for instance, of wealth, or of dependants or followers. (TḲ.) مُهَايَثَةٌ is syn. with مُكَاثَرَةٌ. (Ḳ.) — See 10.

5. تَهَيَّثَ *He gave*. (Ḳ.) تَهَيَّثَ لَهُ شَيْئًا *He gave him a thing*. (TḲ.)

6: see 1.

10. اِسْتَهَاثَ (and ↓ هَايَثَ, TA,) *He deemed* [a thing] *much*; syn. اِسْتَكْثَرَ. (Ḳ.) اِسْتَهَاثَ مَا أَعْطَاهُ [*He deemed what he gave him much*]. (TḲ.) — See 1.

هَيْثَةٌ *An assembly, a company, a congregated body*, (Aṣ, Ṣ, Ḳ,) *of men*, or *people*; like هَيْشَةٌ. (Aṣ, Ṣ.)

هَائِثَةٌ The *clamour*, or *confused noise*, (جَلَبَة,) of a people. (L.)

مُهَايِثٌ *Taking much; one who takes much*. (Ḳ.)

هيج

1. هَاجَ, aor. يَهِيجُ, inf. n. هَيْجٌ and هَيَجَانٌ [the most common form]; and هِيَاجٌ; and ↓ اِهْتَاجَ, and ↓ تَهَيَّجَ; *It* (a thing, Ṣ) *became raised, roused, excited, stirred up*, or *provoked*; syn. ثَارَ: (Ṣ, L, Ḳ:) it became so by reason of distress, or difficulty; or of harm, or injury: you say هَاجَ بِهِ الدَّمُ, inf. n. هَيْجٌ and هَيَجَانٌ, *The blood became roused*, or *stirred up, in him*: (A, L:) and in like manner, المِرَّةُ *the gall*, or *bile*: and الغُبَارُ *the dust*. (A.) See also هَائِجٌ. — هَاجَ, inf. n. هِيَاجٌ and هُيُوجٌ and هَيَجَانٌ; and ↓ اِهْتَاجَ; ‡ *He* (a stallion-camel) *became excited by lust; initum appetivit; brayed, and became excited by lust*. When this is the case, he becomes lean, and his price is lessened. (L.) — هَاجَتْ عَيْنُهُ, (Ṣ, art. مرح; and L, art. رمد; &c.) inf. n. هَيَجَانٌ, (Ḳ, art. رمد; &c.) *His eye became inflamed; painful and swollen; affected with ophthalmia*; (L, art. رمد;) *i. q.* رَمِدَ. (Ṣ, art. رمد; and L, Ḳ,* in the same art.) — هَاجَ بِهِ ↓ فَهَجَاهُ [*He became excited against him*, or *attacked him, and satirized him*]. (A.) — هَاجَ الهِجَآءُ بَيْنَهُمَا ‡ [*Satire was excited between them two*. (A.) — هَاجَتِ الحَرْبُ (inf. n. هَيْجٌ, Mṣb) ‡ *War became excited*, or *raised*. (A, Mṣb.) — هَاجَ الشَّرُّ بَيْنَهُمْ ‡ *Evil became excited among them*. (A.) — هَاجَ, inf. n. هَيْجٌ, *He*, or *it, was in a state of commotion*. (L.) — هَاجَتِ السَّمَآءُ فَمُطِرْنَا *The sky became cloudy and windy, and we were rained upon*. (TA.) — هَاجَ; (Ṣ, Ḳ;) [followed by an accus., and also by بِ;] and ↓ هَيَّجَ, inf. n. تَهْيِيجٌ, the most common form;] and ↓ هَايَجَ; (Ṣ;) *He*, or *it, raised, roused, excited, stirred up*, or *provoked*, (Ṣ, Ḳ,) a thing; (Ṣ;) syn. أَثَارَ. (Ḳ.) Thus the first of these verbs is trans. as well as intrans. (Ṣ.) All have the same meaning: (Ṣ:) or the second has an intensive signification. (Mṣb.) — هَاجَ الغُبَارَ, and ↓ هَيَّجَهُ, [which is more common,] *He raised the dust*. (TA.) — ↓ هَيَّجَ الشَّرَّ ‡ *He excited evil*

among a people. (A) — هَيَّجْتُ ↑ النَّاقَةَ فَٱنْبَعَثَتْ *I roused the she-camel, and she became roused.* (A.) — هِجْتُهُ فَهَاجَ *I roused him, and he became roused.* (TA.) — هَاجَتْ لَهُ الدَّارُ الشَّوْقَ *The dwelling excited his longing desire.* (A.) — هَاجَ *He, or it, disquieted, and scared,* a person. (L.) — هَاجَ الإِبِلَ, inf. n. هَيْجٌ, *He put the camels in motion, by night, towards the watering-place and pasture.* (L.) — هَاجَتِ الإِبِلُ *The camels thirsted.* (K.) — هَاجَ, (inf. n. هِيَاجٌ, S, and هَيْجٌ, TA,) ‡ *It* (a plant, or herbage,) *dried up:* (S, K:) [*it withered:*] *it* (a leguminous plant) *became yellow:* (Msb:) or *dried up and became yellow:* and *became tall.* (L.) — هَاجَتِ الأَرْضُ, inf. n. هِيَاجٌ and هَيْجٌ and هَيَجَانٌ, ‡ *The plants, or herbage, or leguminous plants, of the land dried up.* (L.)

2: see 1 and 4.

3. هايجه, (TK,) inf. n. هِيَاجٌ, (S, K,) *He fought with him; engaged in a conflict, or combat, with him.* (TK.) — يَوْمُ الهِيَاجِ *The day of fight, conflict or combat.* (S, K.*) — See 1.

4. أَهَاجَتِ الرِّيحُ النَّبْتَ ‡ *The wind dried up, or caused to dry up, the plants, or herbage:* (S, K*:) and [so] ↑ هَيَّجَتْهُ. (O, K in art. صوع.) — أَهْيَجْنَا الأَرْضَ ‡ *We found the land to have its plants or herbage dried up.* (S, K.)

5: see 1.

6. تَهَايَجُوا † *They leaped, or sprung up, together, to fight, one against another.* (S, K.)

8: see 1.

هَيْجٌ: see هِيجِ.

هَيْجٌ *Civil war; or conflict and faction; or discord, or dissension;* syn. فِتْنَةٌ. (L.) See هَيْجَآءُ. — *Excitement of the blood:* or, *of coitus:* or, *of longing desire.* (L.) — يَوْمُ هَيْجٍ *A day of wind:* or, *of clouds, or mist, and rain:* (K, TA: [but accord. to some copies of the K, instead of "and rain," "or, *of rain*."]) — هَاجَ لَهُ هَيْجٌ حَسَنٌ, said with respect to a cloud, or body of clouds, when first rising; (As;) [meaning, *It hath had a good rising,* or *hath risen well,* so as to present, at its first rising, a good, or promising, appearance: an expression like لَهُ نَشْءٌ حَسَنٌ, q. v., art. نشأ]. — هَيْجٌ, † *Yellowness:* [app. in a plant]: (L:) or *a state of drying up.* (IAar, L.) See هَائِجٌ.

هِيجِ, indecl., with kesreh for its termination, and ↑ هِجْ, *Cries by which a she-camel is chidden.* (K.) [See also هَجْهَجْ, in art. هج.]

هَاجَةٌ *A ewe that does not desire the ram:* as though deprived of excitement. (M.) — هَاجَةٌ *A female frog.* (L, K.) See an ex. in a verse cited voce صُبَارَةٌ. — *An ostrich.* (L.) Pl. of both, هَاجَاتٌ. (L. K.) Dim. هُوَيْجَةٌ and هُيَيْجَةٌ. (L.)

هَيْجَى: see هَيْجَآءُ.

هَيْجَآءُ and ↑ هَيْجَى (S, L, K) and ↑ هَيْجٌ and ↑ هِيَاجٌ (L) the third [as also the fourth] originally an inf. n., (Msb,) *War.* (S, L, K.)

هَيِّجٌ: see هَائِجٌ.

هِيَاجٌ: see 1 and 3; and هَيْجَآءُ.

شَيْءٌ هَيُوجٌ, and ↑ مِهْيَاجٌ, *A thing, or person, that raises, rouses, excites, stirs up, or provokes, much:* each of these epithets having a trans. signification. The former is also used as a fem. epithet. (L.)

هَائِجٌ ‡ *Anger; an ebullition of anger, rage, or passion;* syn. فَوْرَةٌ. (S, K.) Ex. هَاجَ هَائِجُهُ ‡ *His anger became roused, or excited;* (S;) *became violent;* (TA;) *he became inflamed with anger.* (A.) And هَدَأَ هَائِجُهُ ‡ *The ebullition of his anger, rage, or passion, became appeased.* (S.) — هَائِجٌ (S, K) and ↑ هَيِّجٌ (TA) ‡ A stallion *excited by lust; initum appetens.* (S, K.) — أَرْضٌ هَائِجَةٌ ‡ *Land of which the leguminous plants have dried up, or become yellow:* (S, K:) or, as in some lexicons, [and as in one copy of the S in my hands,] *and become yellow:* (TA:) or, *of which the leguminous plants have dried up.* (TA.) بَقْلٌ هَائِجٌ, and ↑ هَيِّجٌ, ‡ *Leguminous plants dried up, or drying up,* [*and yellow*]. (L.)

مِهْيَاجٌ A she-camel *that is excited by desire for its accustomed place, and hastens thither.* (S, K.) — See هَيُوجٌ. — مِهْيَاجٌ A camel *that thirsts before* [*other*] *camels.* (K.)

هيد

1. هَادَ, aor. يَهِيدُ, inf. n. هَيْدٌ; (S, L, K;) and ↑ هَيَّدَ, (L, K,) inf. n. تَهْيِيدٌ; (TA;) *He moved, or put in motion,* (S, L, K,) a thing, (S,) or anything: this is the original signification. (L.) — هَادَ, aor. يَهِيدُ, inf. n. هَيْدٌ and هَادٌ; (L, K;) and ↑ هَيَّدَ; (K;) *It frightened, or terrified, and afflicted, distressed, or oppressed,* a person. (L, K.) — هَادَ, aor. يَهِيدُ, inf. n. هَيْدٌ; (L, K;) and ↑ هَيَّدَ; (K;) *He repaired; put into a right or proper state.* (L, K.) It is said in a trad., with reference to the Mosque (of Mohammad, L), هِدْهُ, (S, L,) meaning *Repair it:* (L:) or *pull it down, and then repair it:* (S, L:) or *pull it down, and recommence the building of it, and repair it, and put it into a right or proper state.* (L.) — هَادَ, (Yaakoob, S, L, K,) aor. يَهِيدُ, inf. n. هَيْدٌ, and هَادٌ; (L;) and ↑ هَيَّدَ; (Yaakoob, S, L:) *He chid* a man; *and turned him away, or back,* from a thing: (S,* L, K:) or يَهِيدُ is only used with a negative in this sense. (Yaakoob, K.) — هَادَ *He removed* a person or thing *from his* or *its place.* (L, K.*) — هَادَ *He or it disquieted, disturbed,* or *unsettled,* a person. (K.) — مَا يَهِيدُنِى كَذَا *Such a thing does not move me;* (L;) *it does not disquiet, disturb,* or *unsettle, me; I am not moved by it; I do not care for it,* or *regard it.* (S, L.) Accord. to Yaakoob, يهيد is only thus used with a negative. (S, L.) One says, لَا يَهِيدَنَّكَ هٰذَا عَنْ رَأْيِكَ *Let not this move thee at all from thine opinion.* (TA.)

2: see 1.

هَادْ: see هَيْدْ.

هَيْدْ and ↑ هِيدْ and هَادْ (S, L, K) and هَيْدِ and هِيدِ and هَادِ (IB, L) and هِيدَ (L) *Cries by which camels are chidden* (S, L, K) *and urged.* (L.) — Also هِيدْ *A mode of singing to camels, to urge or excite them:* (L:) or *the commencement of such singing:* (TA:) when a man is about to sing to camels for this purpose, he says هِيدْ هِيدْ, and then sings, or prolongs and modulates his voice. (L, TA.) — هَيْدَ مَا لَكَ, (T, L, K,) and هيد ما لك, (Sh, L,) and هِيدِ ما لك, (L,) [*What is thy state, or condition, or thy affair, or business?*] forms of speech used in inquiring of a man respecting his state, or condition, or his affair, or business; (T, L, K*;) like as you say يَا هٰذَا مَا لَكَ. (T, L.) One says, لَقِيَهُ فَقَالَ لَهُ هَيْدَ مَا لَكَ [*He met him, and said to him, What is thy state, &c.?*] and لَقِيتُهُ فَمَا قَالَ لِى هَيْدَ مَا لَكَ [*I met him, and he said not to me, What is thy state, &c.?*] (Lh, M) and يَا هَيْدَ مَا أَصْحَابُكَ, and يَا هَيْدَ مَا لِأَصْحَابِكَ, [*What is the state, &c., of thy companions?*] (Ks, L,) and one says, لَوْ شَتَمْتَنِى مَا قُلْتُ هَيْدَ مَا لَكَ, meaning, [*Hadst thou reviled me, or shouldst thou revile me, I had not said, or would not say,*] *What is thine affair?* (As, on the authority of 'Eesa Ibn-'Omar.) When a stray camel passes by a man, and he does not turn him aside, nor does he regard it, you say, مَرَّ بَعِيرٌ فَمَا قَالَ لَهُ هَيْدَ مَا لَكَ, and, as related by an Arab of the desert, هِيدِ ما لك, with kesr to the د, [*A camel passed by, and he said not to him, What is thy state, &c.?*] (AZ, L.) — مَا لَهُ هَيْدٌ وَلَا هَادٌ ↑ *He has no motion:* (L, K:) or *neither* هيد *nor* هاد *is to be said to him;* meaning, *he is not to be moved, nor withheld*

from a thing, nor chidden away from it. (Ṣ, L.) ═ هَيْذٌ i. q. هَيْدَبٌ *A flabby pubes.* (Fr, in TA, voce كَعْتَبٌ.)

هِيْد : see هَيْدٌ.

هَيْدَان [whether with or without tenween is not shown] *Cowardly*; or *a coward*: (Ṣ, L;) a *heavy, cowardly* man; like هِدَانٌ. (L.)

هير

2. هَيَّرَهُ : see هَوَّرَهُ.

5. تَهَيَّرَ : see تَهَوَّرَ.

هيش

1. هَاشَ القَوْمُ, aor. يَهِيشُ, (Ṣ,) inf. n. هَيْشٌ, (Ṣ, Ḳ,) *The people, or company of men, were, or became, in a state of commotion and excitement,* (Ṣ, Ḳ,*) عَلَيْنَا *against us.* (Ṣ.) — هَاشَ القَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ *The people, or company of men, leaped,* or *sprang, one,* or *one portion, towards another, for fight,* or *conflict*: (TA:) and ▼ تَهَيَّشَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ *The men,* or *people, leaped,* or *sprang, one,* or *one portion, towards another,* (JK,) *in the slightest kind of conflict.* (TA.) — هَاشَ فِى النَّاسِ, (JK, TA,) inf. n. هَيْشٌ, (JK, Ḳ,) *He created,* or *excited, disorder, disturbance, discord,* or *dissension, between,* or *among, the people; made mischief among them.* (JK, Ḳ,* TA.) — هَاشَ الرَّجُلُ, (JK,) inf. n. هَيْشٌ, (JK, Ḳ,) *The man used,* or *uttered much foul speech* or *language.* (JK, Ṣgh, Ḳ.*) ═ هَاشَ, aor. as above, (TA,) and so the inf. n., (Fr, Ḳ,) *He collected.* (Fr, Ḳ, TA.) [In this sense, as well as the first, it is like هاش having هَوْشٌ for its inf. n.]

5 : see 1.

هَيْشَةٌ i. q. هَوْشَةٌ; (Ṣ, Ḳ;) *Conflict and faction, sedition, discord,* or *dissension.* (JK, Ḳ.) It is said in a trad., (TA,) لَيْسَ فِى الهَيْشَاتِ قَوَدٌ, (Ḳ, TA,) or, accord. to one relation, فِى الهَوْشَاتِ, (TA,) *There is no retaliation* for one slain *in cases of conflict and faction,* &c., when the slayer is unknown. (Ḳ, TA.) And هَيْشَات in the phrases هَيْشَاتُ الأَسْوَاقِ and هَيْشَاتُ اللَّيْلِ is like هَوْشَات. (TA.) ═ *A company* of men: (JK, Ṣ:) or *a mixed,* or *confused, company.* (Ḳ.)

هيض

1. هَاضَهُ, aor. يَهِيضُ, (Ṣ, Ḳ,) inf. n. هَيْضٌ, (Ṣ,) *He broke it,* namely, a bone, *after it had become set;* as also ▼ اهتاضهُ: (Ṣ, Ḳ:) and in like manner, a wing. (TA.) — ‡ *It* (a thing) *made him to fall back into his disease;* (Ṣ, A, TA;) and so هَاضَهُ إِلَى مَا بِهِ. (TA.) You say also, هَاضَ الحُزْنُ القَلْبَ † *Grief affected the heart time after time.* (TA.) And تَهَيَّضَهُ ▼ الغَرَامُ [*Vehemence of desire*] *returned to him a second time.* (A,* TA.) — † *It softened him,* or *it.* (TA.) And so IAạr explains the verb as occurring in the saying of 'Áisheh, لَوْنَزَلَ بِالجِبَالِ الرَّاسِيَاتِ مَانَزَلَ بِأَبِى لَهَاضَهَا † [*Had that befallen the firm mountains which befell my father,*] *it had softened them.* (TA.) [See also an ex. of a similar meaning voce ظلع.] — ‡ *It* (drowsiness) *made him languid.* (A, TA.) — ‡ *He broke him,* or *defeated him:* as in the imprecation uttered by 'Omar the son of 'Abd-el-'Azeez against Yezeed the son of El-Mohelleb, when he broke his prison, and escaped, اَللّٰهُمَّ إِنَّهُ قَدْ هَاضَنِى فَهِضْهُ ‡ *O God, verily he hath broken me,* or *defeated me, and encroached on me* (ادَّخَلَ عَلَىَّ), *then do Thou break him,* or *defeat him, and requite him for that which he hath done.* (TA.)

2. هَيَّضَهُ † *He roused, excited,* or *provoked, him;* and *it,* namely the heart. (IB.)

5 : see 7: ═ and see also 1.

7. انهاض *It* [a bone] *broke,* or *became broken,* (JK, Ḳ,) *after having been set;* (JḲ;) and ▼ تهيّض signifies the same. (Ḳ.)

8 : see 1.

هَيْضٌ † *Any pain following upon pain.* (Ṣ, TA.) See also هَيْضَةٌ. — † *Softness.* (TA.)

هَيْضَةٌ, (Lth, Ḳ,) or ▼ هَيْضٌ, (JḲ,) † *A disease after a disease: a return of anxiety,* or *disquietude of mind;* and *of grief.* (Lth, JK, Ḳ.) — بِهِ هَيْضَةٌ † *He has a purging and vomiting together;* [i. e. *the cholera:* used in this sense in the present day:] (Ṣ, Ḳ:) or *a discharge of the belly alone.* (TA.) You say also, أَصَابَتْ فُلَانًا هَيْضَةٌ, meaning † *A change of his temperament, such as often occasions laxness of the bowels, causing a frequent going to and from the privy, affected such a one, from the disagreement with him of something which he had eaten.* (TA.) — بِهِ هَيْضَةُ الكَرَى ‡ *In him is the languor produced by drowsiness.* (A, TA.)

مَهِيضٌ A bone *broken after having become set;* (Ṣ, A, Ḳ;) as also ▼ مُهْتَاضٌ (Ṣ) and ▼ مُنْهَاضٌ. (Ṣ, A.)

مُهْتَاضٌ : } see مَهِيضٌ.
مُنْهَاضٌ : }

مُسْتَهَاضٌ [A beast] *that has had a leg broken, and has recovered, and has been hastily laden and driven, and whose bone has consequently broken a second time, after it had become set and nearly well:* or, accord. to ISh, one *that has been diseased, and recovers, and is hastily put to work, so that he is distressed thereby;* or *that eats food,* or *drinks beverage, and in consequence relapses into disease.* (TA.)

هيط

1. مَا زَالَ يَهِيطُ, inf. n. هَيْطٌ; and مَا زَالَ فِى هَيْطٍ وَمَيْطٍ; *He ceased not to be engaged in crying out,* or *vociferating,* or *calling for aid* or *succour; and in evil,* or *mischief; and raising a clamour,* or *confused noise.* (Ḳ.) IḲṭt says, that يهيط has no pret. (TA.) [See also 3.]

3. هِيَاطٌ [in the senses assigned to it in what here follows] is an inf. n. of which the verb [هَايَطَ] is obsolete. (Ḳ.) You say, مَا زَالَ فِى هِيَاطٍ وَمِيَاطٍ *He ceased not to be in a state of approaching,* or *drawing near, and retiring to a distance:* (Ḳ:) or هِيَاطٌ signifies the act of *advancing:* (Lḥ:) or هِيَاطٌ and مِيَاطٌ respectively signify the *most vehement driving in coming to water,* and the *most vehement driving in returning from water;* and the meaning is, *going and coming:* (Aboo-Ṭálib:) or both signify the *being in a state of commotion, tumult,* or *disturbance;* as some say, *arising from their saying "No, by God," and "Yes, by God:"* (TA:) [it is also said that] مُهَايَطَةٌ [which is likewise an inf. n. of هَايَطَ] signifies the act of *crying out,* or *vociferating; and raising a clamour,* or *confused noise;* [(see also 1;) and so, app., هِيَاطٌ; for it is immediately added,] one says, وَقَعَ القَوْمُ فِى هِيَاطٍ وَمِيَاطٍ [as though meaning *the people,* or *company of men, fell into vociferating,* &c.]. (Ṣ.) بَيْنَهُمَا مُهَايَطَةٌ is also said to signify *Between them two is low, faint,* or *gentle, speaking.* (TA.) [See مِيَاطٌ.] — Accord. to IAạr, هايطهُ signifies *He esteemed him weak.* (TA.)

6. تهايطوا *They came together,* or *coalesced, and arranged,* or *adjusted, their affairs;* (Fr., Ṣ, Ḳ;) contr. of تمايطوا. (Fr, Ṣ.)

هَائِطٌ and مَائِطٌ are explained by IAạr as signifying *Going and coming.* (TA.)

[هيع &c.
See Supplement.]

BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

و

The twenty-seventh letter of the alphabet; called وَاو: it is one of the class termed شَفَهِيَّة [or labials], and is a letter of augmentation. — For the uses of و as a particle see Supplement; for و in the sense of بل see a verse in art. قصد; و giving fulness of sound to ـُ, see خظر; و used لِلتَّذَكُّر, see الف التَّعَايِى in art. ا, and see الف الاِسْتِنْكَار; و in the sense of ب, see a verse in art. عسل. — As a numeral it denotes *Six.*

وا

R. Q. 1. وَأْوَأَ, inf. n. وَأْوَأَةٌ, *He* (a dog) *barked.* (A.) — Also inf. n. وَأْوَآءٌ ([respecting the form of which see ظَأْظَآءٌ] in the CK and a MS. copy, وَأْوَأٌ) *He* (a jackal, ابْنُ آوَى,) *cried,* or *barked.* (K.) — [See also وَعْوَعَ.]

وأب

1. وَأَبَ, aor. يَئِبُ, inf. n. وَأْبَةٌ [app. a mistake for وَأْبٌ and إِبَةٌ], *It* (a hoof) *was contracted in its edges,* or *in its fore edges.* (Az.) See وَأْبٌ. — وَأَبَ, aor. يَئِبُ, (S, K,) inf. n. وَأْبٌ (S) and إِبَةٌ (S, K) *He contracted himself,* or *drew himself together,* or *shrank; and was ashamed.* (S, K.) — وَأَبَ (TA) and ↓ اِتَّأَبَ (S, K) *He was ashamed,* (S, K,) مِنْ شَيْءٍ *of a thing.* (TA.) — وَأَبَ, aor. يَئِبُ, i.q. انف [app. meaning *He was disdainful*]. (TA.) — وَأَبَ, [aor. يَوْأَبُ; see وَطِئَ:] *He was angry.* (K.)

4. أَوْأَبَهُ *He did to him an action of which one should be ashamed:* (S, K:) or *he made him angry:* [mentioned twice in the K: once as though there were no difference of opinion respecting it:] or *he turned him,* or *drove him, back with ignominy, from his affair,* or *from the object of his want:* (so in the copies of the K; but in an old copy, relied upon as correct, of the Tahdheeb el-Af'ál, *from his companion,* عن صاحبه: TA:) as also ↓ اِتَّأَبَهُ; (K;) meaning *he turned him,* or *drove him, back with ignominy:* (TA:) or اوأبه also signifies *he turned him,* or *drove him, back from his affair,* or *from the object of his want.* (S.)

8. اِتَّأَبَ: see 1 and 4.

وَأْبٌ, as an epithet applied to a solid hoof, *Strong, contracted in the edges,* or *in the fore edges, and light:* (K:) or simply *strong:* (L, art. رضح:) or *round like a cup* (*such as is called* قَعْب); *cup-shaped;* (S, K;) *and that takes* [app. meaning *occupies*] *much of the ground:* [(see also تَقَعَّبَ:) accord. to Freytag, *hollowed within, so that it takes up* (tollat) *much earth:*] (K:) or *i.q.* خفيظ: (Az, as cited in the TA:) [but this I incline to think a mistake for خَفِيف *light:*] or *of excellent size:* (K:) or *of moderate size; not wide, nor contracted.* (T.) — وُؤْبٌ الحَوَافِرِ *Having hoofs contracted in the edges,* or *in the fore edges.* (Az.) See also وَأْبٌ above. — وَأْبٌ *A large,* or *big, and wide,* arrow: (K:) [but I think that, for مِنَ القِدَاحِ, in the K, we should read مِنَ الأَقْدَاحِ; and that وأب is therefore an epithet applied to a cup, such as is called قَدَح; as Golius and Freytag have understood it; and not to a قِدْح: see what follows]. إِنَآءٌ وَأْبٌ *A large, or big, and wide, vessel: a wide vessel:* pl. أَوْآبٌ. قَدَحٌ وَأْبٌ *A large,* or *big, deep, and wide,* [*cup*]. (TA.) — قِدْرٌ وَأْبَةٌ *A wide,* or *ample, cooking-pot.* (TA.) — See also وَئِيبٌ. — وَأْبٌ *A great* camel: (S, K:) accord. to some. (S.) — وَأْبَةٌ *A short and broad* she-camel, or woman. (TA.) — A female *of middling make, between good and bad,* or *handsome and ugly.* (TA.) — *A small hollow,* or *cavity, in a rock, that retains water.* (S, K.) — بِئْرٌ وَأْبَةٌ *A wide and deep well:* (K:) or *a deep well.* (L, K.)

وَئِيبٌ *Wide,* or *ample:* syn. رَغِيبٌ. (TA.) — قِدْرٌ وَئِيبَةٌ *A deep cooking-pot.* (T, K.)

إِبَةٌ, (S, K,) in which the ة is a substitute for the [incipient radical] و, (S,) and ↓ تُؤَبَةٌ, (S, K,) in which the ت is originally و, (S,) and ↓ مُوْئِبَةٌ, (K,) *A disgrace; a shame; a thing of which one should be ashamed: disgrace,* or *ignominy:* (S, K:) *shame;* (K;) *and a contracting of one's self,* or *shrugging:* (TA:) *a vice; fault;* or *the like.* (Aboo-'Amr Esh-Sheybánee.) — Ex. نَكَحَ فُلَانٌ فِى إِبَةٍ [*Such a one married in a manner that was disgraceful;* or, *of which one should be ashamed:* i.e., *married a woman of low origin,* or *the like*]. (S.) — Dhu-r-Rummeh says,

* إِذَا المَرَئِىُّ شَبَّ لَهُ بَنَاتٌ *
* عَصَبْنَ بِرَأْسِهِ إِبَةً وَعَارَا *

[*When the Maraee has daughters that have attained to puberty, they bind upon his head disgrace and ignominy*]. (S.) — طَعَامٌ ↓ تُؤَبَةٌ (or طَعَامٌ ذُو تُؤَبَةٍ, as in the TA,) *Food of which one should be ashamed to eat.* Mentioned by AA on the authority of an eloquent Arab of the desert. (S.)

تُؤَبَةٌ and مُوْئِبَةٌ: see إِبَةٌ.

مُوْئِبَاتٌ *Foul,* or *disgraceful, qualities,* or *dispositions.* (S, K.)

وأد

1. وَأَدَ, aor. يَئِدُ, (inf. n. وَأْدٌ, S, L, &c.) *He buried* his daughter *alive* (S, L, Msb, K) *in the grave,* (S, L,) *and put a load of earth upon* her. (A.) It was customary for a man in the time of paganism, when a daughter was born to him, to bury her alive when her mother brought her forth, from fear of reproach and want: but this is forbidden in the Kur. xvii. 33: and some of them used to bury their children alive in times of famine: (L:) the tribe of Kindeh used to bury their daughters alive. (S, L.) — الوَأْدُ الخَفِىُّ a term used in a trad. as meaning *Extractio penis tempore concubitus, ne conciperet femina:* as also ↓ المَوْؤُودَةُ الصُّغْرَى because this act resembles that of burying a child alive, and is done with the same motive. (L.)

5. تَوَأَّدَتْ عَلَيْهِ الأَرْضُ *The earth*, or *the land*, *hid*, or *concealed him, and* [*as it were*] *removed him:* (T, :) formed by transposition from تَوَدَّأَتْ, [q.v. in art. ودأ]. (T.) See 8.

8. اِتَّأَدَ (originally اِوْتَأَدَ, Ṣ,) and ▾ تَوَأَّدَ *He acted*, or *behaved, with moderation, gentleness*, or *deliberation, moderately, gently, deliberately*, or *contr. of hastily: with gravity, staidness, sedateness*, or *calmness:* (T, Ṣ, M, A, L, Mṣb, Ḳ:) from تُؤَدَةٌ [q.v.]: (Ṣ:) or from وَأْدٌ: or, as some say, formed by transposition, and from تَأَوَّدَتْ فِى قِيَامِهَا, meaning "she (a woman) bent in her rising, by reason of her heaviness." (T, L.) Ex. اِتَّأَدَ فِى أَمْرِهِ, and ▾ تَوَأَّدَ فيه, *He acted with moderation, gentleness, &c., in his affair:* (Ṣ,* A, L,* Mṣb:) and فِى مَشْيِهِ *in his walk*, or *pace*, or *gait*. (Ṣ, L.)

وَأْدٌ and ▾ وَئِيدٌ *A sound*, or *noise;* (Ḳ;) absolutely: (TA:) or *a loud sound* or *noise;* (Ṣ, L, Ḳ;) as that of a wall falling, and the like. (L.) — The *sound occasioned by vehement* or *heavy treading* of the ground: the *heavy sound* of the feet of camels. (L.) — Also the former, (L,) or both, (Ḳ,) The *braying* (هَدِير) of a camel. (L, Ḳ.)

وَئِيدٌ and وَئِيدَةٌ (L, Ḳ) and ▾ مَوْؤُودَةٌ, (Ṣ, L, Ḳ,) and, by abbreviation, مَوْدَةٌ, (Abu-l-'Abbás, T,) A daughter *buried alive*. (Ṣ, L, Ḳ.) — ▾ المَوْؤُودَةُ الصُّغْرَى: see الوَأْدُ الخَفِىُّ, voce وَأْدٌ. (L.) — See وَأْدٌ. — See also تُؤَدَةٌ.

وَائِدٌ A man *burying*, or *who buries, his daughter*, or *daughters alive*. (L.)

تُؤَدٌ: see تُؤَدَةٌ.

تُؤَدَةٌ (T, Ṣ, M, L, Mṣb, Ḳ) and تُؤْدَةٌ (M, L, Ḳ) and تودة, without ء, [i.e., تُودَةٌ or تُوَدَةٌ,] (TA,) and ▾ تُؤَدٌ (M, L, Ḳ) and ▾ وَئِيدٌ; (Ḳ;) the first originally وُؤَدَةٌ; like as تُكَأَةٌ is originally وُكَأَةٌ; (T, L;) *Moderation; gentleness; deliberateness; a leisurely manner of proceeding*, or *of deportment, &c.; contr. of hastiness:* and *gravity; staidness; sedateness; calmness:* syn. رَزَانَةٌ, تَأَنٍّ (T, M, L, Ḳ,) and تَمَهُّلٌ, (T, L,) and سَكِينَةٌ. (M, L, Ḳ,) and سَكِينَةٌ. (Mṣb.) Ex. فَعَلَهُ فِى تُؤَدَةٍ [*He did it in a moderate manner; with gentleness; &c.*] (A.) And مَشَى عَلَى تُؤَدَةٍ (Ṣ, Mṣb) [*He walked moderately; gently; &c.;*] *calmly;* or *quietly*. (Mṣb.) ▾ مَشَى مَشْيًا وَئِيدًا *i.q.* عَلَى تُؤَدَةٍ [*He walked moderately; gently; &c.*]; (Ṣ;) *calmly*, or *quietly*. (Mṣb.)

وَآدٌ and مَوْؤُودَةٌ: see وَئِيدٌ and مَوْدَةٌ.

مَوَائِدُ *Calamities;* (IAạr, T, Ḳ:) formed by transposition from مَآوِدُ. (IAạr, T.) See art. اود.

[وأر: see ورأ.

وأص &c., See Supplement.]

وب

1. وَبَّ (originally أَبَّ, the ا being changed into و, Az,) inf. n. وَبٌّ; and ▾ وَبْوَبَ, inf. n. وَبْوَبَةٌ; *He prepared to charge*, or *make an assault, in battle*. (Ḳ.) See art. أب.

R. Q. 1. وَبْوَبَ: see 1.

وبأ

1. وَبِئَتِ الأَرْضُ, (Ṣ, Ḳ,) aor. تَيْبَأُ, (Ḳ, TA,) or تِيبَأُ, (CḲ,) and تَوْبَأُ, (accord. to the Ḳ: in the (Ṣ and) L and other lexicons, only this last aor. is mentioned; but it is asserted on the authority of AZ, who says that this form of the pret. is of the dial. of the Ḳusheyrees, that the aor. is تِيبَأُ, with kesr to the ت, [contr. to analogy,] TA,) inf. n. وَبَأٌ; (Ḳ;) or وَبَآءٌ; (Ṣ;) and وَبِيَت, aor. تِيبَأ and تَوْبَأُ; (Moo'ab and Jámi') and وَبُؤَتْ, inf. n. وَبَآءَةٌ and وَبَاءَةٌ and أَبَآءَةٌ and إِبَآءَةٌ (Ḳ, the و being changed into ا in the latter two); and with و without ء, [i.e., وَبُوَتْ]; (Moo'ab and Jámi') and وُبِئَتْ, (Ṣ, Ḳ,) like عُنِىَ, [i.e., pass. in form, but neut. in signification,] (Ḳ,) aor. تِيبَأُ, (L and other lexicons,) in which, the و being changed into ى, the vowel of the first letter necessarily becomes kesr, (TA,) or تُوبَأُ, (Ṣ,) inf. n. وَبْءٌ, (Ḳ, TA: in the CḲ وَبَأٌ,) or وَبَآءٌ; (Ṣ, L, &c.;) and ▾ أَوْبَأَتْ, (Ṣ, Ḳ,) inf. n. إِيبَآءٌ; (TA;) *The land was*, or *became, afflicted with* وَبَأ: (Ḳ:) or, *much afflicted with disease*. (Ṣ.) = وَبَأَ, aor. يَوْبَأُ; (Ḳ; contr. to rule, which requires that the aor. should be يَبَأُ; MF;) and ▾ وَبَّأَ; *He put* the utensils, or goods, *one upon another;* or *packed* them *up:* or *he prepared, set in order*, or *arranged*, them; syn. عَبَّأَ. (Ḳ.) = وَبَأَ إِلَيْهِ; (Ṣ, Ḳ: Ibn-El-Mukarram says, I think that Th has mentioned وَبَأْتُ, without teshdeed; but I am not confident of it; TA;) and ▾ اوبأ, inf. n. إِيبَآءٌ; (Ṣ, Ḳ;) dial. vars. of وَمَأَ and أَوْمَأَ; (Ṣ;) *He made a sign to him:* (Ṣ, Ḳ:) or اوبأ اليه signifies *he made a sign to him with his fingers, forwards, that he should approach;* and اومأ اليه "he made a sign to him with his fingers, backwards, that he should retire, or remain behind." So accord. to the Ḳ; but this is at variance with what the leading lexicographers have transmitted. In the L it is said, اومأ and ومأ and اوبأ and وبأ اليه are dial. syns. of اومأ he made a sign to him: or, accord. to some, اومأ اليه signifies "he made a sign with his hand to him, (i.e., to a person before him,) turning his fingers towards the palm of his hand, in order that he should approach him;" [in doing which, the palm of the hand is held towards the person beckoned;] and ▾ اوبأ اليه *he made a sign to him;* (i.e., to a person behind him,) *opening his fingers* [*from the palm*] *towards the back of the hand, in order that he should retire*, or *remain behind;* [in doing which, the palm of his hand is towards himself]. El-Ferezdaḳ says,

* تَرَى النَّاسَ إِنْ سِرْنَا يَسِيرُونَ خَلْفَنَا *

* وَإِنْ نَحْنُ وَبَأْنَا إِلَى ▾ النَّاسِ وَقَّفُوا *

[*If we journey on, thou seest the people journey on behind us; and if we make a sign to the people to remain behind, they stop, one after another*]. ▾ أَوْبَأْنَا is also read in this verse for وَبَأْنَا. Ibn-Buzruj says, that اوبأ signifies "he made a sign with the eyebrows, and the eyes;" and ▾ وبّأ, *he made a sign with the hands, and a garment, and the head*. (TA.) — وَبَأَتْ إِلَيْهِ, aor. تَبَأُ, *She* (a camel) *yearned towards it* [i.e., towards her young one]; or *uttered to it the cry produced by yearning:* syn. حَنَّتْ. (Ḳ.)

2: see 1.

4. اوبأ *It became unwholesome:* syn. صَارَ وَبِئًا. (TA.) = See 1. = أَوْبَى *He* (a young weaned camel) *suffered in the stomach from indigestion, in consequence of repletion*. (Ḳ, TA.) = مَآءٌ لَا يُوبِى, like لا يُوبِى, *Water that does not fail*, or *stop*. The like is said of pasture. (TA.)

5: see 10.

10. استوبأ (Ṣ, Ḳ,) and ▾ توبّأ (TA) *He found*, or *deemed*, a country, (Ṣ, Ḳ,) or water, (TA,) *unhealthy*, or *unwholesome:* (Ḳ, TA:) [see وَبِئٌ:] or, *much afflicted with disease*. (Ṣ.)

وَبَأٌ and ▾ وَبَآءٌ, (Ṣ, Ḳ,) and also without ء, [وَبًا,] (TA,) *Plague*, or *pestilence;* syn. طَاعُونٌ: (Ḳ:) or *a common*, or *general*, [or *an epidemic*,] *disease:* (Ṣ:) or *any such disease:* (Ḳ:) or *a quickness, and commonness, of death among men*. (TA.) Accord. to Ibn-En-Nefees, *it is a corruption happening to the substance of the air, by reason of causes in the heavens* or *the earth; as stinking water, and carcasses, such as are the result of bloody battles*. Accord. to the ḥakeem Dá-ood, it is *a change effected in the air by events in the higher regions, as the conjunction of beaming stars; and by events in the lower regions, as bloody battles, and the opening of graves, and the ascending of putrid exhalations; with which causes conspire the changes of the seasons and elements, and the revolutions of the universe*. They mention also its signs; among which are fever, small-pox, defluxions, itch or scab, tumours, &c. What is said in the Nuzheh necessarily implies that the طاعون is one of the different kinds of وبا; as the physicians hold to be the case: but the opinion which the

critics among the professors of practical law and the relaters of traditions hold is, that these two diseases are distinct, the one from the other; the وبا being *an unwholesomeness in the air, in consequence of which diseases become common among men;* and the طاعون being that kind [of disease] with which men are smitten by the jinn, or genii: *an opinion* which they corroborate by the words in a trad. إِنَّهُ وَخْزُ أَعْدَائِكُمْ مِنَ الجِنِّ [Verily it is the unpenetrating thrusting of your enemies among the jinn]. (TA.) The pl. of وَبَأٌ is أَوْبَآءٌ; and of ♦ وَبَآءٌ, أَوْبِيَةٌ (Ṣ, Ḳ, TA) or أَوْبِئَةٌ. (CḲ.)

وَبْأَةٌ The *state of* a land *being afflicted with* وَبَأٌ. (Ḳ.)

أَرْضٌ وَبِئَةٌ, and ♦ وَبِيْئَةٌ, (Ṣ, Ḳ,) and ♦ مَوْبُوْءَةٌ, (Ṣ, L,) and مُوبِئَةٌ, (Ṣ, Ḳ,) *a land much,* or *often, afflicted with* وَبَأٌ: (Ḳ:) or, *much afflicted with disease.* (Ṣ.)

وَبَآءٌ: see وَبَأٌ.

وَبِىْءٌ: *Sick; unwell;* (IAạr;) See أَرْضٌ وَبِئَةٌ. — وَبِىْءٌ *Unwholesome* water. (TA.)

مُوبِئٌ *Engendering* وَبَأٌ. (TA.) — جُرْعَةُ شَرُوبٍ أَنْفَعُ مِنْ عَذْبٍ مُوبٍ *A draught of brackish water is more profitable than sweet water that engenders* وَبَأٌ. (A trad.) Here the ء is omitted in the last word to assimilate it to شروب. It is a proverb, applied to two men; one, superior in station, and more slim; the other, inferior in station, but more useful. (TA.) — See أَرْضٌ وَبِئَةٌ. — مُوبِئٌ Water *that is little in quantity; and failing,* or *stopping.* (Ḳ.)

مَوْبُوْءَةٌ: see أَرْضٌ وَبِئَةٌ.

وبت

1. وَبَتَ بِالمَكَانِ, aor. يَبِتُ, (inf. n. وَبْتٌ, L,) *He remained, stayed, abode,* or *dwelt, in the place.* (Ḳ.)

وبخ

2. وَبَّخَهُ, inf. n. تَوْبِيخٌ, *He reproved him,* or *blamed him,* (L, Mṣb, Ḳ,) بِسُوْءِ فِعْلِهِ *for his evil action* or *conduct:* (L:) *reproved* or *blamed him,* or *did so severely,* or *with the utmost severity; and threatened him:* (Ṣ, L, Ḳ:) *reproached* or *upbraided him.* (El-Fárábee, Mṣb.) أَبَّخَهُ is a dial. form of the same: (IAạr:) or its hemzeh is a substitute for the و. (ISd.)

وَبْخَةٌ *A burning reproof:* (L:) as also وَمْخَةٌ; (IAạr;) in which the ب is changed into م because of the nearness of their places of utterance. (AM.)

وبد

1. وَبِدَ, (Ḳ,) aor. يَوْبَدُ, (TA,) inf. n. وَبَدٌ, (Ṣ, M, L, Ḳ,) *It* (life, or manner of living,) *was,* or *became, hard, strait,* or *difficult:* (Ṣ, M, L, Ḳ:) *it* (a man's state, or condition,) *was,* or *became, evil,* (Ṣ, M, L, Ḳ,) *by reason of the largeness of his family, and the littleness of his property:* (M, L:) you say وَبِدَتْ حَالُهُ. (M, L.) See also وَبَدٌ below. — وَبِدَ عَلَيْهِ, (Ṣ, M, L,) aor. ـَ, (Ḳ,) inf. n. وَبَدٌ, (M, L, Ḳ,) *He was angry with him:* (Ṣ, M, L, Ḳ:) like وَمِدَ. (Ṣ, L.) — وَبِدَ, aor. ـَ, inf. n. وَبَدٌ, *It* [a day, &c.] *was,* or *became, hot,* (M, L, Ḳ,) *and without wind:* (M, L:) like وَمِدَ. (M, L.) — وَبِدَ, aor. ـَ, inf. n. وَبَدٌ, *It* (a garment) *became old and worn-out.* (M, L, Ḳ.)

وَبْدٌ: see وَبَدٌ.

وَبَدٌ *Hardness, straitness,* or *difficulty, of life,* or *manner of living: evilness of one's state,* or *condition,* (Ṣ, M, L, Ḳ,) *by reason of the largeness of his family, and the littleness of his property:* (M, L:) *indigence;* (M;) *poverty, adversity;* (T, L;) *largeness of family, and littleness of property:* (Ḳ:) pl. أَوْبَادٌ. See 1. — وَبَدٌ, an inf. n. used as an epithet, and [therefore] sing. and pl., A man, and men, *in an evil state,* or *condition:* and sometimes أَوْبَادٌ is used as its pl.; (Ṣ, L, Ḳ;) as though it were imagined to be a proper epithet: (Ṣ, L:) or this is for ذَوُوا أَوْبَادٍ: (M, L:) also ♦ مُسْتَوْبِدٌ signifies the same [applied to a single person]: (Ṣ, L, Ḳ:) and وَبِدٌ, (TA,) or ♦ وَبْدٌ, (L,) a *poor* man: pl. أَوْبَادٌ. (L, TA.) — وَبَدٌ *A vice, fault,* or *defect.* (M, L, Ḳ.)

مُسْتَوْبِدٌ: see وَبَدٌ.

وبر

1. وَبِرَ, (Ṣ, Mṣb,) aor. ـَ, inf. n. وَبَرٌ, (Mṣb,) *He* (a camel) *had much* وَبَر [i. e. *fur,* or *soft* hair]. (Ṣ, Mṣb.)

وَبْرٌ, a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is with ة; (Ṣ, Mgh;) or a masc. n., of which the fem. is with ة, (Lth, T, M, Mṣb, Ḳ,) and also a pl. [or coll. gen. n.], (M,) [*The hyrax Syriacus;* believed to be the animal called in Hebr. שָׁפָן;] *a certain small beast,* (Lth, T, Ṣ, Mgh, Mṣb, Ḳ,) *like the cat,* (Mṣb, Ḳ,) or *of the size of the cat,* (Lth, T, M, Mgh,) or *smaller than the cat,* (Ṣ,) *of the beasts of the desert,* (M,) *of a dust-colour,* (Lth, T, Mgh, Mṣb,) or *of a hue between dust-colour and white,* (طَحْلَآءُ, this epithet being applied to وَبْرَةٌ, Ṣ,) or *white,* (TA,) *having beautiful eyes,* (Lth, T, Mgh,) or *having eyes bordered with black,* or *very black eyes,* (كَحْلَآءُ, Mṣb,) *having no tail,* (Ṣ, Mṣb,) or *having a small tail,* (Mgh,) [Golius says, on the authority of Dmr., "longiore caudâ," which is a mistake, for it has no tail,] *said to be of the weasel-kind,* (Mṣb,) *very shy,* (Lth, T, Mgh,) *living in low grounds,* (Lth, T,) *and dwelling in houses* [*of its own or of men*], (Ṣ,) or *it is confined in houses, and is taught; and it is eaten, because it feeds upon leguminous plants:* (Mgh:) *it is* [*said to be*] *a ruminant;* [*but this is not the case;*] and therefore it is said in a trad., that when a man in a state of إِحْرَام kills it, he must sacrifice a sheep or goat: (TA:) [a full and correct description of this animal is given in art. "Shaphan" of Dr. Kitto's "Cyclopædia of Biblical Literature:"] pl. وِبَارٌ (Ṣ, M, Mṣb, Ḳ) and وُبُورٌ and وِبَارَةٌ (M, Ḳ) and إِبَارَةٌ, (M, TA,) with hemzeh in the place of the و. (TA.) One says, فُلَانٌ أَسْمَحُ مِنْ مُخِّ الوَبْرِ [*Such a one is more liberal than the marrow of the webr*]: because the marrow of the webr comes forth easily. (IAạr, T.) And فُلَانٌ أَذَمُّ مِنَ الوِبَارَةِ [*Such a one is more dispraised than the webrs*]. (Fr, T.) = أَيَّامُ العَجُوزِ الوَبْرُ *One of the days called* أَيَّامُ العَجُوزِ, (Ṣ, M, Ḳ,) *which are seven, falling at the end of winter:* or it is called وَبْرٌ, without the article: for the Arabs say, صِنٌّ وَصِنَّبْرٌ وَأُخَيُّهُمَا وَبْرٌ [*Ṣinn and Ṣinnabr and their little brother Webr*]: but this may be for the sake of the rhyme. (M.)

وَبَرٌ The صُوف, [here meaning the *fur,* or *soft hair,*] of the camel, (Lth, T, Ṣ,* M, A, Ḳ,) and of the hare or rabbit, and the like; (Lth, T, M, A, Ḳ;) and in like manner, that of the سَمُّور [or sable], and of the fox, and of the فَنَك [or marten]: (T:) or it is to the camel *like wool* (صوف) *to the sheep;* and so to the hare or rabbit, and the like: (Mṣb:) originally an inf. n.: (Mṣb:) n. un. with ة: (Ṣ:) pl. أَوْبَارٌ. (M, Mṣb, Ḳ.) — أَهْلُ الوَبَرِ ‡ *The people of the deserts;* [or rather *the people of the tents;*] because they make their tents of the وَبَر of camels [as well as of goat's hair, which is not included in the term وَبَر, but is called شَعَر]: opposed to أَهْلُ المَدَرِ the people of the cities and of the towns and villages. (TA.) See also مَدَرٌ. — أَخَذَ الشَّىْءَ بِوَبَرِهِ ‡ *He took the thing altogether; he took the whole of the thing:* as also أَخَذَهُ بِزَوْبَرِهِ. (A.)

وَبِرٌ A camel *having much* وَبَر [i. e. *fur,* or *soft hair*]; (Ṣ, M,* A,* Mṣb, Ḳ;) and in like manner, a hare or rabbit, and the like; (Ḳ;) as also ♦ أَوْبَرُ: (Ṣ, M, A, Ḳ:) fem. of the former, وَبِرَةٌ; (M, A, Mṣb, Ḳ;) and of the latter, وَبْرَآءُ. (M, A, Ḳ.)

أَوْبَرُ: see وَبِرٌ. — بَنَاتُ أَوْبَرَ, (Aṣ, A'Obeyd, AHn, T, Ṣ, M, Ḳ,) and بَنَاتُ الأَوْبَرِ, (AZ, T, Ṣ, M,) the art. being added by poetic license, (M,) *A species of* كَمْأَة [or *truffles*], *downy,* (AZ, Aṣ, A'Obeyd, T, Ṣ, M, [the epithet thus rendered is written in copies of the Ḳ مُزْغِبَة, and in the T, Ṣ, M, مُزَغَّبَة, but in art. زغب in the TA it seems to be indicated that it is probably مُزْغَبَة,]) *small, and of the colour of earth:* (AZ, Ṣ, Ḳ:) or,

accord. to AḤn, *truffles* (كمأة) *like pebbles, small, found in places where they have broken through the crust of the soil, in number from one to ten; they are bad in flavour; and are the first of* كمأة: or, as he says in another place, *they are like* كمأة, *but are not* كمأة; *and they are small:* (M: see also جَبْأَةٌ:]) n. un. أَوْبَرَةٌ. (Aṣ, A'Obeyd, T.) You say, إِنَّ بَنِى فُلَانٍ مِثْلُ بَنَاتِ أَوْبَرَ [*Verily the sons of such a one are like benát-owbar*]: one imagines that there is good in them [when there is none]. (M.) And لَقِيتُ مِنْهُ بَنَاتِ أَوْبَرَ *I experienced from him* [*a disappointment, or*] *a calamity, or misfortune.* (Ṣgh, Ḳ.) — دَاهِيَةٌ وَبْرَآءُ, (Ṣ, A, art. شعر), ‡ *An evil, a foul, or an abominable, calamity, or misfortune.* (TA, voce أَشْعَرُ, q. v.)

وبش

2. وبّش (TA,) or وبّش أَوْبَاشًا, (Ṣ, L,) inf. n. تَوْبِيشٌ, (TA, *He collected companies, bodies,* or *forces, of various tribes,* for war. (Ṣ,* L, TA.)

وَبْشٌ (ISd, TA,) and ▾ وَبَشٌ (ISd, Ḳ,) sings. of أَوْبَاشٌ (ISd, Ḳ, TA) which signifies *A medley,* or *mixed multitude;* (Ṣ, A, Ḳ;) and the *lowest* or *basest* or *meanest sort,* or *refuse,* or *riffraff;* (A, Ḳ;) of men, or people; (Ṣ, TA;) or of troops, or soldiers; (A;) like أَوْشَابٌ; [and similar to أَشْوَابٌ, but more particular;] and said to be a pl., formed by transposition, of بَوْشٌ [q. v.]: (Ṣ) or *sundry,* or *separate, sorts,* of men, or people: (Aṣ, ISd, TA:) and of trees and plants: (ISd, TA:) or *a small number, and those separate,* of trees and plants. (A, TA.) — [Hence, app.,] وَبْشُ الكَلَامِ † *What is bad of speech,* or *language.* (TA.)

وَبَشٌ: see وَبْشٌ.

وبص

1. وَبَصَ, (Ṣ, M, A, Mṣb, Ḳ,) aor. يَبِصُ, (Ṣ, Ḳ,) inf. n. وَبِيصٌ (Ṣ, M, A, Mṣb, Ḳ) and وَبْصٌ (M, Ḳ) and بِصَةٌ, (M, TA,) said of lightning, (Ṣ, A, Ḳ,) and of other things, (Ṣ, M,) *It shone, gleamed,* or *glistened.* (Ṣ, M, A, Mṣb, Ḳ.) You say, [also,] وَبَصَتِ النَّارُ, inf. n. وَبِيصٌ, *The light shone,* or *shone brightly;* accord. to AḤn; and ▾ أَوْبَصَتْ نَارِى, signifies *my light shone,* or *shone brightly:* (M:) or the latter signifies *my light showed its flame:* (Ḳ:) or *my light began to show its flame:* (ISk, Ṣ:) or ▾ اوبصت النَّارُ signifies *the fire appeared* on being struck. (TA.) And وَبِيصُ الطِّيبِ signifies *The shining of perfume.* (Mgh, TA.)

4: see 1. — [Hence,] اوبصت الأَرْضُ † *The land began to show its plants,* or *herbage.* (ISk, Ṣ.) = أَوْبَصْتُ نَارِى *I made my fire to burn,* or *blaze, intensely.* (A.)

وَابِصٌ: see وَبْصَةٌ.

وُبْصَانُ (Fr, M, Ḳ) and وَبْصَانُ, (IDrd, Ḳ,) [or وَبْصَانٌ and وُبْصَانٌ, (see art. بصن,)] in some copies of the Jm., بُصَّانُ, [which see in art. بص,] (TA,) *The month of* رَبِيعٌ الآخِرُ: (M, Ḳ:) i. e. the name of that month in the Time of Ignorance: pl. وَبْصَانَاتٌ. (TA.)

وَابِصٌ: see وَبِيصَةٌ.

وَبَّاصٌ: see what follows, in four places.

وَابِصٌ *Shining, gleaming,* or *glistening:* (Mṣb:) and ▾ وَبَّاصٌ, (as in some copies of the Ḳ,) or both, (M,) *shining, gleaming,* or *glistening, much:* (M, and some copies of the Ḳ:) or the latter, *shining, gleaming,* or *glistening much in colour;* (so in other copies of the Ḳ;) in which last sense, both are added to the epithet أَبْيَضُ: (TA:) and ▾ وَبَّاصٌ, applied to a cloud, signifies also *intensely shining,* or *gleaming, with lightning.* (M.) You say ▾ قَمَرٌ وَبَّاصٌ [*A moon shining brightly*]. (A.) And ▾ الوَبَّاصُ signifies *The moon.* (IAạr, Ḳ.) — وَابِصَةٌ signifies *i. q.* بَرْقَةٌ [app. *A flash of lightning*]: (M:) and *fire;* as also ▾ وَبِيصَةٌ: (IAạr, Ḳ:) and *a live coal;* as also ▾ وَبْصَةٌ. (M.) — رَجُلٌ وَابِصَةُ السَّمْعِ, (M,) or وَابِصَةٌ سَمْعٍ, (Ṣ, A, Ḳ,) means *A man who relies upon what is said to him:* such a man is called أُذُنٌ: and the epithet is made fem. because أُذُنٌ is meant: or the ة may be added to render it intensive: (M:) or the meaning is, *who trusts in all that he hears:* (Ṣ, Ḳ:) or *who hears speech and trusts in it:* (A:) or *who hears what is said and relies upon it, and thinks it true, but is not yet sure.* (TA.) You say also, وَابِصَةُ سَمْعٍ بِفُلَانٍ [*One who relies upon what he hears of,* or *from, such a one*]: and وَابِصَةُ سَمْعٍ بِهٰذَا الأَمْرِ [*One who relies upon what he hears of this affair*]. (TA.)

[وبط &c.
See Supplement.]

وت

وَتٌّ (L, Ḳ) and وُتٌّ and وَتَّةٌ (Ḳ) or وَتَّةٌ (L) The *cry of the bird called* وَرَشَان. (AA, L, Ḳ.) أَوَتَّ signifies He cried as cries the وَرَشَان. (IAạr, L.)

وَتَاوِتُ *i. q.* وَسَاوِسُ *Evil suggestions, &c.* (Ḳ.) The س is thus changed, in poetry, into ت, as in أَكْيَاتُ نَاتٍ and. (MF.)

وتا

1. وَتَا, aor. يَتُو, (Ḳ,) inf. n. وَتْوٌ, (TA,) *He was heavy and slow* in his gait, *by reason of age,* or *by nature.* (Ḳ.) Not mentioned by J. because esteemed by him not chaste. (TA.)

تَيْتَأ: see art. تأ.

وتب

1. وَتَبَ, aor. يَتِبُ, inf. n. وَتْبٌ, *He remained fixed in the place, and did not move.* (Ḳ.) Omitted by most of the lexicographers; and said by some to be a word mispronounced [app. for وَثَبَ]. (TA.)

وتح

1. وَتُحَ, aor. يَوْتُحُ, inf. n. وَتَاحَةٌ (Ṣ, Ḳ) and وُتُوحَةٌ (Ḳ) and وَتْحَةٌ, (L,) *It* (a thing, Ṣ, or a gift, Ḳ) *was little,* or *small, and paltry, mean,* or *contemptible.* (Ṣ, L, Ḳ.) — وَتَحَ عَطَآءَهُ, aor. يَتِحُ; (Ḳ;) and ▾ اوتحهُ; (Ṣ, Ḳ;) and ▾ وتّحهُ, inf. n. تَوْتِيحٌ; (Ṣ;) *He made his gift little,* or *small,* (Ṣ, Ḳ,) *and paltry, mean,* or *contemptible.* (Ḳ.) — ▾ اوتح لَهُ الشَّىْءَ *He made the thing little to him.* (L.) — ▾ اوتح *He became a person of little property.* (Ḳ)

2: see 1 and 4.

4: see 1. — اوتح فُلَانًا *He harassed and distressed him;* syn. جَهَدَهُ وَبَلَغَ مِنْهُ; (L, Ḳ;) and in like manner, اوتح جَهْدَهُ, and اوتح مِنْهُ, and ▾ وتّح. (L.) — اوتح, in this sense, occurs in a verse as related by Th: as related by IAạr it is اوتغ. (TA.)

5. توتّح مِنَ الشَّرَابِ *He drank a little of the beverage:* (Ṣ, L:) or, as also توتّح الشَّرَابَ, *he drank the beverage by little and little.* (TA.)

شَىْءٌ وَتْحٌ, and ▾ وَتِحٌ, (Ṣ, Ḳ,) and ▾ وُتْحٌ, and ▾ وَتِيحٌ, (Ḳ,) *A little,* or *small, and paltry, mean,* or *contemptible, thing.* (Ṣ, Ḳ.) One says also شَىْءٌ وَتْحٌ وَعْرٌ *A small,* or *little,* or *scanty, thing:* the latter of the two epithets being an imitative sequent; (Ṣ;) or, correctly, a corroborative. (Marg. note in a copy of the Ṣ.) — مَا أَغْنَى عَنِّى وَتْحَةً, a phrase like ما اغنى عَنِّى عَبَكَةً, (L,) or *He,* or *it, was of no profit,* or *advantage, to me.* (L, Ḳ.) — طَعَامٌ وَتْحٌ *Food in which is no good;* like وَحْتٌ. (L.) — ▾ رَجُلٌ وَتِحٌ *A vile, mean,* or *contemptible, man.* (Ṣ.)

وَتِحٌ, وُتْحٌ, وَتْحَةٌ, وَتِيحٌ: see وَتْحٌ.

وتد

1. وَتَدَ, aor. يَتِدُ, imp. تِدْ, inf. n. وَتْدٌ (Ṣ, L, Ḳ, &c.) and تِدَةٌ; (M, L, Ḳ, &c.;) and ▾ اوتد; (A, Mṣb, Ḳ;) and ▾ وتّد, (M, Mgh,) inf. n. تَوْتِيدٌ;

(TA;) *He knocked with a mallet,* (Mgh,) *and fixed,* or *made firm* or *fast,* a wooden pin, peg, or *stake,* (Ṣ,* M, A,* L, Msb, Ḳ,) in the ground or in a wall. (Msb.) — وَتَدَ, (M, L, Ḳ,) [aor. يَتِدُ,] inf. n. وَتْدٌ and تِدَةٌ; (M, L;) and ↑ وتّد; (M, L, Ḳ;) *It* (a wooden pin, peg, or stake,) *was,* or *became, fixed, firm,* or *fast.* (M, L, Ḳ.) — ‡ أَوْتَدَهَا, and ↑ وَتَدَ ٱللّٰهُ ٱلْأَرْضَ بِٱلْجِبَالِ [*God made the earth firm,* or *fast by means of the mountains.* (A.) — † وتّد ↑ رِجْلَهُ فِى ٱلْأَرْضِ *He fixed his foot firmly upon the ground.* (L.) — ‡ وتّد ↑ فى بَيْتِهِ *He remained fixed in his house.* (L.) — وتّد ↑ *It* (growing corn) *put forth its stalks, and became firm and strong.* (L.) — وتّد ↑, (Ṣ, L,) inf. n. تَوْتِيدٌ, (Ḳ,) ‡ *Libidine veneres exarsit vir:* (Ṣ, L:) *erexit* penem. (Ḳ.) — It was said to an Arab of the desert, What is نَطْشَان? and he answered, شَىْءٌ ↑ يُوَتِّدُ العَطْشَانَ ‡ [*It corroborates the word* عطشان]: or, as some relate it, شَىْءٌ نَتِدُ بِهِ كَلَامَنَا [*A thing,* meaning a word, *by which we corroborate our speech*]. (A.)

2 and 4: see 1.

وَتِدٌ and وَتْدٌ and وَدٌّ: see وَتَدٌ.

وَتِدٌ, (Ṣ, M, Ḳ, &c.,) of the dial. of El-Ḥijáz, and the most chaste form, (Msb,) and ↑ وَتَدٌ, (Ṣ, M, Msb, Ḳ,) and ↑ وَتْدٌ, (L, Ḳ,) and ↑ وَدٌّ, (Ṣ, M, Msb,) of the dial. of Nejd, (Msb,) the ت being made quiescent, and then changed into د, and incorporated into the final د, (Ṣ,* Msb,) and ↑ وَتِيدٌ, (L, art. ودّ,) *A wooden pin, peg,* or *stake, which is fixed in the ground or in a wall:* (M, L, Ḳ:) pl. أَوْتَادٌ. (Ṣ, M, L, Ḳ.) [You say,] أَذَلُّ مِنْ وَتِدٍ بِقَاعٍ [*More vile than a wooden peg in a plain*]: because it is always knocked. A proverb. (TA.) — وَتِدٌ وَاتِدٌ, an expression like شُغْلٌ شَاغِلٌ, (Aṣ, Ṣ,) the latter word a corroborative; (Ḳ;) or *A wooden pin, peg,* or *stake, firm,* or *fast,* (A, L,) *and erect.* (L.) — أَوْتَادُ ٱلْأَرْضِ ‡ [lit. *The pegs,* or *stakes, of the earth;* i. e.] *the mountains:* (A, L, Ḳ:) so called because they make the earth firm, or fast. (L.) — أَوْتَادُ ٱلْبِلَادِ † *The chiefs of the towns, provinces,* or *countries.* (L, Ḳ.) — أَوْتَادُ ٱلْفَمِ ‡ *The teeth.* (L, Ḳ, TA.) — وَتِدٌ, of a sandal, † The *part that projects from the ear* [or loop]. (L.) — وَتِدٌ † [*A peg of a* بَيْت, q. v.;] *a portion,* or *division, of a foot of a verse, consisting of three letters:* (L, Ḳ*:) it is *of two kinds: one consisting of two movent letters followed by a quiescent letter;* as فَعُو and عَلَنْ; which kind is called وَتِدٌ مَقْرُونٌ, *a conjoined peg;* because each two letters are conjoined by a vowel: *the other consisting of three letters; one movent, then one quiescent, then one movent;* as لَاتُ in مَفْعُولَاتُ; which kind is called وَتِدٌ مَفْرُوقٌ, *a disjoined peg;* because the quiescent letter disjoins the two movent letters: pl. أَوْتَادٌ. زِحَاف does not take place in the اوتاد, because the foot depends upon them; but it does in the أَسْبَاب. (L.) — وَتِدٌ (A, L, Ḳ) and وَتِدَةٌ (L) of the ear, ‡ [The *tragus;*] the *small prominent thing in the anterior part,* (A, L, Ḳ,) *like a teat,* (A, L,) *next the uppermost part of the side of the beard:* (L:) or the *prominent part next the temple:* (L:) or the وَتِدَانِ of the two ears are the *two parts in the interior thereof resembling a* وَتِد, *also called the* عَيْرَانِ. (Ṣ.)

وَتِيدٌ: see وَتِدٌ.

وَاتِدٌ ‡ A man *standing fixed,* or *firm,* or *motionless.* (A, L.) — ‡ An *erect* horn. (A.) — *Fixing,* or *making firm* or *fast,* a wooden pin, peg, or stake. (L.)

مَوْتُودٌ A wooden pin, peg, or stake, *fixed,* or *made firm* or *fast.* (L.)

مِيتَدَةٌ (Ṣ, L, Ḳ,) and مِيتَدٌ (L, Ḳ) *A mallet* (مِرْزَبَة, L, Ḳ,) *with which wooden pins, pegs,* or *stakes are knocked* [*into the ground* or *a wall*]. (Ṣ, L, Ḳ.)

وتر

1. وَتَرَهُ, aor. يَتِرُهُ, inf. n. وَتْرٌ; (Msb;) and ↑ اوترهُ; (Ṣ, Msb, Ḳ;) *He made it,* (a number, Msb,) *sole;* or *one, and no more:* syn. أَفَذَّهُ, (Ṣ, Ḳ,) or أَفْرَدَهُ. (Msb.) It is said that the latter verb only is used in relation to a number; but both are said to be thus used in the M [as well as in the Msb.] (TA.) — [And *He made it to be an odd number.*] You say, وَتَرَ ٱلْقَوْمَ, (M, Ḳ,) aor. ـِ, inf. n. وَتْرٌ; (M;) and ↑ أَوْتَرَهُمْ; (M, Ḳ;) *He made the people, they being an even number, to be an odd number.* (M, Ḳ, TA.) 'Aṭà says, كَانَ ٱلْقَوْمُ وِتْرًا فَشَفَعْتُهُمْ وَكَانُوا شَفْعًا فَوَتَرْتُهُمْ [*The people were an odd number and I made them an even number, and they were an even number and I made them an odd number*]. (TA.) You say also, وَتَرَ ٱلصَّلَاةَ, (Msb, Ḳ,) and ↑ أَوْتَرَهَا, (T, Ṣ, Msb, Ḳ,) and ↑ وَتَّرَهَا, (Ḳ,) and ↑ أَوْتَرَ فِى ٱلصَّلَاةِ, (Lḥ, M,) *He made the prayer to be such as is termed* وِتْر [i. e., *to consist of an odd number of rek'as;* as is done in the case of a prayer which is performed in the night, consisting of three rek'ahs, and particularly called صَلَاةُ ٱلْوِتْرِ]; (Ṣ,* Msb, Ḳ;*) *he performed prayers of double rek'ahs, two and two together, and then performed the prayer of one rek'ah at the end, making what he performed an odd number:* (T:) and ↑ أَوْتَرَ, alone, signifies *he performed the prayer called* ٱلْوِتْر [explained above]; (T, M, A, Mgh, Ḳ;) or *he performed prayers of* [*an odd number of rek'ahs,*] *two and two together, and then a single rek'ah at the end.* (TA.) It is said in a trad. إِنَّ ٱللّٰهَ وِتْرٌ يُحِبُّ ٱلْوِتْرَ فَأَوْتِرُوا يَا أَهْلَ ٱلْقُرْآنِ [*Verily God is one only: He loveth the odd number: therefore perform ye the prayer of an odd number of rek'ahs, O people of the Kur-án*]. (T.) And in another trad., إِذَا ٱسْتَجْمَرْتَ فَأَوْتِرْ *When thou employest stones in the purification termed* إِسْتِنْجَآء, *use an odd number;* (TA;) i. e. use three stones for that purpose, or five, or seven, and not an even number. (T.) = وَتَرَهُ, (T, Ṣ, A, Mgh,) aor. يَتِرُهُ, inf. n. وَتْرٌ (Ṣ,) and وِتْرٌ and تِرَةٌ, (T, Ṣ,) *He slew his relation, and so separated him from him, and rendered him solitary:* (A, Mgh:) or *he slew a person belonging to him, or related to him, without the latter's obtaining revenge,* or *retaliation, for the blood of the slain:* (Ṣ:) or *he slew a person belonging to him, or related to him;* or *took property belonging to him.* (T.) It is also doubly trans.: you say, وَتَرَ فُلَانٌ فُلَانًا أَهْلَهُ *Such a one committed a crime against such a one by slaying his family;* or *by taking them away:* (T:) and وَتَرَهُ مَالَهُ (T, M, Ḳ) † *he committed a crime against him by taking away his property:* (T:) or † *he made him to suffer loss* or *detriment in respect of his property;* or *he deprived him of it in part,* or *altogether;* syn. نَقَصَهُ إِيَّاهُ: (T,* M, Ḳ:) and وَتَرَهُ حَقَّهُ, (Ṣ, A, Mgh, Msb,) aor. as above, (Msb,) ‡ *he made him to suffer loss* or *detriment in respect of his right* or *due;* or *he abridged him,* or *deprived him,* or *defrauded him, of it partially,* or *wholly;* syn. نَقَصَهُ. (Ṣ, Mgh, Msb.) It is said in a trad., مَنْ فَاتَتْهُ صَلَاةُ ٱلْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ (T, M,* Msb,* TA) *By whomsoever the prayer of the afternoon passeth unobserved, he is as though he had his family slain and his property taken away:* or *as though he had his family and his property taken away:* (T:) or *as though he were deprived* (نُقِصَ) *of his family and his property,* (T, M, Msb, TA,) *and remained alone:* (T, TA:) the loss of the family and property is thus likened to the loss of the recompense: اهله and ماله being in the accus. case as objective complements: (Msb:) اهله is a second objective complement: for the first is understood, as implied in the verb: but if we read أَهْلُهُ وَمَالُهُ, accord. to another relation, اهله supplies the place of the agent, nothing being understood, and the family and property are the objects to which the loss is made to relate. (TA.) And it is said in another trad., مَنْ جَلَسَ مَجْلِسًا لَمْ يَذْكُرِ ٱللّٰهَ فِيهِ كَانَ عَلَيْهِ تِرَةٌ † *He who sitteth in an assembly in which God is not mentioned is obnoxious to detriment,* or *loss:* or, as some say, *to a claim of reparation for wrongful conduct.* (TA.) And it is said in the Ḳur, [xlvii. 37,] وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ † *And He will not deprive you of aught* of the recompence *of your deeds:* (Zj, T:) or *will not make you to suffer loss in respect of your deeds;* like

as you say دَخَلْتُ البَيْتَ, meaning دَخَلْتُ فِى البَيْتِ. (Ṣ.) — [Also,] وَتَرَهُ, (M, Ḳ,) aor. يَتِرُهُ, (Ḳ,) inf. n. وَتْرٌ (M, Ḳ) and وِتْرٌ (TA) and تِرَةٌ, (M, Ḳ,) *He executed blood-revenge upon him:* or *did so wrongfully:* (M,* Ḳ,* TḲ:) expl. by أَصَابَهُ بِذَحْلٍ. (TḲ.) — *He overtook him* (أَدْرَكَهُ) *with some displeasing,* or *abominable,* or *evil, action.* (M, Ḳ.) — *He frightened him; terrified him.* (Fr, Ḳ.) = وَتَرَ القَوْسَ: see 2, in two places.

2. وتّر الصَّلَاةَ: see 1, near the beginning. = وتّر القَوْسَ *He fastened, bound, firmly,* or *braced, the string of the bow;* expl. by شَدَّ وَتَرَهَا; (Lḥ, M, Ḳ;) as also ↓ أَوْتَرَهَا; (Lḥ, M, Mṣb;) both these signify the same; (Ṣ, in which the meaning is not explained;) and ↓ وَتَرَهَا, (M, TA,) inf. n. وَتْرٌ: (TA:) or ↓ اوترها signifies *he put to it a string:* (M, Ḳ:) and ↓ وَتَرَهَا, (M, Ḳ,) aor. يَتِرُهَا, (Ḳ,) inf. n. تِرَةٌ, (TA,) *he attached to it its string:* (M, Ḳ:) this, accord. to some, is the proper signification of the last. (M.) It is said in a proverb, إِنْبَاضٌ بِغَيْرِ تَوْتِيرٍ [*Twanging* the bow *without bracing the string*]: (Ṣ:) or لَا تُعْجِلِ الإِنْبَاضَ قَبْلَ التَّوْتِيرِ [*Hasten not the twanging* of the bow *before the bracing of the string*]: alluding to the hastening a thing before its proper time. (M.) [See also art. نبض. And see 2 in arts. جنب and حنب.]

3. واتر بَيْنَ أَخْبَارِهِ, (A, and so in some copies of the Ḳ,) or ↓ أَوْتَرَ, (M, and so in some copies of the Ḳ,) and بين كُتُبِهِ, (M,) and واتر أَخْبَارَهُ, (M, Ḳ; in the latter of which وَاتَرَهُ is put by mistake for وَاتَرَهَا, as is observed in the TA,) and كُتُبَهُ, (M, A, Ḳ,) inf. n. مُوَاتَرَةٌ (Ṣ, M, Ḳ,) and وِتَارٌ, (M, Ḳ,) *He made his tidings,* or *narrations,* and *his writings,* or *letters, to follow one another:* (M, A, Ḳ:) or *with some intervals between them;* for مواترة between things is only when there is some interval between them; otherwise it is مُدَارَكَةٌ and مُوَاصَلَةٌ: (Ṣ, Ḳ:) or واتر الكُتُبَ signifies *he made the writings,* or *letters, to follow one another nearly, one by one, without ceasing:* (Ṣ:) or *he made them to follow one another with a small interval between every two:* (T:) and واتر الخَبَرَ *he made the tidings,* or *narration, to follow one part after another:* or, accord. to Aṣ, *with a small space between every two portions thereof:* from وِتْرٌ in the sense of فَرْدٌ. (T.) You say also واتر بَيْنَ مِيرِهِمْ *He made their supplies of wheat to come to them without stopping; time after time.* (TA, from a trad.) And it is said in a trad., لَا بَأْسَ أَنْ يُوَاتِرَ قَضَآءَ رَمَضَانَ *There will be no harm in his performing the fast of Ramaḍán at intervals, fasting one day and breaking fast one day:* (TA:) مُوَاتَرَةُ الصَّوْمِ is *the fasting one day and breaking fast one day,* or *two; performing it separately:* it does not mean المُوَاصَلَةُ, because it is from الوِتْرُ, (Ṣ, Ḳ, TA,) i. e., الفَرْدُ. (TA.)

4: see 1, in seven places, first part. — اوتر بَيْنَ أَخْبَارِهِ: see 3. = اوترهُ *He made him to attain,* or *obtain, his blood-revenge.* (Az, TA; and L in art. ثأر.) See an ex., voce ثَأْرٌ. = اوتر القَوْسَ: see 2, in two places.

5. توتّر ‡ *It* (a sinew, or nerve, T, M, A, Ḳ, and a vein, M, TA, not the neck, for العُنُق in the Ḳ is a mistake for العِرْق, TA) *became tense,* (M, Ḳ, TA,) *like a bow-string.* (M, TA.)

6. تواتر *It was consecutive:* or *was so with intervals:* (M, A, Ḳ:) or *was so with separation,* or *interruption.* (Mṣb.) You say, تواترت الإِبِلُ, and القَطَا, and so of any other things, *The camels,* and *the birds of the kind called* القطا, &c., *came one near after another, not in a rank.* (Lḥ, M.) And تواترت الخَيْلُ *The horses came following one another.* (Mṣb.) And تواترت الكُتُبُ *The writings,* or *letters, came one near after another, separately.* (Ṣ.)

وَتْرٌ: see وِتْرٌ, throughout.

وِتْرٌ and ↓ وَتْرٌ, (T, Ṣ, M, A, Mṣb, Ḳ, &c.,) the former, [which is the more common,] in the dial. of Nejd, (Lḥ, M,) and of the tribe of Temeem, (T, Ṣ, M, Mṣb,) and of the people of El-'Áliyeh, (ISk, as on the authority of Yoo, and Ṣ) or the latter in the dial. of the people of El-'Áliyeh, (T, as on the authority of Yoo,) or of the people of El-Ḥijáz, (Lḥ, Ṣ, M,) *Single; sole; only; one, and no more:* syn. فَرْدٌ: (T, Ṣ, M, A, Mṣb, Ḳ:) or مَا لَمْ يُشْفَعْ مِنَ العَدَدِ: (M, A, Ḳ; except that in the Ḳ, instead of يُشْفَعْ, we find يَتَشَفَّعْ:) or *contr. of* شَفْعٌ: (Mgh:) [and *an odd number:*] all [even and odd] numbers are termed [respectively] شَفْعٌ and وِتْرٌ, whether many or few. (T.) — وِتْرًا وِتْرًا [*Singly; separately; one by one*]. (Ṣ, Ḳ.) [See شفع.] — الوِتْرُ, one of the names of God, *The Single; the Sole; the One; He who has no equal,* or *like; the Unequalled;* syn. الفَذُّ and الفَرْدُ. (TA.) — صَلَاةُ الوِتْرِ, and الوِتْرُ alone: see 1, first part: it was sometimes said by Moḥammad to be *a single* رَكْعَة. (T.) — In the words of the Ḳur, [lxxxix. 2,] وَالشَّفْعِ وَالوَتْرِ by the former is meant all creatures which are created in pairs; and by the latter, *God:* (T:) or [by the former, Adam and his wife; and] by the latter, *Adam,* who was made a pair with his wife; (I'Ab, T:) or by the former, the day of the sacrifice; (T;) and by the latter, *the day of 'Arafeh.* (T, Ḳ.) (See more voce شَفْعٌ.] = Also وِتْرٌ and ↓ وَتْرٌ, (T, Ṣ, M, A, Mṣb, Ḳ,) the former, [which is the more common,] in the dial. of Nejd, (Lḥ, M,) and of the tribe of Temeem, (Lḥ, T, Ṣ, M, Mṣb,) and of the people of El-'Áliyeh, (T, as on the authority of Yoo,) and El-Ḥijáz, (Ṣ,) or the latter in the dial. of the people of El-'Áliyeh, (ISk, as on the authority of Yoo, and Ṣ,) and El-Ḥijáz, (Lḥ, M,) *Blood-revenge;* or *retaliation of murder* or *homicide:* or *a seeking to revenge,* or *retaliate, blood:* or *a desire,* or *seeking, for retaliation of a* crime or *of enmity:* syn. ذَحْلٌ: (T, Ṣ, M, Mṣb, Ḳ:) or *wrongful conduct therein:* as also ↓ تِرَةٌ and ↓ وَتِيرَةٌ, in either sense: (M, Ḳ:) or *a crime which a man commits against another by slaughter* or *by plundering* or *by capture:* (TA:) pl. [of وِتْرٌ] أَوْتَارٌ and [of تِرَةٌ] تِرَاتٌ. (A.)

وَتَرٌ The *string,* and the *suspensory,* syn. شِرْعَة and مُعَلَّق [the latter signifying properly the *appendage,* (see خَطَمَ القَوْسَ بِالوَتَرِ, and see نَيَاطٌ,)] (M, Ḳ,) of a bow: (Ṣ, M, Mṣb, Ḳ:) [*and in* like manner, *a chord* of a lute and the like:] pl. أَوْتَارٌ (Ṣ, M, Mṣb, Ḳ) and وِتَارٌ. (Fr, Sgh, TA.) — Also pl. [or rather coll. gen. n.] of وَتَرَةٌ [q. v.] in all the senses of the latter. (Ḳ.)

وَتَرَةٌ, of the nose, The *partition between the two nostrils* [*consisting of the septum and subseptum narium,* or the *subseptum* alone]; (Ṣ, A, Mṣb;) as also ↓ وَتِيرَةٌ: (Ṣ, A, Mṣb, Ḳ:) or the former signifies *what is between the two nostrils:* (M:) or the *junction that is between the two nostrils:* (T:) or the *edge of the nostril:* (M, Ḳ:) accord. to Lḥ, (M,) *what is between the tip of the nose and the* سَبَلَة [or *middle of the mustache;* app. meaning, the *subseptum narium*]: (M, Ḳ:) and the latter, the *partition between the two nostrils, of the fore part of the nose, exclusive of the cartilage;* [i. e., app. the *subseptum narium:* (AZ, T:) and the former, in a horse, *what is between the tip of the nose and the upper part of the lip:* (M:) pl. [or rather coll. gen. n.] of the former, in all its senses, وَتَرٌ. (Ḳ.) In a trad. in which it is said that the fine for destroying the وَتَرَة is a third of the fine for homicide, by this word is meant the وَتَرَة of the nose. (TA.) — The *sinew,* or *nerve,* (عَقَبَة,) of the back (مَتْن). (M.)

وَتِيرٌ: see وَتِيرَةٌ, near the end.

وَتِيرَةٌ: see وِتْرٌ. = *A way, course, mode,* or *manner of acting,* or *conduct,* or *the like:* (Ṣ, M, A, Mgh, Mṣb, Ḳ:) and *nature,* or *disposition:* (A, Mgh:) from تَوَاتُرٌ: (Th, M, A, Mgh:) or *a road keeping close to a mountain,* (Ḳ, TA,) *and pursuing a regular, uniform course:* (TA:) or *constancy,* or *perseverence, in a thing,* (AO, T, Mṣb, TA,) or *in a work.* (TA.) You say, مَا زَالَ عَلَى وَتِيرَةٍ وَاحِدَةٍ *He ceased not to follow,* or *continue in, one way,* (&c.,) *of acting* or *the like:* (T, Ṣ, M, A:) or *one disposition.* (A.) And هُمْ عَلَى وَتِيرَةٍ وَاحِدَةٍ *They follow,* or *con-*

tinue in, one way, &c. (A, Mgh, Msb.) ═ Remissness, or languor, syn. فَتْرَةٌ, (Ṣ, M, Mṣb, Ḳ,) in an affair: (M, Ḳ:) and syn تَوَانٍ [which signifies the same]: and faultiness; syn. غَمِيزَةٌ, (M, Ḳ,) [in some copies of the latter, غَمِيرَةٌ, with the unpointed ر.]) You say, مَا فِى عَمَلِهِ وَتِيرَةٌ There is no remissness, or languor, in his work. (Ṣ, A, Mṣb.) And سَيْرٌ لَيْسَ فِيهِ وَتِيرَةٌ A journeying, or pace, in which is no remissness, or languor. (Ṣ.) — Delay. (M, Ḳ.) — Confinement; restriction; restraint. (M, Ḳ.) ═ I. q. وَتَرَةٌ, as explained above. ═ A ring (Ṣ, M, Ḳ) of عَقَب [or sinew], (Ṣ,) by aiming at which one learns the art of piercing with the spear; (Ṣ, M, Ḳ;) also called دَرِيئَةٌ: (Ṣ:) or a ring that is made at the end of a spear or spear-shaft, by aiming at which one learns the art of shooting, or casting [the lance]; made of bow-string or of other string or thread. (M.) ═ A white rose: (Ṣ, M, A, Ḳ:) or red rose: (Kr, M, Ḳ:) or a rose-flower; a rose-blossom: (AḤn, M, Ḳ:*) n. un. of ‡ وَتِيرٌ. (AḤn. M.) ═ A star, or blaze, or white mark, on the forehead or face of a horse, when round, (T, M, A, Ḳ,) and small: (A:) when long, it is called شَادِخَةٌ: (AO, T:) likened to the ring above mentioned, thus called; (T;) or to a white rose, which is also thus called. (A.) See غُرَّةٌ.

تَرَةٌ: see وِتْرٌ. The ت is substituted for the elided و. (TA.)

جَاؤُوا تَتْرَى, and تَتْرًى, with and without tenween, and with ت substituted for the original incipient و, (T,* Ṣ,* M, A,* Mṣb,* Ḳ,) in the former whereof, (Ṣ, M,) which is the better, (Ṣ,) and the more common, (Fr,) pronounced by Ḥamzeh and Ibn-'Ámir and Ks with imáleh, [i. e. tetrè,] (Bḍ, xxiii. 46,) the ا [which is written ى] is a sign of the fem. gender, and in the latter whereof it is an ا of quasi-coördination, (Ṣ, M,) from وِتْرٌ in the sense of فَرْدٌ, (Ṣ,) They came following one another; one after another; (A, Mṣb;) syn. مُتَوَاتِرِينَ: (M, Ḳ:) or interruptedly. (Yoo, T.) It is said in the Ḳur, [xxiii. 46,] ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَى, or تَتْرًى, Then we sent our apostles one after another: (Ṣ:) or interruptedly; at intervals: (Yoo, T, M:) or making a long time to intervene between every two. (T.)

فَرَسٌ مُوَتَّرُ الأَنْسَآءِ ‡ A horse contracted in the [veins called] أَنْسَآء, [pl. of نَسًا,] as though they were braced, or made tense. (A,* TA.) See شَنِجٌ.

مَوْتُورٌ One who has his relation slain, and so is separated from him, and rendered solitary: (TA:) and one who has a person belonging to him, or related to him, slain, and has not obtained revenge, or retaliation, for his blood: (Ṣ, Ḳ, TA:) a seeker of blood-revenge, or retaliation; one to whom belongs the revenging of blood, or retaliation. (TA.) [See an ex. voce ثَأْرٌ.]

مُتَوَاتِرٌ Consecutive, but with small intervals: thus differing from مُتَدَارِكٌ and مُتَتَابِعٌ. (Lḥ, M. [But see تَتَابَعَ.]) You say, جَاؤُوا مُتَوَاتِرِينَ: explained above, voce تَتْرَى. (M, Ḳ.) خَبَرٌ مُتَوَاتِرٌ Tidings, or a narration, told, or related, by one from another: (T:) or by one after another. (TA.)

[وتغ &c.

See Supplement.]

وث

وَثْوَثَةٌ Weakness; impotence. (L.)

وَثْوَاثٌ A weak, impotent, man. (L.)

وثأ

1. وَثَأَتْ يَدُهُ, aor. تَثَأُ, inf. n. وَثْءٌ; (AZ;) and وَثِئَتْ, (a form disapproved by some, TA,) aor. the same, inf. n. the same and وَثَأٌ, (Ḳ, TA,) or وَثَآءٌ; (CḲ and a MS. copy) and وُثُوءٌ; and وُثِئَتْ, (Ṣ, Ḳ,) like عُنِىَ, [i.e., pass. in form, but neut. in signification,] (Ḳ,) which is the chaste form of the verb; and to the inf. ns. are added, on the authority of the Wá'ee, وُثُوءٌ and وَثَاءَةٌ; (TA;) [but it is not said to which form or forms of the verb these belong;] His hand became affected by what is termed وَثْءٌ. (Ḳ.) — وَثَأَ يَدَهُ (Ṣ, Ḳ) and ‡ أَوْثَأَ, (Ḳ,) He caused his hand to be affected by what is termed وَثْءٌ. (Ṣ, Ḳ.) — اللّٰهُمَّ ثَأْ يَدَهُ [O God, bruise his hand! &c.] is a form of curse used by the Arabs. (IAạr.) — وَثَأَ اللَّحْمَ He, or it, (i.e. a blow,) deadened the flesh. (Ḳ.)] — وَثَأَ الوَتِدَ ‡ i.q. شَعَّثَ, q.v. (A.)

4: see 1.

وَثْءٌ and وَثْأَةٌ A breaking of the flesh without separation of the parts, (وَصْمٌ,) not reaching to the bone, (Ḳ,) producing a swelling: (TA:) or a pain in the bone, without fracture: (IKoot, Ḳ:) or a dislocation (Ḳ, TA) and concussion of the joints, which affects the hand, without fracture: (TA:) or [an injury] resembling dislocation; in the flesh as a fracture in a bone: (AM:) or a bruising or breaking of the flesh without breaking the bone: (IAạr.:) or a bruising of the skin and flesh, reaching to the bone, without its breaking: (TA:) or a bruising of the bone, without breaking: (Lth, Ṣ:) in which last sense, Lth uses also the word وَثَأٌ. (TA.) The ء in وَثْءٌ is sometimes omitted, and the word is written وَثٌ, like يَدٌ and دَمٌ. وَثْىٌ is condemned as vulgar. وَثٌ is authorized by Aṣ; but وَثْىٌ (which is said by the vulgar, S, [and is disallowed in the Ḳ,]) and وَثْوٌ are disallowed by him. (TA.)

وَثِئٌ Having a broken hand: (TA: [but see وَثٌ:]). — يَدٌ وَثِئَةٌ, and ‡ وَثِيئَةٌ, (Ḳ,) and ‡ مَوْثُوءَةٌ, (Ṣ, Ḳ,) A hand affected by what is termed وَثْءٌ. (Ḳ.)

وَثِيئَةٌ and مَوْثُوءَةٌ: see وَثِئٌ.

مِيثَأَةٌ A mallet with which pegs, or stakes, or tent-pins, are driven. (TA.)

وثب

1. وَثَبَ, aor. يَثِبُ, inf. n. وَثْبٌ and وُثُوبٌ (the latter agreeable with analogy, TA,) and وَثَبَانٌ and وَثِيبٌ (Ṣ, Ḳ) and وِثَابٌ (Ḳ; but this is generally affirmed to be an inf. n. of وَاثَبَ, TA;) and ثِبَةٌ, (Ibn-Málik and others) He leaped; jumped; sprang; bounded: (Ṣ, Ḳ:) or he leaped down, or downwards. (Mgh, Mṣb, art. طفر.) — وَثَبَ المَوْضِعَ [He leaped, or jumped, upon, or over the place]. (TA.) — وَثَبَ إِلَى الشَّرَفِ وَثْبَةً ‡ [He made a single leap to eminence, or nobility]. (TA.) — وَثَبَ إِلَيْهِ [app., He leaped, or sprang up, or he hastened, to him]. (TA.) — الوُثُوبُ, except in the dial. of Ḥimyer, signifies The act of rising, or standing up. (TA.) — It is also much used by the vulgar as signifying The act of hastening to a thing; as observed by MF, who is wrong in saying that there is nothing in the lexicons that favours its being so used. (TA.) ═ وَثَبَ, [aor. يَثِبُ,] inf. n. وَثْبٌ, in the dial. of Ḥimyer signifies He sat; sat down. (Ḳ, TA, from a trad.) ثِبْ in that dial. signifies Sit; sit down. (Ṣ.) It is related that Zeyd Ibn-Abd-Allah Ibn-Dárim came as an envoy to one of the kings of Ḥimyer, and found him at a hunting-place belonging to him, on a high mountain, and he saluted him, and mentioned to him his lineage, or relationship; whereupon the king said to him ثِبْ, meaning اِجْلِسْ, Sit; but the man thought that he commanded him to leap from the mountain; and he said, "Thou shalt find me, O king, very obedient:" then he leaped from the mountain, and perished. So the king said, "What ailed him?" And they explained to him his case, and his mistake respecting the word: upon which he said لَيْسَتْ عِنْدَنَا عَرَبِيَّتْ مَنْ دَخَلَ ظَفَارِ حَمَّرْ i.e., ["Arabic is not current with us:" (for, probably, in the time of this king, the term عَرَبِيَّة was only applied to the general language of Arabia:) "whoso entereth Ḍhafári,] let him learn [or, rather, speak, as MF says,] the Ḥimyeree language." (Mz., 16th نوع.) [The principal facts of this anecdote are also mentioned in the Ṣ, on the authority of Aṣ.] By the king's saying عَرَبِيَّتْ was meant العَرَبِيَّةُ: the ة is pronounced ت in the case of a pause (which is the case here) in their dialect. (Ṣ.) Or, accord. to another relation of the above anecdote, the king said لَيْسَ عِنْدَنَا عَرَبِيَّتْ كَعَرَبِيَّتِكُمْ ["Arabic like

your Arabic is not current with us:"] and this, says ISd, is the right reading in my opinion: for the king did not mean to exclude himself from the Arabs. (MF.)

2. وثّبه, inf. n. تَوْثِيبٌ, *He seated him upon a cushion:* (Ṣ, Ḳ:) asserted to be of the dial. of Ḥimyer. (MF.) — وثّبه وِسَادَةً, (Ṣ, Ḳ,) in some copies of the Ḳ وَثْبَةً, (TA,) *He threw to him a cushion* (Ṣ, L, Ḳ) *that he might sit upon it:* (Ṣ:) [app. in the dial. of Ḥimyer]. — وثّبتهُ وِثَابًا *I spread for him a bed,* or *the like.* (TA.)

3. واثبه *He leaped,* or *sprang, upon him,* or *at him; he assaulted* or *assailed him;* syn. سَاوَرَهُ (Ṣ, Ḳ) and ثَاوَرَهُ. (Ḳ, art. ثور) and صَاوَلَهُ. (Ḳ, art. صول.) — [Also, perhaps, *He contended with him in leaping, jumping, springing,* or *bounding.*] — [واثبه is also mentioned in the TA as having a signification not explained in the Ḳ: app., *He contended with him in hastening to a thing.*]

4. اوثبه *He made him to leap, jump, spring,* or *bound.* (Ṣ, Mṣb.) — اوثبه المَوْضِعَ [*He made him to leap,* or *jump, upon,* or *over, the place*]. (TA.)

5. توثّب فُلَانٌ فِى ضَيْعَةٍ لِى ‡ *Such a one took possession unjustly of an estate belonging to me; he seized upon it unjustly.* (Ṣ, Ḳ.) — توثّب فى أَرْضِهِ عَلَى أَخِيهِ ‡ *He took possession of his land with injustice towards his brother.* (A.) — توثّب عَلَى مَنْزِلَتِهِ ‡ *He took possession unjustly of the place occupied by him.* (A.)

6. هُمْ يَتَوَاثَبُونَ عَلَى كَذَا *They leap,* or *rush, together upon such a thing* [*in an evil,* or *injurious,* or *a contentious manner*]. (Ṣ, art. كلب.) التَّوَاثُبُ is syn. with التَّكَالُبُ. (Ṣ, Ḳ, art. كلب.)

وَثْبَةٌ *A single leap, jump, spring, a bound:* (TA:) or *a leap down,* or *downwards.* (Mgh, Mṣb, art. طفر.)

ثُبَةٌ *An assembly; a company; a troop; a congregated body.* (Ḳ.) [But it seems rather to belong to the root ثبى, as remarked by Freytag; or, accord. to some, to art. ثوب. See arts. ثوب and ثبى.]

وَثَّابٌ : see وَثَبَى.

وِثَابٌ *A throne,* or *couch;* syn. سَرِيرٌ; (Ḳ;) accord. to some, *that is always occupied by the king;* or *that the king does not cease to occupy:* (TA:) [app. of the dial. of Ḥimyer]. — *A bed;* or *what is spread to lie* or *recline upon:* (Ḳ:) ex. وثّبتهُ وِثَابًا *I spread for him a bed,* or *the like:* (TA:) or *places where persons sit;* syn. مَقَاعِدُ: (Ṣ, Ḳ:) in which case *it is a* pl., as some have expressly affirmed it to be: (TA:) accord. to IF and others, of the dial. of Ḥimyer. (MF.) Applied to heaven (السَّمَآء) as being the sitting-places of the angels. (Ṣ.)

ظَبْىٌ وَثَّابٌ *An antelope that leaps, jumps, springs,* or *bounds, quickly.* فَرَسٌ وَثَّابَةٌ *A mare that leaps, &c., quickly.* (TA.) — وَثَبَى ▼ *i. q.* وَثَّابَةٌ; (Ḳ;) i. e., *That leaps, &c., quickly.* (TA.)

مُوثَبَانٌ *A king who sits still, and does not undertake military expeditions:* (Ṣ, Ḳ:) asserted to be of the dial. of Ḥimyer. (MF.)

مِيثَبٌ *A plain,* or *level, land,* or *tract of land.* (Ḳ.) — *A leaper,* or *jumper.* (IAạr, Ḳ.) — Also, [contr.,] *A sitter:* (IAạr, Ḳ:) [app. in the dial. of Ḥimyer]. — *What is elevated, of land.* (Ḳ.) — *A rivulet, stream,* or *streamlet:* syn. جَدْوَلٌ. (Ḳ.)

وثج

1. وَثُجَ, aor. يَوْثُجُ, inf. n. وَثَاجَةٌ; (Ṣ, Ḳ;) and اوثج ▼, and استوثج ▼; (TA;) *It* (anything, Ṣ,) *became dense; thick; compact.* (Ṣ, Ḳ.) — وَثُجَ, aor. يَوْثُجُ, inf. n. وَثَاجَةٌ, *He became abundant in flesh;* or very fleshy: وَثُرَ, inf. n. وَثَارَةٌ signifying he became abundant in fat; or very fat: and both signify *he became bulky,* or *big;* or *large in body, corpulent and fleshy.* (AZ, Ṣ.) — وَثُجَ النَّبْتُ *The herbage,* or *plants, became dense, thick,* or *compact, and tall.*

4. أَوْثِجْ لَنَا مِنْ هٰذَا الطَّعَامِ *Give us much of this food.* (TA.) See 1.

10. استوثج *It became in a complete,* or *perfect, state:* (TA:) or *it became so in a certain way:* (Ṣ:) one says استوثج النَّبْتُ ‡ *the plants, herbs,* or *herbage, clung together, one part to another, and became in a complete,* or *perfect, state.* (Ṣ, Ḳ.) — See 1. — استوثج المَالُ *The property* [app. meaning camels or the like] *became much,* or *abundant.* (Ṣ, Ḳ.) — استوثج مِنَ المَالِ *He desired, wished for,* or *longed for, much of property* [app. meaning camels or the like]; syn. اِسْتَكْثَرَ: (Aṣ, Th, Ṣ, Ḳ*:) as also استوثق. (TA.) — استوثجت *She* (a woman) *became large in body,* or *corpulent and fleshy, and perfect in make.* (T.)

وَثِيجٌ Anything (Ṣ) *dense; thick; compact.* (Ṣ, Ḳ.) — A horse, (Ṣ,) and a camel, (TA,) *compact in flesh:* (Ṣ:) or *strong.* (TA.) — *Dense, thick,* or *compact,* herbage. (TA.) [See also ارض موثجة.] — ثَوْبٌ وَثِيجٌ ‡ *A garment,* or *piece of cloth, of firm texture.* (A.) [See also ثياب موثوجة.]

وَاثِجٌ, applied to herbage, *Dense, thick,* or *compact, and tall.* (TA.)

أَرْضٌ مُوثِجَةٌ (in the CḲ مُوْثَجَةٌ [which is evidently a mistake]) *Land abounding with herbage,* or *pasture,* (Ṣ, Ḳ,) *and with tangled trees;* as also وَثِيجَةٌ: (ISh:) *land of which the herbage is dense, thick,* or *compact.* (TA.) [See also وَثِيجٌ.]

ثِيَابٌ مَوْثُوجَةٌ *Garments,* or *pieces of cloth, of which the threads and texture are slack,* or *loose.* (Ḳ, from Sh, on the authority of a man of Báhileh: but see وَثِيجٌ. TA.)

وثر

1. وَثُرَ, aor. ـُ, inf. n. وَثَارَةٌ; [and app., وَثْرٌ; (see the second signification;)] *It* (a thing, Ṣ, M, Mṣb, or a bed, A) *was,* or *became, plain, level, smooth, soft,* or *easy to lie* or *ride* or *walk upon.* (Ṣ, M, A, Mṣb, Ḳ.) — وَثُرَتِ العَجِيزَةُ; and وَثُرَتْ, inf. n. as above, ‡ *The buttocks became fat.* (A.) See also وَثَارَةٌ, below. = وَثَرَهُ, (M, A, Ḳ,) aor. يَثِرُهُ, (Ḳ,) inf. n. وَثْرٌ (M, TA) and ثِرَةٌ; (TA;) and وثّره ▼, inf. n. تَوْثِيرٌ; (M, A, Ḳ;) *He made it plain, level, smooth, soft,* or *easy to lie* or *ride* or *walk upon.* (M, A, Ḳ.) And وثر مَرْكَبَهُ *He made the thing on which he rode smooth, soft,* or *easy to ride upon.* (A, Mṣb.)

2: see 1, in two places.

4. مَا أَوْثَرَ فِرَاشَكَ *How smooth, soft,* or *easy to lie upon, is thy bed!* (A, TA.)

10. استوثر الفِرَاشَ *He found,* or *deemed, the bed smooth, soft,* or *easy to lie upon.* (A,* TA.) — إِذَا تَزَوَّجْتَ ٱمْرَأَةً فَٱسْتَوْثِرْهَا ‡ [*When thou takest a woman as thy wife, choose her fat, suitable for a bedfellow:* see وَثِيرٌ]. (A, TA.)

وَثْرٌ : see وَثِيرٌ.

وِثْرٌ : see وَثِيرٌ, in three places. — See also مِيثَرَةٌ, throughout.

وَثْرٌ : see وَثِيرٌ.

وِثَارٌ : see وَثَارٌ.

وَثَارٌ, a subst., *Plainness, levelness, smoothness, softness,* or *state of being easy to lie* or *ride* or *walk upon;* as also وِثَارٌ ▼. (M, Ḳ.) = See also وَثِيرٌ, in two places.

وَثِيرٌ *Plain, level, smooth, soft,* or *easy to lie* or *ride* or *walk upon;* (T, Ṣ, M, A, Ḳ;) as also وَثْرٌ ▼ (T, Ṣ, Ḳ) and وَثَرٌ ▼ and وِثْرٌ ▼; (M, Ḳ;) applied to a bed, (T, Ṣ, A, Ḳ,) and anything upon which one sleeps, (T, TA,) or sits, (TA,) and finds it to be thus, (T, TA,) and to other things: (M, Ḳ;) and *thick and soft;* applied to a bed: (Mṣb:) [and وَثَارٌ ▼ seems to signify the

same; or this and † وِثْرٌ are epithets in which the quality of a subst. predominates:] fem. وَثِيرَةٌ. (M Ḳ.) You say, مَا تَحْتَهُ وِثْرٌ, and وِثَارٌ, (Ṣ, TA,) *There is not beneath him a smooth*, or *soft, bed*. (TA.) — وَثِيرَةٌ ‡ A woman *having much flesh*: (IDrd, Ṣ, Mṣb, Ḳ:) or *fat*; (T, A, Ḳ;) *suitable for a bedfellow*: (T, Ḳ:) and وَثِيرَةُ العَجُزِ ‡*large*, (T,) or *fat*, (A,) or *soft*, (M,) *in the buttocks*: (T, M, A:) pl. وَثَائِرُ and وِثَارٌ. (M, Ḳ.) = See also مِيثَرَةٌ, throughout.

وَثَارَةٌ: see 1. — ‡ *Abundance of fat*: (AZ, Ṣ:) or *of flesh*: (Ḳ:) or the latter is termed وَثَاجَةٌ. (AZ, Ṣ.)

أَوْثَرُ *More* [and *most*] *smooth*, or *soft*; applied to a bed. (TA, from a trad.)

مِيثَرَةٌ, (T, Ṣ, M, A, Mgh, Mṣb, Ḳ,) of the measure مِفْعَلَةٌ, from الوَثَارَةُ, (TA,) without hemz, (Ṣ, TA,) originally مِوْثَرَةٌ, (Mṣb,* TA,) the و being changed into ى because of the kesreh before it, (TA,) and † وَثِيرٌ and † وِثْرٌ, (Ḳ,) or [only] مِيثَرَةٌ, (TA, &c.,) of a horse's saddle, (T, M, A, Mgh, Mṣb, Ḳ,) and of a camel's saddle, (T,) *A thing in the form of a pillow, made for the saddle, like the* صُفَّة [q. v.], (M, Mgh, Ḳ,) *to render it soft*, or *easy to ride upon*: (T:) or the *saddle-cloth* or *housing* (لِبْدَة) of a horse: (Ṣ:) pl. مَوَاثِرُ and مَيَاثِرُ, (Ṣ, M, A, Mgb, Mṣb, Ḳ,) the latter agreeing with the sing., (Mṣb,) retaining the permuted letter, as is the case in أَعْيَادٌ, pl. of عِيدٌ. (IJ, M.) — Also, accord. to the Ḳ, [referring to the three words above,] or [correctly] the red مَيَاثِر, (المَيَاثِرُ الحُمْرُ,) which are forbidden to be used, (Ṣ, IAth, TA,) *Certain things to ride upon*, (مَرَاكِب, Ṣ, IAth, Ḳ, TA,) *used by the* أَعَاجِم, (Ṣ,) or عَجَم, (IAth, TA,) [meaning *Persians* or *other foreigners*,] *made of* دِيبَاج or حَرِير [*silk brocade* or *other silk*]: (Ṣ, IAth, Ḳ, TA:) or the red مِيثَرَة, (مِيثَرَةُ الأُرْجُوَانِ,) forbidden, in a trad., to be used, is *a stuffed thing to ride upon, which is put upon a camel's saddle*: (TA:) and the red مِيثَرَة which is put upon a horse's saddle is included in the prohibition. (IAth, TA.) — Also, the first of the above three words, (M,) or all of them (Ḳ) *A garment* or *piece of cloth which is put as a covering over other garments* or *pieces of cloth*. (M, Ḳ.) — Also, (accord. to the Ḳ [referring to the three words above,] or [correctly] مَيَاثِرُ, (TA,) The *skins of beasts of prey*. (Ḳ, TA.)

[وثق &c.

See Supplement.]

وج

وَجٌّ *A kind of medicine*; (Ṣ, Ḳ;) *certain twigs*, or *rods, with which one fumigates*; (TA;) or *which are used medicinally* or *remedially*; (T;) [*acorum*, (Golius,) or *acorus*; *sweet-cane*, or, as some say, *galangal*: see Diosc., l. i., c. 2., referred to by Golius:] thought by El-Jawáleeḳee to be not pure Arabic; i.e., an arabicized word, from the Persian [وَج]: (TA:) so says J. (Ṣ.)

وجأ

1. وَجَأَ, (Ṣ, Mṣb, Ḳ,) aor. يَوْجَأُ, and sometimes يَجَأُ, (Mṣb,) inf. n. وَجْءٌ; (TA;) and † تَوَجَّأَ; (Ḳ;) *He beat*, or *struck*, or *smote*, a person with his hand, (Ṣ*, Ḳ,) or with a knife, (Ṣ, Mṣb, Ḳ,) or the like, on any part. (Mṣb.) — وَجَأَ عُنُقَهُ, inf. n. وَجْءٌ, *He beheaded him*: syn. ضَرَبَ عُنُقَهُ. (Ṣ.) — وَجَأَ ‡ *Inivit* feminam. (Ḳ.) — وَجَأَ التَّيْسَ, inf. n. وَجْءٌ and وِجَآءٌ, (or the latter is a simple subst., TA,) *He beat the veins of the testicles of the goat between two stones, without extracting the testicles themselves*: or *he bruised* or *beat the goat's testicles until they broke*, (Ḳ,) *and he became like one gelded*. (TA.) You say also وَجَأَ الكَبْشَ. (Ṣ.) [See وِجَآءٌ.] وُجِئَ *He* (a goat) *had the operation termed* وَجْءٌ *performed upon him*. (Ḳ.) — *He was struck* with a knife. (Ṣ.) — وَجَأَ ‡ *He bruised*, or *pounded*, dates *until they cohered*. Hence وَجِيئَةٌ, q. v. (TA.)

2: see 1. — وَجَّأَ الرَّكِيَّةَ, inf. n. تَوْجِئٌ, *He found the well to be what is termed* وَجْأَةٌ, [fem. of وَجْءٌ, q. v.: app. signifying *without water*]. (Ḳ.)

4. اوجأ عَنْهُ *He repelled from him*; *removed*, or *put away, from him*. (Ḳ*, TA.) — اوجأ *He came in search of a thing that he wanted*, or *in pursuit of game, and did not attain it*. (Ḳ.) — *It* (a well) *failed*; i. e., *its water ceased*: or *it contained no water*. (TA.) [See also أَوْجَى.]

8. اِتَّجَأَ التَّمْرُ ‡ *The dates became closely packed*, or *pressed together*: (Ḳ:) *they were bruised*, or *pounded, until they cohered*. (TA.)

مَآءٌ وَجْءٌ, and † وَجَأٌ, and † وِجَآءٌ, *A water where there is no good*: (Ḳ:) [app., *a source of water where there is no herbage*, or *pasture*; or, more probably, *a source without water*; or *a water that has failed*: see 2 and 4.]

وَجَأٌ and وِجَآءٌ: see مَآءٌ وَجْءٌ.

وِجَآءٌ, a subst., *A striking* with a knife or the like, on any part. (Mṣb.) [See also 1.] — وِجَآءٌ The *bruising of the veins of the testicles until they break, so that it is like gelding*. (Ṣ.) [See also 1.]

وَجِيءٌ and † مَوْجُوْءٌ A goat *on which has been performed the operation called* وَجْءٌ. (Ḳ.) [See 1.] — The latter is said to be used in a trad. as signifying *Gelded*. — Also the latter, *Struck* with a knife. (Ṣ.)

وَجِيئَةٌ † *Dates*, (Ḳ,) or *locusts*, (ISk, Ṣ, Ḳ,) *bruised*, or *pounded, and then stirred up with clarified butter* (سَمْن), or *with oil, and so eaten*: (Ṣ, Ḳ:) or *dates moistened with milk* or *with clarified butter, and then bruised*, or *pounded, until they are consolidated*: (TA:) or *dates bruised*, or *pounded, until the stones come forth, and then moistened with milk* or *with clarified butter so that they become macerated and cohering, in which state they are eaten*. (ISk, Ṣ.) — Also, *A cow*. (IAạr., Ḳ.)

مَوْجُوْءٌ: see وَجِيءٌ.

وجب

1. وَجَبَ, aor. يَجِبُ, inf. n. وَجْبَةٌ (Lḥ, Ḳ) and وَجْبٌ (Lḥ) *It* (a wall, or the like, Mṣb, or a house, or anything, Lḥ,) *fell down*. (Lḥ, Ḳ, Mṣb.) See وَجْبَةٌ. — وَجَبَ, inf. n. وَجْبَةٌ, *It fell to the ground*. (TA.) — وَجْبَةٌ does not signify a single act; but is an inf. n. in an absolute sense, unrestricted to the signification of a single act: ex. وَجْبَةُ الشَّمْسِ *The falling of the sun, in setting*. (TA.) — فَإِذَا وَجَبَتْ جُنُوبُهَا [Ḳur. xxii. 37,] is said to signify *And when their sides fall down upon the ground*: or *and when their souls depart, and they fall down*. (TA.) — وَجَبَتِ الشَّمْسُ, (Ṣ, Ḳ,) inf. n. وَجْبٌ and وُجُوبٌ (Ḳ) and وَجْبَةٌ (see above), *The sun set*. (Ṣ, Ḳ.) — وَجَبَتِ العَيْنُ ‡ *The eye was*, or *became, sunk in the head*. (Ḳ.) — وَجَبَ, (Ṣ, Ḳ,) aor. يَجِبُ, inf. n. وُجُوبٌ and مَوْجِبٌ, (TA,) *He fell down and died*: (Ṣ:) *he died*. (Ḳ.) — Hudbeh Ibn-Khashram says,

• فَقُلْتُ لَهُ لَا تَبْكِ عَيْنُكَ إِنَّهُ •

• بِكَفِّىَ مَا لَاقَيْتُ إِذْ حَانَ مَوْجِبِى •

[*And I said to him, Let not thine eye weep; for by my own hands is occasioned what I experience, now that my death has come to pass*]. By موجب he means مَوْت. (TA.) — [See also وَجْبَةٌ, which seems to be a third inf. n. of the verb in this sense.] — وَجَبَ, (aor. يَجِبُ, TA,) inf. n. وَجِيبٌ (Th, Ṣ,) and وَجْبٌ and وَجَبَانٌ (Ḳ) and وُجُوبٌ and وَجْبَةٌ, (TA,) *It* (the heart) *palpitated, beat, throbbed*; (Ḳ;) *was agitated*, or *in a state of commotion*. (Ṣ.) — وَجَبَتِ الإِبِلُ, and † وَجَّبَت, *The camels could scarcely arise from the places where they lay down*. (TA.) — وَجُبَ, [aor. يَوْجُبُ,] inf. n. وُجُوبَةٌ, *He was cowardly*, or *pusillanimous*. (Ṣ, Ḳ.) — وَجَبَهُ عَنْهُ *He drove him back*, or *turned him back, from it*, (Ḳ,) *when he had long kept to it*. (Nawádir el-Aạráb.)

= وَجَبَ and ↑ وجب and ↑ اوجب ‡ *He* (a man, TA,) *ate once a day.* (Th, K) See وَجْبَةٌ. = وَجَبَ, aor. يَجِبُ, inf. n. وُجُوبٌ (S, K,) and جِبَةٌ, (K,) *It* (a thing) *was,* or *became, necessitated, necessary, requisite,* or *unavoidable: it was binding, obligatory, incumbent,* or *due:* syn. لَزِمَ; (S, K, Msb;) [lit. accord. to some, *it fell* on a person: see 4;] and ثَبَتَ, (Telweeh,) which means nearly the same as لَزِمَ. (TA.) — For a fuller explanation, see its syn. حَقَّ. [In the science of the fundamentals of religion, *It necessarily was* or *existed; was a thing of which the nonexistence could not be mentally conceived:* as is the essence of God. (Ibr.D.)] — وَجَبَ عَلَيْهِ كَذَا, or أَنْ يَفْعَلَ كَذَا, *Such a thing,* or *the doing of such a thing, was binding, incumbent,* or *obligatory upon him; was unavoidable to him; lay on him; was his necessary,* or *indispensable duty:* or *was binding, incumbent,* or *obligatory upon him, by God's express appointment, so that he would be punished for neglecting it:* and *it was that which should be preferred and approved.* See وَاجِبٌ.] — See also another explanation, afterwards. — وَجَبَ البَيْعُ, aor. يَجِبُ, inf. n. جِبَةٌ (Lh, S, Msb) and وُجُوبٌ (Lh, Msb) *The sale was,* or *became, binding,* or *obligatory;* (Msb, TA;) *ratified, fixed, settled, decided,* or *determined;* (Msb;) *completed, accomplished,* or *concluded; it had,* or *took, effect; it was extended,* or *performed;* or *it was,* or *became, effectual:* (TA:) and وَجَبَتْ يَمِينُهُ, i. q. بَتَّتْ, q. v. (M, in art. بت.) — It is said in a trad., إِذَا كَانَ البَيْعُ عَنْ خِيَارٍ فَقَدْ وَجَبَ [*When the sale is optional, it is binding,* or *obligatory*]: i. e., when one says, after the contract, "Take thy choice to reject the sale, or to make it effectual," and the person so addressed chooses to do the latter, the sale is binding, even if the two parties have not yet separated. (TA.) — In like manner, وَجَبَ الحَقُّ, inf. ns. as above, *The right, due,* or *claim, was,* or *became, binding,* or *obligatory;* or *fixed, settled, decided,* or *determined.* (Msb.) — وجب الوجب, inf. n. وجب: (TA: [unexplained; but following وَجْبٌ as signifying "a bet, &c.:" app. meaning *The bet, wager,* or *stake, became due,* or *incumbent*]. — [وَجَبَ عَلَيْهِ *It was,* or *became, necessitated, necessary, requisite,* or *unavoidable, for him to do,* or *suffer,* such a thing; and hence, sometimes, *it was,* or *became, binding, obligatory,* or *incumbent, on him.*] — وَجَبَ عَلَيْهِ القَوْلُ [*The saying* or *sentence became necessitated to take effect upon him;* or *it became requisite that the saying* or *sentence should take effect upon him.*] Jel, in xxxvi. 6, &c. — [وَجَبَ لَهُ كَذَا *Such a thing was,* or *became, due to him;* as, for instance, a reward, or a punishment.] — وَجَبَ عَلَيْهِ القَتْلُ [*Slaughter was,* or *became, his due.*] (TA, in art. بقى, &c.)

2. وَجَّبَ بِهِ الأَرْضَ, inf. n. تَوْجِيبٌ, *He threw him down upon the ground.* (S.) — وجّب, inf. n. تَوْجِيبٌ, *The camel lay upon his breast with folded legs, falling down upon the ground.* (TA.) — وجّبت, inf. n. تَوْجِيبٌ, *She* (a camel) *became milkless:* (TA:) or [*her biestings coagulated in her udder:* see وَجْبٌ]. — وجّب, (inf. n. تَوْجِيبٌ, K,) *He was fatigued, tired,* or *weary:* (S, K:) said of a camel. (S.) — وجّب اللِّبَأُ, inf. n. تَوْجِيبٌ, *The biestings coagulated in the udder.* (K.) = وجّب, (inf. n. تَوْجِيبٌ, TA,) *He milked* (a camel, K,) *but once in the course of each day and night.* (S, K.) — وجّب, inf. n. تَوْجِيبٌ, *He accustomed* himself, (Lh, S,) in which case you also say وجّب لِنَفْسِهِ, (Lh,) and his family, or household, and his horse, (Lh, K,) *to eat but one meal* (K) *in the course of each day and night.* (Lh, S.) — See 1. = وجب *He took, got,* or *won, a bet, wager,* or *stake, at a shooting-match* or *race.* (L, in TA, voce نَدَبٌ.) — See 4.

3: see 4.

4. اوجبهُ (S, K,) and ↑ وجّبهُ (K) but this latter is by some rejected, (TA,) *He* (God, S) *made it,* or *rendered it necessary, requisite,* or *unavoidable; necessitated it; made it,* or *declared it to be, binding, incumbent,* or *obligatory:* (S, K:) [lit. accord. to some, *he made it to fall* on a person: see فَرَضَ.] — اوجب البَيْعَ, (Lh, S,) inf. n. إِيجَابٌ, (Lh,) *He made,* or *rendered,* or *declared, the sale binding,* or *obligatory;* (Msb, TA;) *ratified it; made,* or *rendered, it fixed, settled, decided,* or *determined;* (Msb;) *completed, accomplished,* or *concluded; effectual.* (TA.) — اوجب لَكَ البَيْعَ *He made the sale to thee to be binding,* or *obligatory; &c.* (Lh, K.) — In like manner, ↑ وَاجَبَهُ البَيْعَ, inf. n. مُوَاجَبَةٌ and وِجَابٌ; (Lh; in quoting whose words, the author of the K has made an omission, so as to cause it to appear that these two words are inf. ns. of اوجب; TA;) *He, with his* (another's) *concurrence, made the sale to him to be binding,* or *obligatory; &c.* (TA.) — اوجب عَلَيْهِ شَيْئًا [*He made a thing,* or *declared it to be, binding, obligatory,* or *incumbent, upon him;* or *unavoidable to him*]. (TA.) — اوجب عَلَيْهِ القَضَآءَ *He necessitated the sentence to take effect upon him;* syn. أَحَقَّهُ and حَقَّقَهُ. (TA, in art. حق.) — اوجب *He did a great sin,* or *an act of great goodness, making* [*the punishment of*] *hell,* or [*the reward of*] *paradise, the consequence thereof* [*unless followed by different conduct &c.*]: (S, K:) *he committed sins for which he who should punish him would be excusable, because he deserved punishment.* (IAar, in TA, art. لوط.) — It is said, in a trad., that some persons came to Mohammad, saying, إِنَّ صَاحِبًا لَنَا أَوْجَبَ, i. e., *Verily a companion of our's hath committed a sin for which he has become deserving of hell:* to which he replied, Command him to emancipate a slave [as an expiation]. (TA.) — In another trad. it is said, أَوْجَبَ ذُو الثَّلَاثَةِ وَالاِثْنَيْنِ, meaning, *He of whom three children, or two, have gone before him* [*to paradise*] *hath become entitled to paradise.* (TA.) — أَوْجَبَ لَهُ الجَنَّةَ أَوِ النَّارَ *It* (an action) *procured for him as a necessary consequence thereof* [*the reward of*] *paradise,* or [*the punishment of*] *hell;* or *made such to be to him a necessary consequence thereof;* [*unless followed by repentance &c.:*] (S, K*:) [*it required for him paradise or hell.*] — [يُوجِبُ كَذَا *It necessitates,* or *renders necessary, such a thing.* — *It requires such a thing, as a necessary consequence.* — *It necessarily implies the coexistence of such a thing therewith.* Used in physics &c., and perhaps in classical writings.] — أَوْجَبْتُ لِفُلَانٍ حَقَّهُ means *I regarded such a one's right* or *due:* and you say فَعَلْتُ ذٰلِكَ إِيجَابًا لِحَقِّهِ [*I did that from regard to his right* or *due*] (Har. p. 490); [and اوجبهُ لَهُ *He made it,* or *declared it to be due to him*]. — [اوجبهُ also signifies *He affirmed it, he averred it;* i. q. أَثْبَتَهُ as contr. of نَفَاهُ. — And *It necessarily occasioned it.*] = اوجب عَلَيْهِ *He beat him, overcame him, in a case of laying a bet, wager,* or *stake, at a shooting-match* or *race.* (TA.) = اوجب اللّٰهُ قَلْبَهُ *God made his heart to palpitate, beat,* or *throb;* [*to be agitated,* or *in a state of commotion*]. (Lh, K.) = See 1.

6. تَوَاجَبُوا *They laid a bet, wager,* or *stake, one with another, at a shooting-match* or *race:* as though one party of them made a thing binding, or obligatory, on another party of them. (TA.)

10. استوجبهُ *He had a right* or *just title* or *claim, to it; deserved it; merited it:* syn. اِسْتَحَقَّهُ [q. v.] (S, K.) See the act. part. n. below. — اِسْتَحَقَّهُ i. q. استوجب إِثْمًا; (TA, in art. حق;) which means *He did what necessitated sin;* (Ksh, Bd, Jel, in v. 106;) [*was guilty of a sin;*] *and deserved its being said of him that he was a sinner.* (Ksh.) — رَكِبَ خَطِيئَةً اسْتَوْجَبَ بِهَا النَّارَ [*He committed a sin for which he became deserving of hell*]. (TA.)

وَجْبٌ and ↑ مُوَجِّبٌ A she-camel *whose biestings coagulate in her udder.* (K.) — وِجَابٌ *Places in which water stagnates:* (K:) pl. of وَجْبٌ. (TA.) — وَجْبٌ *A large skin of the kind called* ↑ سِقَآء, *made of the* (*complete,* TA,) *hide of a he-goat:* pl. وِجَابٌ. (AHn, K.) — وَجْبٌ *Stupid; foolish; of little sense.* (K.) — وَجْبٌ (S, K) and ↑ وَجَّابٌ (K) and ↑ وَجَّابَةٌ (IAar, K) and ↑ مُوَجَّبٌ (IAar) *A coward; cowardly; pusillanimous.* (S, K, &c.) [The second and third, and more especially the latter, are probably

intensive epithets.] = وَجْبٌ *A bet, wager,* or *stake, at a shooting-match* (Lḥ, Ḳ) or *a race.* (IAạr; and L in TA, voce نَدَبٌ.)

وَجْبَةٌ inf. n. of وَجَبَ "it fell down, &c.," q. v. — بِجَنْبِهِ فَلْتَكُنِ الوَجْبَةُ, a proverb, (Ṣ,) [(*May a disease be*) *in his side,* or (*may God afflict him,* or *smite him, with a disease*) *in his side, and may falling down upon the ground, and dying, happen* (or *be the result thereof*)! i. e. رَمَاهُ اللّٰهُ بداءٍ في جنبه فلتكن الوجبة به; or بِدَاءٍ بجنبه الخ. (Freytag, Arab. Prov. i. 156)]. — وَجْبَةٌ *A falling with a sound,* or *noise, such as that produced by the fall of a wall* or *the like:* (Ṣ, Ḳ:) [see 1, where it is given as an inf. n. unrestricted to the signification of a single act:] or the *sound of a thing falling* (Ḳ) *and producing a sound such as above mentioned.* (TA.) = وَجْبَةٌ *An eating but once in the course of a day and night:* (Ṣ, Ḳ:) or *an eating but once in a day until the like eating in the following day:* (Ḳ:) an inf. n. (Lḥ) [restricted to the signification of a single act]: you say, فُلَانٌ يَأْكُلُ وَجْبَةً *Such a one eats but once* (T) *in the course of the day and night.* (AZ, Ṣ.) [See also صَيْرَمٌ.] — In a trad. respecting the expiation of an oath, it is said, يُطْعِمُ عَشَرَةَ مَسَاكِينَ وَجْبَةً وَاحِدَةً [*He shall feed ten poor men with a meal sufficient for a day and a night*]. (TA.)

وُجَابٌ: see وُجَّابٌ.

وَجِيبَةٌ *A daily allowance of food;* or *daily maintenance:* syn. وَظِيفَةٌ: (Ḳ:) i. e., *what a man is accustomed to allow himself* [*each day*] *as that which is necessary, and fixed:* but the word in the A is وَجْبَةٌ, q. v. (TA.) — وَجِيبَةٌ [*A term employed in the case of*] *one's concluding a sale, and then taking it* [*meaning what is sold to him*] *by regular successive portions, one after another,* (AA, Ṣ, Ḳ,) or, as some say, *on the condition of his taking a portion of it every day,* (TA,) *until he has taken the whole of his* وَجِيبَة: (Ḳ:) [which hence appears to signify both the act above described and also *what is due to one of a thing purchased and taken in this manner;* but more probably the latter is the only meaning intended]. When a person has finished doing this, one says to him قَدِ ٱسْتَوْفَيْتَ وَجِيبَتَكَ [*Thou hast taken the whole of what was due to thee of the thing purchased and taken by thee in the manner above described*]. (Ṣ.)

[وُجُوبِيٌّ *Obligatory,* or *incumbent:* opposed to اِمْتِنَانِيٌّ.]

وَجْبٌ and وَجَّابَةٌ and وَجَّابٌ: see وَجْبٌ.

وَاجِبٌ *Slain:* (Ṣ:) *dying;* or *dead.* (TA.) So in the following verse of Ḳeys Ibn-El-Khaṭeem:

* أَطَاعَتْ بَنُو عَوْفٍ أَمِيرًا نَهَاهُمُ *
* عَنِ السِّلْمِ حَتَّى كَانَ أَوَّلَ وَاجِبِ *

[*The sons of 'Owf obeyed a commander who forbade them to make peace until he was the first who was slain,* or *who died*]. (Ṣ, TA.) = وَاجِبٌ [act. part. n. of وَجَبَ; *Necessary; requisite; unavoidable: binding, incumbent,* or *obligatory.* In the science of the fundamentals of religion, *Necessarily being* or *existing; of which the nonexistence cannot be mentally conceived:* as the essence of God. (IbrD.)] — Accord. to [the Imám] Aboo-Ḥaneefeh, وَاجِبٌ [in matters of religion] is not so strong a term as فَرْضٌ: [and so may be rendered *incumbent,* or *obligatory;* or *that which is a necessary,* or *indispensable, duty; yet not so decisively* or *manifestly shown to be such as that which is termed* فرض:] or, accord. to Esh-Sháfi'ee, these two terms are syn., signifying [*binding, incumbent,* or *obligatory, by God's express appointment, as*] *a thing for neglecting which one will be punished:* and واجب signifies *that which should be preferred and approved;* thus explained by El-Khaṭṭábee as occurring in the following trad.: غُسْلُ الجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ *The ablution prescribed to be performed on Friday is an act which every one who has experienced a nocturnal pollution should prefer and approve.* (TA.) = فِعْلٌ وَاجِبٌ [*A verb expressing an event as a positive fact*] is such, for instance, as in the phrase بَيْنَمَا أَنَا كَذَا إِذْ جَآءَ زَيْدٌ [while I was thus, or in [this state, lo, or behold, Zeyd came]. (Ṣ, L, art. اذ.)

مُوجَبٌ *An effect; that which is produced by an operating cause; a result; a consequence.* (Mṣb.) = [كَلَامٌ مُوجَبٌ, lit. *An affirmed sentence; i. q.* مُثْبَتٌ as contr. of مَنْفِيٌّ; virtually *the same as* كَلَامٌ مُوجِبٌ ↓, *an affirmative sentence.*]

[مُوجِبٌ *A place where one falls down and dies; where one dies*]. — خَرَجَ القَوْمُ إِلَى مَوَاجِبِهِمْ, i. e. الى مَصَارِعِهِمْ; *The people went forth to the places where they should be prostrated; or, as implied in the Ṣ, where they should fall down and die;* or *where they should die*]. (Ṣ.) = مُوجِبٌ [and مُوجِبَةٌ ↓] *A cause; an efficient; that which produces,* or *effects, anything.* (Mṣb.) — See كَلَامٌ مُوجَبٌ = مُوجِبٌ *A name of the month* المُحَرَّم (Ḳ) *in ancient times.* (TA.)

مُوجِبَةٌ *A great sin for which one deserves punishment* [*in the world to come*]: (TA:) or *a great sin, and also an act of great goodness, which makes* [*the punishment of*] *hell,* or [*the reward of*] *paradise, the consequence thereof unless followed by repentance &c.*] (Ḳ.) — اَللّٰهُمَّ إِنِّى أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ [*O God, I ask of thee those things which will procure thy mercy!*]. (TA, from a trad.) — See مُوجِبٌ.

مُوَجِّبٌ One *who eats but once in the course of a day and a night.* (AZ, Ṣ.) = مُوَجَّبٌ *A beast* of carriage *that is frightened at everything.* (ISd.) Not known to AM. (TA.) — See وَجْبٌ in two places.

اللّٰهُ مُسْتَوْجِبُ الحَمْدِ *God is worthy,* or *deserving, of praise; has a right,* or *just title* or *claim, to it; deserves it; merits it:* syn. هُوَ وَلِيُّهُ, and مُسْتَحِقُّهُ. (TA.)

وجح

1. وَجَحَ, aor. يَوْجَحُ, inf. n. وَجْحٌ, *He had recourse,* or *betook himself,* to a thing or place, *for protection* or *concealment.* (L.) [As also وجح.] See 4.

2: see 4.

4. اوجحه اليه *He compelled* or *constrained* or *necessitated him to have recourse to,* or *to betake himself to, him* or *it for protection* or *concealment or the like.* (Ḳ.) — اوجح البَيْتَ *He curtained the house,* or *chamber,* or *tent;* (Ḳ, TA;) *hung a curtain upon it.* (TA.) — اوجح *He held fast, and defended,* a thing. (L.) = اوجح, (L, Ḳ,) and وَجَّحَ ↓, (Ḳ, TA,) or وَجَحَ ↓, (as in the L and CḲ,) *It* (a thing) *appeared; became apparent.* (L, Ḳ.) — اوجح لنا الطَّرِيقُ *The road became apparent* or *conspicuous to us.* (Ṣ.) — اوجحت النَّارُ *The fire became apparent* or *conspicuous.* (Ṣ.) = اوجح *He reached,* in digging, *smooth rock,* (Ṣ, Ḳ,) which is called وَجَاحٌ. (Ḳ.) = اوجحه البَوْلُ *The urine oppressed him by his wanting to void it.* (Ṣ, L, Ḳ.)

وَجْحٌ *A place to which one has recourse for protection* or *concealment; a place of refuge; an asylum:* (L:) [as also وَجَحٌ:] *a place resembling a* غار [or *cave in a mountain*]. (L, K.)

وَجَاحٌ and وُجَاحٌ and وِجَاحٌ, (Ṣ, L, Ḳ,) of which three forms IAạr prefers the first, (L,) and sometimes the و is changed into ا, and one says أَجَاحٌ and أُجَاحٌ and إِجَاحٌ, (Ṣ,) and in one dial. وجاحِ, indecl., with kesreh for its termination, (L,) and جَاحٌ, (Ḳ, in art. جوح,) *A thing by which a person or thing is veiled, concealed,* or *hidden; a veil; a covering; a curtain.* (Ṣ, L, Ḳ.) — جَآءَ فُلَانٌ وَمَا عَلَيْهِ وجاحٌ *Such a one came having upon him nothing to*

veil, or *conceal, him*. (L.) — لَيْسَ دُونَهُ وجاحٌ *There is nothing that veils*, or *conceals, before*, or *in the way to, him, or it*. (L.) — لَيْسَ بَيْنِى وَبَيْنَهُ وجاحٌ *There is nothing that veils*, or *conceals, between me and him*, or *it*. (L.) — وَجَاحٌ *Water in a tank* or *cistern sufficient to cover its bottom*. (S.) — وَجَاحٌ The *remains* of a thing, such as property, &c. (Az.) — لَقِيتُهُ أَدْنَى وَجَاحٍ *I met him, he being the first object that I saw*. (S, K.) = *Smooth rock*. (K.)

وُجَاحٌ:
وِجَاحٌ:
أُجَاحٌ:
أُجَاحٌ: see وَجَاحٌ.
إِجَاحٌ:
وجاجٌ:
جَاحٌ:

وَجِيحٌ: see مُوجَحٌ.

مُوجَحٌ A garment *closely woven*, (S, K,) *and firm*: (S:) or *of close texture, and thick*: or *strong*: or *narrow and firm*: (TA:) as also † وَجِيحٌ: (S, K, TA:) from أَوْجَحَهُ البَوْلُ. (S.) — مُوجَحٌ *A smooth skin*. (K.) = مُوجَحٌ *Constrained, compelled*, or *necessitated, to have recourse to*, or *to betake himself to, a thing* or *place, for protection* or *concealment* or *the like*; syn. مُلْجَأٌ. (L, K, TA [in the CK مَلْجَأٌ, which is the signification of وَجَحٌ]) Az says, that the word which he retains in his memory is مُلْحَجٌ, with the ح before the ج; and that the two words may be two dial. forms. = مُوجَحٌ, or † مُوجِحٌ, accord. to two different relations of a trad. in which it occurs, *Oppressed by the want to void his urine*. (L.)

مُوجِحٌ One *who veils*, or *conceals*, or *hides, a thing*. (L.) = See مُوجَحٌ.

بَابٌ مُوْجُوحٌ *A closed door*: (S, K:) or *a door before which is a curtain*. (TA.)

طَرِيقٌ مُوجِحٌ *A conspicuous, open, wide road*. (L.)

وجد

1. وَجَدَهُ, aor. يَجِدُ and يَجُدُ, (S, L, Msb, K,) the latter of the dial. of the tribe of 'Ámir (S, L, Msb) Ibn-Saasa'ah, (MF,) and without a parallel (S, L, Msb, K) in verbs of this class, (S, L, Msb,) the و in it being dropped because it falls out in the original form of the aor., (Msb,) both of which forms are said by several authors to apply to the verb in all its significations, though F seems to restrict the latter to two significations, (TA,) inf. n. وُجُودٌ (S, L, Msb, K) and وِجْدَان (L, Msb, K,) and إِجْدَانٌ, (IAsr, L, K,) in which the و is changed into ء, (L,) and وَجْدٌ and وُجْدٌ and جِدَةٌ; (L, K;) and وَجِدَهُ, aor. يَجِدُ; (K;) but this form of the verb is not found in the lexicons, [the K only accepted,] (MF,) in the sense here assigned to it; (TA;) *He found it; lighted on it; attained it; obtained it by searching* or *seeking; discovered it; perceived it; saw it; experienced it*, or *became sensible of it*; (F, in the K and in the Basáïr, on the authority of Abu-l-Kásim El-Isbahánee;) namely, a thing sought, sought for or after, or desired; (S, L, K;) and simply a thing. (L.) وُجُود is of several kinds. It is The *finding, &c., by means of any one of the five senses*: as when one says وَجَدْتُ زَيْدًا [*I found, &c., Zeyd*]: and وَجَدْتُ طَعْمَهُ, and رَائِحَتَهُ, and صَوْتَهُ, and خُشُونَتَهُ, [*I found*, or *perceived, &c., its taste*, and *its odour*, and *its sound*, and *its roughness*]. Also, The *finding, &c., by means of the faculty of appetite*, [*or rather of sensation*, which is the cause of appetite:] as when one says وَجَدْتُ الشِّبَعَ [*I found, experienced*, or *became sensible of, satiety*]. Also, The *finding, &c., by the intellect*, or *by means of the intellect*: of which kind is one's knowing God: and here it should be observed, that وجود attributed to God is simple knowledge: (Abu-l-Kásim El-Isbahánee, cited in the Basáïr:) وَجَدَ اللّٰهُ, wherever it occurs, means *God knew*. (Er-Rághib, Z, &c.) i.e., in the Kur-án. (TA.) — وَجَدَ [*He found, in the sense of*] *he knew* [*by experience*]. (A, TA, &c.) [In this sense, it is a verb of the kind called أَفْعَالُ القُلُوبِ; having two objective complements; the first of which is called its noun, and the second its predicate.] Ex. وَجَدْتُ زَيْدًا ذَا الحِفَاظِ *I* [*found*, or] *knew Zeyd to possess the quality of defending those things which should be sacred*, or *inviolable*. (A.) Used in this sense, as doubly trans., its inf. n. is وِجْدَانٌ (Akh) and وُجُودٌ. (Seer.) It is also used as singly trans., as syn. with عَلِمَ. (TA.) — When وَجَدَ signifies *he found*, or *lighted on*, a thing after it had gone away, its inf. n. is وِجْدَانٌ. (IKtt.) — وَجَدَ الضَّالَّةَ, (S, A, Msb,) aor. يَجِد (Msb) and يَجُدُ, (MF,) inf. n. وِجْدَانٌ (S, Msb) and وَجْدٌ (Msb) [*He found the stray beast*]. — لَمْ أَجِدْ مِنْ ذٰلِكَ بُدًّا, for which one also says لَمْ اجِد, *I found no means of avoiding*, or *escaping, that*. (Kz, TA.) — وَجَدَ, (L,) and وَجَدَ فِى المَالِ, (Fs, T, S, L, Msb,) and وَجَدَ المَالَ وَغَيْرَهُ, (Lh, M, K,) aor. يَجِدُ, (Lh, M, L, K,) inf. n. وُجْدٌ and وِجد and وَجْدٌ and جِدَةٌ (Lh, T, S, M, K) and وِجْدَانٌ (T, L) and وُجُودٌ, (Yz,) *He became possessed of wealth*, or *property*: (T:) or *he was*, or *became, rich; possessed of competence*, or *sufficiency; in no need; without wants*, or *with few wants*; (S, M, L, K;) *so as not to be poor afterwards*: (L:) and *he gained, acquired*, or *earned wealth*. (Exps. of the Fs.) Hence the saying of the Arabs, وِجْدَانُ الرِّقِينِ يُغَطِّى أَفَنَ الأَفِينِ [*The possession of money hides the weakness of judgment of the weak in judgment*]. (T, L.) = وَجَدَ عَلَيْهِ, (S, L, K, &c.) aor. يَجِدُ (Fs, M, L, K) and يَجُدُ; (M, L, K;) and وَجِدَ, as heard by Fr from certain of the Arabs; (Kzz;) inf. n. مَوْجِدَةٌ, (Fs, S, A, L, Msb, K,) by some pronounced مَوْجَدَةٌ, (Fr,) and وَجْدٌ and جِدَةٌ (L, K) and وِجْدَانٌ (Lh, S, M, L) and وُجُودٌ (Fr, Kzz) *He was angry with him*: (Fs, S, A, L, Msb, K) or *he was angry with him with the anger that proceeds from a friend*. (TA, voce عَتْبٌ.) = وَجَدَ بِهِ, (aor. يَجِدُ, L,) inf. n. وَجْدٌ, *He loved him*. (L, K.) وَجَدَ بِهَا, (A, L,) and † تَوَجَّدَ, (A,) *He loved her*; (A, L;) *he loved her passionately* or *fondly*. (L.) لَهُ بِهَا وَجْدٌ *He has a love* [or *passionate* or *fond love*] *for her*. (A.) = وَجَدَ, [aor. يَجِدُ,] ('Eyn, Fs, S, L, Msb, &c.,) and وَجِدَ, [aor. يَوْجَدُ,] (El-Hejeree, M, K,) the latter the only form mentioned in the K, but the former is the only form generally known, (MF, TA,) and وَجُدَ, (Lh, M, L,) inf. n. وَجْدٌ, (S, L, Msb, K, &c.,) *He grieved; mourned; sorrowed*. (S, L, Msb, K, &c.) You say, وَجَدْتُ بِهِ, (Msb,) and † تَوَجَّدتُ لَهُ, (S, L,) *I grieved, mourned*, or *sorrowed, for such a one*. (S, L, Msb.) Ibn-Hishám El-Lakhmee says, that in this sense وجد is not transitive: (MF:) [i. e., without a prep.]. = وُجِدَ, (inf. n. وُجُودٌ, A, Msb,) *It existed; it became existent* (A, Msb) from a state of nonexistence. (S, L, K.)

4. اوجدهُ إِيَّاهُ *He* (God, S, A, L) *made him to find, attain*, or *obtain, it*; (Lh, S, A, L, K;) namely, the thing that he sought, sought for or after, or desired; (S, L, K;) or a stray beast. (A.) — اوجدهُ *He* (God, S, &c.) *enriched him; made him to be possessed of wealth* or *property; to be possessed of competence* or *sufficiency; to be in no need*, or *without wants*, or *with few wants*. (S, A, L, K.) Ex. الحَمْدُ لِلّٰهِ الَّذِى أَوْجَدَنِى بَعْدَ فَقْرٍ وَآجَدَنِى بَعْدَ ضَعْفٍ *Praise be to God who enriched me after poverty and strengthened me after weakness*. (S, L.) — *He strengthened him after weakness*; like آجَدَهُ. (K.) [But see what immediately precedes.] = اوجدهُ, (inf. n. إِيجَادٌ, TA,) *He* (God) *made it*; meaning, *created it; originated it; caused it to*

be or exist, or to come to pass; brought it into existence (Ṣ, L, Mṣb, Ḳ) from a state of non-existence, (Mṣb,) *not after the similitude of anything preëxisting.* (TA.) وَجَدَهُ in this sense is not allowable. (Ṣ, L, Ḳ.)

5. توجّده *He complained of it;* namely, sleeplessness by night, (L, Ḳ,) &c., (Ḳ,) or a particular affair. (L.) ═ See 1, in two places.

6. تواجد *He feigned,* or *made a show of, love* [or *passionate love*]. (A.)

وَجْدٌ and جِدَةٌ: see وُجْدٌ; and see 1.

وُجْدٌ and ↓ وِجْدٌ and ↓ وَجْدٌ [and ↓ جِدَةٌ &c., see 1,] (the first of which is the most chaste, IKh, MF) *Richness,* or *competence,* or *sufficiency; state of being in no need,* or *of having no wants,* or *few wants:* (M, L, Ḳ:) *ability; capacity; power.* (M, L.) — هٰذَا مِنْ وُجْدِى *This is a result of my power,* or *ability.* (L.)

وَاجِدٌ, act. part. n. of 1, *Finding;* or *a finder; &c.* (L.) — *Rich; possessing competence,* or *sufficiency; in no need; without wants,* or *with few wants;* (L;) *solvent; one who finds that wherewith to pay what he owes.* (A'Obeyd, L.) Ex. لَىُّ الوَاجِدِ يُحِلُّ عُقُوبَتَهُ *The solvent man's putting off the payment of his debt with promises repeated time after time makes his punishment allowable.* (L, from a trad. See Mgh art. لوى.) الوَاجِدُ, as an epithet applied to God, *He who has no wants.* (IAth, L.) ═ هُوَ وَاجِدٌ عَلَى صَاحِبِهِ *He is angry with his companion.* (A.) ═ أَنَا وَاجِدٌ لِلشَّىْءِ *I am able to do the thing.* (Mṣb.) ═ هُوَ وَاجِدٌ بِفُلَانَةٍ, and عَلَيْهَا, and ↓ مُتَوَجِّدٌ, *He is in love* [or *passionately in love*] *with such a female.* (A.) — وُجُدٌ is mentioned in the Towsheeḥ as a pl. of وَاجِدٌ; but this is strange. (TA.)

مَوْجُودٌ, part. n. of وَجَدَ, *Being,* or *existing; come to pass:* (Ṣ, L, Ḳ:) or, as an irreg. pass. part. n. of أَوْجَدَهُ, *caused to be,* or *exist;* or *to come to pass; brought into existence:* (MF:) pl. مَوْجُودَاتٌ: which is a term applied to three kinds of things: namely, that which exists and has neither beginning nor end; and such is only God: that which exists and has a beginning and an end; as the substances of the present world: and that which exists and has a beginning but no end; as men in the world to come. (TA.) — [*Present.*] — مَوْجُودٌ A thing *within one's power; over which one has power.* (Mṣb.)

مُتَوَجِّدٌ: see وَاجِدٌ.

وجذ

وَجْذٌ *A small,* or *round, hollow,* or *cavity, in a mountain,* (Ṣ, L, Ḳ,) *in which water collects,* (Ṣ,) or *which retains water,* (L, Ḳ,) *and in which it stagnates:* (L:) or *a pool:* (L:) and (some say, TA) *a tank,* or *cistern:* (Ḳ:) pl. وِجَاذٌ (Ṣ, L, Ḳ) and وُجْذَانٌ. (L, Ḳ.)

مَكَانٌ وَجِذٌ *A place abounding with* وِجَاذ, pl. of وَجْذٌ. (Ḳ.)

وجر

1. وَجَرَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) and وَجَرَهُ دَوَآءً (AZ, A,) [or وُجُورًا,] aor. يَجِرُهُ, (Mṣb,) inf. n. وَجْرٌ; (AZ, Ḳ;) and ↓ أَوْجَرَهُ, [which is the more common,] (Ṣ, A, Mgh, Mṣb, TA,) and اوجرهُ دَوَآءً, or وُجُورًا, (TA,) inf. n. إِيجَارٌ; (Mṣb;) *He put,* or *poured, medicine into his* (a child's, Ṣ, or sick person's, Mṣb) *mouth;* (AZ, Ḳ;) *into any part of his mouth:* (ISk, ISd:) or *into the middle of his mouth:* (Ṣ, Mgh:) or *into his fauces:* (Mṣb:) *with a* مِيجَرَة: (A:) and اوجرهُ المَآءَ [*he poured the water into his mouth:* or *into the middle of his mouth:* or *into his fauces*]. (A'Obeyd.) — وَجَرَهُ الرُّمْحَ; (IKṭṭ;) or ↓ أَوْجَرَهُ الرُّمْحَ, (A'Obeyd, Ṣ, A, Ḳ,) which latter only is allowable; (A'Obeyd, Ṣ;) or the latter is what is commonly known, but the former may be a dial. form thereof; (IAth;) and أَوْجَرَهُ بِالرُّمْحِ; (Lth;) ‡ *He pierced him in his mouth with the spear:* (A, Ḳ:) or *in his breast,* or *chest:* (Lth, Ṣ, IKṭṭ;) and وَجَرَهُ بِالسَّيْفِ, inf. n. وَجْرٌ, occurs in a trad., signifying, ‡ *he pierced him with the sword.* (IAth, TA.) — And in like manner you say, ↓ أَوْجَرَهُ الغَيْظَ ‡ [app. *He infused into him wrath,* or *rage*]. (A'Obeyd, TA.) — Also, وَجَرَهُ, aor. يَجِرُهُ, inf. n. وَجْرٌ, ‡ *He made him to hear what he disliked,* or *hated:* (Ḳ, TA:) but the form commonly known is ↓ أَوْجَرَهُ, as A'Obeyd says. (TA.)

4: see 1, throughout.

5. توجّر *He swallowed* a medicine (Ḳ, TA) *by little and little,* or *by degrees.* (TA.) — *He drank* water *against his will.* (Aboo-Kheyreh, Ḳ.)

8. إِتَّجَرَ, (Ṣ, Ḳ,) originally إِوْتَجَرَ, (Ṣ,) *He physicked himself with the medicine termed* وَجُورٌ. (Ṣ, TA.)

وِجَارٌ and وَجَارٌ The *hole,* or *den,* (جُحْر, A, Ḳ,) or *subterranean habitation,* (سَرَب, T, Ṣ,) of the hyena, (T, Ṣ, A, Ḳ,) &c., (A, Ḳ,) or, and the like, (T,) such as the lion, and the wolf, and the fox, and the like: (M, TA:) pl. [of pauc.] أَوْجِرَةٌ and [of mult.] وُجُرٌ. (Ḳ.) A poet uses the expression كِلَابُ وِجَارٍ, applying وجار metaphorically to the place of the dog: but it is not improbable that the correct relation may be ضِبَاعُ وِجَارٍ: though it may be allowable to call hyenas كِلَاب, as her young ones are called جِرَآء. (M.)

وَجُورٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and وُجُورٌ (Ḳ) *Medicine which is put,* or *poured, into the mouth;* (Ḳ;) *into any part of the mouth:* (ISk, ISd:) or *into the middle of the mouth:* (Ṣ, Mgh:) or *into the fauces:* (Mṣb:) or *into the middle of the fauces:* (TA:) of a child, Ṣ, TA, or sick person; (Mṣb;) with a مِيجَرَة. (A.) — Also the former, ‡ [*A thing which one is made to hear and which he dislikes,* or *hates:*] a subst. from وَجَرَهُ in the last of the senses explained above. (Ḳ.)

مِيجَرٌ (Ṣ, Ḳ) and مِيجَرَةٌ (A, Ḳ) *A thing like the* مُسْعُط, *with which medicine is put, or poured,* (Ṣ, Ḳ,) *into the mouth,* (Ḳ,) or *into the middle of the mouth,* (Ṣ,) [or *into the fauces.*]

وجز

1. وَجُزَ, ـُ, inf. n. وَجَازَةٌ (A, Mṣb, TA) and وَجْزٌ, (M, TA,) [*It* (an expression, or speech, or language,) *was brief,* or *concise:* or] *it* (an expression) *was brief, and quickly intelligible:* (Mṣb:) or *it* (a man's speech) *was of few words;* (A;) as also ↓ أَوْجَزَ, said of language: (A, Ḳ:) or both signify *it* (language) *was of few words, with eloquence.* (M, TA.) — وَجَزَ فِى مَنْطِقِهِ, aor. ـِ; (A, Ḳ;) or فِى كَلَامِهِ; (Mṣb;) and وَجَزَ فِيهِ, aor. يَجِزُ; inf. n. وَجَازَةٌ; (A, Ḳ;) of the former verb; (TA;) and [of the latter] وَجْزٌ and وُجُوزٌ; (A, Ḳ;) and ↓ اوجز فيه; (Mṣb;) [*He was brief,* or *concise, in his speech,* or *language; contr. of* أَطْنَبَ: or] *he was of few words in his speech:* (A, Ḳ:*) or *he was brief, and quickly intelligible, in his language:* (Mṣb:) or ↓ اوجز signifies *he was quick and brief in speaking.* (Nh, TA.) See this latter verb below. ═ وَجَزَ اللَّفْظَ: see 4.

4: see 1, in four places. ═ اوجز اللَّفْظَ [*He made the expression brief,* or *concise;* and in like manner, the speech, or language: or] *he made the expression brief, and quickly intelligible;* as also ↓ وَجَزَهُ, aor. يَجِزُهُ: (Mṣb:) or اوجز كَلَامَهُ, (A, Ḳ,) inf. n. إِيجَازٌ, (A,) *he made his language to be of few words:* (A, Ḳ:) or اوجز الكَلَامَ *he abridged the language;* (Ṣ;) *i. q.* اِخْتَصَرَهُ; though there is a logical distinction between the two, for the mention of which this is not the place: (M, TA:) the difference is said to be this; that the former signifies *he expressed the correct meaning concisely, without regard to the original words;* and the latter, "he curtailed the words, preserving the meaning." (MF, in art. خصر.) — اوجز العَطِيَّةَ *He made the gift prompt,* or *speedy:* (A, Ḳ:) or *he made the gift little,* or *small.* (L, TA.) ═ اوجز عَلَى القَتِيلِ *He hastened and completed,* or *made certain, the slaughter of the slain man;* i. q. أَجْهَزَ عَلَيْهِ. (Abu-l-Mikdám Es-Sulamee, in TA, art. نجز.)

5. توجّز الشَّىْءَ *He sought, asked,* or *demanded, the accomplishment of the thing;* syn. تَنَجَّزَهُ: (Ṣ, Ḳ:) *he sought, asked,* or *demanded, it;* syn. إِلْتَمَسَهُ; (Ḳ;) *and asked for its accomplishment;* تنجّزه meaning إِلْتَمَسَهُ وَسَأَلَ نَجَازَهُ. (TA.)

وَجْزٌ *Quickness; speed; haste.* (TA.) As an epithet, applied to a man, (TA,) *Quick of motion* (Ḳ, TA) *in that which he begins:* (TA:) fem. with ة: (Ḳ:) and *quick,* applied to a camel. (TA.) — Also, applied to a man, (TA,) *Prompt,* or *quick, in giving.* (Ḳ.) — Also, وَجْزٌ (Ṣ, Ḳ) and ↑ وَجِيزٌ (Ṣ, A, Mṣb) and ↑ وَاجِزٌ (TA) and ↑ مُوجَزٌ (Ṣ, Ḳ) and ↑ مُوجِزٌ, (Ṣ,) applied to an expression, (Mṣb,) or language, (Ṣ, A, Ḳ, TA,) [*Brief,* or *concise:*] or *brief,* or *quickly intelligible:* (Mṣb:) or *consisting of few words:* (A, TA:) or *abridged:* (Ṣ:) or *light,* or *easy,* (خَفِيفٌ, Ḳ, TA,) *and keeping within just,* or *moderate, bounds:* (TA:) and all these epithets (all but the last accord. to the Ḳ, and the last also accord. to the TA,) are likewise applied to the thing, or an affair, [app. meaning, *small,* or *slight,* or *the like:*] (Ḳ, TA:) and the first is also applied to a gift, and to beneficence, meaning, *little,* or *small.* (TA.)

وَجِيزٌ: } see وَجْزٌ, in two places.
وَاجِزٌ: }

مُوجَزٌ and مُوجِزٌ: see وَجْزٌ, in two places. — مُوجِز: [so in the L and TA: it may be either مُوجَزٌ or مُوجِزٌ:] *One of the names of* [*the month of*] صَفَر: [app. for one or other of the reasons mentioned voce صَفَرٌ:] thought by ISd, to be an appellation used in the time of the tribe of 'Ád [who are also said to have called this month نَاجِرٌ]. (L, TA.)

مِيجَازٌ [*Brief,* or *concise, in speech;*] a man *who uses few words in speech* and *in reply,* &c. (IDrd, Ḳ,* TA.)

وجس

1. وَجَسَ, aor. يَجِسُ, inf. n. وَجْسٌ and وَجَسَانٌ, *He was frightened at some sound,* or *other thing, that fell into his mind,* or *ear.* (TḲ.) [See also وَجْسٌ, below; and see 4, and 5.] This combination of letters generally denotes the perception of a thing of which one hears not any sound. (Ṣgh.) — وَجَسَ الشَّىْءُ, [aor. app. as above,] inf. n. وَجْسٌ, *i. q.* خَفِىَ [app. meaning *The thing was unperceived,* or *hardly perceived, by the eye,* or *ear,* or *mind; was hidden,* or *concealed; was low, faint, gentle,* or *soft, to the ear;* or *was obscure to the mind*]. (IKṭṭ.)

2: see 5, last signification but one.

4. اوجس *He conceived* a thing in his mind; syn. أَضْمَرَ. (A.) So in the Ḳur, [xx. 70,] فَأَوْجَسَ فِى نَفْسِهِ خِيفَةً *And he conceived in his mind a fear:* (Aboo-Is-ḥáḳ, Ṣ:) and ↑ تَوَجَّسَ signifies the same: (Ṣ:) or the above words of the Ḳur. signify *he perceived,* or *felt, and conceived, in his mind a fear;* (Ḳ;) and in like manner in the same book, [xi. 73, and] li. 28: or, as Aboo-Is-ḥáḳ says, in one place, اوجس signifies *fear fell into his mind.* (TA.) See also 1, and 5.

5. توجّس *He listened to* (Ṣ, A, Ḳ) a sound, (A,) or a low, faint, gentle, or soft, sound. (Ṣ, Ḳ.) Ex. توجّس رِكْزًا [*He listened to a low, sound*], occurring in a poem of Dhu-r-Rummeh: or, as some say, it means *he perceived a low sound, and listened to it, being in fear.* (TA.) [See also 4, where another signification of the same verb is mentioned; and see 1.] And ↑ اسْتَوْجَسَتْ آذَانُهَا *Their ears* (referring to camels) *listened,* or *endeavoured to hear.* (IB, [in a marg. note in my copy of the TA, art. انس.]) — [Hence,] توجّس عَنِ الأَخْبَارِ *He sought to learn the news,* or *tidings, without others knowing of him.* (AZ, in TA, voce تَحَدَّسَ.) — Also, توجّست الأُذُنُ *The ear heard a low, faint, gentle,* or *soft sound;* as also ↑ وَجَّسَتْ. (TA.) — Also, توجّس *He tasted* food, and beverage, *time after time, little and little at a time.* (Ḳ.)

10: see 5.

وَجْسٌ *A fright of the heart:* (Ṣ:) or *fright that falls into the heart,* or *into the ear, from a sound* or *some other thing;* (Lth, A, K;) as also ↑ وَجَسَانٌ. (K.) [See 1, of which each is an inf. n.] — *A low, faint, gentle,* or *soft, sound.* (A'Obeyd, Ṣ, K.) [And particularly The *sound denoted in the words here following, and explained in a former art., voce* قَهَرَ.] It is said in a trad., نَهَى عَنِ الوَجْسِ, meaning, *He forbade a man's being with his slave-girl,* or *his wife, when another female would hear their low sound.* (K,* TA.) And in another it is said, respecting the same case, that they used to dislike [what is termed] الوَجْس. (Ṣ.) = See also أَوْجَسُ.

وَجَسَانٌ: see 1, and وَجْسٌ.

وَجَّاسٌ is syn. with عَالِمٌ [*Knowing,* &c.]; and therefore made trans. by means of بِ in the saying of Aboo-Dhu-eyb,

* ذُو مِرَّةٍ بِدَوَارِ الصَّيْدِ وَجَّاسُ *

[*An intelligent person, acquainted with the circumvention of game:* see دَوَارٌ]: (M, art. دور:) (ISd holds it to be a possessive epithet, since it has no known verb [of a suitable meaning that is unaugmented]: or [the meaning of these words is, *a person possessing skill in circumventing game, a listener,* or *attentive,* to their sounds and motions; for], accord. to Es-Sukkaree, وجّاس means يَتَوَجَّسُ. (TA.)

وَاجِسٌ *An opinion, idea,* or *object of thought, bestirring itself,* or *occurring, in the mind;* syn. هَاجِسٌ, (Ṣ, Ḳ,) i. e., خَاطِرٌ. (TA.)

أَوْجَسُ *A little* of food, and of beverage. (Ḳ.) One says, مَا ذُقْتُ عِنْدَهُ أَوْجَسَ *I tasted not, at his abode, any food;* (El-Umawee, Ṣ;) and [in like manner] ↑ وَجْسًا. (TA.) And مَا فِى سِقَائِهِ أَوْجَسُ *There is not in his skin a drop:* thus the phrase is given, without the mention of beverage: or *a drop of water.* (TA.) It is said that the word is not used except in negative phrases. (TA.) — Also, الأَوْجَسُ and الأُوجُسُ (Ṣ, Ḳ) the latter on the authority of Yaḳoob, (Ṣ, TA,) but the former is the more chaste, (TA,) *Time;* syn. الدَّهْرُ. (Ṣ, Ḳ.) Hence the saying, (TA,) لَا أَفْعَلُهُ سَجِيسَ الأَوْجَسِ, (Ṣ, Ḳ,) and الأُوجُسِ, (Ṣ,) *I will not do it ever.* (ISk, Ṣ, Ḳ.) And لَا أَفْعَلُهُ سَجِيسَ عُجَيْسِ الأَوْجَسِ *I will not do it while time lasts.* (El-Fárisee.)

[وجع, &c.

See Supplement.]

وح

R. Q. 1. وَحْوَحَ, inf. n. وَحْوَحَةٌ, *He uttered a sound accompanied by a hoarseness, roughness, harshness,* or *gruffness, of the voice:* (Ṣ, Ḳ:) *he made his breath to reciprocate in his throat, so as to be audible, by reason of cold;* (TA:) *he blew upon his hand by reason of intense cold.* (Ṣ, Ḳ.)

وَحْوَحٌ A *strong* man, (L, Ḳ,) *who breathes hard at his work by reason of his briskness and vigour;* (L;) as also ↑ وَحْوَاحٌ. (Ḳ.) — Also the former, (L, Ḳ,) and the latter, (L,) A *quick,* or *prompt, and sharp-spirited,* man. (L, Ḳ.) — Also the former, (Ṣ, Ḳ,) and the latter, (Ṣ,) A *light,* or an *active,* or *agile,* man. (Aṣ, Ṣ, Ḳ.) — Also both words, *A lord,* or *chief:* pl. وَحَاوِحَةٌ and وَحَاوِحُ. (L.) — Also both words, A *barking,* or *howling,* dog. (L, Ḳ.)

وَحْوَاحٌ: see what precedes.

وحب

وُحَابٌ *A disease that attacks camels.* (Ḳ, TA.) By some written وُجَابٌ; [and so in the CḲ;] but the correctness of this is improbable. (TA.)

وحت

طَعَامٌ وَحْتٌ *Food in which is no good.* (L.)

وحد

1. وَحَدَ, aor. يَحِدُ; (T, L, Mṣb;) and وَحِدَ, (Lḥ, M, L, Ḳ,) aor. يَوْحَدُ (Lḥ) and يَحِدُ; (Ḳ;)

with the latter aor., like وَرِثَ, aor. يَرِثُ; but وَحَدَ with this aor. is not mentioned by the lexicologists or grammarians [except F]; (MF;) [and its aor. is therefore probably يَوْحَدُ only, agreeably with analogy, for which reason it seems to be omitted in the M;] and وَحُدَ, (Lḥ, M, L, Mṣb, Ḳ,) aor. also يَحِدُ; (Ḳ;) but this is without a parallel, and without any authority [except F]; (MF;) or يَوْحُدُ; (L;) [but this is also extr., and is probably a mistake for يَوْحُدُ, which is the form agreeable with analogy;] inf. n. حِدَةٌ (T, M, L, Mṣb, Ḳ) and وَحْدٌ (M, L, Ḳ) and وُحُدٌ (L) and وَحْدَةٌ, (L, Ḳ,) or وُحْدَةٌ, (as in some copies of the Ḳ and in the TA) and وُحُودٌ (Ḳ) and وَحَادَةٌ (M, L, Mṣb, Ḳ) and وُحُودَةٌ; (Ḳ;) *He, or it, was, or became, alone, by himself or itself, apart from others;* (T, L, Mṣb;) as also ↓ إِتَّحَدَ; [and ↓ توحّد; and] ↓ استوحد; (A:) *he was, or became, alone, without anyone to cheer him by his society, company, or conversation:* (L:) *he remained alone, by himself, apart from others;* (Lḥ, M, L, Ḳ;) as also ↓ توحّد. (M, L, Ḳ.) See also 5, below.

2. وحّده, (inf. n. تَوْحِيدٌ, Ḳ,) *He made it one;* or *called it one:* (Ḳ:) like as one says ثَنَّاهُ, and ثَلَّثَهُ: (Ṣ, L:) as also أَحَّدَهُ. (TA.) Similar verbs are formed from the other nouns significant of numbers, to عَشَرَة. (Esh-Sheybánee, Ḳ.) — وحّد لِٱمْرَأَتِهِ, or عِنْدَهَا, *He remained one night with his wife:* and in like manner the verb is used in relation to any saying or action. (TA, voce سَبَّعَ.) — وحّد ٱللّٰهَ, inf. n. تَوْحِيدٌ, *He asserted,* or *declared, God to be one; he asserted, declared,* or *preferred belief in, the unity of God:* as also أَحَّدَهُ. (T, L.) — التَّوْحِيدُ *The belief in God alone;* (L, Ḳ;) *in his unity.* (L.)

4. اوحد ٱللّٰهُ جَانِبَهُ [*God rendered him solitary*]; i.e., *he remained alone;* (Ḳ;) or *was made to remain alone.* (L.) — اوحده لِلْأَعْدَآءِ *He left him* [*alone*] *to the enemies.* (L, Ḳ.) — اوحده *He* (God) *made him the unequalled one of his time:* (Ṣ, L, Ḳ:) *made him to have no equal.* (A.) — اوحده النَّاسُ *The people left him alone,* or *by himself.* (L.) — أَوْحَدْتُهُ بِرُؤْيَتِى, inf. n. إِيحَادٌ, [*I singled him by my sight;*] *I saw none save him.* (Ṣ, L.) — اوحدت *She* (a ewe) *brought forth one only:* (Ṣ, Ḳ:) like أَفَذَّتْ. (Ṣ.) — اوحدت بِهِ *She* (a woman) *brought him forth an unequalled one.* (L, from a trad.)

5. توحّد ٱللّٰهُ بِعِصْمَتِهِ, (Ṣ,) or توحّده بعصمته, (L, Ḳ,) *God protected him himself, not committing him to the care of another.* (Ṣ, L, Ḳ.) — توحّد بِالْأَمْرِ *He was, or became, alone, without any to share* or *participate with him, in the affair.* (L.) — توحّد بِرَأْيِهِ *He was, or became, alone, without any to share,* or *participate with him, in his opinion.* (Ṣ, L.) — See 1.

8. [اتّحد *It was, or became, one.* And hence, اتّحد مَعَهُ *He was, or became, one with him* in interests &c.] — اتّحد *It* (a number of things, or substances, two and more, KT,) *became one.* (KT, KL.) See 1.

10: see 1.

حِدَةٌ: see وَحْدٌ. — فَعَلَهُ مِنْ ذَاتِ حِدَتِهِ, and عَلَى ذَاتِ حِدَتِهِ, and مِنْ ذِى حِدَتِهِ, and من ذات نفسه, and من ذات رَأْيِهِ, *He did it of himself; of his own accord; of his own judgment.* (AZ, L, Ḳ.)

وَحْدٌ: see 1, and وَحِيدٌ. — رَأَيْتُهُ وَحْدَهُ (Ṣ, L, Ḳ) *I saw him alone.* (Ṣ, L.) وحد is here an inf. n., having no dual nor pl. (Ḳ.) The Koofees hold it to be in the acc. case as an adv. *n. of place: the Basrees, as an inf. n.,* in every instance; as though thou saidst أَوْحَدْتُهُ بِرُؤْيَتِى إِيحَادًا, meaning "I saw none save him," and then substituted وحده: or, as Abu-l-'Abbás says, it may mean the man's being himself alone; as though thou saidst رَأَيْتُ رَجُلًا مُنْفَرِدًا انْفِرَادًا, and then substituted وحده. (Ṣ.) Or it is in the acc. case as a denotative of state accord. to the Basrees [and the grammarians in general]; not as an inf. n., J being in error in what he says on this matter: (IB, Ḳ:) the Basrees hold it to be a noun occupying the place of an inf. n. in the acc. case as a denotative of state; like جَآءَ زَيْدٌ رَكْضًا, meaning رَاكِضًا: (IB:) excepting some of them, as Yoo, who holds it to be in the acc. case as an adv. n. of place, for عَلَى وَحْدِهِ, (IB, Ḳ,) like عِنْدَهُ: (TA:) and there is a third opinion, that of Hishám; *that it is in the acc. case as an inf. n.* (L.) Or, (accord. to IAar, L,) it is a noun used as a noun absolutely: (L, Ḳ:) so in the dial. of the Benoo-Temeem: (Mṣb:) you say جَلَسَ وَحْدَهُ, and عَلَى وَحْدِهِ, and جَلَسَا عَلَى وَحْدِ هِمَا, and وَحْدَيْهِمَا, and جَلَسُوا عَلَى وَحْدِهِمْ, [*He sat alone,* and *they two sat alone,* and *they sat alone*]. (L, Ḳ.) When not preceded by a prefixed n. [or a prep.], it is always in the acc. case: (Lth, L:) you say, لَا إِلٰهَ إِلَّا ٱللّٰهُ وَحْدَهُ [*There is no deity but God alone*]: and مَرَرْتُ بِزَيْدٍ وَحْدَهُ [*I passed by Zeyd alone*]: (L:) [excepting in a few cases, such as the phrases] قُلْنَا هٰذَا الأَمْرَ وَحْدَيْنَا [*We two alone said this thing*], and قَالَتَاهُ وَحْدَيْهِمَا [*They two women alone said it*]; mentioned by AZ. (L.) You say also, هٰذَا عَلَى وَحْدِهِ, and ↓ عَلَى حِدَتِهِ, *This is by itself;* (L, Ḳ;) and هُمَا عَلَى حِدَتِهِمَا *They two are by themselves:* and هُمْ عَلَى حِدَتِهِمْ *They are by themselves:* (L:) and أَعْطِ كُلَّ وَاحِدٍ مِنْهُمْ عَلَى حِدَتِهِ *Give thou to every one of them by himself;* syn. على حِيَالِهِ. (Ṣ.) The ة in حِدَةٌ is a substitute for the و (Ṣ, L) which is cut off from the beginning. (L.) — وَحْدٌ, (Ḳ,) or ↓ وَحَدٌ, (L,) A wild animal *alone, by itself,* or *apart from others.* (L, Ḳ.) — وَحَدٌ, (Ḳ,) or ↓ وَحْدٌ, (L,) A man *whose lineage and origin are unknown.* (Lth, L, Ḳ.) — وَحْد is used as the complement of a prefixed n. only in the following phrases: (A'Obeyd, Ṣ, L:) هُوَ نَسِيجُ وَحْدِهِ, which is an expression of praise; (Ṣ, L, Ḳ;) meaning, ‡ *He is one unequalled; one who has no second:* (L:) or *he is a man of right judgment:* you say also هُمَا نَسِيجَا وَحْدِهِمَا, and هِىَ نَسِيجَةُ وَحْدِهَا, and هُمْ نُسَجَآءُ وَحْدِهِمْ, and هُنَّ نَسَائِجُ وَحْدِهِنَّ: (Lth, L:) [see art. نسج:] it is as though you said نَسِيجُ إِفْرَادٍ: you put وحده in the place of an inf. n. in the gen. case: (Ṣ:) and رُجَيْلُ وَحْدِهِ, (IAar, L,) and رَجُلُ وَحْدِهِ, (Ṣ, L,) [*A man unequalled; who has no second,* and *a little man* (probably meaning the contr.) &c.]: and قَرِيعُ وَحْدِهِ *A man with whom no one contends in excellence:* (Lth, L:) and عُيَيْرُ وَحْدِهِ, and جُحَيْشُ وَحْدِهِ, which are expressions of dispraise; (Ṣ, L, Ḳ;) meaning, ‡ *One who does not consult, nor mix with, any one, and who is contemptible and weak:* (Sh, L:) وحد being used in the manner of an inf. n., not being an epithet nor an enunciative so as to be in concordance with the preceding noun, would be more properly in the acc. case; but the Arabs use it in these instances as the complement of a prefixed n.: (Lth, L:) these expressions are indeterminate: for the Arabs say, رُبَّ نَسِيجِ وَحْدِهِ قَدْ رَأَيْتُ ‡ [*Few unequalled men have I seen*]. (Hishám, Fr., L.)

وَحَدٌ: see وَحْدٌ and وَحِيدٌ.

وُحُدٌ: see وَحِيدٌ.

وَحْدَةٌ *The state of being alone,* or *apart from others: solitariness; solitude.* (Sh, Ṣ.) See 1. — وَحْدَةُ القَبْرِ [*The solitude of the grave*]. (A.) — [لَيْلَةُ الوَحْدَةِ *The night of solitude;* the first night after burial: so called because the soul is believed to remain in the grave during this night, and then to depart to the place appointed for the residence of good souls until the last day, or to the appointed prison in which wicked souls await their final doom. See also لَيْلَةُ الوَحْشَةِ.]

وَحْدَانِيَّةٌ The *unity* of God: (L, Ḳ:*) as also أَحَدِيَّةٌ. (Mṣb.)

وَحْدَانِىٌّ One *who is singular in his religious opinions; who separates himself from the general

body of believers: a rel. n. from الوَحْدَةُ; the ا and ن being added to give intensiveness to the signification. (L.)

وُحَادَ : see مَوْحَدَ.

وَحِيدٌ (Ṣ, L, Mṣb, Ḳ) and ▼ مُتَوَحِّدٌ (L, Ḳ) and ▼ وَحْدٌ and ▼ وَحَدٌ and ▼ وَحِدٌ (Ṣ, L, Mṣb, Ḳ) and ▼ وَحُدٌ (M, L) and ▼ وَاحِدٌ (L) A man *alone; by himself; apart from others; solitary; lonely*: (Ṣ, M, L, Mṣb, Ḳ;) as also أَحَدٌ: (M, L, Ḳ:) or, accord. to Az, one should not say رَجُلٌ أَحَدٌ, nor دِرْهَمٌ أَحَدٌ, nor شَىْءٌ أَحَدٌ, though some of the lexicologists assert that أَحَدٌ is originally وَحَدٌ: for أَحَدٌ is an epithet applied to God alone: (L:) the fem. epithet used in this sense is وَحِدَةٌ: (Ḳ:) and ▼ وَاحِدٌ in this sense receives the dual form: and the pl. is وُحْدَانٌ and أُحْدَانٌ and وِحَادٌ. (L.) رَجُلٌ وَحِيدٌ *A man who has no one to cheer him by his society, conversation,* or *company.* And ▼ رَجُلٌ مُتَوَحِّدٌ *A man who remains alone, by himself, apart from others,* or *solitary, not mixing with other people, not sitting with them.* (L.) See also وَحْدٌ.

وَاحِدٌ *One*; the *first of the numbers*: (Ṣ, L, Mṣb, Ḳ:) syn. [in many cases, which will be shown below,] with أَحَدٌ: (Ḳ:) [and *one alone*: a *single* person or thing:] fem. وَاحِدَةٌ: (L, Mṣb:) it sometimes receives the dual form; (L, Ḳ;) as in the expression اِلْتَقَيْنَا وَاحِدَيْنِ [*We met, we being each of us one alone*]; cited from a poet by IAạr: or the dual form pertains to it in another sense, explained below, namely "alone:" (L:) pl. وَاحِدُونَ (Ṣ, L, Ḳ) and وُحْدَانٌ and أُحْدَانٌ; (Ṣ, L;) in the last of which, ا is substituted for و because of the ḍammeh: (L:) one says, أَنْتُمْ حَىٌّ وَاحِدٌ, and حَىٌّ وَاحِدُونَ, (Ye are one tribe, L) like as one says شِرْذِمَةٌ قَلِيلُونَ: (Fr, Ṣ, L:) آحَادٌ may also be a pl. of وَاحِدٌ [and therefore originally أَوْحَادٌ,] like as أَشْهَادٌ is pl. of شَاهِدٌ. (Th, Mṣb.) Its proper signification is A thing *having no subdivision*: and it is secondarily applied to any existing thing; so that there is no number to which it may not be applied as an epithet; wherefore one says, عَشَرَةٌ وَاحِدَةٌ [*One ten*], and مِائَةٌ وَاحِدَةٌ [*One hundred*]. (Er-Rághib.) It is interchangeable for أَحَدٌ when used as an epithet applied to God; and in certain nouns of number. [See art. أحد.] In most cases differing from these two, there is a difference in usage. The latter is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; and is used absolutely in negative phrases: whereas the former is used in affirmative phrases as a prefixed n. and otherwise. (Mṣb.) [See, again, art. أحد.] — لَسْتُ فِى هٰذَا الأَمْرِ بِأَوْحَدَ ▼ *I am not alone, without a parallel,* or *match, in this affair*: (Ṣ,* L, Ḳ:*) or simply, *I am not alone in it.* (T, L.) The fem. وَحْدَآءُ is not used. (Ṣ, L.) — أُحْدَانٌ, the pl. of ▼ اوحد, is applied by a poet to dogs *having no equals* or *matches.* (Ṣ, L.) — فُلَانٌ لَا وَاحِدَ لَهُ *Such a one has no equal, like, parallel,* or *match.* (Ṣ, M, L.) — Also, *One that has no equal; one unequalled.* (L.) — فُلَانٌ وَاحِدُ دَهْرِهِ *Such a person is the unequalled one of his age.* (Ṣ, L.) And in like manner, (TA,) فُلَانٌ أَوْحَدُ ▼ أَهْلِ زَمَانِهِ (Ṣ, L) *Such a person is the unequalled one of the people of his time.* (TA.) The pl. of ▼ اوحد [as well as of واحد in the same sense] is أُحْدَانٌ, (originally وُحْدَانٌ, Ṣ) like as سُودَانٌ is pl. of أَسْوَدُ. (Ṣ, L.) — وَاحِدُ أُمِّهِ [*An unequalled son of his mother*], is an indeterminate expression, like نَسِيجُ وَحْدِهِ, q. v. (Hishám, Fr. L.) — Also, A man *pre-eminent in knowledge* or *science*, or *in valour in war*, (L, Ḳ [in the CḲ, for بَأْس is put ناس]) or *in other qualities*; as though having no equal, and thus being alone: (L:) pl. أُحْدَانٌ and وُحْدَانٌ. (L, Ḳ.) — الوَاحِدُ and ▼ المُتَوَحِّدُ and ▼ الأَوْحَدُ (T, L) and الأَحَدُ, (M, L, Ḳ,) epithets applied to God, *The One, the Sole; He whose attribute is unity*: (M, L, Ḳ:) or the first signifies *the One in essence, who has no like nor equal*; and the second, *the One in attributes, beside whom there is no other*: or the first, *the One who is not susceptible of division into parts* or *portions, nor of duplication, and who has no equal nor like*: (TL:) or *the One who has ever been alone, without companion*: (IAth, L:) and there is no being but God to whom the first and second of these epithets are applicable together, or to whom the second is applicable alone. (T, L.) See also أَحَدٌ, in art. أحد. — الإِنْسَانُ وَالفَرَسُ وَاحِدٌ فِى الجِنْسِ *The human being and the horse are one in genus.* And زَيْدٌ وَعَمْرٌو وَاحِدٌ فِى النَّوْعِ *Zeyd and 'Amr are one in species.* (Er-Rághib.) — وَاحِدٌ *Singular, as opposed to plural*: pl. وُحْدَانٌ. (The lexicons, passim.) — أَصْحَابِى وَأَصْحَابُكَ وَاحِدٌ [*Thy companions and my companions are one and the same*]. And الجُلُوسُ وَالقُعُودُ وَاحِدٌ [الجلوس and القعود *are one and the same*]. (L.) — See وَحِيدٌ. — حَادِىَ عَشَرَ, masc., and حَادِيَةَ عَشْرَةَ, fem., *Eleventh*. In this case, [and in similar instances, as حَادِى وَعِشْرُونَ *Twenty-first,* &c.,] حادى and حادية are formed by transposition from وَاحِدٌ and وَاحِدَةٌ, by putting the first radical letter after the second. [When without the article, it is indecl.: but when rendered determinate by the article, the first word is decl.] You say, هُوَ حَادِىَ عَشَرَهُمْ [*He is the eleventh of them*]: and اليَوْمُ الحَادِى عَشَرَ [*The eleventh day*]: and اللَّيْلَةُ الحَادِيَةَ عَشْرَةَ [*The eleventh night*]. (ISd, L.) [The rules respecting حَادِىَ عَشَرَ and its fem. are the same as those respecting ثَالِثَ عَشَرَ and its fem., explained in art. ثلث, q.v.] — بِوَاحِدَةٍ signifies *i.q.* فَقَطْ: and is often used in the sense of البَتَّةَ. (MF, voce ذُرُوحٌ.)

إِحْدَى: see art. أحد.

أُحَادَ: see مَوْحَدَ.

أَوْحَدُ: see وَاحِدٌ.

مُوحِدٌ A ewe *bringing forth,* or *that brings forth, one ewe only.* (Ṣ, Ḳ.) [See مُغْرِدٌ.]

مَوْحَدَ and ▼ وُحَادَ and أُحَادَ [used adverbially] are imperfectly decl. because of their having the quality of an epithet and deviating from their original form, (Ṣ, L,) which is وَاحِدًا: (L, Ḳ:) or because they differ from their original both as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to وَاحِدًا وَاحِدًا: (Ṣ, L:) you say دَخَلُوا مَوْحَدَ مَوْحَدَ, (Ṣ, L, Ḳ,) [and وُحَادَ وُحَادَ,] and أُحَادَ أُحَادَ, (L, Ḳ,) *They entered one* [*and*] *one,* [*one and one*]; or *one* [*by*] *one,* [*one by one*]; (Ḳ;) or *one at a time; one after another.* (Ṣ, L.)

[مُوَحَّدَةٌ, (not مُوْحَدَةٌ,) conv. term in lexicology, *Having one diacritical point; one-pointed*: an epithet added to باء to prevent its being mistaken for تاء, ثاء, or ياء. (The lexicons, passim.)]

مِيحَادٌ *One of several hills, such as are called* أُكَمَات, *separate* or *remote, one from another*: pl. مَوَاحِيدُ. (L, Ḳ.) F remarks, that J is in error in saying, المِيحَادُ مِنَ الوَاحِدِ كَالمِعْشَارِ مِنَ العَشَرَةِ: (TA:) but the meaning of this is, that it denotes *one part* or *portion*; like as مِعْشَارٌ signifies one of ten: (L:) [i.e., the former signifies *one of several things whereof each is alone,* or *by itself*:] and the same explanation is given by [several] old authors. (TA.) [In one copy of the Ṣ, instead of العَشَرَةِ, I find العُشْرِ; which affords a good sense, i.e., that ميحاد, is syn. with وَاحِدٌ; and may be the true reading.]

مُتَوَحِّدٌ: see وَحِيدٌ and وَاحِدٌ.

وحش

1. وَحُشَ, aor. ـُ, [inf. n., probably, وُحُوشَةٌ or وَحَاشَةٌ or both,] *It* (a place) *abounded with wild animals.* (IKṭt.) [The meaning assigned to this verb in Freytag's Lex. belongs not to it, but to

وَحَشَ بِهِ ‎=‎ [.وَحَشَ or بِهَا,] aor. يَحِشُ, (IAạr, Ḳ,) inf. n. وَحْشٌ; (TḲ;) and ↓ وحّش بِهِ, (Ṣ, Ḳ,) or بِهَا, (Ṣ, A,) which latter form of the verb is disapproved by IAạr, but both are correct; (TA;) and ↓ توحّش [app. used alone, the objective complement being understood]; (TA;) *He threw it,* or *them, away,* (Ṣ, Ḳ,) or *to a distance,* (A,) namely, his garment, (Ṣ, Ḳ,) or his garments, (A,) and his sword, (TA,) and his spear, (Ṣ, TA,) and his weapon, or weapons, (Ṣ, A,) or anything, (TA,) *to lighten himself,* (A,) or *his beast of carriage,* (TA,) *in fear of his being overtaken:* (Ṣ, Ḳ:) [or *in any case;* for] it is said in a trad. of El-Ows and El-Khazraj, فَوَحَّشُوا بِأَسْلِحَتِهِمْ وَاعْتَنَقَ بَعْضُهُمْ بَعْضًا [*Then they threw away their weapons, and embraced one another*]. (TA.)

2: see 1.

4. اوحش *It* (a place, A, Mṣb, or a place of alighting or abode, Ṣ, Ḳ) *was,* or *became, desolate, deserted,* or *destitute of human beings;* (Ṣ, A, Mṣb, Ḳ,) *the people having gone from it;* (Ṣ, Ḳ;) as also ↓ توحّش. (A, Mṣb, Ḳ.) And [in like manner you say of a land,] ↓ توحّشت الأَرْضُ, [and ↓ استوحشت, (see أَرْضٌ وَحْشَةٌ, voce وَحْشٌ,)] *The land was,* or *became* وَحْشَة (Ṣ, TA) [i. e. *desolate, deserted,* &c.] —— *He* (a man) *was,* or *became, hungry;* (Ṣ, A, Ḳ, TA;) *not having eaten anything, so that his inside was empty;* (TA;) as also ↓ توحّش: (A:) or the latter signifies *his belly became empty by reason of hunger.* (Ṣ, Ḳ.) Also the former, *His provisions became spent,* or *exhausted.* (Ṣ, Ḳ.) You say, قَدْ أَوْحَشْنَا مُنْذُ لَيْلَتَيْنِ *Our provisions have been spent for two nights.* (Ṣ.) You say also, ↓ توحّش لِلدَّوَآءِ (Ṣ, A, Ḳ*) *He made himself hungry;* (A;) or *made his inside,* (Ṣ,) or *his stomach,* (Ḳ,) *empty of food* (Ṣ, Ḳ) and *beverage;* (Ḳ;) *for* the purpose of drinking *medicine.* (Ṣ,* A,* Ḳ.) ‎=‎ اوحش الأَرْضَ *He found the land to be* وَحْشَة (Aṣ, Ṣ, Ḳ) [i. e. *desolate, deserted,* or *destitute of human beings*. —— اوحش الرَّجُلَ (Ṣ, A) *He made the man lonely,* or *solitary;* and *sad, sorrowful,* or *disquieted* or *troubled in mind;* [by his absence, or withdrawal of himself; and *afraid;*] or *he made him to feel,* or *experience,* وَحْشَة [i. e. *loneliness,* or *solitude,* &c.]; (Ṣ;) *contr. of* آنَسَهُ, (Ṣ, Ḳ, in art. انس,) inf. n. إِيحَاشٌ. (Ṣ, in that art.) Hence the saying of the people of Mekkeh, [and of Egypt,] أَوْحَشْتَنَا [*Thou hast made us lonely,* &c., by thine absence]. (TA.) [See also an ex. from a poet, voce أُنْسٌ: And see its quasi-pass., 10.]

5. توحّش *He* (a beast) *became wild,* or *shy;* syn. تَأَبَّدَ, (Ṣ, A, Ḳ, &c., in art. أبد,) and أَبَدَ. (A, L, in that art.) And *He* (a man) *became unsocial, unsociable, unfamiliar,* or *shy; like a wild animal;* syn. أَبِدَ, (Ṣ, Ḳ, ubi supra,) and تَأَبَّدَ: (A, Ḳ, ubi supra;) and ↓ استوحش signifies the same; (see this verb below;) or *he became,* or *made himself, as though on a par with the wild animals;* expl. by لَحِقَ بِالْوَحْشِ. (TA.) [See exs. of both voce أُنْسٌ.] —— See also 4, in five places. —— And see 1.

10. استوحش: see 5. —— It is also quasi-pass. of أَوْحَشَ الرَّجُلَ, (Ṣ, TA,) and [thus] signifies *He felt,* or *experienced,* وَحْشَة [i. e. *loneliness,* or *solitude,* &c.; and *sadness, grief, sorrow,* or *disquietude* or *trouble of mind,* &c.; and *fear,* &c.]. (Ṣ,* Ḳ, TA.) And استوحش إِلَى الشَّىْءِ [*He felt a want of the thing*]. (Ḳ, voce عُرِىَ, q. v.) You say also استوحش مِنْهُ, (A, TA,) or عَنْهُ, (Mṣb,) [meaning *He was afraid of,* or *feared, him,* or *it;* agreeably with an explanation of the inf. n. in Ḥar, p. 331: see also an instance below, voce وَحْشٌ: or] meaning *he was shy of him; averse from him; unsocial, unsociable,* or *unfamiliar, with him; and like a wild animal.* (TA.) —— استوحشت الأَرْضُ: see 4. ‎=‎ [*He deemed* a word, or sound, &c., *strange,* or *uncouth.*]

حِشَةٌ: pl. حِشُونَ: see وَحْشٌ.

وَحْشٌ, applied to a country, or region, (Ṣ, Ḳ,) and a place, (TA,) and a house (دَارٌ), (A,) and [its fem.] وَحْشَةٌ, applied to a land (أَرْضٌ), (Ṣ, TA,) to a house (دار); (A;) *Desolate, deserted,* or *destitute of human beings* or *inhabitants;* (Ṣ, Ḳ, TA;) as also ↓ مُوحِشٌ and ↓ مُتَوَحِّشٌ: (A:) and أَرْضٌ وَحْشَةٌ and ↓ مُسْتَوْحِشَةٌ signify the same. (Ḳ, TA.) You say also, بِلَادٌ حِشُونَ *Countries,* or *regions, desolate, deserted,* &c.; after the manner of سِنُونَ; and in the accus. and gen., حِشِينَ: pl., as Az says, of ↓ حِشَةٌ, originally وِحْشٌ, [So I read instead of وَحْشَة, which is evidently a mistranscription,] the و being wanting, as it is in زِنَةٌ and صِلَةٌ and عِدَةٌ. (TA.) You also say, لَقِيتُهُ بِوَحْشٍ إِصْمِتَ, (Ṣ, Ḳ,) and إِصْمِتَةَ, (TA,) i. e., *I found him,* or *met him, in a desolate,* or *deserted, country,* or *region.* (Ṣ, Ḳ.) [See remarks on the last word in the former phrase in art. صمت.] And in like manner, تَرَكْتُهُ بِوَحْشِ المَتْنِ *I left him in the desert part of the elevated plain, where one could not reach him.* (L, TA.*) And [hence] حِمَارُ وَحْشٍ *An ass of a desert;* [i. e. *a wild ass;*] as also حِمَارٌ وَحْشِىٌّ. (Ṣ, Ḳ.) [And بَقَرُ الوَحْشِ *The bull and cow,* or *bulls and cows,* collectively, *of the desert;* i. e., *the wild bull and cow,* or *bulls and cows.*] —— [Hence also] *Animals* (حَيَوَان) [which is used as a sing. and a pl., but is here meant to be understood collectively, as appears from what follows,]) *of the desert,* (Ṣ, A, Ḳ, TA,) *such as are not tame;* (TA;) [i. e. *wild animals;*] of the fem. gender; (TA;) as also وُحُوشٌ (Ṣ) and ↓ وَحِيشٌ: (Ḳ:) these three words are all used in a collective sense: (ISh:) and ↓ وَحْشِىٌّ signifies *a single one of such animals;* (Ṣ, Ḳ;) like زَنْجِىٌّ in relation to زَنْجٌ, and رُومِىٌّ to رُومٌ: (TA:) or وَحْشٌ signifies *such as is not tame, of beasts of the desert;* and *everything that is afraid of human beings* (كُلُّ شَىْءٍ يَسْتَوْحِشُ عَنِ النَّاسِ); as also ↓ وَحْشِىٌّ, as though the ى were a corroborative, as in دَوَّارِىٌّ: or, accord. to El-Fárábee, وَحْشٌ in the pl. [lexicologically, but not in the language of the grammarians] of ↓ وَحْشِىٌّ, like as رُومٌ is of رُومِىٌّ: (Mṣb:) or it is used as a sing., as well as collectively; for you say, هٰذَا وَحْشٌ ضَخْمٌ [*this is a bulky wild animal*], and هٰذِهِ شَاةٌ وَحْشٌ [*this is a wild sheep* or *goat,* &c.]: (ISh:) وُحُوشٌ is a pl. of وَحْشٌ, (Mṣb, Ḳ,) and so is وُحْشَانٌ, (Sgh, Ḳ,) and so is وَحِيشٌ, [lexicologically, but grammarians term it a quasi-pl. n.,] like as ضَئِينٌ is of ضَأْنٌ: (Sgh, TA:) or وُحُوشٌ is its only broken pl. (TA.) —— [Hence also, *Wild,* or *shy;* applied to girls or women: see an ex. of the word in this sense voce تُوٌّ, where it has a redundant ن affixed to it.] —— [Hence also] *Lone; solitary; without company.* You say, مَشَى فِى الأَرْضِ وَحْشًا *He walked,* or *went, in the land alone, having no other with him.* (TA.) —— [Hence also] *Hungry;* (Ṣ, A, Ḳ;) as also ↓ مُوحِشٌ, (AZ, A,) and ↓ مُتَوَحِّشٌ, (A,) and ↓ وَحِشٌ: (TA:) pl. of the first, أَوْحَاشٌ (Ṣ, A, Ḳ) [and وَحْشُونَ]. You say, بَاتَ فُلَانٌ وَحْشًا, (Ṣ, A,* Ḳ,*) and مُوحِشًا, and مُتَوَحِّشًا, (A,) *Such a one passed the night hungry,* (Ṣ, A, Ḳ,) *not having eaten anything, so that his inside was empty.* (TA.) And بِتْنَا وَحْشِينَ *We passed the night without food.* (TA.) [In another place in the TA, we find لَقَدْ بِتْنَا لَيْلَتَنَا هٰذِهِ وَحْشِى, and so in the L; the last word being evidently a mistranscription, for وَحْشِينَ: and it is added, as though the speaker meant, جَمَاعَةَ وَحْشِى; doubtless a mistake for جَمَاعَةَ وَحْشٍ so that the saying seems to mean, *We have passed this our night* like *a company of wild animals.*]

وَحِشٌ: see وَحْشٌ, last signification.

وَحْشَةٌ *Loneliness; solitude; lonesomeness; solitariness; desolateness;* syn. خَلْوَةٌ: (Ṣ, Ḳ:) *sadness; grief; sorrow; disquietude,* or *trouble, of mind:* (Ṣ, Ḳ, TA:) or *sadness,* &c., *arising from loneliness* or *solitude:* (TA:) *fear:* (Ḳ, TA:) or *fear,* or *fright, arising from loneliness* or *solitude:* (TA:) *a state of disunion* between

men, *and remoteness of hearts from feelings of love* or *affection;* from وَحْشٌ signifying "a wild beast," or "wild beasts, of the desert:" (Mṣb:) *unsociableness; unfriendliness; unsocialness; unfamiliarity; shyness; wildness:* [in all the above senses] *contr. of* أُنْسٌ. (T, Ṣ, A, Ḳ, in art. أنس.) [Hence, لَيْلَةُ الوَحْشَةِ *The night of loneliness,* &c.; the first night after burial: also called لَيْلَةُ الوَحْدَةِ, q. v.] You say, تَرَكْتُهُ فِى وَحْشَةٍ *I left him in loneliness,* or *solitude.* (TḲ.) And أَخَذَتْهُ الوَحْشَةُ *Sadness, grief, sorrow,* or *disquietude* or *trouble of mind,* or *sadness,* &c., *arising from loneliness* or *solitude, laid hold upon him.* (TA.)

وَحْشِىٌّ [*Of,* or *belonging to,* or *relating to, the desert:* and hence, *wild; untamed; undomesticated; uncivilized; unfamiliar:* and often used as an epithet in which the quality of a subst. is predominant]: see وَحْشٌ, in three places: *i. q.* حُوشِىٌّ; (Ṣ, Mṣb, art. حوش;) *contr. of* أَهْلِىٌّ, (TA, in art. اهل.) — كَلَامٌ وَحْشِىٌّ ‡ *i. q.* حُوشِىٌّ, q. v. (Ṣ, A, art. حوش:) and in like manner, لَفْظَةٌ وَحْشِيَّةٌ ↑ ‡ *i. q.* حُوشِيَّةٌ. (Mz, 13th نوع.) — The *right* side of anything: (AZ, AA, Ṣ, Ḳ, &c.:) or the left side (Aṣ, Ṣ, A, Ḳ,) of anything. (Aṣ, Ṣ.) [For more full explanations of this term, and its contr. إِنْسِىٌّ, in relation to a beast and to a man, see the latter term: of a beast, accord. to most authorities, it is The *right, far* or *off,* side. See an ex. in a verse cited voce وَقَّ.] Of the arm or hand, and of the leg or foot, The *back;* إِنْسِىٌّ signifying the side that is towards the man: (Ṣ:) or of the foot, the former means [the *outer side,* or] the side *that is the more remote from the other foot;* the latter being the contr., or that which is towards the other foot. (TA.) Of a bow, (Ṣ, Ḳ,) or of a Persian bow, (TA,) The *back;* and إِنْسِىٌّ, the side that is towards thee: (Ṣ, Ḳ:) or of a bow, whether Persian or not is not said, the former means the side *against which the arrow does not lie.* (TA.) And الجَانِبُ الوَحِيشُ ↑ signifies the same as الوَحْشِىُّ. (IAạr.) — *A sort of fig, that grows in the mountains and in the remote parts of valleys, of every colour, black and red and white; it is the smallest of figs,* [in the TA, smaller than the تين,] *and when eaten newly plucked it burns the mouth; but it is dried.* (AḤn, L.) — وَحْشِيَّةٌ [or رِيحٌ وَحْشِيَّةٌ] *A wind that enters one's clothes, by reason of its vehemence.* (Ḳ.)

وَحْشَانُ, applied to a man, *Sad; sorrowful:* pl. وَحَاشَى. (Ḳ.)

وَحِيشٌ: see وَحْشٌ, (of which it is a quasi-pl. n.,) in two places: — and see وَحْشِىٌّ.

مُوحِشٌ: see وَحْشٌ, first sentence, and near the end.

أَرْضٌ مُوْحُوشَةٌ *A land having,* (Fr, Ṣ, A,) or *abounding with,* (Ḳ,) *wild animals,* or *animals of the desert.* (Fr, Ṣ, A, Ḳ.) [See أَرْضٌ مَجْرُودَةٌ, in art. جرد.] In [some of] the copies of the Ḳ, مُوحِشَةٌ, which is a mistake. (TA.)

مُتَوَحِّشٌ: see وَحْشٌ, first sentence, and near the end.

أَرْضٌ مُسْتَوْحِشَةٌ: see وَحْشٌ, first sentence.

[وحف &c.

See Supplement.]

وخ

R. Q. 1. وَخْوَخَ *His belly was,* or *became, flabby.* (TA, voce خَبْخَبَ.)

وَخْوَاخٌ A *fat and fleshy* man, *whose flesh shakes:* (L:) *having a flaccid belly, and dilated skin;* (L, Ḳ;) as also بَخْبَاخٌ: (L:) *lazy;* (L, Ḳ;) *unwilling to work:* (L:) *lazy* or *heavy:* (L:) *weak:* (Ṣ, Ḳ:) *a weak coward:* (L:) *ad venerum impotens;* (L, Ḳ;) as also بَخْبَاخٌ and ذَوْذَخٌ: (L:) *qui se polluit, aut concacat, tempore coitus;* as also نَخْبَاخٌ and ذوذخ. (IAạr.) — Anything *flaccid:* (L:) and particularly a *flaccid* date: (Ḳ:) or a date *having a flaccid skin:* (L:) or a date *having no sweetness nor taste.* (IAạr.)

وخد

1. وَخَدَ, aor. يَخِدُ, inf. n. وَخْدٌ and وَخَدَانٌ (Ṣ, A, L, Ḳ) and وَخِيدٌ, (Ḳ,) *He* (a camel) *went along throwing out his legs like the ostrich:* (Ṣ, L, Ḳ:) or *went quickly:* or *went with wide steps:* (L, Ḳ:) as also خَدَى: (L:) also said of a horse, (Kr, L,) and of an ostrich. (TA.) See نَصَّبَ السَّيْرَ.

وَخُودٌ: }
وَخَّادٌ: } see وَاخِدٌ.

وَاخِدٌ and وَخَّادٌ ↑ (Ṣ, L, Ḳ,) and وَخُودٌ ↑ (L, Ḳ) A camel *going along,* or *that goes along, throwing out his legs like the ostrich:* (Ṣ, L, Ḳ:) or, *quickly:* or, *with wide steps.* (L, Ḳ.) The second [which is an intensive or frequentative epithet] is also applied to an ostrich: and the third [which is intensive] to a she-camel. (L.)

وخذ

1. وَخَذَ &c.: see art. أخذ.

وخز

1. وَخَزَهُ, (Ṣ, A, Mṣb,) aor. يَخِزُهُ, (Mṣb,) inf. n. وَخْزٌ (Ṣ, A, Mṣb, Ḳ) *He pierced, stabbed,* or *pricked him,* with a spear, (Ṣ, A, Mṣb, Ḳ,) or other thing, (Ḳ,) or with the like of a spear, as a dagger, (Ṣ,) and a needle, (A, Mṣb,) &c., (Mṣb,) *not making the instrument to pass through:* (Ṣ, A, Mṣb, Ḳ:) or, as some say, *he did so making the instrument to pass through:* in a trad., the plague (الطَّاعُون) is said to be a وَخْز inflicted by jinn, or genii; and the word in this instance is explained by some agreeably with the former rendering, and by some agreeably with the latter: or وَخْزٌ signifies *a slight piercing,* and is *like a goading:* so accord. to Khálid Ibn-Jembeh, who uses the expression وَخَزَ فِى سَنَامِهَا بِمِبْضَعِهِ [*He made a slight stab in her hump with his scarifier*]. (TA.) وَخْزٌ also signifies The *act of scarifying;* syn. تَبْزِيغٌ. (Ḳ. [So in a MS copy of the Ḳ, and this is the right reading: in the TA, تَبْزِيع, written with ع, unpointed: in the CḲ, تَنْزِيع, with ن and ع instead of ب and غ.]) You say of a farrier, وَخَزَهُ بِمِبْضَعٍ وَخْزًا خَفِيفًا لَا يَبْلُغُ العَصَبَ [*He scarified it with a scarifier slightly, not penetrating to the sinews*]; the pronoun referring to the hoof of a horse or the like, and the place of the operation being the part called the أَشَاعِر. (Aboo-'Adnán, TA.)

وَخْزٌ The *plague;* syn. طَاعُونٌ. (TA.) See above. — *Pain:* [or, app., *a piercing,* or *pricking, pain:*] as in the following ex.: إِنِّى لَأَجِدُ فِى يَدِى وَخْزًا [*Verily I feel, in my arm,* or *hand, a pain,* or *a piercing,* or *pricking, pain*]. (IAạr, TA.)

وخش

1. وَخُشَ, aor. ـُ, inf. n. وَخَاشَةٌ and وُخُوشَةٌ (Ṣ, Ḳ) and وُخُوشٌ, (TA,) *It* (a thing, Ṣ, TA,) *became bad, vile,* or *base.* (Ṣ, Ḳ, TA.)

وَخْشٌ *Bad, vile,* or *base;* applied to anything: (Ḳ:) *low, ignoble, vile, base,* or *mean;* the *refuse,* or *lowest* or *basest* or *meanest sort,* of mankind; (Lth, Az, Ṣ, Mṣb, Ḳ;) the *abject, contemptible,* or *despicable,* thereof; (Lth, Az, Mṣb;) used as a pl., (Ṣ, Mṣb, Ḳ,) and dual, (Mṣb,) and sing., and masc. and fem., without variation: (Mṣb, Ḳ:) but sometimes it is made *fem.* by the addition of ة: (IAạr, ISd:) and has the dual form: (Ṣ, Ḳ:) and has for its pl. أَوْخَاشٌ (Ṣ, Ḳ) and وِخَاشٌ; (Ḳ;) or the latter is pl. of وَخْشَةٌ. (TA.) You say, رَجُلٌ وَخْشٌ and اِمْرَأَةٌ وَخْشٌ and قَوْمٌ وَخْشٌ [*A man,* and *a woman,* and *a company of men, low, ignoble,* &c.]. (TA.) And ذٰلِكَ رَجُلٌ مِنْ وَخْشِ النَّاسِ *That is a man of the low, ignoble, vile, base,* or *mean, of mankind.* (Ṣ.) And جَآءَنِى أَوْخَاشٌ مِنَ النَّاسِ *Some of the refuse,* or *lowest* or *basest* or *meanest sort, of mankind came to me.* (Ṣ.) And وَخْشَنٌ ↑ is the *same as* وَخْشٌ: (TA:) the rájiz (Dahlab, TA) says,

* جَارِيَةٌ لَيْسَتْ مِنَ الوَخْشَنِّ *

[*A girl who is not of the low, or ignoble, &c.*]; meaning الوَخْشِ; adding a double ن. (Ṣ, TA.)

وَخْشَنٌ : see وَخْشٌ.

وخض

See وخطه in two places.

وخط

1. وَخَطَهُ, aor. يَخِطُ, (TA,) inf. n. وَخْطٌ, (Aṣ, Ṣ, Ḳ,) *He pierced him through*: (Ṣ, Ḳ, TA:) or *he pierced him slightly*; (Ḳ, TA;) *not through*: (TA:) or *he pierced him so as to penetrate into his inside; not piercing him through*; (Aṣ, TA;) بِالرُّمْحِ *with the spear*; as also وَخَضَهُ. (TA.) [See also وَخَزَهُ.] — [And hence,] وَخَطَهُ الشَّيْبُ, (Ṣ, Ḳ,) aor. as above, (Ḳ,) and so the inf. n., (TA,) ‡ *Hoariness, or whiteness, became intermixed in his hair*; (Ṣ, Ḳ, TA;) as also وَخَضَهُ: (TA:) or *appeared or spread upon him*: or *his blackness and whiteness* [*of hair*] *became equal*: (Ḳ:) and you say of the man, وَخَطَ: (Ḳ,* TA:) or this signifies *his head became hoary, or white*. (TA.)

5. توخّط : see 2, in art. خيط.

وَخْطٌ [originally an inf. n. (see above)] is said to signify ‡ *A little, somewhat, or a small degree*, of hoariness, or whiteness of the hair. (TA.) — You say also, بِهَا وَخْطٌ مِنْ وَحْشٍ ‡ *In it* [meaning a land (أَرْض)] *is a small number of wild animals*. (TA.)

طَعْنٌ وَخَّاطٌ [*A piercing, of one or another of the kinds described above, that is much*, or *frequent*]: and in like manner رُمْحٌ وَخَّاطٌ [*a spear so piercing, much*, or *frequently*]. (TA.)

مَوْخُوطٌ A man (TA) *having hoariness*, or *whiteness, intermixed in his hair*: or *upon whom hoariness, or whiteness, has appeared and spread*: or *whose blackness and whiteness* [*of hair*] *have become equal*: (Ḳ:) or *whose head has become hoary, or white*. (TA.)

[وخف &c.

See Supplement.]

ود

1. وَدَّهُ, first pers. وَدِدْتُ, (Ṣ, M, L, Mṣb, Ḳ, &c.) and وَدَدْتُ, (Ks, Z, Ḳ,) [but most disallow this] aor. يَوَدُّ, inf. n. وُدٌّ and وَدٌّ and وِدٌّ, (Ṣ, M, L, Ḳ,) of which three forms the first is the most common, (MF,) and مَوَدَّةٌ, (Ṣ, M, L, Ḳ,) or this last is a simple subst., (Mṣb,) and مَوَدَةٌ (CḲ and some MS. copies of the Ḳ) and مَوِدَّةٌ, (accord. to some other copies of the Ḳ, this and the next preceding deviating from the common forms of inf. ns., TA,) and مَوْدُودَةٌ (M, Kz, Ḳ) and مَوْدِدَةٌ, (TA,) but these last two are allowable only in poetry, and deviate from constant rule, the former doubly, (Kz, MF, TA,) and وَدَادٌ and وِدَادٌ and وُدَادٌ, (M, L, Ḳ,) the first of which last three forms is the most common, (MF,) and وَدَادَةٌ (M, L, Ḳ) and, accord. to some, وِدَادَةٌ and وُدَادَةٌ, (MF, TA,) and, as in a copy of the Ḳ esteemed of good authority, مَوْدُودَةٌ, (TA,) *He loved*, or *affected, him*, or *it*, (Ṣ, M, L, Mṣb, Ḳ,) i. e. any means of attaining or doing good. (AZ, M, L.) The form وَدَدْتُ is disallowed by the Baṣrees who hold it to be erroneous: and Zj says, We know that Ks did not mention وَدَدْتُ without having heard it; but he heard it from him who was no authority. (T, L.) — أَوْدِدْهُ, an imp. form [of ▾ أَوَدَّهُ], without idghám, accord. to the dial. of El-Ḥijáz, occurs in a trad., meaning *Love thou it*, or *affect it*. (L.) — وَدِدْتُ لَوْ أَنَّكَ تَفْعَلُ ذٰلِكَ. and وَدِدْتُ لَوْ تَفْعَلُ ذٰلِكَ, (Ṣ, L,) aor. as above, inf. n. وُدٌّ and وَدٌّ and وَدَادَةٌ (Ṣ, L, Mṣb) and وَدَادٌ (Ṣ, L) or وِدَادٌ, (T, in TT,) *I wished that thou wouldest do that*. (Ṣ, L.) — وَدِدْتُ لَوْ كَانَ كَذَا *I wished that it had been so*. (Mṣb.) — وَدِدْتُ الشَّىْءَ *I wished for the thing*. Fr says, This is the more approved form; but some say وَدَدْتُ: in both cases the aor. is يَوَدُّ only. (L.) [Respecting the latter form of the pret., see above.] This is a secondary signification of the verb. (TA.)

3. وادّهُ, inf. n. مُوَادَّةٌ and وِدَادٌ, *He loved*, or *affected him, being loved*, or *affected, by him*. (Mṣb.)

4: see 1.

5. تودّدهُ *He attracted to himself his love*, or *affection*. (IAar, L, Ḳ.) — تودّد إِلَيْهِ *He manifested*, or *showed, love*, or *affection, to him*. (L, Mṣb, Ḳ.)

6. هُمَا يَتَوَادَّانِ, (Ṣ, L,) inf. n. تَوَادٌّ, (Ḳ,) *They two love, or affect, each other*. (Ṣ, L, Ḳ.)

وِدٌّ (Ṣ, L, Ḳ) and ▾ وُدٌّ (L, Ḳ) and ▾ وَدٌّ (IJ, L, Ḳ) and ▾ وَدِيدٌ (Ṣ, L, Ḳ) A person *loved*, or *beloved; an object of love; a friend*; syn. حِبٌّ and حَبِيبٌ and صَدِيقٌ (L) and مُحَبٌّ. (Ḳ: in the CḲ مُحِبٌّ.) — Also, ▾ وُدٌّ (TA) and وَدُودٌ (Ṣ, L, Mṣb) and ▾ وَدِيدٌ (TA) and ▾ وَادٌّ (Kz) A person *who loves; loving; affectionate*: (Ṣ, L, Mṣb, TA:) the first also used in a pl. sense, (L, Ḳ,) being [originally] an inf. n. (TA) and the second used alike as masc. and fem. (Ṣ, L, Mṣb.) — Also, ▾ وَدٌّ and ▾ وَدُودٌ and ▾ مَوَدٌّ, (Ḳ,) also written ▾ مُوَدٌّ, (MF,) A man (TA) *loving much; having much love or affection; very loving* or *affectionate*. (Ḳ, MF.) — Pl. أَوْدَادٌ, (L, Ḳ,) pl. of وِدٌّ, (TA,) and also a pl. [of وُدٌّ] in the second of the above senses; (Ḳ;) and وِدَادٌ, [pl. of وِدٌّ or وَدِيدٌ] in the first of the above senses; (L;) and أَوُدٌّ, (Ṣ, L, Ḳ,) pl. of وُدٌّ (TA) in the second of the above senses; (Ḳ;) or of وِدٌّ; (Ṣ, TA;) and أُودٌّ, (L, Ḳ,) [an irreg. pl., or quasi-pl. n., upon which I find no remark,] in the first of the above senses, (L,) or the second; (Ḳ;) and وُدَّادٌ, pl. of وَادٌّ; (Kz;) and أَوِدَّآءُ, (Ṣ, L, Ḳ,) pl. of وَدِيدٌ (TA) in the first of the above senses, (L,) or in the second; (L;) and أَوِدَّةٌ, (Ḳ,) also pl. of وَدِيدٌ (TA) in the second of the above senses; (Ḳ;) and وُدَدَآءُ, pl. of وَدُودٌ (Ṣ) in the second of the above senses, (Ṣ, Ḳ,) [and the third]; and وُدِيدٌ is also mentioned as a pl. in the second of the above senses in the Ḳ; but this is probably a mistake for وِدَادٌ. (TA.) — IAth says, that ▾ وُدٌّ, used as an epithet, is for ذُو وُدٍّ; but وِدٌّ does not require ذو to be understood, being syn. with صَدِيقٌ. (L.)

وَدٌّ : see 1, and وِدٌّ. — وَدٌّ and ▾ وُدٌّ (the former is the more common, L) *A certain idol* (Ṣ, L, Ḳ) *which pertained to the people of Noah, and then to Kelb, and was at Doomet-el-Jendel*: (Ṣ, L:) or *a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship*; like سُوَاعٌ and يَغُوثُ and يَعُوقُ and نَسْرٌ, mentioned therewith in the Ḳur, lxxi. 22 and 23: (Bḍ:) and the former, *a certain idol belonging to Ḳureysh*, also called أُدّ. (L.) — بِوَدِّكَ *By thy Wedd!* meaning the idol so named. (L.) = وَدٌّ *A wooden pin, peg*, or *stake*; i. q. وَتِدٌ: (Ṣ, Ḳ:) of the dial. of Temeem; (IDrd;) or of Nejd: as though they made the ت quiescent and incorporated it into the د. (Ṣ.)

وُدٌّ : see 1, and وِدٌّ, and وَدٌّ. — وُدِّى أَنْ يَكُونَ كَذَا *I wish that such a thing may be*. In the following saying of the poet,

* أَيُّهَا العَائِدُ المُسَائِلُ عَنَّا *
* وَبِوُدِّيكَ لَوْ تَرَى أَكْفَانِى *

[*O thou visitor of the sick, inquiring respecting us, wishing that thou mayest see my grave-clothes*], the kesreh of the د is lengthened for sake of the measure. (Ṣ, L.)

وَدُودٌ : see وِدٌّ. — الوَدُودُ, as an epithet applied to God, *The loving towards his servants*, (IAmb, L,) or, *towards those who obey*: (Beyḍ, lxxxv. 14:) or *He who regards with approbation his righteous servants*: or *He who is beloved in the hearts of his saints*. (IAth, L.)

وَدُودٌ also, *A mare that puts forth all her power of running*. (ISd, L.)

وَدِيدٌ : see وِدٌّ.

وَادٌّ : see وِدٌّ.

أَوَدُّ *More* or *most, loving* or *affectionate.* Said to be also used as a pl., for أَوِدُّونَ. (L.)

مَوَدٌّ and مُوِدٌّ: see وُدٌّ.

مَوَدَّةٌ *Love; affection.* (Msb.) See also 1. — Also, *A letter; an epistle:* and *letters,* or *epistles:* syn. كِتَابٌ and كُتُبٌ. (IAar, L, K.) Said to have the latter meaning in the Kur, lx. 1, in the first of the instances of its occurrence there: (L, K:) but this is a strange interpretation. (TA.)

ودأ

1. وَدَأَهُ, aor. يَدَأُ, *He made it even* or *plain.* (K.) = See 5. = ودأ (aor. يَدَأُ, T) *Veretrum exseruit* equus: (T, K:) but AHeyth says that this is an error, and that the correct word is without ء: [i.e., وَدَى, q.v.]. (TA.) = دَأْنِى [imp.], *i.q.* دَعْنِى, *Let me* &c. (K.) Said by some to be of weak authority. (TA.)

2. ودّأ عليه الأَرْضَ, inf. n. تَوْدِئَةٌ, *He made the earth even,* or *plain, over him.* (AZ, S, K.) — وَدَّأَتْهُ الأَرْضُ *The earth,* or *the land, hid,* or *concealed, him.* (TA.) [See also 5.] — ودّأ, *He,* or *it, buried.* (IAar.) — ودّأ بِهِمْ, inf. n. تَوْدِئَةٌ; (S, L;) accord. to the K, وَدَأَ; but this is incorrect; (TA;) *He covered,* or *overwhelmed, them with evil,* or *with ill treatment.* (L, K.)

5. تودّأت عَلَيْهِ الأَرْضُ *The earth became even,* or *plain, over him,* (K,) as over a dead body in the grave: (TA:) or *enclosed him:* or *was overturned over him:* or *was broken in pieces over him.* (K.) — *The earth,* or *the land, hid,* or *concealed, him.* (TA.) [See also 2.] This phrase is used when a person has gone away to the more distant parts of the earth, or land, so that *it* is not known what he has done: also, when a man has died; even if among his family. (ISh.) — تودّأت عَنْهُ الأَخْبَارُ *News,* or *tidings, of him were cut off,* or *ceased to come;* like وَدَأَتْ ♦, *and were hid.* (K.) [In the K we read, و[تودّأت] عليه و[تودّأت] عنه الاخبارُ انقطعت الخ: whence it seems that تودّأت عليه الاخبار also has the above signification. But in the TA, after عليه, in the passage above quoted from the K, is inserted الارض. This word, however, has, I think, been inserted through inadvertence: if not, تودّأت عليه الارض signifies *The land was interrupted to him, and hid:* as also وَدَأَتْ ♦.] تودّأ عَلَى مَالِهِ *He took his property* or *wealth, and kept it carefully.* (K.) = تودّأ عَلَيْهِ *He,* or *it, destroyed him.* (S, K.)

وَدْأٌ *Perdition; destruction.* (K.)

مُوَدَّأٌ [Earth *made even,* or *plain,* over a person: or earth *hiding,* or *concealing,* him;] like مُحَصَّنٌ for مُحْصَنٌ, &c. (TA.) — *A grave.* (See below.) — Zuheyr Ibn-Mes-ood Ed-Dabbee says, in an elegy on his brother Ubei,

* أَ أُبَىُّ إِنْ تُصْبِحْ رَهِينَ مُوَدَّأٍ *
* زَلِجِ الجَوَانِبِ قَعْرُهُ مُلْحُودُ *

[*O Ubei! if thou become a deposit in a place over which the earth is made even,* or *plain,* (or *in a place that hideth thee,* or *in a grave,*) *with smooth,* or *slippery, sides, and having its bottom hollowed out laterally,* —] (S, TA. See Ham, p. 466.) — مُوَدَّأَةٌ *A place of destruction,* or *perdition;* or *a desert in which is no water.* (AA, S, K.) — Also, accord. to IAar, or without ة, as in an example which he quotes, *A grave.* (TA.)

ودب

وَدْبٌ *An evil state,* or *condition.* (L, K.)

ودج

1. وَدَجَ, (S, K,) aor. ـِ, (S,) inf. n. وَدْجٌ (L, K) and وِدَاجٌ; (L;) and وَدَّجَ ♦, inf. n. تَوْدِيجٌ; (K;) but the latter has an intensive signification; (Msb;) *He cut the vein called* الوَدَج: (K:) *he bled* a beast *by cutting the vein so called;* ودج with reference to a beast, as the object of the act, being the same as فَصَدَ with reference to a man. (S.) — وَدَجَ, inf. n. وَدْجٌ ‡ *He put to rights; put into a right* or *proper state; adjusted.* (S, K.) وَدَجَ المَالَ *He put the property into a right* or *proper state.* (Msb.) وَدَجَ بَيْنَ القَوْمِ *He adjusted differences between the people,* (S, Msb,) *and put an end to evil.* (TA.)

2: see 1.

3. وادجه, inf. n. مُوَادَجَةٌ, ‡ *He acted towards him with gentleness and good nature.* (ISh, A.)

وَدَجٌ, (S, K,) also written with kesreh, [app. وِدَجٌ, but perhaps وَدِجٌ,] (Msb,) and وِدَاجٌ, (S, K,) [A name given to *each of the external jugular veins;*] *a certain vein in the neck;* (S, K;) *one of two veins, which are called the* وَدَجَانِ: (T, S, &c.:) these are *two veins extending from the head to the lungs;* and the pl. is أَوْدَاجٌ: (M:) or *two great veins on the right and left of the pit between the clavicles:* (Msb, TA:) they are *by the side of the* وَرِيدَانِ, [here app. meaning the *two carotid arteries,*] *and are of the number of the veins in which the blood* [*merely*] *runs,* whereas the وريدان are for pulsation and for [the diffusion of] the soul, النفس [i.e النَّفَس, not النَّفْس; for, accord. to the Arabs, the animal soul (الرُّوحُ الحَيَوَانِيُّ), as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries]: (T, Msb, TA:) accord. to some, the ودج and وريد are the same; [meaning, that each of these names is applied to the external jugular vein:] (Msb:) or the اوداج are the *veins which surround the windpipe:* (TA:) or the ودج is the *vein called the* أَخْدَع, [elsewhere said to be a branch from the وريد, in the place where one is cupped,] *which the slaughterer* [*of an animal*] *cuts through, thereby putting an end to life.* (Msb.) — وَدَجَانِ ‡ *Two brothers:* (S, K:) *two persons mutually attached;* likened to the two veins so called. (A.) بِئْسَ وَدَجَا حَرْبٍ هُمَا *Two evil brothers of war are they two.* (S.) = وَدَجٌ ‡ *A cause; a means whereby one attains* to a thing; syn. سَبَبٌ and وَسِيلَةٌ; (K;) or, as in some lexicons, وُصْلَةٌ. (TA.) Ex. كَانَ فُلَانٌ وَدَجِى إِلَى كَذَا *Such a one was my means of attaining to such a thing.* (TA.)

ودح

4. اودح *He confessed;* syn. أَقَرَّ: (L, K:) or *he confessed a falsehood,* or *what was false:* (ISk, T, K:) or *he confessed himself submissive to him who would lead, guide,* or *govern, him:* (AZ, T, K:) *he was submissive,* or *prompt in obedience, and humble.* (S, K.) — *He* (a ram) *held back, and would not mount the female.* (S, K.) — اودحت الإِبِلُ *The camels became fat and in good condition.* (S, K.)

[ودر, &c.
See Supplement.]

وذأ

1. وَذَأَهُ, (S, K,) aor. يَذَأُ, (TA,) inf. n. وَذْءٌ, (S,) *He imputed to him a vice, fault,* or *the like; despised him;* (S, K;) *chid him;* (S, K;) *and blamed,* or *reproached him.* (A'Obeyd.) = وَذَأَتْ عَنْهُ عَيْنُهُ *His eye recoiled from him,* or *it:* syn. نَبَتْ عنه. (K.)

8. اِتَّذَأَ, quasi-pass. of وَذَأَ, *He was charged with a vice, fault,* or *the like; &c.* (S, K.)

وَذْءٌ *Disapproved,* or *hateful, language;* (K;) whether it be reviling or of another description.

مَا بِهِ وَذْأَةٌ (like وَذْيَةٌ) *There is no fault,* or *defect,* (عِلَّةٌ,) *in him* or *it.* (Aboo-Málik, K.*)

وذب

وِذَابٌ The *stomach of a ruminant beast,* (or, as in some lexicons, the *stomachs of such beasts,* TA,) *with the intestines,* or *guts, into which milk is put, and which are then cut in pieces,* [*and eaten*]: a pl. which has no sing. (ISd, K.) — Also The *perforations,* or *punctures, made in sewing,* or the *loops,* (the word in the original is

خُرْزٌ, pl. of خُرْزَةٌ: in some of the lexicons, خُرَبٌ: but both these words relate to the same things: TA: [whence it appears that, accord. to the author of the TA, &c., the former of the above two meanings is the one intended:]) *of a* مَزَادَة. (K.)

وذح

1. وَذِحَتِ الشَّاةُ, aor. تَوْذَحُ and تَيْذَحُ (S, K) or تِيذَحُ, (TA,) inf. n. وَذَحٌ, (S,) *The sheep was,* or *became, foul with* وَذَح [q.v. infra.]. (S, K.) — وَذِحَ, inf. n. as above, *He suffered from an inflammation and excoriation of the inner sides of his thighs;* (En-Nadr, L, K;*) as also مَذِحَ. (En-Nadr, L.)

وَذَحٌ The *dung and urine that have clung to the wool of sheep,* (K,) or *to their tails and the inner sides of the roots of their thighs* (أَرْفَاغِهَا), *and dry* [*thereon*]: (S:) or the *filth that clings to the rump, or buttocks, of the ram:* (Th:) n. un. with ة: pl. وُذُحٌ; like بُدُنٌ, (S, K,) pl. of بَدَنَةٌ. (S.)

وذر

1. وَذَرَهُ, of the same measure as وَسِعَهُ, (S, K, TA,) or وَذَرَهُ, (Lth, ISk, T, TA,) is the original pret. of which the aor. is يَذَرُهُ (Lth, ISk, T, S, K, TA) signifying, *He leaves, lets alone,* or *ceases* or *desists from, it,* or *him; he leaves it undone;* syn. يَدَعُهُ, (ISk, T, S, K, TA,) and يَتْرُكُهُ; (Msb;) imp. ذَرْهُ, syn. دَعْهُ: (ISk, T, S, K, TA:) but the pret. is not used, (Lth, Sb, ISk, T, S, M, Msb, K,) تَرَكَهُ being used in its stead; (Lth, T, S, TA;) and because its pret. is not used, the aor. is of the measure يَفْعَلُ; for if there were a pret., [it would most probably be of the measure فَعَلَ, as this is the regular measure of trans. unaugmented triliteral verbs, and] the aor. would be of the measure يَفْعِلُ or يَفْعُلُ: (Sb, M, TA:) nor is the inf. n. used, (Lth, T, M, Msb, K, TA,) تَرْكٌ being used in its stead, (Lth, T, M, TA,) i. e., instead of وَذْرٌ: (K:) nor is the act. part. n., (ISk, T, S, Msb, K,) namely وَاذِرٌ, instead of which تَارِكٌ is used: (ISk, T, S:) or the pret. is sometimes used, (Msb, K,) though rarely, (Msb,) or by the deviation from the constant course of speech: (K:) so in the K; but in the M it is said, that the phrase لَمْ أَذَرْ وَرَائِى شَيْئًا [*I left not behind me anything,* with kesr to the ذ, and so in the original copy of the TT,] is related on the authority of some of the Arabs. (TA.) You say, ذَرْ ذَا and دَعْ ذَا [*Leave thou,* or *let alone,* or *cease* or *desist from, this*]. (ISk, T.) It is said in the Kur, [lxxiii. 11,] وَذَرْنِى وَالْمُكَذِّبِينَ *And leave me,* or *let me alone, with the beliers,* or *descrediters;* (Bd;) *commit their case to me,* (Bd, TA,) *and busy not thy heart respecting them;* (TA;) for I will stand thee in stead to recompense them. (Bd.)

[وذف, &c.

See Supplement.]

ورأ

1. وَرَأَ, aor. يَرَأُ, *He repelled, pushed,* or *thrust.* (K.) = وَرَأَ مِنَ الطَّعَامِ *He was,* or *became, filled with food.* (K.) = مَا وَرَأْتُ, and مَا وَرِئْتُ ✱, *I knew not.* (K.) مَا أَوْرَأْتُ ✱ بِالشَّىْءِ *I knew not the thing,* or *of the thing.* (L.)

2 and 4: see 1.

5. تَوَرَّأَتْ عَلَيْهِ الأَرْضُ i. q. تَوَدَّأَتْ, *The earth became even,* or *plain, over him:* or *enclosed him:* &c. (IJ, K.)

10. اسْتَوْرَأَتِ الإِبِلُ *The camels took fright and ran away, in a body, one after another:* (As:) accord. to AZ, this is said when they have taken fright and ascended a mountain; but if they have taken fright and run away in a plain, one says اسْتَأْوَرَتْ: so in the dial. of the tribe of 'Okeyl. [Thus in the TA in this art.: but see إِسْتَوْءَرَتْ.]

وَرَاءُ and وَرَاءَ and وَرَاءِ, indecl., (K,) an adverbial noun of place or time: (Bd, &c.:) J mentions it in art. ورى, regarding the ء as substituted for ى; and this is the opinion of the Koofees, and of all writers on inflexion, though disapproved by F, who, however, mentions it again in art. ورى as though belonging to that art.: (TA:) *Behind:* and, contr., *before.* (K.) In like manner, الوَرَآءُ [*The location that is behind,* or *beyond;* and *the time past:* and, contr. *that is before,* or *preceding*]. (K.) Or it does not bear contr. meanings; but one meaning; namely, *what is concealed from one.* (K, art. ورى.) Or it is a homonym; [but not a word of contr. meanings; as it signifies *what is behind,* or *beyond, in respect of place,* and *what is before in respect of time*]. Fr. says, It is not allowable to say, of a man behind thee, that he is بَيْنَ يَدَيْكَ; nor of a man before thee, that he is وَرَآءَكَ; these expressions being only allowable [as synonymous] in cases relating to particular times of events or actions: thus one may say, وَرَآءَكَ بَرْدٌ شَدِيدٌ and بَيْنَ يَدَيْكَ برد شديد [meaning *Before thee is intense cold*]: each of these expressions is allowable because the intense cold is a thing that is coming; so, as it will overtake thee, it is, as it were, behind thee; and as thou wilt attain to the period thereof, it is, as it were, before thee. It is said in the Kur, [xviii. 78,] كَانَ وَرَآءَهُمْ مَلِكٌ *There was before them a king:* [because it has reference to a certain period, which might be said to be before them as they would attain to it, and behind them as it would overtake them: this passage Jelál-ed-Deen explains by saying, "there was behind them when they returned, and before them now, a king."] Of the same kind also is the phrase مِنْ وَرَائِهِ جَهَنَّمُ [Kur, xiv. 19,] *Before him is hell:* [for the same reason]. (TA.) — وَيَكْفُرُونَ بِمَا وَرَآءَهُ, [Kur, ii. 85,] signifies *And they disbelieve in what* [*hath been revealed*] *beside that:* syn. سِوَاهُ: (IAar:) or it may mean *after that.* (Jel.) — وراء is masc. and fem. (TA.) Its dim. is وُرَيِّئَةٌ, (K,) accord. to those who hold the ء to be a radical letter, not substituted for ى; namely, the Basrees: accord. to others, وُرَيَّةٌ and وُرَىٌّ. (TA.) — [See also art. ورى.] — رَجُلٌ مَانِعٌ مَا وَرَآءَ ظَهْرِهِ: see زَبُونَةٌ. — وَرَآءُ *A son's son,* or *son's offspring.* (K.) — وَرَآءٌ *Bulky, and thick in the* أَلْوَاح, or *shoulder-blades.* (AAF.)

ورب

1. وَرِبَ, aor. يَوْرَبُ, inf. n. وَرَبٌ, *It,* or *he,* (a root, origin, or stock, S, or a man, TA,) *was,* or *became, corrupt.* (S, K.)

2. وَرَّبَ, inf. n. تَوْرِيبٌ, [app., *He expressed himself respecting a thing equivocally,* or *ambiguously, by words objectionable in one sense, and allowable in another:* so thinks IbrD:] the inf. n. is thus explained: أَنْ تُوَرِّىَ عَنِ الشَّىْءِ بِالمُعَارَضَاتِ وَالمُبَاحَاتِ. (T, K, but in the latter, the وَ before the last word is omitted.)

3. وَارَبَ, inf. n. مُوَارَبَةٌ *He strove to outwit, deceive, beguile,* or *circumvent* [another]: syn. خَاتَلَ and دَاهَى. (K.) Accord. to IAth, it is from الوَرَبُ "the being corrupt:" or it may be from الارب "intelligence, &c.;" the أ being changed into و. The latter is the opinion of AM. (L.) — One of the sages says, مُوَارَبَةُ الأَرِيبِ جَهْلٌ وَعَنَآءٌ [*The striving to outwit the cunning,* or *intelligent, or sagacious, is ignorance and labour without profit*]. (TA.) [See art. أرب, where this saying, but with مؤاربة in the place of مواربة, is given as a trad.] — It is said in a trad., إِنْ بَايَعْتَهُمْ وَارَبُوكَ, i. e., خَادَعُوكَ, *If thou buy and sell with them, they will deceive thee,* or *endeavour to deceive thee.* (IAth.)

وَرْبٌ The *hole of a wild beast:* pl. أَوْرَابٌ. (K, TA.) — وَرْبٌ The *space between two ribs;* مَا بَيْنَ الضِّلَعَيْنِ: (K:) but this (says SM) I find not in any other book than the K; and probably it should be ما بين إِصْبَعَيْنِ the *space between two fingers;* for we read in the L that ورب is said to signify ما بين الأَصَابِعِ: (TA:) pl. أَوْرَابٌ. (K, TA.) [See also أَرْبٌ.] — وَرْبٌ The *space measured by the extension of the thumb and forefinger;* syn. فِتْرٌ: pl. أَوْرَابٌ. (K, TA.) = وَرْبٌ

A member: a limb: pl. أَوْرَابٌ. (K, TA.) † وِرْبٌ [also] is a dial. from of إِرْبٌ, (K,) as signifying "a member, or limb." (TA.) The form of word commonly known, says AM, is إِرْبٌ; but I do not deny that ورب may be a dial. form, like as وِرْثٌ and إِرْثٌ are two words whereof one is a dial. form of the other. (TA.) — وَرْبٌ and † وَرْبَةٌ The *podex*: syn. إِسْتٌ: pl. of the former أَوْرَابٌ. (K, TA.) — † وَرْبَةٌ The *pit*, or *hollow, that is in the lower part of the side, i. e., the hypochondre*, or *flank*. (TA.) — وَرْبٌ The *mouth of the hole of a rat*, or *mouse*, (فَأْرَة,) *and of a scorpion*: pl. أَوْرَابٌ. (K.)

وِرْبٌ: see وَرْبٌ.

وِرْبَةٌ: see وَرْبٌ.

وَرِبٌ *Corrupt*. (K.) — عِرْقٌ وَرِبٌ *A corrupt root, origin*, or *stock*. (S, K.) Aboo-Dharrah El-Hudhalee says,

إِنْ تَنْتَسِبْ تُنْسَبْ إِلَى عِرْقٍ وَرِبْ

[*If thou mention thy lineage, thy lineage is traced up to a corrupt origin*, or *stock*]. (S.) — رَجُلٌ وَرِبٌ *A corrupt man*. (TA.) — وَرِبٌ A cloud *that is loose* (K) *and much broken*. (TA.)

مُوَرَّبٌ [i. q. مُؤَرَّبٌ] A member, or limb, *cut off entire*. (TA.)

ورث

1. وَرِثَ, aor. يَرِثُ, (S, K,) an instance of deviation from a constant rule, there being only the following verbs of the measure فَعِلَ which have the aorists of the measure يَفْعِلُ only, namely, وَلِىَ, وَفِقَ, وَرِىَ, وَرِمَ, وَرِعَ, وَرِثَ, وَثِقَ, and وَمِقَ, (Ibn-Málik and others,) and وَصِبَ (TA, art. وصب:) the و falls out in يَرِثُ [&c.] because it occurs between ى and kesreh; and in those persons of the aor. which begin with ا and ت and ن because these letters are changed from ى, which is the original: (S:) inf. n. وِرْثٌ and إِرْثٌ, (S, K,) in which the و is changed into ا, (S,) and رِثَةٌ, (S, K,) in which the ة is a substitute for the [elided] و, (S,) and وِرَاثَةٌ (S, K,) [the most common form] and إِرَاثَةٌ, (TA,) and accord. to some مِيرَاثٌ, but this is an error, for مِفْعَالٌ is not one of the measures of inf. ns., (ISd,) [but it is used by some of the professors of practical law as an inf. n.,] and تُرَاثٌ: (Msb [but see وِرْثٌ below]:) *He inherited*. (S, K, &c.) You say وَرِثَ أَبَاهُ *He inherited* [*the property of*] *his father*: (S, K:) but the original phrase is وَرِثَ مَالَ أَبِيهِ *He inherited the property of his father*. (Msb.) Also وَرِثَ مِنْ أَبِيهِ (and عَنْهُ, A,) *He inherited of his father*: (K:) or *he inherited part of the property of his father*. (Msb.) And وَرِثَ الشَّىْءَ مِنْ أَبِيهِ *He inherited the thing of*, or *from, his father*. (S.) When you say وَرِثَ زَيْدٌ أَبَاهُ مَالًا [*Zeyd inherited of his father property*], the word مالا is a second objective complement, if the verb be doubly trans.; or it is a substitute of implication (بَدَلُ ٱشْتِمَالٍ) for زيد. (MF.) You say وَرِثْتُهُ مَالَهُ, and مَجْدَهُ, *I inherited his property*, and, ‡ *his glory*: and وَرِثْتُهُ عَنْهُ *I inherited it from him*. (TA.)

2. وَرَّثَهُ, inf. n. تَوْرِيثٌ, *He included him among the heirs of his property*: (S:) or *made him to be one of his heirs*: (TA:) [see also 4:] or وَرَّثَهُ مَالًا *he included him among his heirs, he not being one of them, and assigned him a portion*: (AZ, Msb:) [in like manner,] وَرَّثَ فِى مَالِهِ *he included among his heirs of his property one* or more *not of them*. (TA.) — وَرَّثْتُ فُلَانًا مِنْ فُلَانٍ *I made such a one to be the heir of such a one*. (TA.) See 4. = وَرَّثَ *He stirred* a fire, *in order that it might burn up*, or *blaze*: (K:) a dial. form of أَرَّثَ, q. v. (TA.)

4. اورثهُ الشَّىْءَ *He* (his father) *made him to inherit the thing*. (S.) — اورثهُ إِيرَاثًا حَسَنًا *He made him to have a goodly inheritance*. (TA.) — اورثهُ الإِرْثَ, and المِيرَاثَ, and † وَرَّثَهُ إِيَّاهُ, *He made him to inherit the heritage*. (A.) — اورثهُ and † وَرَّثَهُ *He* (his father) *made him to be one of his heirs*. (K.) [See also 2.] — اورث وَلَدَهُ *He made his son sole heir*. (AZ.) — ‡ اورثهُ شَيْئًا *It occasioned him, as its result, a thing*. Ex. اورثه المَرَضُ ضَعْفًا ‡ *The disease occasioned him, as its result, weakness*. (TA.)

6. ‡ تَوَارَثُوهُ كَابِرًا عَنْ كَابِرٍ [*They inherited it by degrees, one great in dignity and nobility from another great in dignity and nobility*]. (S.) [See art. كبر.] — تَوَارَثَنِى الحَوَادِثُ (Bedr Ibn-'Ámir El-Hudhalee) ‡ *Misfortune took me by turns, as though they inherited me, one from another*. (TA.)

وَرْثٌ ‡ What is *fresh, juicy*, or *moist*, of things. (K.)

وِرْثٌ and † إِرْثٌ [see 1] and † تُرَاثٌ (in which the ت is originally و, S,) and مِيرَاثٌ (originally مِوْرَاثٌ, the و being changed to ى because of the kesreh immediately preceding it, S,) *What is inherited; an inheritance*, or *a heritage*: or, accord. to some, ورث and ميراث are used with reference to property, or wealth; and ارث with reference to rank or quality, nobility or eminence, reputation, or the like, in Arabic, حَسَب: (M:) [the pl. of ميراث is مَوَارِيثُ.] [See also art. أرث.] — اُثْبُتُوا عَلَى مَشَاعِرِكُمْ هٰذِهِ فَإِنَّكُمْ عَلَى إِرْثٍ مِنْ إِرْثِ إِبْرٰهِيمَ ‡ *Remain ye steadfast in the observance of these your rites*, or *ceremonies; for ye act* [*therein*] *according to usage inherited from Abraham*. (TA, [app. from A'Obeyd].) [See also إِرْثٌ in art. أرث.] — لَهُمْ إِرْثُ مَجْدٍ ‡ *They have an inheritance of glory*. (TA.)

وُرْثَةٌ *Fire*. (L.)

وَارِثٌ *An heir*: pl. وُرَّاثٌ and وَرَثَةٌ. (Msb.) — It is said in a prayer (of Mohammad, TA) اَللّٰهُمَّ أَمْتِعْنِى بِسَمْعِى وَبَصَرِى وَٱجْعَلْهُ الوَارِثَ مِنِّى [*O God, cause me to enjoy my hearing and my sight, and make it* (i. e. the enjoyment that I pray for, TA) *survive me*: or,] *make it to continue with me until I die*. (K.) Or, accord. to another relation, which substitutes وَٱجْعَلْهُمَا for واجعله, *make them both to continue with me, sound, until I die*. Or, as some say, what is meant is the continuance and strength of those two faculties in old age, so that they may survive all the other powers: so says ISh. Some say, that by سَمْع is meant the remembering of what is heard, and the acting according thereto; and by بَصَر, the being admonished by what is seen, and the light of the heart, whereby one escapes from perplexity and darkness to the right course. (TA.) — الوَارِثُ (as an epithet applied to God, TA.) *He who remains after the creatures have perished*. (K.) He remains after everything beside Him has perished; and thus, what was the property of mankind, his servants, returns to Him. (TA.)

إِرْثٌ:
مِيرَاثٌ:
تُرَاثٌ: } see وِرْثٌ, and 1.

مَوْرُوثٌ Property *inherited*. (Msb.)

المَجْدُ مُتَوَارَثٌ بَيْنَهُمْ ‡ *Glory is inherited among them*. (A.)

ورخ

1. وَرِخَ, aor. يَوْرَخُ, (S, L, K,) inf. n. وَرَخٌ; (S, L;) and † تَوَرَّخَ; (L;) *It* (dough) *was*, or *became, thin*, or *flaccid*, (S, L, K,) *by reason of the abundance of water in it*. (S, L.)

2. وَرَّخَ الكِتَابَ بِيَوْمِ كَذَا *He inscribed the writing*, or *letter, with the date of such a day*; i. q. أَرَّخَهُ; (S, K*;) of which it is a dial. form. (Yaakoob.)

4. اورخ *He made* dough *thin*, or *flaccid*, (S, L, K,) *by putting much water to it*. (L.)

5: see 1: — and 10.

10. استورخت الأَرْضُ, and † تَوَرَّخَت, *The land*, or *ground, became wet*, or *moist*. (K.)

وَرْخٌ *A kind of tree resembling the* مَرْخ *in its*

growth, (L, Ḳ,) *except that it is dust-coloured, having slender leaves, like the leaves of the* طَرْخُون, or *larger.* (L.)

أَرْضٌ وَرِخَةٌ *Land having tangled and luxuriant herbage.* (Ḳ.)

وَرِيخَةٌ *Dough that is thin,* or *flaccid,* (Ṣ, Ḳ,) *by reason of the abundance of water in it.* (Ṣ.) — *Wet,* or *moist, land,* or *ground.* (Ḳ.)

تَوَارِيخ, pl. of تَوْرِيخ : see تَارِيخ.

ورد

1. وَرَدَهُ, (Ṣ, M, L, Mṣb,) aor. يَرِدُ, (Ṣ, L, Mṣb,) inf. n. وُرُودٌ (M, L, Mṣb) and مَوْرِدٌ (L) and وِرْدٌ, (M, L, Ḳ,) or the last is a simple subst., (L, Mṣb,) *He* (a man, and a camel, &c., Mṣb) *came to it,* or *arrived at it,* (M, Mgh, L, Mṣb, Ḳ,) [*and repaired to it,*] namely a water (Ṣ, M, L, Mṣb, Ḳ) &c., (M, L, Ḳ,) whether he entered it or did not enter it; (M, Mgh, L, Mṣb, Ḳ ;) as also وَرَدَ عَلَيْهِ, (M, L,) and ↓ تَوَرَّدَهُ, (M, L, Ḳ,) and ↓ اِسْتَوْرَدَهُ : (M, A, Mgh, L, Ḳ :) *he came to it* (namely a water) *to drink :* (L :) ‡ *he arrived at it* (namely a town or country or the like), whether he entered it or did not enter it: (Mgh, L :) it is allowed by common consent not necessarily to imply entering. (L.) [Hence, وَرَدَتِ الإِبِلُ, the objective complement مَآءً or المَآءَ being understood, *The camels came to water.*] — وَرَدَ, inf. n. وُرُودٌ, *He came; he was,* or *became, present.* (Ṣ, L.) — وَرَدَ عَلَيْنَا, inf. n. وُرُودٌ † *He* (a man) *came to us.* (Mṣb.) — وَرَدَ الكِتَابُ (A, Mṣb,) inf. n. [وُرُودٌ and] مَوْرِدٌ (A,) ‡ *The letter came,* (A, Mṣb,) عَلَىَّ *to me:* you say, وَرَدَ عَلَىَّ الكِتَابُ. (A.) — هُوَ يَتَوَرَّدُ ↓ المَهَالِكَ ‡ *He ventures upon,* or *goes into, places of destruction*]. (A.) — وَرَدَهَا, and ↓ اِسْتَوْرَدَ الضَّلَالَةَ, ‡ [*He ran into error*]. (A.) — وَرَدَ عَلَيْهِ أَمْرٌ لَمْ يُطِقْهُ ‡ [*A thing befell him which he was unable to master*]. (A.) — وَرَدَ عَلَيْهِ *It contravened it; presented itself as an objection to it; opposed it.*] — [وَرَدَ, said of a word or phrase or the like, *It occurred.*] — وَرَدَتْهُ الحُمَّى, (aor. تَرِدُ, Mṣb, inf. n. وِرْدٌ, A) ‡ *The fever attacked him periodically.* (Ṣ, A, L, Mṣb.) — وُرِدَ ‡ *He suffered a periodical attack of fever.* (A, L, Mṣb.) = وَرُدَ, aor. ـُ, (Ṣ, Mṣb, Ḳ,) inf. n. وُرُودَةٌ ; (Ṣ, L, Mṣb ;) and ↓ اِيرَادٌ, originally اِوْرَادٌ, the و becoming ى because of the kesreh before it; (Ṣ, L, Ḳ ;) ‡ *He* (a horse) *was,* or *became,* [*of a bright,* or *yellowish bay colour;*] *of a colour between that called* كُمَيْت and أَشْقَر : (Ṣ, L, Ḳ :) or, *of a red colour inclining to yellow.* (M, L, Mṣb.) — وُرُودُ الأَرْنَبَةِ see شَمَمٌ and أَرْنَبَةٌ.

2. وَرَّدَ ثَوْبَهُ ‡ [*He dyed his garment,* or *piece of cloth, red,* or *of a rose-colour*]. (A.) — وَرَّدَتِ الشَّجَرَةُ, (AḤn, L, Ḳ,) inf. n. تَوْرِيدٌ ; (Ḳ ;) and وَرَدَتْ, aor. تَرِدُ ; (Mṣb ;) *The tree flowered,* or *blossomed.* (AḤn, L, Mṣb, Ḳ.) — وَرَّدَتْ ‡ *She* (a woman) *reddened her cheek with the dye of dyed cotton.* (L.)

3. وَارَدَهُ, (inf. n. مُوَارَدَةٌ, A,) *He came to water with him.* (L, Ḳ.) — بَيْنَ الشَّاعِرَيْنِ مُوَارَدَةٌ, and تَوَارُدٌ, ‡ [*Between the two poets is an agreement,* or *a coincidence, in ideas and expressions;* as though they both drew from the same source]. (A.) Similar to this is the phrase تَوَارُدُ الخَاطِرِ ‡ [*Agreement,* or *coincidence, of thought,* or *idea*]. (TA.)

4. اوردهُ, and ↓ اِسْتَوْرَدَهُ, (Ḳ,) and ↓ تَوَرَّدَهُ, (ISd,) *He brought him to the watering-place.* (Ḳ.) — Also, the first and second of these verbs, *He brought him; made him to come,* or *to be present.* (Ṣ, L.) — [*And the first, He adduced it,* or *cited it;* namely, an evidence, a speech or saying, a word, &c. — *He set it forth,* or *expressed it;* namely, a meaning.] — اوردهُ المَآءَ, (inf. n. اِيرَادٌ, A.) *He made him to come to the water.* (L, Mṣb.) [See an ex. voce حَمَضَ.] — اوردهُ الضَّلَالَةَ ‡ [*He made him to run into error.* (A.) — أَوْرَدَ عَلَيْهِ خَيْرًا [*He brought to him wealth, property,* or *what was good.*] (Mugh, in art. حطب.) — اورد عَلَيْهِ الخَبَرَ ‡ *He related to him the news.* (L.) — اورد الشَّىْءَ ‡ *He mentioned the thing.* (TA.) — أَوْرَدَ وَأَصْدَرَ ‡ *He began and compelled.* (TA, art. صدر.) — اورده واصدره *He brought it and he took it away.* (Har. p. 361.)

5: see 1, and 4, and 10. — تَوَرَّدَتِ الخَيْلُ البَلْدَةَ ‡ *The horses entered the town by little and little.* (Ṣ, L, Ḳ.*) = تَوَرَّدَ ‡ [*It became red, roseate,* or *rose-coloured*]: said of a woman's cheek. (A.)

6. توارَدْنَا *We came to water together.* (A.)

10. استورد (ISd) and ↓ تورّد (Ḳ) *He desired to come to water.* (ISd, Ḳ.) [See an ex. of the part. n. voce حَمَضَ.] — See 1 and 4.

11: see 1.

وَرْدٌ [coll. gen. n.] The *flower,* or *blossom,* of any tree (AḤn, L, Ḳ) or plant: (AḤn, L :) but its predominant application is to the *rose,* حَوْجَم, (L, Ḳ,) the *well-known red flower* (TA) *which one smells:* (Ṣ, L, TA :) its colour varies in winter and summer: (L :) and it is of different kinds in the cultivated soil and in the desert and in the mountains: (AḤn, L :) n. un. with ة. (Ṣ, L.) Said to be an arabicized word. (Mṣb.) — وَرْدٌ ‡ A horse [*of a bright,* or *yellowish, bay colour;*] *of a colour between that called* كُمَيْت *and* أَشْقَر ; (Ṣ, L, Ḳ :) a horse, (M, L, Mṣb,) or other thing, (M, L,) *of a red colour inclining to yellow,* (M, L, Mṣb,) beautiful in everything: (M, L :) fem. with ة : (Ṣ, L, Mṣb :) applied in the above sense to the sky, in the Ḳur, lv. 37: (L :) or it there means *roseate,* or *of a rose-colour:* (Zj, L :) pl. وُرْدٌ, (Ṣ, L, Ḳ,) like as جُونٌ is pl. of جَوْنٌ, (Ṣ,) and وِرَادٌ (Ṣ, L, Mṣb, Ḳ) and أَوْرَادٌ : (Ḳ :) but this last is unknown, and app. a mistake. (M, F, TA.) — وَرْدٌ ‡ A lion *of the colour termed* وَرْد : (Ṣ, A, L :) or *a lion;* as also ↓ مُتَوَرِّدٌ. (Ḳ.) — عَشِيَّةٌ وَرْدَةٌ ‡ *An evening when the horizon is red* (L, Ḳ) *at sunset;* which is a sign of drought: and in like manner the morning at sunrise. (L.) — لَيْلَةٌ وَرْدَةٌ ‡ *A night of which the beginning and end are red;* which is the case in a time of drought. (A.) — وَرْدٌ *Bold,* or *daring;* (Ḳ ;) an epithet applied to a man; (TA ;) as also ↓ وَارِدٌ. (Ḳ.) — وَرْدٌ *Saffron.* (Ḳ.) — الوَرْدُ الجَبَلِىُّ : see عَبَالٌ. — أَبُو الوَرْدِ ‡ *The penis:* (Ḳ :) so called because of its redness. (TA.)

وِرْدٌ *A coming to,* or *arriving at, water &c.,* whether one enters it or does not enter it; (Ṣ,* L, Mṣb, Ḳ ;) contr. of صَدَرٌ. (Ṣ, L, Mṣb.) See also 1. — وِرْدٌ *Water to which one comes to drink.* (L.) — وِرْدٌ *The time of the day of coming to water, between the two periods of abstaining from water :* (L :) *a time,* or *turn, of coming to water.* (TA in art. حزب.) — وِرْدٌ *The arrival of the day of coming to water.* (L.) — وَرَدَتِ الإِبِلُ المَآءَ وِرْدًا, and أَوْرَادًا, and in like manner, الطَّيْرُ, *The camels,* and *the birds, came to the water in a herd,* or *in a flock,* and *in herds,* or *in flocks.* (L.) — وِرْدٌ *A company of men,* (Ṣ, L, Mṣb, Ḳ,) and *a number of camels,* and *of birds, &c.,* (L,) *coming to,* or *arriving at, water;* (Ṣ, L, Mṣb, Ḳ ;) as also ↓ وَارِدَةٌ : (L, Mṣb, Ḳ :) the former originally an inf. n. : (Mṣb :) its pl. is أَوْرَادٌ. (L.) See also وَارِدٌ. — وِرْدٌ *A herd of camels.* (L.) — *A flock of birds.* (L, Ḳ.) — ‡ *An army,* (L, Ḳ,) so called as being likened to a herd of camels, or to a flock of birds. (L.) — *A portion,* or *share, of water.* (L, Ḳ.) — *Thirst.* (L.) — نَسُوقُ المُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا [Ḳur, xix. 89,] † *We will drive the sinners to hell like beasts that come to water :* or, *thirsty :* (Beyḍ :) or, *walking and thirsty.* (Zj, L.) — وِرْدٌ ‡ The *day of a fever, when it attacks the patient periodically :* (Aṣ, Ṣ, L, Mṣb,* Ḳ* :) or *one of the names of fever :* (L, Ḳ :) but the former explanation is the more correct. (TA.) — وِرْدٌ † *A portion of the night when a man has to pray.* (L.) — وِرْدٌ ‡ *A section,* or *division,* (Ṣ, L, Ḳ,) *of the Ḳur-án :* (L, Ḳ :) *a set portion of recitation* or *the like :* (Mṣb :) *a certain portion of the Ḳur-án,* as a seventh, or half a seventh, or the like, (Mgh, L,) *which a person recites at a particular time :* (L :) *a set portion of the Ḳur-án,* or *of prayer; &c., of which a man imposes upon himself the recital on a particular occasion,* or *at a particular time;* i. q. حِزْبٌ q. v. : (Mgh, L :) pl. أَوْرَادٌ. (L, Mṣb.) Ex. قَرَأْتُ وِرْدِى [*I recited my set portion of the Ḳur-án, &c.*] : (Ṣ, L :) and لِفُلَانٍ كُلَّ لَيْلَةٍ وِرْدٌ

مِنَ القُرْآنِ يَقْرَأُهُ Such a one has every night a set portion of the Kur-án which he recites. (L.)

وُرْدَةٌ [*A bright, or yellowish, bay colour;*] *a colour between that of a horse that is termed* كُمَيْتٌ *and that of one termed* أَشْقَرُ: (Ṣ, L:) or *a red colour inclining to yellow.* (L.)

بِنْتُ وَرْدَانَ, (Mṣb,) pl. بَنَاتُ وَرْدَانَ, (Ḳ,) *A certain insect,* (Mṣb, Ḳ,) *well known,* (Ḳ,) *like the beetle, of a red colour, mostly found in baths and in privies.* (Mṣb.)

الوَرِيدُ, and حَبْلُ الوَرِيدِ, [*Each of the two carotid arteries:* and sometimes applied to *each of the two external jugular veins:*] *each of two veins asserted by the Arabs to be from the* وَتِين [or *aorta*], *on the right and left of the two sides of the neck, next the fore part, and thick:* (Ṣ, L:) or the وريد is *a certain vein, said to be the* وَدَج [or *external jugular vein*]: or, *by the side of the* ودج: or, accord. to Fr, *a certain vein between the windpipe and* [*the two sinews called*] *the* عِلْبَاوَانِ, *always pulsing; being one of the veins in which is the life; the blood not flowing in it, but only the soul,* النفس [i. e., النَّفْس, not النَّفَس; for, accord. to the Arabs, the animal soul (الرُّوحُ الحَيَوَانِىُّ, as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries: see also وَدَجٌ]: (Mṣb:) or the وَرِيدَانِ are *two veins in the neck,* (AZ, L, Ḳ,) *between the* أَوْدَاج [or *external jugular veins*] *and* [*the two parts of the neck called*] *the* لِيتَانِ: in the camel, *the* وَدَجَانِ [or *two external jugular veins*]: (AZ, T:) or, accord. to AHeyth, and his is the correct explanation, *two veins beneath the* وَدَجَانِ, [see above,] which latter are two thick veins on the right and left of the pit between the clavicles; they (the former) are *always pulsing,* in man: the وريد is *a vein in which the soul* (النفس [see above]) *flows, and in which the blood does not flow:* and *every pulsing vein, in which the life flows,* is of those thus called: (T:) or the وريد is *the vein in each side of the neck which swells out on an occasion of anger:* (L:) or *four veins in the head; of which two descend before the ears, and of which are the* وريدان *in the neck:* or *a certain vein beneath the tongue:* and, in the upper half of the arm, *the* قَلِيق [or *cephalic*]: and, in the fore arm, *the* أَكْحَل [or *median*]: and, among those which separate in the outer side of the hand, *the* أَشَاجِع: and, in the belly of the fore arm, *the* رَوَاهِش: (T:) pl. أَوْرِدَةٌ [a pl. of pauc.] (M, Mṣb, Ḳ) and وُرُدٌ, (M, Mṣb,) like as بُرُدٌ is pl. of بَرِيدٌ, (Mṣb,) [and وُتُنٌ of وَتِينٌ, &c.,] or وُرُودٌ, (Ḳ,) [but this I think a mistake]. — رَجُلٌ مُنْتَفِخُ الوَرِيدِ [*A man whose external jugular vein swells out;*] *a man of bad disposition or temper, prone to anger.* (TA.)

وَرَّادٌ: see وَارِدٌ.

وَارِدٌ A man, and a camel, or other animal, (L,) *coming to,* or *arriving at water,* &c., whether he enter it or do not enter it; (L, Mṣb, Ḳ;) as also ▼ وَرَّادٌ: (L, CḲ:) pl. of the former, وُرَّادٌ (Ṣ, L, Mṣb, Ḳ) and وَارِدُونَ: (L:) and of the latter, وَرَّادُونَ. (L.) See also وِرْدٌ. — إِنْ مِنْكُمْ إِلَّا وَارِدُهَا [Kur, xix. 72, *There is not any of you that shall not come to it,*] means, accord. to Th, that the Muslims shall come to hell with the unbelievers, but not enter it with them. (L.) — طَرِيقٌ وَارِدٌ ‡ *A road,* or *way, by which people come to water:* opposed to صَادِرٌ. (M, A, art. صدر.) See also مَوْرِدٌ. — مَا لَهُ صَادِرٌ وَلَا وَارِدٌ: see art. صدر. — وَارِدٌ *A preceder.* (L, Ḳ.) So (accord. to some, TA) in the Kur, xii. 19. (L.) — وَارِدٌ *Courageous;* (Ḳ;) *bold; forward in affairs.* (TA.) See also وِرْدٌ. = شَعْرٌ وَارِدٌ ‡ *Long and lank hair:* (L, Ḳ:) or *hair so long as to reach the buttocks,* (A,) of a woman. (L.) — وَارِدٌ ‡ Anything *long.* (L.) — أَرْنَبَةٌ وَارِدَةٌ ‡ *The end,* or *tip, of a nose advancing over the middle of the mustaches:* (A, L:) because the nose, when it is long, reaches to the water when the person drinks: and in like manner, a lip, and a gum. (L.) — فُلَانٌ وَارِدُ الأَرْنَبَةِ ‡ *Such a one has a long end,* or *tip, to his nose.* (Ṣ, L, Ḳ.) شَجَرَةٌ وَارِدَةُ الأَغْصَانِ ‡ *A tree having pendulous branches.* (L.) — See وِرْدٌ.

وَارِدَةٌ: see وِرْدٌ, وَارِدٌ, and مَوْرِدٌ.

[إِيرَادٌ † *Income; revenue:* pl. إِيرَادَاتٌ.]

مَوْرِدٌ *A place of coming to water:* (Mṣb:) *a watering-place:* (L:) and ▼ مَوْرِدَةٌ *a road,* or *way, by which one comes to water;* (L, Ḳ;) as also ▼ وَارِدَةٌ: (A, Ḳ:) pl. of the first (L) and second, (TA,) مَوَارِدُ; (L, TA;) and of the third, وَارِدَاتٌ. (TA.) — Hence, (A, TA,) مَوْرِدٌ and ▼ وَارِدٌ ‡ *A road,* or *way;* (Ṣ, L;) as also ▼ وَارِدَةٌ: (TA:) or the last, the *middle and main part of a road;* or *a main road;* or simply, *a road;* syn. جَادَّةٌ; (Ḳ;) as also ▼ مَوْرِدَةٌ: (L, Ḳ:) pls. as above. (A, TA.) — مَوَارِدُ أَمْرٍ ‡ [*The ways leading to a thing:* or *the ways of commencing a thing*]: (TA, art. رحب.) [See an ex., voce تَرَاحَبَ; and see its opposite, مَصَادِرُ أَمْرٍ, voce مَصْدَرٌ.] — [مَوْرِدٌ also signifies, agreeably with analogy, The *time of coming to water:* pl. مَوَارِدُ: see the last signification of ثَلَّةٌ in this lexicon: see also وِرْدٌ.] = مَوْرِدُ مَثَلٍ ‡ [*The primary idea,* or *thing, signified by a parable* or *proverb: correlative of* مَضْرِبٌ: pl. مَوَارِدُ مَثَلٍ]. (TA, &c., passim.)

مَوْرِدَةٌ: see مَوْرِدٌ.

مَوْرُودٌ ‡ *Attacked by a fever periodically:* (Ṣ, L:) or *suffering a periodical attack of fever.* (Mṣb.) — An Arab of the desert said to another, مَا أَمَارُ إِفْرَاقِ المَوْرُودِ [*What is the sign of the convalescence of him who is attacked by a periodical fever?*] and he answered, الرُّحَضَاءُ [*The sweat which follows it;* or *copious sweat*]. (Ṣ.)

مُوَرَّدٌ ‡ A shirt *dyed of a rose-colour; of a less deep dye than that which is termed* مُضَرَّج: (Ṣ, L;) or *dyed with saffron.* (TA.) — خَدٌّ مُوَرَّدٌ ‡ *A reddened cheek.* (TA.) — رَجَعَ مُوَرَّدَ القَذَالِ ‡ *He returned* [*with the back of his head*] *slapped,* or *thumped with the fist,* [*and rendered red*]. (A.)

مُتَوَرِّدٌ: see وَرْدٌ.

ورس

1. وَرَسَ, inf. n. وُرُوسٌ, *It* (a plant) *became green.* (AA, A, Ḥn, M.) — See also 4. — وَرِسَ, (M, Ḳ,) aor. يَوْرَسُ, (Ḳ,) *It* (a rock, M, Ḳ, in water, Ḳ) *became overspread with* [*the green substance called*] طُحْلُب, *so that it became green and smooth.* (IDrd, M, Ḳ.) — See also 4.

2. وَرَّسَهُ, inf. n. تَوْرِيسٌ, *He dyed it* (a garment, or piece of cloth,) *with* وَرْس, q. v. (Ṣ, Ḳ.)

4. اورس المَكَانُ *The place produced the plant called* وَرْس. (Ṣ.) — اورس الرِّمْثُ *The* [*trees called*] رمث *produced* وَرْس, *a thing yellow like the* [*garments termed*] مُلَاء; as also ▼ وَرَسَ: so it is asserted, on trustworthy authority: (M:) or *became yellow in their leaves,* (Ṣ, Ḳ,) *after attaining to maturity,* (Ṣ,) *and had upon them what was like yellow* مُلَاء; (Ṣ, Ḳ;) and in like manner one says of a place, اورس المَكَانُ: (TA:) or *became yellow in its fruit:* (A:) — اورس الشَّجَرُ *The trees put forth leaves;* (Ḳ;) as also ▼ وَرَسَ. (IḲṭṭ.)

وَرْسٌ *A certain plant,* (Ṣ, A, Mṣb, Ḳ,) *of a yellow colour,* (Ṣ, Mṣb,) *resembling sesame,* (A, Ḳ,) *with which one dyes,* (A, Mṣb,) *and of which is made the* [*liniment called*] غُمْرَة *for the face,* (Ṣ,) *existing in El-Yemen,* (Ṣ, Ḳ,) *and nowhere else,* (Ḳ,) *being there sown;* (Mṣb;) *it is not wild, but is sown one year, and remains ten years,* (AḤn, M,) or *twenty years,* (Ḳ,) *without ceasing to be profitable, resembling sesame in its manner of growth; and when it dries, on its attaining to maturity, its pericarps* (خَرَائِط) *burst, and it is shaken, and the* وَرْس *shakes out from it:* (AḤn, M,) *it is useful for the* [*discolouration of the face termed*] كَلَف, *used as a liniment; and for the* [*leprous-like discolouration of the skin termed*] بَهَق, [*prepared*] *as a drink; and the wearing of a garment dyed with it strengthens the venereal faculty:* (Ḳ:) or *a certain yellow dye:* or, as some say, *a certain plant, of sweet odour:* or, as is said in the قَانُون [of Ibn-Seenà, or Avicenna,]

a certain thing of an intensely red colour, resembling powdered saffron, brought from El-Yemen, and said to be scraped or *rubbed off*, or *to fall off, from its trees:* (Mgh:) or, as some say, *a species of* كُرْكُم, q. v.: or, as some say, *resembling* كُرْكُم: (Mṣb:) or *a certain thing, yellow, like the* [*garments of the kind called*] مُلَآء, *that comes forth upon the* [*trees called*] رِمْث, *between the last part of summer and the first part of winter,* (M, TA,) *which, when it touches a garment, soils it:* (TA:) or *it also, sometimes,* [accord. to certain persons who seems to misapply the word, *is a substance which*] *pertains to the* [*trees called*] عَرْعَر *and* رِمْث, *and to other trees, above all in Abyssinia; but this is inferior to that first mentioned* (Ḳ, TA) *in virtue and properties: as to that of the* عرعر, *it is found between its rind and the main substance, when it dries up; and when it is rubbed, it rubs off; and there is no good in it; but* ورس [properly so called] *is adulterated with it: and as to that of the* رمث, *when it is the end of summer, and it has attained its utmost state, it becomes intensely yellow, so that what envelops it becomes yellow, and with this also one adulterates:* so says AḤn: (TA:) ورس is called in Persian اسبرك [إِسْپَرَكْ]; and in Turkish, آلاجهره. (TḲ.) [Freytag adds to what he has given on this word from the Ḳ, Ṣ, TḲ, as follows: "*Memecylon tinctorium*. Sprengel. hist. med., t. ii., p. 444, ed. tert. (ubi ورز scriptum est). Spreng. hist. rei herb., t. i., p. 258. Avicenn. p. ١١٥."]

وَرِسٌ: see وَرِيسٌ.

وَرْسِىٌّ A *yellow* bowl: (A:) or a bowl *made of* نُضَار, (M,) which is a yellow wood: (TA:) or *of the best kind of those made of* نُضَار. (Lth, Ḳ.) — A pigeon that is *red inclining to yellowness:* (M:) or a pigeon *inclining to redness and yellowness.* (Ḳ.) — See also وَرِيسٌ.

وَرِيسٌ A garment *dyed with* وَرْس; as also ↑ وَرِسٌ and ↑ وَارِسٌ (M) and ↑ مُوَرَّسٌ. (M, A.) You say, مِلْحَفَةٌ وَرِيسَةٌ, (so in some copies of the Ṣ and Ḳ,) or ↑ وَرْسِيَّةٌ, (as in other copies of the Ṣ and Ḳ, and thus in a copy of the Mṣb,) [*An outer wrapping garment*] *dyed with* ورس; (Ṣ, Mṣb, Ḳ;) *i. q.* ↑ مُوَرَّسَةٌ; (Ḳ;) which latter epithet is sometimes used. (Mṣb.) — See also وَارِسٌ.

وَارِسٌ applied to a place [*Producing the plant called* وَرْس]. (TA.) — Applied to a tree of the kind called رِمْث, *Producing* وَرْس, *a thing yellow like the* [*garments termed*] مُلَآء: (M:) or becoming yellow in the leaves, (Ṣ, Ḳ,) after attaining to maturity, (Ṣ,) and having upon it what is like yellow مُلَآء: (Ṣ, Ḳ:) or becoming yellow in its fruit: (A:) or, app., having وَرْس, like as تَامِرٌ signifies "possessing dates;" (AḤn;) and ↑ وَرِيسٌ likewise has the last of these significations: (TA:) ↑ مُورِسٌ also signifies the same as وَارِسٌ, applied to a tree of the kind above-mentioned; (A, Ḳ;) but is very rare, though agreeable with analogy: (Ḳ:) it is said (M) one should not say مُورِسٌ; (Ṣ, M;) but it occurs in a poem of Ibn-Harmeh. (M.) — Applied to a tree [of any other kind], *Putting forth leaves.* (TA.) — Applied to a plant, *Becoming green.* (M.) You say also, صَخْرَةٌ وَارِسَةٌ بِالطُّحْلُبِ, *A rock overspread with the green substance called* طحلب, *so that it is green and smooth:* see 1]. (A.) — It also denotes intenseness of colour, in the phrase أَصْفَرُ وَارِسٌ *Yellow intensely bright.* (M.) And [in like manner] you say, جَمَلٌ وَارِسُ الحُمْرَةِ *A camel intensely red.* (Sgh.) And زَعْفَرَانٌ وَارِسٌ [app., *Bright-coloured saffron*]. (A.) See also وَرِيسٌ.

مُورِسٌ: see وَارِسٌ.

مُوَرَّسٌ: see وَرِيسٌ, in two places.

ورش

1. وَرَشَ, (Ṣ, A, Ḳ,) aor. يَرِشُ, inf. n. وُرُوشٌ (Ḳ) and وَرْشٌ, (TA,) *He took,* or *reached,* or *took* or *reached with the hand,* or *with the extended hand,* (S, A, Ḳ,) food, (A, Ḳ,) or somewhat thereof, (Ṣ,) or a little thereof. (AZ.) — Also, (Ḳ,) inf. n. وَرْشٌ and وُرُوشٌ, (TA,) *He ate vehemently and greedily:* (Ibn-'Abbád, A, Ḳ:) but accord. to IAạr, رَوْشٌ, with the rá first, signifies the "eating much;" and وَرْشٌ, with the wáw first, the *eating little.* (TA.) — Also, (Ḳ,) inf. n. وَرْشٌ, (TA,) *He coveted; longed; yearned; eagerly desired; strove to acquire, obtain,* or *attain.* (Ibn-'Abbád, Ḳ.) You say, وَرَشَ إِلَيْهِ *He coveted it;* &c. (TḲ.) — وَرَشَ عَلَيْهِمْ, (A, Ḳ,) inf. n. وَرْشٌ, (TA,) *He came in to them uninvited when they were eating,* (A, Ḳ, TA,) *to get some of their food:* and when one has gone in to others while they were drinking, you say, وَغَلَ عَلَيْهِمْ: but see وَارِشٌ. (TA.) = وَرَشَ فُلَانًا بِفُلَانٍ *He incited such a one against such a one:* (Ibn-'Abbád, TA:) in the Ḳ, erroneously, وَرَشَ فُلَانٌ بِفُلَانٍ. (TA.) See also 2.

2. وَرَّشَ بَيْنَ القَوْمِ, (Ṣ,) inf. n. تَوْرِيشٌ, (Ṣ, Ḳ,) *He excited discord, dissension, disorder, strife, quarrelling,* or *animosity, between,* or *among, the people;* syn. حَرَّشَ; (Ṣ, Ḳ;) as also أَرَّشَ (Ṣ) [and هَرَّشَ]. See also 1, last signification.

وَرَشَانٌ *A certain bird,* (Ṣ, Mgh, Ḳ,) *of the pigeon-kind,* (AḤát, Mgh, Mṣb,) or *resembling the pigeon,* (TA,) *also called* سَاقُ حُرٍّ, (Ṣ, Mṣb, Ḳ,) *which is the male of the* قَمَارِىّ [or *kind of collared turtle-doves of which a single female is called* قُمْرِيَّةٌ (see قُمْرِىٌّ)], (Mṣb,) *of the birds of the desert,* (TA,) *the flesh of which is lighter than that of the* [*common*] *pigeon:* (Ḳ:) fem. with ة: (Ḳ:) pl. وِرْشَانٌ (Ṣ, Mgh, Mṣb, Ḳ) and وِرْشَانٌ, (Ṣ, Mṣb, Ḳ,) like as كِرْوَانٌ is a pl. of كَرَوَانٌ, contr. to rule. (Ṣ.) It is said in a proverb, بِعِلَّةِ الوَرَشَانِ تَأْكُلُ رُطَبَ المُشَانِ [*With the pretext of the warashán, thou eatest the fresh ripe dates of the* excellent *kind called* مشان]: (Ṣ, A, Ḳ:) said to him who pretends one thing and means another: (A, Ḳ:) originating from the fact that some people employed a slave belonging to them to guard the fresh ripe dates of their palm-trees, and he used to eat them, and, when reproved for his evil conduct, laid the blame upon the warashán; wherefore this was said to him. (Sgh.)

وَارِشٌ One *who comes in to a people uninvited, when they are eating;* like وَاغِلٌ in the case of beverage: (Ṣ:) and, accord. to some, *i. q.* وَاغِلٌ: but others say, that وارش has the first signification only, relating to food: and that of *a sponger desiring food.* (TA.) See رَاشِنٌ and طُفَيْلِىٌّ.

ورط

1. وَرَطَهَا *He veiled, concealed, hid,* or *covered, her,* or *it,* or *them;* [to what the pronoun relates is not said; but I incline to think that the right reading is وَرَّطَهَا, and that the pronoun relates to camels; (see 2;) as also ↑ اورطها: (L, TA:) from IAạr. (TA.)

2. وَرَّطَهُ, (Ṣ, Mṣb, Ḳ,) inf. n. تَوْرِيطٌ, (Ṣ, Mṣb,) *He made him to fall into what is termed* وَرْطَة [properly and also tropically, or in its primary sense and also in any of its subordinate senses]; as also ↑ اورطهُ, (Ṣ, Mṣb, Ḳ,) inf. n. إِيرَاطٌ: (Mṣb:) both signify † *he made him to fall into that from which he could not extricate himself:* (TA:) or *into that from which he could not easily extricate himself.* (Mṣb.) — وَرَّطَ إِبِلَهُ فِى إِبِلٍ أُخْرَى † *He hid,* or *concealed, his camels among other camels* [in order that they might escape the notice of the collector of the poor-rates]; as also ↑ اورط. (Ḳ.) [See also 1, and 3.]

3. وِرَاطٌ (Ṣ, Mṣb, TA) and مُوَارَطَةٌ (TA) [The act of *mutually making to fall into what is termed* وَرْطَة. = And hence,] † The act of *mutually deceiving, beguiling,* or *circumventing;* or *endeavouring to deceive, beguile,* or *circumvent;* (TA;) or the act of *deceiving, beguiling,* or *circumventing;* (Ṣ, Mṣb;) and the *acting,* or *advising,* or *counselling, dishonestly,* or *insincerely;* (Ṣ, Mṣb, TA;) and ↑ وَرْطٌ and ↑ وِرَاطَةٌ, the latter on the authority of J, [accord. to some

copies of the Ṣ, but in other copies وِرَاطٌ,] signify the same [as substs.] (TA.) You say, لَا تُوَارِطْ جَارَكَ فَإِنَّ الوِرَاطَ يُورِدُ الأَوْرَاطَ † [*Do not thou practise mutual deceit with thy neighbour*, or *endeavour to deceiving him*, &c., *for the doing so brings* upon its author *things*, or *affairs*, *from which it is difficult to escape*]. (Z, TA.) And it is said in trad., لَا خِلَاطَ وَلَا وِرَاطَ, which is like his [Moḥammad's] saying, † *There shall be no putting together what is separate, nor separating what is put together*, from fear of the poor-rate: (Ṣ:) خلاط has been explained in its place: (TA:) وراط [has also been variously explained in that place, and, it is said,] signifies the *putting together what is separate*: and *the reverse*: (Ḳ:) or the *dispersing camels* (Ḳ, TA) *among other camels*: (TA:) or the *hiding camels among other camels*; (Th, Ḳ;) or *in a low*, or *depressed*, *piece of ground*; in order that the collector of the poor-rate may not see them: (Ḳ:) or the *making one another to fall into a* وَرْطَة, (TA,) *one saying to the collector of the poor-rate, "Such a one has that for which a poor-rate is due," when he has not*; (Ḳ, TA;) so accord. to IAạr: accord. to Ibn-Hánì, it is from أَوْرَطَ الجَرِيرَ فِي عُنُقِ البَعِيرِ. (TA.) See 4.

4: see 2, in two places; and 1. — اورط الجَرِيرَ فِي عُنُقِ البَعِيرِ † *He put the end of the* جرير [q. v.] *of the camel into its ring, and then pulled it so as to throttle him.* (Ibn-Hánì, Ḳ.)

5. تورّط فِي وَرْطَةٍ *He fell into what is termed* وَرْطَة [properly and also tropically, or in its primary sense, and also in any of its subordinate senses]. (Ṣ.) You say, تورّطت الغَنَمُ وَغَيْرُهَا *The sheep, or goats, &c., fell into mud from which they could not extricate themselves*; or *into a depressed piece of ground in which was no way directing to escape*: and hence the verb is used in relation to any straitness or difficulty. (Mṣb.) Thus you say, تورّط فُلَانٌ فِي الأَمْرِ † *Such a one undertook*, or *embarked in, the affair, and could not easily extricate himself*; and so ↓ استورط فيه: (Mṣb:) or the former signifies † *he fell into the affair*, or *case*: (Ḳ:) or † *he became entangled in the affair, and could not easily extricate himself from it*; (TA;) and so ↓ the latter: (Sh, Ḳ, TA:) and تورّط and ↓ استورط both signify *he stuck fast*: or † *he perished*; or *died.* (TA.)

10: see 5, in three places. — استورط مَعَ فُلَانٍ † *He behaved proudly, haughtily*, or *insolently, in speech, with such a one.* (TA.)

وَرْطٌ: see 3.

وَرْطَةٌ *Slime*, or *thin mud*, [in the CḲ, الرَّحْلُ is erroneously put for الوَحْلُ,] *into which sheep* or *goats fall, and from which they cannot extricate themselves*: (Mṣb, Ḳ:) this, or, as some say, what here next follows, is the primary signification: (Mṣb:) *a low*, or *depressed*, *piece of ground* or *land, in which is no way*, or *road*, (Ṣ, Mṣb, Ḳ,) *directing to escape*: (Mṣb:) this is said by A'Obeyd to be the primary signification: (Ṣ:) *a deep hollow, cavity*, or *pit, in the ground*: (TA:) *a deep hollow, cavity*, or *pit, formed for the purpose of a stratagem, such as may be in a mountain, occasioning difficulty to him who falls into it*: (Aṣ:) and hence, (TA,) *a well*: (Ḳ, TA:) and *anything that is* غَامِض [app. here meaning *low*, or *depressed*]: (Ḳ:) also, by derivation from the first of these significations, (Mṣb,) or from the second, (Ṣ, Mṣb,) [or some other,] † *perdition*; or *destruction*; or *death*: (Ṣ, Mṣb, Ḳ:) and † [*any embarrassing*, or *difficult, case*, or *affair*;] *any case*, or *affair, from which escape is difficult*: (Ḳ:) pl. [of pauc.] أَوْرَاطٌ, (Ṣ, IS,) the ة in the sing. being app. regarded as elided; (IS;) and [of mult.] وِرَاطٌ, (Ḳ,) and وَرَطَاتٌ. (TA.) — Also, ‡ The *podex*: or the *anus*: syn. إِسْتٌ. (Ḳ, TA.)

وِرَاطَةٌ: see 3.

[ورع &c.
See Supplement.]

وز

وَزٌّ a dial. var. of إِوَزٌّ, (Ṣ, Ḳ,) *A kind of waterfowl*; (Ṣ;) [the *goose*, or *geese*; and the *duck*, or *ducks*; but generally the former of these birds;] as also ↓ وَزِّينٌ: (Ḳ:) n. un. of the former, وَزَّةٌ; (Mṣb, art. وز;) and of the latter, وَزِّينَةٌ. (Sgh, TA.) See كُرْكِيّ.

وَزِّينٌ and وَزِّينَةٌ: see وَزٌّ.

أَرْضٌ مَوَزَّةٌ *A land abounding with the birds called* وَزّ; (Ḳ;) like مَأْوَزَةٌ from إِوَزٌّ. (TA.)

وزأ

1. وَزَأَ, (Ṣ, Ḳ,) aor. يَزَأُ, (Ḳ,) inf. n. وَزْءٌ, (Ṣ,) *He dried* flesh-meat: (Ṣ, Ḳ:) or *he roasted and so dried* it. (TA.) — وَزَأَ القَوْمَ *He repelled one part of the people from another.* (Ḳ.) — وَزَأَ القَوْمُ *One part of the people repelled another part.* (TA.)

2. وزّأ الوِعَاءَ, inf. n. تَوْزِئَةٌ and تَوْزِىءٌ, *He made tight the contents of the bag*; or *other repository*: syn. شَدَّ كَنْزَهُ. (AZ, Ṣ, Ḳ.) — وزّأ, (Ṣ, Ḳ,) inf. n. تَوْزِىءٌ, (Ṣ,) *He filled* a water-skin (Ṣ, Ḳ) or other vessel. (TA.) ═ وزّأت بِهِ, (Ṣ, Ḳ,) inf. n. تَوْزِئَةٌ, (Ṣ,) *She* (a mare, TA) or a camel, Ṣ, Ḳ,) *threw him* (i. e. her rider, TA,) *down prostrate.* (Ṣ, Ḳ.) ═ وزّأه *He made him bind himself by every oath*: (Ḳ:) or *by a hard*, or *severe, oath.* (L.)

5. توزّأ *It* (a water-skin, Ḳ, or other vessel, TA) *was filled*, or *became full.* (Ḳ.) — *He was*, or *became, filled with drink to satiety.* (Aṣ, Ṣ.)

وَزَأٌ *Strong-made*: (Ṣ, Ḳ:) or *a short, fat, strong-made*, man. (TA.)

وزب

1. وَزَبَ, aor. يَزِبُ, inf. n. وُزُوبٌ, *It* (water, Ḳ, or a thing, T,) *flowed.* (T, Ḳ.)

4. اوزب فِي الأَرْضِ ‡ *He went*, or *went away*, or *pursued his course, through the land*, (Ḳ,) like as does water. (TA.)

وَزَّابٌ ‡ *A clever thief*: (Ḳ:) so called because quick in his motions, like running water. (TA.)

مِيزَابٌ *A water-spout*; *a pipe* or *other channel that spouts forth water*; (TA, art. أزب;) *that by which water pours down from a high place*; (Towsheeḥ;) *a water-spout of wood, or the like, to convey away the water from the roof of a house*: (MF, art. زوب:) from وَزَبَ المَآءُ "the water flowed:" (Ḳ:) or a Persian term, arabicized; (Ṣ, Ḳ;) i. e., composed of the Persian words, (TA,) signifying "make water:" (Ḳ:) also written مِئْزَابٌ; and in this case its pl. is مَآزِيبُ: (Ṣ, Ḳ:) but if without ء, its pl. is مَيَازِيبُ, (Ṣ,) or مَوَازِيبُ; the latter agreeable with analogy, like مَوَاعِيدُ and مَوَازِينُ. (TA.) [See also arts. أزب and زوب. It has also two other forms, مِرْزَابٌ and مِزْرَابٌ.]

وزر

1. وَزَرَ, (A, Mgh, Ḳ,) aor. يَزِرُ, inf. n. وِزْرٌ, with kesr, (Ḳ,) *He bore*, or *carried*, a heavy load, or burden. (A, Mgh, Ḳ.) It is said in the Ḳur, [vi. 164, &c.,] وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى *Nor shall any* [soul] *bearing* [a heavy burden] *bear the* [*heavy*] *burden of another* soul; (Ṣ;) i. e., its burden of sin: (Mgh, Mṣb:) meaning, that no one shall be punished for the sin of another; *nor shall any sinning* soul *bear the heavy burden of another* soul; every one shall be requited for his [own] deeds: (TA:) or *nor shall any sinning* [soul] *sin by the sin of another.* (Akh, Ṣ, TA.) — Hence, (Akh, Ṣ,) وَزَرَ, (Akh, Ṣ, A, Mṣb, Ḳ,) aor. يَزِرُ; and وَزِرَ, aor. يَوْزَرُ; (Akh, Ṣ, A, Mṣb, Ḳ;) and وُزِرَ (the same and A,) aor. يُوزَرُ; (Akh, Ṣ, Ḳ;) inf. n. وِزْرٌ and وَزْرٌ and زِرَةٌ, (Ḳ,) or وِزْرَةٌ, accord. to Zj, as I have seen it [says IM] pointed and well written; (L;) ‡ *He sinned*: (Akh, Ṣ, A, Ḳ:) or *he bore* [*a burden of*] *sin.* (Mṣb.) See also 8. — وَزَرَ also signifies ‡ *He was charged with*, or *accused of, a sin.* (Ḳ,* TA.) — وَزَرَ لِلْأَمِيرِ, (A,) and لِلسُّلْطَانِ, (Mṣb, [this I believe to be the right reading; but in the only copy of the Mṣb, that I have, I find it written السلطان;]) aor. يَزِرُ; (A, Mṣb;) inf. n. وِزَارَةٌ; (A;) and ↓ توزّر لِلْأَمِيرِ, (Ṣ,) or لِلْمَلِكِ; (Ḳ;) and ↓ وازره; (Ṣ, Ḳ;) ‡ *He was*, or *became*, وَزِير [or *viceregent*] (Ṣ, A, Mṣb, Ḳ) *to the governor*, (Ṣ, A,) or *sultán*, (Mṣb,) or *king.* (Ḳ.)

3. [وازرهُ] *He bore a burden with him.* — [Hence,] وازر المَلِكَ أَعْبَآءَ المُلْكِ ‡ *He bore with the king* (حَامَلَهُ) *the burden of the regal office.* (A.) See also 1, last signification. — وازره عَلَى الأَمْرِ, (TA,) inf. n. مُوَازَرَةٌ, (A, TA,) *He aided, assisted, or helped, him, and strengthened him, to do the thing:* originally آزَرَهُ: (A,* TA:) the former of these, وازره, is the more chaste. (TA.)

4. اوزره *He appointed him a* وَزَر, (K, TA,) i. e., a *place of refuge to which to betake himself.* (TA.)

5: see 1, last signification.

8. إِتَّزَرَ, of the measure إِفْتَعَلَ, (S, Msb,) [originally إِوْتَزَرَ,] ‡ *He committed a* وِزْر, (S, K,) i. e., a *sin.* (Msb, TA.)

10. إستوزره ‡ *He took him, or chose him, as a* وَزِير [or *vicegerent*]. (K.) You say, أُسْتُوزِرَ فُلَانٌ ‡ *Such a one was taken, or chosen, as a* وزير. (S, A.*)

وِزْرٌ *A heavy load* or *burden,* (A, Mgh, K,) *a bundle,* (S,) or *great bundle,* (K,) *that is carried on the back:* (S, K:) *a weight;* syn. ثِقْل: (S, [in which the syn. is written ثِقَل: so in two copies; and so app. accord. to A'Obeyd, who makes its pl. أَثْقَال:] and Msb [in which, in my copy, the syn. is written without syll. signs:] and K [in which it is written ثقل:]) pl. أَوْزَارٌ. (Msb, K.) — ‡ *A weapon; an instrument of war:* or *weapons; arms:* syn. سِلَاحٌ: (S, Mgh, Msb, K:) because heavy upon the wearer: (Mgh, Msb:) or أَوْزَارٌ signifies the *burdens and instruments* of war, &c.; and the sing. is وِزْرٌ; (A'Obeyd, TA;) or it has no sing., accord. to some. (TA.) A poet says, (S,) namely El-Aashà, (Mgh, TA.)

* وَأَعْدَدْتُ لِلْحَرْبِ أَوْزَارَهَا *

* رِمَاحًا طِوَالًا وَخَيْلًا ذُكُورَا *

[*And I prepared for the war its weapons and other apparatus; long lances and male horses*]. (S, Mgh, TA.) And it is said in the Kur, [xlvii. 5,] حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا, meaning, ‡ *Until the war terminates:* (Mgh, Msb:) because then the people thereof lay down their arms: (Mgh:) properly, *until the people of the war lay down their burdens:* (Msb:) *their weapons and burdens:* or, as some say, *their sins.* (Bd.) — ‡ *A sin:* (S, Bd, ubi supra, and Msb, K:) and [especially] *polytheism:* (Fr, Bd, TA:) pl. as above. (Bd, Msb, &c.) This is the sense in which it is most frequently used in the traditions. (IAth.)

وَزَرٌ *A mountain:* this is the primary signification: (S:) or *a mountain difficult of access,* or *strong:* (K, TK:) or *a mountain to which one betakes himself for refuge:* this is the primary signification. (Aboo-Is-hák.) — *A place of refuge:* (S, Msb, K:) *any such place.* (Aboo-Is-hák, K.) So in the Kur, lxxv. 11. (TA.) — See also وَزِيرٌ.

وَزِيرٌ *i. q.* مُوَازِرٌ [One *who bears* a burden or burdens *with another:* or one *who aids, assists* or *helps, and strengthens, another:* see 3:] (S, A, K:) like as أَكِيلٌ signifies i. q. مُؤَاكِلٌ, (S,) and جَلِيسٌ i. q. مُجَالِسٌ. (A.) — ‡ [*A vicegerent* of a king or the like: or *a confidential minister of state:* in English commonly written *vizier,* in imitation of the Turkish pronunciation; but properly, *wezeer:*] the *familiar* of the king, *who bears his master's burden, and aids him by his counsel:* (K:) or the وزير of the king is the *person who bears with him* (يُوَازِرُهُ, i. e. يُحَامِلُهُ,) *the burdens of the regal office:* not from مُوَازَرَةٌ, signifying the "act of aiding or the like," because the و in this latter word is substituted for ء, and the derivative from it of the measure فَعِيلٌ is أَزِيرٌ: (A:) ISd says, some hold that the و in وزير is substituted for ء; but Abu-l-'Abbás says, that this is not agreeable with analogy; for the substitution of ء for و in a word of this measure is rare, and that of و for ء is more strange: (TA:) the وزير is so called because he bears for the king the burden of administration: (S,* Msb:) or it is from ↓ وَزَرٌ, signifying "a mountain to which one has recourse to save himself from destruction:" so the وزير of the khaleefeh is *one upon whose counsel the khaleefeh relies in his affairs, and to whom he betakes himself for refuge* or *safety:* (Aboo-Is-hák, TA:) pl. وُزَرَآءُ (A, Msb, K) and أَوْزَارٌ; (A, K;) the latter like أَشْرَافٌ and أَيْتَامٌ, (A, TA,) pls. of شَرِيفٌ and يَتِيمٌ. (TA.)

وِزَارَةٌ and وَزَارَةٌ The *condition,* or *office, of a* وَزِير: (S, Msb, K:) the former word is the more approved. (ISk, Msb.)

وَازِرٌ *Bearing,* or *carrying,* a heavy load, or burden. (A.) — [Hence,] also, (A,) and ↓ مَوْزُورٌ, (S, A, Msb, K,) ‡ *Sinning:* (S, A, K:) or *bearing* [*a burden of*] *sin.* (Msb.) مَأْزُورَاتٌ occurs in a trad., for مَوْزُورَاتٌ, the regular form, because it is there coupled with مَأْجُورَاتٌ, to which it is opposed. (S, Mgh, Msb, K.)

مَوْزُورٌ: see وَازِرٌ.

[وزع &c.

See Supplement.]

وس

R. Q. 1. وَسْوَسَ, [inf. n. وَسْوَسَةٌ and وِسْوَاسٌ, and simple subst. وَسْوَاسٌ, but see طَأْطَأَ,] *He spoke,* or *talked, indistinctly:* (TA:) [or *in a low, faint, gentle,* or *soft manner, with confusedness:* for] Aboo-Turáb is related to have said, that he heard Khaleefeh say, وَسْوَسَةٌ signifies the *speaking in a low, faint, gentle,* or *soft, manner, with confusedness:* or, accord. to one relation, it is [وَشْوَشَةٌ,] with ش. (TA.) [It is generally intrans., agreeable with the above explanations: but sometimes trans.; for you say,] وَسْوَسَ الرَّجُلَ *He spoke to the man with low, faint, gentle,* or *soft, speech.* (M.) — [Hence,] وَسْوَسَتْ إِلَيْهِ نَفْسُهُ, وَسْوَسَ إِلَيْهِ الشَّيْطَانُ, (S, M,* A,* Msb, K,*) and لَهُ, (S, A,* Msb, K,) and فِيهِ, (S, Msb, K,) and فِيهِ, (TA,) or فِي صَدْرِهِ, (M,) inf. n. وَسْوَسَةٌ (S, M, A, Msb, K) and وِسْوَاسٌ, with kesr, (S, A, Msb, K,) and وَسْوَاسٌ, with fet-h, is also allowable in the case of this and similar reduplicative verbs, (MF, voce طَأْطَأَ,) or this last is a simple subst., (S, Msb, K,) *His mind,* or *soul,* (S, M, A, &c.,) and *the devil,* (S, A, Msb, K,) *prompted,* or *suggested to him* [*something*], or *talked to him,* (S, M, Msb,) and [*in him,* or] *in his bosom:* (M:) or *suggested to him,* or *talked to him of,* (A,* K,) and *suggested in him,* or *talked in him of,* (TA,) *what was vain,* or *unprofitable, and destitute of good:* (A, K, TA:) and in like manner one says of the thoughts. (TA.) By the prep. ل by which it is made trans. in the Kur, in vii. 19, is meant إِلَى. (S, Msb.) You say also, وُسْوِسَ بِهِ [as though signifying properly *He had vain things suggested in him by the devil, so that his mind was disturbed thereby, and*] *his speech became confused, and he became stupified,* or *deprived of his reason.* (TA.) — [Hence also,] وَسْوَسَ الحَلْيُ, (M, A, Bd, in vii. 19,) inf. n. وَسْوَسَةٌ and وِسْوَاسٌ, (M,) ‡ *The woman's ornament sounded,* or *made a sound* or *sounds:* (M:) or *made a low,* or *gentle, sound;* or *a chinking.* (Bd, [who holds this to be a primary signification: but it is said in the A to be tropical.]) And وَسْوَسَ القَصَبُ ‡ [*The reeds made a low sound;* or *rustling*]. (A.) And سَمِعْتُ وَسْوَاسَهُ ‡ *I heard its low sounding,* or *its chinking;* or *its rustling*]. (A.) See also وَسْوَاسٌ.

وَسْوَسَةٌ: see 1; and وَسْوَاسٌ, in two places.

وَسْوَاسٌ a subst. from وَسْوَسَ; (S, Msb, K;) signifying, [*Speech,* or *talk, that is indistinct:* or *low, faint, gentle,* or *soft:* or *low,* &c., *and confused:* see 1. — And hence,] The soul's, or mind's, (S, M, Msb, K,) and the devil's, (K,) *prompting,* or *suggestion,* or *talk,* (S, M, Msb, K,) *of what is vain,* or *unprofitable, and destitute of good;* (K;) as also ↓ وَسْوَسَةٌ [used as subst., in which case its pl. is وَسَاوِسُ, occurring below]. (S, K.) — [And hence,] ‡ *An evil,* or *unprofitable, idea, imagination,* or *thought, which bestirs itself in,* or *occurs to, the mind.* (Msb.) — And

[by a metonymy,] † *A certain disease,* [i. e. *melancholia, in which is a doting in the imagination and judgment, a sort of delirium, vulgarly attributed to diabolical prompting* or *suggestion, but, it is said,*] *arising from a predominance of the black bile, attended with confusion of the intellect.* (Msb.) — [And from the primary signification seem to be derived those which here follow.] † The *low,* or *faintly heard, sound of the hunter and the dogs.* (S, K.) — † *A low* or *faint sound* [or *rustling*] of wind; as also ↑ وَسْوَسَةٌ. (M.) — ‡ The *sounds,* (S,) or *sound,* (M, K,) *of women's ornaments:* (S, M, K:) [the *chinking thereof:* see 1.] = Also, الوَسْوَاسُ *The devil;* (M, K;) *a name of the devil:* (S:) it occurs in verse 4 of the last chap. of the Kur; and is said to mean there ذُو الوَسْوَاسِ [*the prompter,* or *suggester, of what is vain,* or *unprofitable, and destitute of good.* (M.)

مَرَضٌ وَسْوَاسِىٌّ [*A disease of the nature of melancholia*]. (K in art. عشق.)

مُوَسْوَسٌ: see مُوَسْوِسٌ.

مُوَسْوِسٌ, with kesr, A man *subject to* وَسَاوِس [or *diabolical promptings,* or *suggestions, of vain,* or *unprofitable, things, and thereby confused in his intellect,* or *disordered in his mind*]: (M:) an act. part. n., applied as an epithet to a man, because he to whom it is applied talks to himself: and one also says مُوَسْوَسٌ إِلَيْهِ, [or مُوَسْوَسٌ,] like المَغْضُوبُ عَلَيْهِمْ: (Msb:) or, accord. to IAar, one should not say مُوَسْوَسٌ. (TA.)

وسب

1. وَسَبَتِ الأَرْضُ, aor. تَسِبُ, (inf. n. وَسْبٌ, TA;) and ↑ اوسبت; *The land became abundant in fresh herbage, such as is called* عُشْب, (S, K,) *and in dry herbage.* (TA.) — وَسِبَ, aor. يَوْسَبُ, inf. n. وَسَبٌ, *He,* or *it, was dirty:* (IAar, K:) syn. with وَكِبَ and حَشِنَ. (TA.)

4: see 1.

وَسْبٌ *Wood that is put in the lower part of a well, when its earth is such as would pour in,* (K,) *and that prevents the earth from doing so:* called by the people of Egypt خَنْزِيرَة, and only of the wood of the sycamore fig-tree: (TA:) [the خنزيرة is a lining of planks, resembling a barrel; and the wood above mentioned is used in its construction because water does not rot it so quickly as it rots other kinds of wood:] pl. وُسُوبٌ. (K.) [Accord. to IDrd, of the dial. of El-Yemen. (Freytag.)]

وِسْبٌ *Plants; herbs; herbage:* (S, K:) or *abundance of herbage.* (M, in art. اسب.)

مُوسِبٌ ‡ A ram *abounding with wool:* (K:) likened to a land abounding with herbage. (TA.)

مِيسَابٌ Dates *such as are termed* مُجَزَّعٌ, [i. e., *half,* or *two-thirds, ripe*]: (K:) i. e., as applied to رُطَب, *vile,* or *bad.* (TA.)

وسج

1. وَسَجَ, (aor. يَسِجُ, K,) inf. n. وَسِيجٌ (S, K) and وَسْجٌ and وَسَجَانٌ; (L;) *He* (a camel) *went a certain pace;* (S, L, K;) [*more quick than that called* عَسْجٌ: the contr. is said in the TA, app. by a mistranscription: but see نَصٌّ, and زَمَلَ:] the first pace, accord. to En-Nadr and As, is called الدَّبِيبُ; the next, العَنَقُ; the next, التَّزَيُّدُ; the next, الذَّمِيلُ; the next, العَسْجُ; and the next, الوَسْجُ: or *he went quickly,* or *swiftly.* (TA, L.)

4. اوسج *He incited, urged,* or *made,* a camel, *to go at the pace called* الوَسِيج. (S, K.)

جَمَلٌ وَسَّاجٌ عَسَّاجٌ *A quick,* or *swift, camel.* (K.) إِبِلٌ وُسُجٌ عُسُجٌ *Quick,* or *swift, camels.* (K.)

وسخ

1. وَسِخَ, aor. يَوْسَخُ (S, K) and يَاسَخُ and يَيْسَخُ, (K,) [the last two of which are irregular forms,] inf. n. وَسَخٌ; (L;) and ↑ اِتَّسَخَ and ↑ توسّخ (S, K) and ↑ استوسخ (K;) *It* (a garment, S, L, K, and the skin, L, or some other thing, Msb) *was,* or *became, dirty, filthy,* (S, L, K,) *in consequence of its being seldom washed,* (L,) or *from want of care.* (Msb.)

2: see 4.

4. اوسخ (S, L, K) and ↑ وسّخ (L, K) *He,* or *it, made* a garment, (S, L, K,) and the skin, (L,) or some other thing, (Msb,) *dirty,* or *filthy.* (S, L, K.)

5:
8: see 1.
10:

وَسَخٌ *Dirt, filth,* or *soil;* (S, L;) *what collects upon a garment,* or *the skin,* (L,) or *some other thing,* (Msb,) *in consequence of its being seldom washed,* (L,) or *from want of care:* (Msb:) pl. أَوْسَاخٌ. (Msb.) — لَا تَأْكُلْ أَوْسَاخَ النَّاسِ ‡ [*Live not thou upon the alms of men*]. (A.)

وَسِخٌ *Dirty,* or *filthy,* [*in consequence of being seldom washed,* or] *from want of care:* an epithet applied to a garment &c. (Msb.)

وسد

2. وسّده وِسَادًا, or وِسَادَةً, (L, K,) and شَيْئًا, (S,) *He put a pillow,* (L, K,) and *a thing,* (S,) *beneath his* (another's) *head.* (S, L, K*.) [See an ex. in a verse cited voce ذَنُوبٌ: and another voce سَوَادٌ.]

4. اوسد فِى السَّيْرِ *He hastened,* or *was quick, in his pace.* (L, K.) — اوسدهُ, (S, L, K,) or اوسدهُ بِالصَّيْدِ, (Msb,) *He incited him* (a dog) *to the chase:* as also آسَدَهُ. (S, L, Msb, K.)

5. توسّد وِسَادًا, or وِسَادَةً, (L, K,) and شَيْئًا, (S,) *He put for himself a pillow,* (L, K,) and *a thing,* (S,) *beneath his head:* (S, L,) *he rested his head upon a pillow.* (L.) — توسّد ذِرَاعَهُ *He made his fore arm his pillow;* i. e., *lay upon his fore arm, putting it as a pillow.* (L.)

وِسَادٌ (S, L, Msb, K) and ↑ وِسَادَةٌ (S, A, L, Msb, K) and وُسَادَةٌ and وَسَادَةٌ, (K,) but some disallow the last two forms, (TA,) and إِسَادَةٌ, (L,) and أُسَادَةٌ, (K, art. اسد,) *A pillow,* or *cushion, upon which one rests his cheek* (S, A, L, Msb, K) or *head:* (L:) and the first, *a thing upon which one reclines,* or *rests:* (M, L, K:) or the first, only, signifies, *anything that is used as a pillow,* (A, Msb,) or *put beneath the head,* (L,) *whether of household-furniture,* (Msb,) or *stones,* (L,) or *earth* (A, L, Msb) *&c.:* (Msb:) pl. of the first, وُسُدٌ (S, Msb, K) and وُسْدٌ; (L, TA;) and of the second, وَسَائِدُ (S, L, Msb, K) and وِسَادَاتٌ. (Msb.) — إِنَّ وِسَادَكَ لَعَرِيضٌ ‡ [lit., *Verily thy pillow is wide:*] said by Mohammad (L, K) to 'Adee Ibn-Hátim: (L:) alluding to his sleeping much; (L, K;) because he whose pillow is wide sleeps pleasantly: (K:) or to his sleeping night and day: (L:) or to his having a wide back to his neck, and a great head, indicating want of understanding. (L, K.) You say, هُوَ عَرِيضُ الوِسَادِ, meaning, *He is stupid, dull,* or *wanting in intelligence:* (Msb:) or *sleepy.* (TA, art. عرض.)

وِسَادٌ: see وِسَادَةٌ.

وسط

1. وَسَطَ القَوْمَ, aor. يَسِطُ, inf. n. وَسْطٌ (S, Msb, K) [and وُسُوطٌ (as shown below)] and سِطَةٌ, (S, K,) *He sat,* [or *was,* or *became,*] *in the middle,* or *midst, of the people,* or *company of men;* (K;) or *among them;* (TA;) i. q. ↑ توسّطهم; (S, K;) or ↑ توسّط بَيْنَهُمْ: (Msb:) and in like manner, وَسَطَ المَكَانَ [*he was,* or *became,* or *sat, in the middle,* or *midst, of the place*]: (Msb:) and وَسَطَ الشَّىْءَ, and ↑ وسّطهُ, and ↑ توسّطهُ, *he was,* or *became, in the middle,* or *midst, of the thing:* and [in like manner] وُسُوطُ الشَّمْسِ signifies ↑ تَوَسُّطُهَا السَّمَآءَ [*The sun's being,* or *becoming, in the middle,* or *midst, of the sky*]. (M.) — وَسَطَ الشَّىْءَ also signifies *He,* or *it, was,* or

became, in the best part of the thing, most remote from the two extremes. (TA.) And وَسَطَهُ *He alighted,* or *took up his abode, in,* or *among, the best,* or *most generous, thereof.* (M.) And وَسَطَ الرَّجُلُ فِى قَوْمِهِ, and وَسُطَ فِى قَوْمِهِ, inf. n. وَسَاطَةٌ, *The man occupied,* or *held, a middle place,* [meaning *the best place,* or *one of the best places,*] *among his people, in respect of truth and equity.* (Mṣb.) And وَسَطَ قَوْمَهُ فِى الحَسَبِ, aor. يَسِطُ, inf. n. سِطَةٌ, [*He held a middle,* or *good,* or *the best, rank among his people in regard of grounds of pretension to respect.*] (M.) And وَسُطَ فِى حَسَبِهِ, [aor. يَوْسُطُ,] inf. n. وَسَاطَةٌ and سِطَةٌ, [*He held a middle,* or *good,* or *the best, rank in regard of his grounds of pretension to respect;*] (M, TA;) and وَسَطَ signifies the same; (M;) and so does ▼ وَسَّطَ, (M, TA,) inf. n. تَوْسِيطٌ. (TA.) [See وَسَطٌ, below.]

2. وَسَّطَهُ, (Ḳ,) inf. n. تَوْسِيطٌ, (Ṣ, Ḳ,) *He put it in the middle,* or *midst.* (Ṣ, Ḳ.) — And [so in the Ṣ, but in the Ḳ "or,"] *He cut it* [*in the middle,* or *midst,* i. e.] *in two halves.* (Ṣ, Ḳ.) [See the pass. part. n., below.] — [In the Ḳur, c. 5,] some read, فَوَسَّطْنَ بِهِ جَمْعًا [which may mean *And have put in the midst, thereby, a company* of the enemy: or *have divided in two halves, thereby,* &c.: or *have thereby become in the midst of a company* of the enemy]: (Ṣ, TA:) others read فَوَسَطْنَ. (TA.) See 1, first sentence. — وَسَّطَ فِى حَسَبِهِ: see 1, last sentence.

5: see 1, first sentence, in four places. — تَوَسَّطَ بَيْنَ النَّاسِ *He mediated,* or *interceded, between the men,* or *people, for the purpose of accommodation;* from وَسَطَ الرَّجُلُ قَوْمَهُ and فِى قَوْمِهِ, explained above; (Mṣb;) or from وَسَاطَةٌ; (S;) *he made mediation,* or *intercession,* (عَمِلَ الوَسَاطَةَ,) *between them.* (Ḳ.) — تَوَسَّطَ also signifies *He took what was of a middle sort, between the good and the bad.* (Ḳ.)

وَسْطٌ, with the س quiescent, is an adv. n.; [as such written وَسْطَ, meaning *In the middle of; in the midst of;* or *among;*] (Ṣ, M, IB, Mgh, Ḳ;) and it is for this reason that it has its middle letter quiescent, (Ṣ, IB,) like بَيْنَ (IB) with which it is syn.; (IB, Mṣb,) [for] it may be used in any case in which بَيْنَ may be substituted for it; (Ṣ, IAth, Ḳ;) and, like بَيْنَ, it does not denote a part of the thing denoted by the noun to which it is prefixed, wherein differing from ▼ وَسَطٌ, (Ṣ, IB, Ḳ.) You say, جَلَسْتُ وَسْطَ القَوْمِ (Ṣ, IB, Mṣb) *I sat* [*in the middle of,* or *in the midst of,*] or *among, the people,* or *company of men,* (IB, Mṣb;) not being one of them. (IB.) And وَسْطَ رَأْسِهِ دُهْنٌ [*In the middle of his head is oil*]; not meaning a component part of the head. (IB.) And it is said in a trad. الجَالِسُ وَسْطَ الحَلْقَةِ مَلْعُونٌ [*The sitter in the midst of the ring is cursed*]: for he must of necessity turn his back towards some of those who surround him, and so displease them; wherefore they curse him and revile him. (IAth.) — It may not [properly] be used as a decl. n., (IB,) i. e. as an inchoative, (Mgh,) nor as an agent, nor as an objective complement; (IB, Mgh) &c.; thus, also, differing from ▼ وَسَطٌ; unless it have the adverbial particle [فِى] prefixed *to it*; in which case it has the sense of وَسَط, and you say, فِى وَسْطِ رَأْسِهِ دُهْنٌ and جَلَسْتُ فِى وَسْطِ القَوْمِ [like as you say جَلَسْتُ وَسْطَ القَوْمِ and وَسْطَ رَأْسِهِ دُهْنٌ, explained above]: and sometimes it is used as a subst., preserving the quiescence [and the adverbial form], like as بَيْنَ is used as a subst., though virtually an adv. n., in cases like that where it is said in the Ḳur, [vi. 94,] لَقَدْ تَقَطَّعَ بَيْنَكُمْ [meaning مَا بَيْنَكُمْ, or, as explained in the Expos. of the Jel., وَصْلُكُمْ بَيْنَكُمْ]: (IB:) or وَسْطٌ is sometimes used for ▼ وَسَطٌ, improperly; (Ṣ;) or it may be so used; (Mṣb;) or it is so used by poetic license; (M;) or, as some say, each of them may take the place of the other; and this seems the most likely: (IAth:) or one says وَسْطٌ, with sukoon, only, of that whereof the component parts are separate, or distinct, (IAth, Ḳ*,) such as a number of men, and beasts of carriage, &c.; (IAth;) and ▼ وَسَطٌ, (IAth,) or both, (Ḳ,) of that whereof the component parts are united, (IAth, Ḳ*,) such as a house, and the head, (IAth,) or such as a ring: (Ḳ:) it is related, as on the authority of Th, that ▼ وَسَطُ الشَّىْءِ and وَسْطُهُ [both meaning *The middle,* or *midst, of the thing*] are said when the thing is solid; but when its component parts are separate, or distinct, the word is وَسْطٌ, with sukoon, exclusively. (M.)

وَسَطٌ [The *middle, midst,* or *middle part,* of a thing; i.e.,] properly, the *part of which several lateral,* or *outer, portions are equal;* as, for instance, the middle finger: but also meaning the *part which is surrounded,* or *enclosed, on its several sides, although unequally:* (Mṣb:) or the *part that is between the two sides or extremities* of a thing; (M, IB, Mgh, Ḳ;) [or the *part,* or *point, that is between every two opposite extremities* of a thing; and properly *when equidistant;*] as, for instance, the *centre* of a circle: (Mgh:) as also ▼ أَوْسَطٌ, (M, Ḳ,) which is [likewise] a subst., like أَفْكَلٌ and أَزْمَلٌ [but imperfectly decl. because originally an epithet]: (M:) وَسَطٌ has its middle letter with fet-ḥ in order that it may agree in measure with its contr., which is طَرَفٌ; the like agreement being frequent: (IB:) and it is only used in cases in which بَيْنَ may not be substituted for it, herein [and in other respects, mentioned in the next preceding paragraph,] differing from وَسْطٌ: (Ṣ, IB, Ḳ:) [respecting the similar and dissimilar usages of وَسَطٌ and وَسْطٌ, sufficient observations have been made in the next preceding paragraph, which see throughout, and more especially in its latter part:] the pl. of وَسَطٌ is أَوْسَاطٌ; and that of its syn. ▼ أَوْسَطُ is أَوَاسِطُ; or this may be a pl. of ▼ وَاسِطٌ, and originally وَوَاسِطُ. (M.) You say, جَلَسْتُ فِى وَسَطِ الدَّارِ [*I sat in the middle,* or *middle part, of the house*]; (Ṣ, Mgh, Mṣb;) because وَسَط is a subst. (Ṣ.) And اِتَّسَعَ وَسَطُهُ [*The middle,* or *middle part, thereof, became wide*]. (Mgh, Mṣb.) And ضَرَبْتُ وَسَطَ رَأْسِهِ [*I smote the middle,* or *middle part, of his head*]. (Mgh,* Mṣb.) And كَسَرْتُ وَسَطَ الرُّمْحِ [*I broke the middle,* or *middle part, of the spear*]. (IB.) And وَسَطُهُ خَيْرٌ مِنْ طَرَفِهِ [*The middle,* or *middle part, thereof is better than the extremity*]. (Mgh, Mṣb.) And خَيْرُ الأُمُورِ أَوْسَاطُهَا *The best of affairs, or actions, or cases, are such of them as are between two extremes.* (M. [See R. Q. 1, in art. حق.]) It is sometimes put in the accus. case as an adv. n.; as in the saying, جَلَسْتُ وَسَطَ الدَّارِ; but this is an instance of departure from the original usage; and [the meaning is جَلَسْتُ فِى وَسَطِ الدَّارِ signifying as explained above; so that] it is not here syn. with بَيْنَ, like as وَسْطٌ is. (IB.) — It is also used as an epithet: (IB, Mgh:) [as such signifying *Middle; intermediate; midway,* or *equidistant, between the two extremities* or *extremes; in place,* or *position;* but in this sense superseded in usage by ▼ مُتَوَسِّطٌ and ▼ وَاسِطٌ and ▼ أَوْسَطُ: and *in time;* but in this sense also superseded in usage by ▼ أَوْسَطُ:] *middling; of middle sort, kind,* or *rate;* (Mṣb;) as also ▼ أَوْسَطُ (Ṣ,* M, Mgh, Mṣb, Ḳ) and ▼ مُتَوَسِّطٌ (M, Mgh, Mṣb) and ▼ وَسُوطٌ (M, TA) [and ▼ وَسِيطٌ]; *between good and bad;* (Mṣb, TA;) as also ▼ أَوْسَطُ: (Mṣb:) *conforming,* or *conformable, to the just mean; just; equitable:* (Zj, Ṣ, Ḳ:) *good;* (Zj, M, Mṣb, Ḳ;) as also ▼ وَسِيطٌ: (M:) *most conforming,* or *conformable, to the just mean; most just; most equitable;* applied to what is so of a thing; (Ṣ, M, Ḳ;) whatever it be; (Ṣ, Ḳ;) as also ▼ أَوْسَطُ: (M:) *best;* (Mṣb;) as also ▼ أَوْسَطُ: (Ṣ,* Mṣb, Ḳ*:) *most generous:* (M:) and when used as an epithet, it is applied alike to a masc., fem., sing., dual, and pl., subst.: (Mgh:) the fem. of ▼ أَوْسَطُ is وُسْطَى; (Mgh, Mṣb;) and the pl. masc. أَوَاسِطُ; and pl. fem. وُسَطٌ. (Mṣb.) Hence, ▼ الإِصْبَعُ الوُسْطَى (Ṣ, Mṣb, Ḳ) *The middle finger.* (Mṣb.) And ▼ اليَوْمُ الأَوْسَطُ [*The middle day*]. (Mṣb.) And ▼ اللَّيْلَةُ الوُسْطَى [*The middle night.* (Mṣb.) And ▼ العَشَرَةُ الأَوَاسِطُ, meaning *The* [*ten middle*] *days.* (Mṣb.) And العَشْرُ ▼ الوُسَطُ, meaning *The* [*ten middle nights*: not

العَشْرُ الأَوْسَطُ ♦; for this is a vulgar mistake, into which relaters of traditions have fallen; or it may be a mistake of transcription. (Msb.) And الصَّلٰوةُ الوُسْطَى ♦, (M, Mgh, &c.,) mentioned in the Kur, [ii. 239,] (M, K,) meaning *The middle prayer* (Bd, TA) *between the other prayers,* (Bd,) or *between the prayers of the night and the day*; (TA;) or *the most excellent of them in particular:* (Bd:) i. e. *the prayer of the afternoon;* ('Alee Ibn-Abee-Tálib, I'Ab, and others, Mgh, Bd, K;) because the prophet said, on the day of the Ahzáb, "they have diverted *us from* الصلوة الوسطى, the prayer of the afternoon:" (Bd:) or *the prayer of daybreak;* (also said to be on the authority of 'Alee, Mgh, Bd, K;) because it is between the prayers of the night and the day; (Bd;) for the saying of the prophet mentioned above does not contravene this and other assertions, since what is meant in the trad. is not what is meant in the Kur: (K:) or, (M, K,) accord. to Abu-l-Hasan, (M,) *the prayer of Friday;* (M, K;) because it is the most excellent of the prayers; (M;) and he who says otherwise errs, unless he trace up the assertion to the prophet: (M, K:) these three opinions are of the strongest authority; (B;) and the first is that which commonly obtains: (Mgh:) or *the prayer of noon;* (Mgh, Bd, Msb, K;) because it is in the middle of the day: (Bd:) or *the prayer of Friday on the day thereof;* but *on other days the prayer of noon:* (K, and also said to be on the authority of 'Alee:) or *the prayer of sunset:* (Mgh, Bd, K:) or *the prayer of nightfall:* (Bd, K:) or [*the night-prayer called*] الوِتْر: (K:) or *the prayer of the breaking of the fast:* (K:) or *the prayer of sacrifices:* (K:) or *the prayer of the period called the* ضُحَى: (K:) or *the prayer of the congregation:* (K:) or *the prayer of fear:* (K:) or *the prayers of nightfall and daybreak together:* (K, and said to be on the authorities of 'Omar and 'Othmán:) or *the prayers of daybreak and the afternoon together:* (K:) or *any of the five prayers;* because before it are two prayers and after it are two prayers: (K:) or *all the divinely-appointed prayers:* (K:) or *certain prayers not particularized:* (K:) or *prayer of middling length, between long and short.* (K.) Hence also, شَىْءٌ وَسَطٌ *A middling thing; a thing of middle sort or kind;* (Msb;) *between good and bad;* (S, Msb;) as also ♦أَوْسَطُ: (Msb:) and in like manner it is applied to a male slave, and a female slave, (Msb,) and two male slaves, and two sheep or goats. (Mgh.) And مِنْ أَوْسَطِ ♦ مَا تُطْعِمُونَ أَهْلِيكُمْ, in the Kur, [v. 91,] *Of the middle sort of that which ye give for food to your families,* (Mgh, Msb,) *between what is prodigal and what is niggardly.* (Mgh.) And النَّمَطُ الأَوْسَطُ ♦ *The middle class of men:* occurring in a saying of 'Alee, cited in full in art. نمط. (M.) And عَلِّمْنِى دِينًا وَسُوطًا ♦ *Teach thou to me a religion of the middle sort:* occurring in a saying of an Arab of the desert to El-Hasan, cited in full voce فَرْط. (M, TA.) And جَعَلْنَاكُمْ أُمَّةً وَسَطًا, in the Kur, [ii. 137,] (S, Mgh, Msb,) [*We have made you to be a nation*] *conforming,* or *conformable, to the just mean; just; equitable:* (Zj, S, IB, Bd, K:) or *good.* (Zj, Bd, Msb, K.) And مَرْعًى وَسَطٌ *Choice pasturage.* (M.) And رَجُلٌ وَسَطٌ *A good man;* as also ♦ وَسِيطٌ: (M:) or *a man having good grounds of pretension to respect.* (TA.) And فُلَانٌ وَسِيطٌ ♦ فِى قَوْمِهِ, (S, K*,) or بَيْنَهُمْ, (as in some copies of the K,) *Such a one is the best of his people* (♦أَوْسَطُهُمْ) *in race, and the highest of them in station.* (S, K.) And فُلَانٌ وَسِيطٌ ♦ الدَّارِ وَالحَسَبِ [*Such a one is of good quality,* or *of the best quality, in respect of tribe, and of grounds of pretension to honour*]. (Lth.) And هُوَ مِنْ وَسَطِ قَوْمِهِ, and مِنْ أَوْسَطِهِمْ ♦, *He is of the best of his people.* (Msb.) And in like manner, هُوَ مِنْ وَسَطِ الشَّىْءِ, and مِنْ أَوْسَطِهِ ♦, *It is of the best of the thing.* (Msb.) And قَالَ أَوْسَطُهُمْ ♦ in the Kur, lxviii. 28, *The best of them said:* (Jel:) or *the most rightly directed, of them, to the truth:* (Msb:) or it means أَوْسَطُهُمْ ♦ رَأْيًا [*the most remote, of them, from either extreme, in judgment*]; or سِنًّا [*in age*]. (Bd.)

وَسُوطٌ: see وَسَطٌ, as an epithet, in two places.

وَسِيطٌ: see وَسَطٌ, as an epithet, in five places. — *A mediator,* or *an intercessor, for the purpose of accommodation,* (O, K,) *between people,* (O,) or *between two persons engaged in mutual altercation* or *litigation.* (K.)

وَسَاطَةٌ [originally an inf. n.: (see 1:) — and hence, as a subst., *Mediation,* or *intercession*]. (S, K: see 5.) — وَسَاطَةُ الدَّنَانِيرِ *The best of deenárs.* (TA.)

[وَسِيطَةٌ *A mean,* or *means:* pl. وَسَائِطُ.]

وَاسِطٌ: see وَسَطٌ, as a subst., and also as an epithet. — وَاسِطُ الكُورِ, (Lth, S, K,) or الرَّحْلِ, (ISh, Az, M,) and وَاسِطَتُهُ ♦, (Lth, M, K,) and مُوَسِّطَتُهُ ♦, (Lh, M, [or perhaps مُوسِطَتُهُ ♦, corresponding to مُؤْخِرَتُهُ ♦,]) *The fore-part of the camel's saddle:* (S, K:) accord. to Lth, (Az, TA,) *the part, of the camel's saddle, which is between the* قَادِمَة *and the* آخِرَة; (Az, M, L;) but this is a mistake; (Az, L;) for the واسط of the camel's saddle is *one of the* شَرْخَانِ, (ISh, Az, L,) *which are its two extremities,* [or *upright pieces of wood,*] *like the* قَرَبُوسَانِ *of the horse's saddle,* (Az, L,) *between which the rider sits;* (ISh, Az, L;) *it is the extremity which is next to the head of the camel;* (Az, L;) *the tall fore-part next to the breast of the rider,* (ISh, Az, L,) *against which the breast of the rider sometimes strikes;* (TA, in art. نحر;) the آخِرَة being the extremity which is next to the tail of the camel; (Az, L;) the hinder part of the saddle, which is its tall and broad piece of wood that is against (تُحَاذِى) the head of the rider: (ISh, Az, L:) the former of these is not called واسط as being a middle part between the آخرة and the قادمة, as Lth says; nor has the camel's saddle any [part called] قادمة. (Az, L.) — الوَاسِطُ also signifies *The piece of wood that is in the middle, between the two pieces called the* عِضَادَتَانِ, *in the yoke that is upon the neck of a bull which draws a cart* or *the like.* (L in art. عضد.)

وَاسِطَةٌ The *jewel that is in the middle* of a قِلَادَة [or necklace], *which is the best* thereof; (S;) the *large pearl* (دُرَّة) *that is in the middle* thereof, *which is the most precious of the beads* thereof. (L.) — [In modern Arabic, *A means* of doing a thing. You say, بِوَاسِطَةِ كَذَا *By means of such a thing.* — Also, *An intermediary, interposer,* or *agent between parties; a go-between.*] — See also وَاسِطٌ. — هُوَ فِى وَاسِطَةٍ مِنَ العَيْشِ † *He is in a good condition of life.* (Er-Rághib, TA, in art. حف.)

أَوْسَطُ; fem. وُسْطَى; pl. masc. أَوَاسِطُ; pl. fem. وُسَطٌ: see وَسَطٌ, as a subst., in two places; and as an epithet, throughout.

مُوسَطٌ *What is in the middle* of a بَيْت [i. e. house, or tent, &c.], *particularly.* (Ibn-'Abbád, K.)

مُوسِطَةٌ, or مُوَسِّطَةٌ: see وَاسِطٌ.

قَتَلَ فُلَانًا مُوَسَّطًا *He slew such a one cut* [*in the middle,* or *midst,*] *in two halves.* (TA.) [This mode of slaughter, termed تَوْسِيط, was often practised under the rule of the Egyptian Sultáns; many instances thereof being mentioned by El-Makreezee and other historians. See De Sacy's Chrest. Ar., 2nd ed., vol. i. p. 468.]

مُتَوَسِّطٌ: see وَسَطٌ, as an epithet, in two places.

[وسع &c.
See Supplement.]

وش

R. Q. 1. [وَشْوَشَ], inf. n. وَشْوَشَةٌ, *He spoke in a low, faint, gentle,* or *soft, manner, with confusedness;* accord. to an explanation, given by Khaleefeh, of the inf. n.; or the word of which he gave that explanation was وَسْوَسَةٌ, with س: (see وَسْوَسَ:) or *he spoke confusedly, so as to be hardly intelligible:* or *he spoke in a low, faint, gentle,* or *soft, manner:* (see وَشْوَشَةٌ below: and see R. Q. 2:) in the present day it signifies *he whispered:* and وَشْوَشَهُ, *he whispered to him.*] = وَشْوَشْتُهُ, [or rather, app., وَشْوَشْتُهُ إِيَّاهُ,] *I gave* or *handed, it to him in a small quantity.* (K.)

R. Q. 2. تَوَشْوَشُوا *They were in a state of commotion, and spoke together one to another,* or *some of them to others, in a low, faint, gentle,* or *soft, manner.* (IDrd, Ḳ.)

وَشْوَاش : see وَشْوَش.

وَشْوَشَةٌ *Speech with confusedness,* (Ṣ, Ḳ,) *so as to be hardly intelligible:* (TA:) or *confused speech:* or *low, faint, gentle,* or *soft, speech:* or *such a word* or *saying.* (TA.) See R. Q. 1. = *Lightness, activity,* or *agility.* (Ḳ.)

وَشْوَشِىٌّ : see وَشْوَاش.

وَشْوَاشٌ *Light, active,* or *agile;* (Lth, Ṣ, Ḳ;) applied to a man; (Ṣ;) and to an ostrich; (AA, Ḳ;) and so ٭ وَشْوَاشَةٌ applied to a she-camel; (Ḳ;) or this last, so applied, signifies *quick, and light* or *active* or *agile;* and so وَشْوَاش applied to a he-camel; and ٭ وَشْوَش applied to a he-camel and to a man. (TA.) You say also, رَجُلٌ وَشْوَشِىُّ ٭ الذِّرَاعِ, meaning, نَشْنَشِيَّهُ, (Ḳ,) i. e., *A man slender in the* [*fore*] *arm, and light,* or *active, in work.* (AO, TA.)

وشب

وَشْبٌ [app. meaning *Fleshy*] is from the expression تَمْرَةٌ وَشْبَةٌ, (in one copy of the Ḳ, وَشْبَاء, TA,) *A date having a thick* لِحَاء [i. e. *pulp,* or *flesh*]. (Ḳ.) Of the dial. of El-Yemen. (TA.)

وِشْبٌ sing. of أَوْشَابٌ, (Ḳ,) which is the same as أَوْبَاشٌ (Ṣ, Ḳ) and أَشْوَابٌ, (TA,) [but see this last word, in art. شوب,] and signifies, *A medley,* or *mixed multitude;* (Ḳ;) or *sundry,* or *separate sorts* of people; (Ṣ;) *and young men of the baser sort.* (TA.) A term of dispraise only. (Marg. note in a copy of the Ṣ.)

وشج

1. وَشَجَتِ العُرُوقُ وَالأَغْصَانُ *The roots and branches became entangled together.* (Ṣ.) — وَشَجَ, aor. يَشِجُ, inf. n. وَشْجٌ and وَشِيجٌ, *It* (anything) *became entangled, intermixed, confused,* or *intricate.* (TA.) — وَشَجَتْ فِى قَلْبِهِ أُمُورٌ وَهُمُومٌ ‡ *Affairs, and griefs,* or *solicitudes, became perplexing in his heart.* (TA.) — قَدْ وَشَجَتْ بِكَ قَرَابَةُ فُلَانٍ, aor. تَشِجُ, Ḳ,) ‡ *The relationship of such a one to thee has become intricate;* (Ṣ, Ḳ, TA;) like as the roots and branches of trees become intricate. (TA.)

2. وَشَّجَ القَرَابَةَ, inf. n. تَوْشِيجٌ, ‡ *He* (God) *made the relationship intricate.* (Ṣ, Ḳ.) — وَشَّجَ اللّٰهُ بَيْنَهُمْ ‡ *God joined and mixed them together.* (TA.) — وَشَّجَ *He laced together* a مَحْمِل [or basket in which grapes are carried to the drying-place] *with a leather thong,* or *the like,* (such as a شَرِيط, TA,) lest anything should fall from it. (Ḳ.)

وَشِيجٌ *Trees of which spears are made:* (Ṣ, Ḳ:) or *canes growing obliquely, or,* as in the M, *in an intricate manner:* or the *hardest of canes:* or, as a coll. gen. n., ‡ *spears;* n. un. with ة: (TA:) [See also عَجَلَةٌ:] or, originally, the *roots of canes:* and afterwards applied to signify *spears,* themselves; so called because of their intermingling when meeting together. (Ḥam, p. 165.) — تَطَاعَنُوا بِالوَشِيجِ ‡ *They thrust one another with the spears.* (A.) — أَفْنَتِ السَّنَةُ الوَشِيجَ *Drought destroyed the tangled trees,* or *their roots;* no moisture remaining in the earth. (TA, from a trad.) — وَشِيجٌ The *roots of the sinews.* (TA.) — وَشِيجٌ ‡ *Intricacy of relationship:* (Ṣ, Ḳ:) pl. وَشَائِجُ. (TA.) Ex. بَيْنَهُمْ وَشَائِجُ النَّسَبِ *There is an intricacy of relationship between them.* (TA.)

وَشِيجَةٌ The *root* (عِرْق) *of a tree.* (Ṣ, Ḳ.) — See وَاشِجَةٌ. — وَشِيجَةٌ [*An implement made of*] *fibres of the palm-tree* (لِيف) *twisted, and then tied* (or, as in some lexicons, *attached in the manner of a net,* TA,) *between two pieces of wood,* (or *a net between two pieces of wood,* TA,) *upon which reaped wheat &c. are carried.* (Ṣ, Ḳ.)

وَاشِجٌ Anything *entangled, intermixed, confused,* or *intricate.* (TA.)

وَاشِجَةٌ (Ṣ, Ḳ) and ٭ وَشِيجَةٌ (TA) ‡ *Intricate relationship;* or *intricate uterine relationship; and close.* (TA.) Ex. بَيْنَهُمْ وَاشِجَةُ رَحِمٍ *Between them is an intricate and close relationship.* (TA.)

أَمْرٌ مُوَشَّجٌ *An intricate,* or *a confused, affair.* (TA.)

وشح

2. وَشَّحَ المَرْأَةَ, inf. n. تَوْشِيحٌ, *He put on the woman a* وِشَاح, q. v. (Ṣ, Ḳ.) — See 5. — وَشَّحَهُ وِشَاحًا ‡ *He struck him a blow upon the place of the* وِشَاح. (TA.)

5. تَوَشَّحَت, (Ṣ, Ḳ,) and ٭ اتَّشَحَت, (Ḳ,) *She* (a woman) *put on,* or *decked herself with, a* وِشَاح q. v. (Ṣ, Ḳ.) — تَوَشَّحَ بِثَوْبِهِ, (Ṣ, Ḳ, &c.,) and ٭ اتَّشَحَ بِهِ, (Mṣb,) ‡ *i. q.* تَقَلَّدَ: (Ḳ:) but MF disapproves of this explanation: (TA:) or *He put his garment under his right arm-pit, and threw it* [meaning *a portion of it*] *over his left shoulder,* like as the مُحْرِم does; (T, Mṣb;) like تَأَبَّطَ and اِضْطَبَعَ: (T:) or *he threw a portion of his garment over his left shoulder, and drew its extremity under his right arm, and tied the two extremities together in a knot upon his bosom.* (M.) Also, *He wrapped himself up in his garment.* (L.) — وَشَّحَهُ ٭ الثَّوْبَ, as also أَوْشَحَهُ, ‡ *He put on him the garment in the manner described in the explanation of the phrase* تَوَشَّحَ بِثَوْبِهِ. (M, L.) — تَوَشَّحَ بِسَيْفِهِ (Ṣ, Ḳ, &c.) ‡ *i. q.* تَقَلَّدَهُ: (Ḳ:) [or *i. q.*] تَوَشَّحَ بِحَمَائِلِ سَيْفِهِ *He put the suspensories of his sword over his left shoulder, leaving the right bare:* (T:) and تَوَشَّحَ بِنِجَادِهِ [signifies the same]. (A.) — تَوَشَّحَ بِلِجَامِهِ (L) ‡ *He threw the bit and bridle of his horse upon his shoulder, and put his arm through it, so that it became like a* وِشَاح. (Expos. of the Mo'allaḳát printed at Calcutta, p. 171.) [See the verse of Lebeed quoted below.] — تَوَشَّحَ امْرَأَةً ‡ *Inivit feminam:* (A, TA:) or *he embraced a woman round the neck, and turned her over.* (TA.)

8: see 5, in two places.

إِشَاحٌ : see وِشَاحٌ.

وِشَاحٌ and وُشَاحٌ, (Ṣ, Ḳ,) also written ٭ إِشَاحٌ and أُشَاحٌ, and by poetic licence ٭ وُشُحٌ, (Ṣ,) *An ornament worn by women,* (L,) [*consisting of*] *two series* (كُرْسَانِ) *of pearls and jewels strung* or *put together in regular order, which two series are disposed,* or *placed, contrariwise,* (يُخَالَفُ بَيْنَهُمَا,) *one of them being turned* (مَعْطُوف) *over the other* [*so that they cross each other*]: (L, Ḳ:) or *a thing woven of leather, and adorned with jewels, like a* قِلَادَة, *worn by a woman:* (Mṣb:) or *a wide* [*piece,* or *thing, of*] *leather,* (Ḳ,) or *a thing woven of leather, in a wide,* or *broad, form,* (Ṣ,) *and adorned with jewels, which a woman binds* (تَشُدُّهُ) *between her shoulders and her flanks:* (Lth, Ṣ, Mgh, Ḳ:) or *a* قِلَادَة *of the belly, which is sometimes long, so that the redundant portions of its two extremities are thrown over the shoulders:* (Mgh:) or *one of a pair of necklaces which a woman makes to hang down upon her sides; one upon her right side, and the other upon her left:* (W. 144:) [hence it seems to be of different kinds; one kind consisting of two ornaments resembling necklaces, one of which rests upon the right shoulder and against the left flank, the other resting upon the left shoulder and against the right flank; another kind seems, from an expression in the A, "a woman bearing a وِشَاح, and وِشَاحَيْنِ," to be one such ornament; another, an ornament resembling a necklace, thrown over the head, so as to rest upon the shoulders, crossing in front, and passing round the loins, and is tied or crossed in front, and of which the redundant portions are thrown over the shoulders: see also كَشْحٌ:] pl. وُشُحٌ and أَوْشِحَةٌ (Ṣ, Ḳ) and وَشَائِحُ: (M, Ḳ:) the last thought by ISd to be formed as though from وِشَاحَة. (L.) — Lebeed says:

٭ وَلَقَدْ حَمَيْتُ الحَىَّ تَحْمِلُ شِكَّتِى ٭

٭ فُرُطٌ وِشَاحِى إِذْ غَدَوْتُ لِجَامُهَا ٭

[*And I have protected the tribe; a swift, outstripping, horse, whose bit and bridle were my* وشاح *when I went away, bearing my arms:* see توشّح بلجامه]: he relates his having gone forth as a scout for his people, mounted on his camel, with his horse by his side, and bearing its bit and bridle like a وشاح, so that he might bit the horse if he perceived the enemy. (L.) — وِشَاحٌ † *A bow:* (L:) [so called because of the manner in which it is worn]. — وِشَاحٌ (M) and ↑ وِشَاحَةٌ (M, Ḳ) † *A sword:* (M, Ḳ:) so called because of the manner in which it is worn: see 5. (M.) — هِىَ غَرْثَى الوِشَاحِ [and عَطْشَى الوِشَاحِ, or جَائِعَةُ الوِشَاحِ, and عَطِشَةُ الوِشَاحِ,] ‡ *She is slender in the belly and flanks.* (Ḳ.) [See also art. غرث.]

وِشَاحَةٌ: see وِشَاحٌ.

وَشْحَآءُ A she-goat (Ṣ, Ḳ) that is *black,* (L,) *with a white mark, or with two white marks, like a* وشاح; expl. by مُوَشَّحَةٌ بِبَيَاضٍ. (Ṣ, L, Ḳ.)

مُوَشَّحٌ ‡ A garment, and a cock, *having two marks like a* وِشَاح. (L.) — مُوَشَّحَةٌ ‡ A gazelle, and a sheep, and a bird, *having two streaks,* or *strips, one on each side.* (L.) [See صُلْصُلٌ.]

وشر

1. وَشَرَ, (Ṣ, Ḳ,) inf. n. وَشْرٌ, (TA,) *He sawed* a piece of wood with a مِيشَار; a dial. form of أَشَرَ; (Ṣ, Ḳ;) i. q. نَشَرَ. (Ḳ.) — وَشَرَتْ, aor. تَشِرُ, (Mṣb,) inf. n. وَشْرٌ, (Ṣ, Ḳ,) *She* (a woman) *sharpened* (Ṣ, Mṣb, Ḳ) her teeth, (Ṣ, Ḳ,) or her canine teeth, (Mṣb,) *and made* them *thin* [*and serrated*], (Ṣ, Mṣb, Ḳ,) meaning their edges: (TA:) [as also أَشَرَتْ.] See وَاشِرَةٌ.

10. استوشرت *She* (a woman) *asked for her* [*teeth* or] *canine teeth to be sharpened and made thin* [*and serrated*]. (Mṣb.)

وُشُرٌ a dial. form of أُشُرٌ [*A serration and a sharpness of the extremities* of the teeth]. (Ṣgh, Ḳ.)

وَاشِرَةٌ A woman *who sharpens and makes thin* [*and serrated*] *the* [*teeth,* or] *canine teeth.* (Mṣb.) It is said in a trad., لَعَنَ ٱللّٰهُ الوَاشِرَةَ وَالمُوتَشِرَةَ [*May God curse her who sharpens and makes thin and serrated the teeth,* or *the canine teeth, and her who orders one to do this,* or *who asks for it to be done*]. (Ṣ, TA.) An old woman does this in order to make herself like the young. (TA.)

مُؤَشَّرُ العَضُدَيْنِ, applied to the beetle, [meaning, *Having the fore-shanks formed thin, and serrated;*] as also without ء. (Ḳ.)

مِيشَار, without ء, *A saw;* a dial. form of مِئْشَار. (Ṣ,* Ḳ.)

مُوتَشِرَةٌ A woman *who orders one to sharpen teeth and to make them thin* [*and serrated*]: (L:) or *who asks for this to be done;* as also ↑ مُسْتَوْشِرَةٌ: (Ḳ:) if with ء, it is from أَشَرَ, not وَشَرَ; and if without ء, accord. to the regular way it should be مُتَّشِرَةٌ. (Ḳ.)

مُسْتَوْشِرَةٌ: see مُوتَشِرَةٌ.

[وشظ &c.
See Supplement.]

وص

2. وَصَّصَتْ, (AZ, TA,) or ↑ وَصْوَصَتْ, (M,) *She* (a girl, M,) *put on,* or *wore, her* نقاب [a kind of *face-veil*], (AZ, TA,) or *her* قِنَاع [a kind of *head-covering*], (M,) *in such a manner that nothing was seen but her eyes:* (AZ, M, TA:) تَوْصِيصٌ and تَرْصِيصٌ signify the same: (AZ, Ṣ, CḲ:) the former is of the dial. of Temeem: (AZ, TA:) or both the above verbs signify *she* (a woman) *contracted her* نقاب (Ḳ, TA) *so that it shewed nothing but her eyes:* (TA:) or وصوصت نقاب signifies *she* (a woman) *put her* نقاب *near to her eyes.* (Fr. TA.)

R. Q. 1. وَصْوَصَتْ: see 2, throughout. — وَصْوَصَ *He looked through a hole such as is termed* وَصْوَصٌ. (Ḳ.) — *He* (a whelp) *opened his eyes.* (Ḳ.) = وَصْوَصَ عَيْنَهُ *He* (a man) *contracted his eye in order to obtain a sure view.* (IDrd, M.)

وَصَائِصُ: see وَصْوَصٌ.

وَصْوَصٌ, (Ṣ,) or ↑ وَصْوَاصٌ, (M,) or both, (Ḳ,) the latter on the authority of Lth, (TA,) *A hole in a veil* or *the like, of the size of the eye, through which one looks.* (Ṣ, M, Ḳ.) And وَصَاوِصُ, [the pl. of the former, or of either,] *The narrow parts of the apertures for the eyes of a* بُرْقُع [a kind of *woman's face-veil*]; (M, TA;) as also وَصَائِصُ. (TA.)

وَصْوَاصٌ: see وَصْوَصٌ. — *A small* بُرْقُع [a kind of *face-veil*]: (Ṣ, M:) pl وَصَاوِصُ (Ṣ,) signifying *small* بَرَاقِع *worn by a girl.* (Ḳ.) — بُرْقُعٌ وَصْوَاصٌ *A* بُرْقُع *that is contracted* [*so as to show nothing but the eyes*]. (M, TA.)

وصأ

1. وَصِئَ, as also صَئِئَ, (mentioned by Lb, TA,) *It* (a garment) *was,* or *became, dirty.* (Ḳ.)

وصب

1. وَصَبَ, aor. يَصِبُ, inf. n. وُصُوبٌ; (Ṣ, Ḳ;) and ↑ اوصب; (Ḳ;) *It continued; was constant;* (Ṣ, Ḳ;) *was fixed, settled,* or *firm.* (Ḳ.) — وَصَبَ لَبَنُ النَّاقَةِ † *The milk of the camel continued,* or *was constant.* (A.) — وَصِبَ, aor. يَوْصَبُ, inf. n. وَصَبٌ; (Ṣ, Ḳ, Mṣb;) and ↑ وصّب and ↑ اوصب and ↑ توصّب; (Ḳ;) *He* (a man, Ṣ,) *was,* or *became, diseased, ill,* or *sick:* (Ṣ, Ḳ:) or *in pain:* (Mṣb:) [or *in violent pain:* or *in continual,* or *constant, pain:* or *emaciated in body by reason of fatigue* or *disease:* or *in a state of excessive fatigue:* and, sometimes, *he suffered fatigue,* or *weariness, and languor:* see وَصَبٌ:] تَوْصِيبٌ is also explained as signifying the *being languid:* (TA:) and ↑ توصّب, as signifying *he felt,* or *experienced, pain in his body.* (A.) — وَصَبَ الشَّحْمُ ‡ *The fat* [in an animal] *continued.* (TA.) — وَصَبَ عَلَى الأَمْرِ, (Ṣ, Ḳ,) aor. يَصِبُ, [inf. n. وُصُوبٌ;] and وَصِبَ, aor. يَصِبُ; the latter aor. extr. [with respect to analogy]; (Kr;) like وَثِقَ, aor. يَثِقُ, and وَمِقَ, aor. يَمِقُ, &c.; but not mentioned by the lexicographers with these verbs; (TA;) [and ↑ اوصب; see below;] and ↑ واصب; (TA;) i. q. وَاظَبَ; *He kept, attended,* or *applied himself, constantly, perseveringly,* or *assiduously, to the thing;* (Ṣ, Ḳ;) *and managed it,* or *conducted it, well.* (Ḳ.) — وَصَبَ فِى مَالِهِ, and عَلَى مالِهِ; and وَصِبَ; aors. as above; *He kept, attended,* or *applied himself, constantly to his property,* [meaning his camels &c.,] *and managed it well.* (Kr.) — اوصب ↑ القَوْمُ عَلَى الشَّىْءِ *The people kept, attended,* or *applied themselves, constantly, perseveringly,* or *assiduously, to the thing.* (Ṣ, Ḳ.)

2. وصّبه *He took care of him, tended him,* or *nursed him, in his sickness:* like مرّضه. (TA, from a trad.) — See 1.

3: see 1, and 4.

4. اوصبه *It* (a disease) *rendered him ill,* or *sick.* (TA.) See وَصِبَ. — اوصبه *He* (God) *afflicted him with a disease, sickness,* or *malady.* (Ṣ, Ḳ.) See وَصِبَ. — اوصب *He* (a man) *had diseased children born to him.* (Ḳ.) Accord. to IḲṭṭ, اوصب القَوْمُ *The people had their children wearied by disease.* (TA.) = اوصبت النَّاقَةُ الشَّحْمَ ‡ *The she-camel grew fat,* (Ḳ,) *and continued so:* (TA:) [explained in the Ḳ by نَبَتَ شَحْمُهَا, [which is probably a mistake for ثَبَتَ; and if so, I prefer another reading of the phrase in the Ḳ, mentioned in the TA; namely, اوصب النَّاقَةَ الشَّحْمُ; i. e., *the she-camel was constantly fat*]. — اوصبت النَّاقَةُ, and ↑ واصبت, † *The she-camel yielded milk continually,* or *constantly.* (A.) — See 1.

5: see 1, in two places.

وَصْبٌ The *space between the third finger and the first finger;* or, lit., *what is between those two fingers.* (Ḳ.)

وَصَبٌ *A disease, sickness,* or *malady:* (Ṣ, Ḳ:) or *pain:* (Mṣb:) or *violent pain:* or *continual,* or *constant, pain:* or *continuance of pain:* (TA:) or *emaciation of the body by reason of*

fatigue or *disease:* (IDrd:) or *excessive fatigue:* (Zj:) and, sometimes, *fatigue*, or *weariness, and languor:* (TA:) pl. أَوْصَابٌ. (Ḳ.)

وَصِبٌ (Ṣ, Ḳ) and ↑ وَاصِبٌ (TA) *Diseased; ill; sick:* (Ṣ, Ḳ:) or *in pain:* (Mṣb:) [or *in violent pain:* or *in continual*, or *constant pain: &c.:* see وَصَبٌ]: pl. of the former وَصَابَى and وِصَابٌ. (Ḳ.)

وَاصِبٌ: see وَصِبٌ. — عَذَابٌ وَاصِبٌ [Ḳur. xxxvii. 9,] *A continual, perpetual, constant*, or *fixed, punishment.* (Fr, TA.) — لَهُ الدِّينُ وَاصِبًا [Ḳur, xvi. 54,] as Zj observes, is said to mean *To Him shall be rendered obedience perpetually*, or *constantly:* (Fr, Ṣ:) or it may mean *To Him shall be rendered obedience, whether man be content with that which he is commanded to do*, or *not; or whether it be easy to him*, or *not: to Him shall be rendered obedience, even if it be attended by excessive fatigue.* (TA.) — مَفَازَةٌ وَاصِبَةٌ *A desert far-extending*, [*as though*] *without end;* (Ṣ;) *that extends so far as scarcely to have an end;* (A;) *very far-extending.* (Ḳ.)

مُوصَبٌ *Afflicted* by God *with a disease, sickness*, or *malady.* (Ṣ.)

نَاقَةٌ مُوصِبَةٌ, and ↑ مُوَصِّبَةٌ [perhaps a mistake for مُوَاصِبَةٌ: see 4:] † *A she-camel that yields milk continually*, or *constantly.* (A.)

مُوَصَّبٌ *Having many pains* [or *diseases*]. (Ṣ, Ḳ.)

نَاقَةٌ مُوَصِّبَةٌ: see نَاقَةٌ مُوصِبَةٌ.

وصد

4. اوصد *He closed*, a door, or an entrance; syn. أَغْلَقَ; (Ṣ, M, A, L, Ḳ;) and أَطْبَقَ: (Mṣb, Ḳ:) as also آصَدَ. (Ṣ, L, Ḳ.) — See **10.** — اوصد *It* (a door, or entrance) *became closed.* (Ṣ.) — اوصد *He covered*, or *covered over*, a cooking-pot. (M, A, L.) — وَقَعَ الجَبَلُ عَلَى بَابِ الكَهْفِ فَأَوْصَدَهُ *The mountain fell upon the entrance of the cavern, and stopped it up.* (L, from a trad.) See also أَوْطَدَ. — اوصدوا عَلَيْهِ ‡ *They straitened him, and imposed on him a difficulty which he was unable to bear.* (A.)

10. استوصد (Ṣ, A, L, Ḳ) and ↑ اوصد (A, Ḳ) *He made a fold, such as is called* وَصِيدَةٌ, (Ṣ, L,) or وَصِيد, (Ḳ,) or *a* حَظِيرَة, *for his sheep* or *goats*, (A,) in a mountain. (Ṣ, L.)

وِصَادٌ (M, L,) as also إِصَادٌ, (L,) and ↑ وَصِيدٌ [see the Ḳur, xviii. 17,] (Ḳ,) *i. q.* مطبق: (M, L, Ḳ:) [in a copy of the M written مُطْبَق: in the L, without any syll. signs: in the CḲ, مُطَبَّق: and in my MS. copy of the Ḳ, مُطْبِق: see the remarks on these words in art. أصد:]) or وِصَادٌ and إِصَادٌ are like طِبَاقٌ. (O.)

وَصِيدٌ *A court*, or *an open* or *a wide space in front of a house* or *dwelling*, or *extending from its sides:* (Ṣ, M, A, L, Mṣb, Ḳ:) as also أَصِيدٌ; q. v.: (L:) pl. وُصُدٌ and وَصَائِدُ. (TA.) — *A threshold* (Mṣb, Ḳ) *of a door* or *entrance.* (Mṣb.) — *A door*, or *entrance.* (A.) See وِصَادٌ. — It has the first of these meanings in the Ḳur. xviii. 17; (A, L, TA;) or the second: (TA:) or the third: (A, TA:) or it there means The *cavern of the Aṣḥâb el-Kahf.* (Ḳ*, TA.) — Also, وَصِيدٌ, (Ḳ,) or ↑ وَصِيدَةٌ, (Ṣ, A, L,) [as also أَصِيدَةٌ,] *A fold* (حَظِيرَة) *for sheep* or *goats:* (A:) or *a house like a* حظيرة, *of stones, made in the mountains, for flocks* or *herds;* (L, Ḳ;) i. e., *for sheep* or *goats &c.:* (TA:) *an enclosure like a* حظيرة, *made for flocks* or *herds, excepting that it is of stones, and a* حظيرة [*is*] *of branches of trees:* (Ṣ, L:) F, misunderstanding this explanation, has erroneously said in the Ḳ, that وصيد also signifies a حظيرة of branches of trees: (TA:) pl. وَصَائِدُ. (A.) — [*Snares*, or *traps*, for catching beasts of prey: see رَصَائِدُ in art. رصد.] — وَصِيدٌ Herbage *having the roots near together.* (Ṣ, L, Ḳ.) — وَصِيدٌ ‡ *Strait; straitened;* (Ḳ, TA;) as also ↑ مُوصَدٌ عَلَيْهِ. (A, TA.)

وَصِيدَةٌ: see وَصِيدٌ.

مُوصَدٌ A door, or entrance, *closed:* (L:) or *become closed.* (Ṣ.) — In the Ḳur, civ. 8, [and xc. 20,] مُوصَدَةٌ (as some read instead of مُؤْصَدَةٌ, L) signifies *Closed over.* (Ṣ, L.) — See وَصِيدٌ.

وصر

وِصْرٌ *A covenant, compact*, or *contract:* (Ṣ, Ḳ:) a dial. form of إِصْرٌ; like as they said إِرْثٌ and وِرْثٌ, and إِسَادَةٌ and وِسَادَةٌ. (Ṣ.) — Also, (Ṣ, A, Ḳ,) and ↑ وَصَرَةٌ (Lth, A, Ḳ) and ↑ وَصِيرَةٌ (Ḳ) and ↑ أَوْصَرٌ, (Lth, TṢ, L,) *A written statement of a purchase* or *sale, transfer, bargain*, or *contract:* (Ṣ, A, Ḳ, TA:) the first is from إِصْرٌ, and is generally used in this sense: pl. of the first, أَوْصَارٌ; and of the second, وَصَرَاتٌ: Lth says, that the second is an arabicized word; and others say, that the first and second are Persian words, arabicized. (TA.) One says, أَقْطَعَهُ الأَرْضَ وَكَتَبَ لَهُ الوِصْرَ and ↑ الوَصَرَةَ, [*He made him a grant of the land to be held in fee, and wrote for him the statement of the transfer.*] (A.) And it is said in a trad., هٰذَا اشْتَرَى مِنِّى أَرْضًا وَقَبَضَ مِنِّى وِصْرَهَا فَلَا هُوَ يَرُدُّ عَلَىَّ الوِصْرَ وَلَا يُعْطِينِى الثَّمَنَ [*This man purchased of me some land* (or دَارًا *a house*, as in the TA) *and received of me the written statement of its sale, but he will not restore to me the written statement of the sale, nor will he give me the price*]. (Ṣ.)

وَصَرَةٌ: / وَصِيرَةٌ: / أَوْصَرٌ: } see وِصْرٌ.

[وصف &c.
See Supplement.]

وضأ

1. وَضُؤَ, (Ṣ, Ḳ) aor. يَوْضُؤُ, inf. n. وَضَاءَةٌ; (TA;) and وَضِئَ, aor. يَوْضَأُ; (IO, &c.;) *He was*, or *became, fair, beautiful, neat*, or *clean.* (Ṣ, Ḳ.) — وَاضَأَهُ ↑ فَوَضَأَهُ, (Ṣ, Ḳ,) aor. of the latter يَضَأُ, (Ṣ,) dev. from rule, by which, as a verb of the class called افعال المغالبة, it should be like يَنْصُرُ, (TA,) *He vied with him for the honour of surpassing in fairness*, or *comeliness, and prevailed over him therein.* (Ṣ, Ḳ.)

2. وَضَّأَهُ [*He made him*, or *assisted him, to perform the ablution termed* وُضُوءٌ, or وُضُوٌّ. (M, TA.) [See an ex. voce قَسَطَ.]

3: see **1.**

5. تَوَضَّأَ, (Ṣ, Ḳ,) inf. n., [or rather quasi-inf. n., used for the regular inf. n. تَوَضُّؤٌ,] وُضُوءٌ, or وَضُوءٌ, or both, [see these two nouns below,] from وَضَاءَةٌ, (lit., *He made himself fair, beautiful, neat*, or *clean:* TA:) *He performed ablution*, لِلصَّلَاةِ *for*, or *preparatory to, prayer.* (Ṣ, Ḳ.) — It sometimes signifies *He washed some one* or *more of his members: he purified his hand*, or *hands, and mouth, by washing, from the foul smell of fat*, or *greasy, food: he washed his hand.* — Some say تَوَضَّيْتُ [for تَوَضَّأْتُ]; but this should not be said; (Ṣ:) it is of weak authority, or is viciously so pronounced: (Ḳ:) it is said to be of the dial. of Hudheyl. (TA.) — توضّأ, and توضّأت, *He* (a youth), *and she* (a girl), *arrived at the age of puberty.* (Ḳ.)

إِضَاءٌ: see وَضِىءٌ.

وَضُوءٌ: see وُضُوءٌ.

وُضُوءٌ signifies The *act of ablution, &c.* (Ṣ, Ḳ) (see 5); and ↑ وَضُوءٌ, the *water with which that act is performed*, or the *water that is prepared for that act*, (Ṣ, Ḳ, TA,) and is said to be also an inf. n., [or rather a quasi-inf. n., signifying the *act itself*]: (Ṣ, Ḳ:) or they are syn. words of two different dialects, each sometimes used as an inf. n., signifying the *act*, (though inf. ns. of the measure فَعُولٌ deviate from constant rule, TA,) and each sometimes as signifying the *water.* (Ṣ, Ḳ, TA.) AA says, that ↑ وَضُوءٌ signifies "the water with which one performs the ablution above mentioned;" and he knew not وُضُوءٌ [though it occurs in many traditions]: and A'Obeyd disallows وُضُوءٌ, and allows only ↑ وَضُوءٌ. (TA.)

وَضِىءٌ, (Ṣ, Ḳ,) pl. أَوْضِيَاءُ and وِضَاءٌ; (Ḳ;) and ↑ وُضَّاءٌ, [Ṣ, Ḳ; in the CḲ, erroneously, وَضَّاءٌ;]

pl. وَضَاؤُونَ and وِضَاضِىءُ; (K;) and ▼ وِاضِىءٌ (K,) which is used in the future sense, accord. to Lh, [like an act. part. n., though from a neut. verb,] as in the ex. [mentioned in the K] مَا هو بِوَاضِىءٍ; وَضِىءٌ being used in the present sense; (TA;) *Fair, beautiful, neat*, or *clean*. (S, K.) — In the following of En-Nábighah,

* فَهُنَّ إِضَاءٌ صَافِيَاتُ الغَلَائِلِ *

[*And they are fair, beautiful, neat*, or *clean; unsullied as to their inner garments*], ▼ إِضَآءٌ may be put for وِضَآءٌ. (TA.)

وَضَآءَةٌ *Fairness, beauty, neatness*, or *cleanness*. (S, K.)

وَضِىءٌ and وُضَّآءٌ: see وَاضِىءٌ.

أَوْضَأُ *Fairer, neater*, or *cleaner*. (TA, from a trad.)

مِيضَأَةٌ, and, sometimes, ▼ مِيضَآءَةٌ, *A place in which, and from which, one performs the ablution termed* وضوء; (K;) [as also ▼ مُتَوَضَّأٌ:] *a* مَطْهَرَة (K: in the CK, مُطَهِّرَة), meaning *that from which*, or *in which, one performs the said ablution*: (TA:) [*a tank for ablution*, accord. to present usage].

مِيضَآءَةٌ: see what precedes.

مُتَوَضَّأٌ: see مِيضَأَةٌ. *A privy;* or *place where one performs ablution*. (K, TA, voce مَذْهَب, &c.)

وضح

1. وَضَحَ, aor. يَضِحُ, inf. n. وُضُوحٌ (S, Msb, L, K) and ضِحَةٌ and ضَحَةٌ, (L, K,) the last with fet-hah because the guttural letter; (TA;) and ▼ اتّضح, (S, Msb, K,) and ▼ اوضح, and ▼ توضّح; (L, K;) *It* (an affair, أَمْرٌ, S, K, and a thing, شَىْءٌ, L,) *appeared; became apparent*, or *plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious*, or *evident*; (S, L, K;) *became clear, unobscured, exposed to view, displayed, laid open, disclosed*, or *uncovered*. (Msb.) — ‡ *It* (language) *was perspicuous*. (The Lexicons, passim.) — توضّح ▼ مِلْكُ الطَّرِيقِ *The middle of the road became plainly apparent, obvious*, or *conspicuous*. (S.) — مِنْ أَيْنَ وَضَحَ الرَّاكِبُ, as AZ says, or, as others say, ▼ من اين اوضح, *Whence did the rider make his appearance?* (L.) Or وَضَحَ الرَّاكِبُ signifies *the rider came forth*: (ISd:) and ▼ من اين أَوْضَحْتَ *whence hast thou come forth?* (IAar, S,) and [in like manner one says] من اين بَدَا وَضَحُكَ. (S.) = وَضَحَتِ الإِبِلُ بِاللَّبَنِ ‡ *i.q.* أَلْمَعَتْ. (K.) = وَضِحَ, aor. ـَ, inf. n. وَضَحٌ, [a verb of which the inf. n. is explained in the Msb by the word درن: if this be not a mistake of a copyist, it app. signifies *He*, or *it, was dirty;* or *was dirtied, soiled*, or *besmeared*].

2: see 4.

4. اوضحهُ, (S, Msb, K,) and اوضح عَنْهُ, (L,) inf. n. إِيضَاحٌ; (TA,) and ▼ وضّحهُ, (K,) inf. n. تَوْضِيحٌ; (TA;) *He rendered it apparent* or *plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious*, or *evident*; (S, L, K;) *rendered it clear*, or *unobscured; exposed it to view; displayed it; laid it open; disclosed* or *uncovered it*. (Msb.) — *He rendered language perspicuous*. (The lexicons, passim.) — اوضحت الشَّجَّةُ فِى الرَّأْسِ *The wound upon the head laid bare the bone*. (Msb,) [See مُوضِحَةٌ.] — اوضح لَهُ الأَمْرَ, (S, K,) and الكَلَامَ, (S,) *He made the affair*, (S, K,) and *the language*, (S,) *plain*, or *clear, to him*. (S, K.) — See 1. — اوضح قَوْمًا *He saw a people*. (L.) — اوضح *He* (a man) *had white children born to him*: (S, L:) and in like manner one says [اوضحت] of a woman. (L.)

5. See 1. — توضّح [app., *He* (a sheep or goat) *had a whiteness predominant over other colours, overspreading generally his whole body*: or *in his breast and back and face*]. (L.)

8: see 1.

10. استوضح شَيْئًا *He put his hand over his eyes* (*in the sun*, L) *to try if he could see a thing*, (S, L, K,) *guarding his eyes with his hand from the rays of the sun*: as also اِسْتَكَفَّهُ, and اِسْتَشْرَفَهُ. (L.) One says اِسْتَوْضِحْ عَنْهُ يَا فُلَانُ [*Try if thou canst see him*, or *it, by putting thy hand over thine eyes, O such a one*]. (S.) — استوضح السَّبِيلَ *He sought* or *endeavoured to see plainly* or *clearly the way*: syn. اِسْتَبَانَهُ (Beyd, vi. 55.) — استوضح الشَّمْسَ *He blinked at the sun;* syn. تَخَاوَصَ إِلَيْهَا. (A.) — استوضحهُ الأَمْرَ, (S, K,) and الكَلَامَ, (S,) *He asked him to make the affair*, (S, K,) and *the language*, (S,) *plain*, or *clear, to him*. (S, K.) — استوضح عَنِ الأَمْرِ *He inquired respecting the thing* or *affair; sought for information respecting it; inquired into it; investigated it*. (L.)

وَضَحٌ *Light, and whiteness*, (S,) of anything: (TA:) the *whiteness of daybreak*, or *dawn*: and *of the moon;* (K;) *and its light*. (TA.) — صُومُوا مِنَ الوَضَحِ إِلَى الوَضَحِ *Fast ye from new moon to new moon*. (IAth, from a trad.) — وَضَحٌ ‡ *Leprosy;* syn. بَرَصٌ. (S, K.) It is sometimes used in this sense, metonymically. (S.) — وَضَحٌ *A mark in a horse differing in colour from the generality of his coat*. You say بِالفَرَسِ وَضَحٌ *In the horse is such a mark*. (S.) — وَضَحٌ *A blaze*, or *white mark on a horse's forehead* or *face*. (K.) — *What is termed* تَحْجِيلٌ *in the legs of a horse*. (L, K.) And also applied to other varieties of colour. (L.) — فَرَسٌ ذُو أَوْضَاحٍ *A horse having a blaze and what is termed* تحجيل. (A.) — وَضَحٌ *Whiteness of the hair*, or *hoariness;* or *white*, or *hoary, hair*. (K.) — ‡ *Milk*: (L, K:) thought by ISd to be so called because of its whiteness: or *milk that has not been mixed with water*: (L:) or *that is just drawn*. (TA, art. زهر.) Aboo-Dhu-eyb says,

* عَقَّوْا بِسَهْمٍ فَلَمْ يَشْعُرْ بِهِ أَحَدٌ *
* ثُمَّ ٱسْتَفَاؤُوا وَقَالُوا حَبَّذَا الوَضَحُ *

[*They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk*]: meaning, we would rather have milk than the blood of him who has killed our companion: they preferred that camels should be given them in compensation. (L.) [See also 2, in art. عقى.] — وَضَحٌ *A sound, whole* or *perfect*, [*silver coin, of the kind called*] دِرْهَم. (S, K.) دِرْهَمٌ وَضَحٌ *A clean, white dirhem*: pl. أَوْضَاحٌ. (TA.) — وَضَحٌ The *middle*, or *main part and middle*, of a road; the *part* of a road *along which one travels*. (S, K.) — وَضَحٌ *A woman's ornament* (حَلْىٌ) *of silver*: (A'Obeyd, K:) or, *of stones;* (El-Meshárik;) i. e. *of silver-stones*: (Towsheeh:) so called because of its whiteness: (TA:) pl. أَوْضَاحٌ: (K:) or أَوْضَاحٌ signifies *a kind of woman's ornament* (حَلْىٌ) *made of whole* [*silver coins such as are called*] دَرَاهِم: (S:) and (according to some, TA,) وَضَحٌ signifies *an anklet;* syn. خَلْخَالٌ. (K) — وَضَحٌ (K) or وَضَحُ الطَّرِيقَةِ, (L, but the latter word is there written طريقة,) *Small portions*, or *parts, of herbage;* (L, K;) *what has become white thereof*: (AHn:) pl. أَوْضَاحٌ: (L:) or أَوْضَاحٌ مِنْ كَلَإٍ signifies *somewhat of herbage that has become white*: (As:) Az says, I have mostly heard the term وَضَحٌ, with respect to herbage, applied to the نَصِىّ *and* صِلِّيَان صَيْفِىّ *which is not a year old and has not become black*: and on another occasion he says, that it is the remains of the حَلِىّ and صِلِّيَان only. (L.) — وَضَحٌ *Whiteness predominating over other colours* in sheep or goats, *overspreading generally the whole body*: pl. أَوْضَاحٌ: (L:) or, *in the breast and back and face*: (T:) you say also ▼ لَهُ تَوْضِيحٌ. (L.) — مِنْ أَيْنَ بَدَا وَضَحُكَ: see 1. — وَضَحُ القَدَمِ *Whiteness of the hollow of the sole of the foot*. (L.)

وَضَحَةٌ *A she-ass*. (K.)

وَضِيحَةٌ *Camels*, or *camels and sheep;* syn. نَعَمٌ: pl. وَضَائِحُ. (L, K.)

وَضَّاحٌ: see وَاضِحٌ.

وَاضِحٌ and ▼ وَضَّاحٌ [but the latter has an intensive signification] *Apparent*, or *plainly apparent; overt; conspicuous; manifest; notorious; plain; obvious;* or *evident;* (L, K;) *clear*, or *unobscured; exposed to view; displayed; laid open; disclosed*, or *uncovered.* (So accord. to the explanation of the verb in the Msb.) — *Perspicuous* language. (The Lexicons passim.) — Also the ▼ latter, A man *of white*, or *fair, and beautiful, complexion:* (S, L, K:) *of beautiful and smiling countenance.* (L.) — See مُتَوَضِّحٌ. — Also the ▼ latter, ‡*Leprous.* Hence Jedheemeh El-Abrash was called الوَضَّاحُ. (S.) — ▼ الوَضَّاحُ *The day.* (L, K.) The night is called الدَّهْمَانُ. (L.) — ▼ بِكْرُ الوَضَّاحِ *The prayer of morning*, or *daybreak.* The prayer of nightfall is called ثِنْىُ دَهْمَانَ. (L, K [but in the CK and a MS. copy of the K, for دَهْمَانَ we find دهْمَانَ].) — ▼ عَظْمُ وَضَّاحٍ, (L, K,) and عُظَيْمُ وَضَّاحٍ, (L,) *A certain game* (*of the children of the Arabs of the desert*, L,) *in which children take a white bone and throw it in the darkness of night, and then disperse themselves in search of it:* (L, K:) *he who finds it wins.* (L.) [See more in art. عظم.] — ▼ هُوَ مِنْكَ أَدْنَى وَاضِحَةٍ ‡ *He is plainly apparent to thee, as though he had become white.* (Th.) — رَجُلٌ وَاضِحُ الحَسَبِ, and ▼ وَضَّاحُهُ, ‡ *A man as though he were conspicuous, clean*, or *pure, and white, with respect to rank* or *quality, nobility, reputation*, or *the like.* (L.) — In like manner one says, ▼ لَهُ النَّسَبُ الوَضَّاحُ ‡ *He is of conspicuous and pure race*, or *lineage.* (TA.) — وَاضِحٌ † An *illustrious* man. (Es-Saadee.) — [And so] ▼ أَوْضَاحٌ مِنَ النَّاسِ وَأَوْبَاشٌ [*Illustrious people, and mixed people of the baser sort;*] *companies of people of various tribes.* No sing. of اوضاح in this sense has been heard. (L.) — الكَوَاكِبُ الوُضَّحُ [pl. of وَاضِحٌ] *The stars called* الخُنَّسُ [namely, *Saturn, Jupiter, Mars, Venus, and Mercury*,] *when in conjunction with the bright stars of the Mansions of the Moon.* (L.)

وَاضِحَةٌ: see وَاضِحٌ. — صِيَامُ الأَوَاضِحِ, originally وَوَاضِحَ, (Hr, K,) pl. of وَاضِحَةٌ, (TA,) or صِيَامُ الأَوْضَاحِ, (IAth,) *The fasting during the days of the white nights:* (K*, TA:) which was commanded by Mohammad: (K:) these are the 13th, 14th, and 15th, [of the lunar month]. (TA.) — الوَاضِحَةُ *The teeth that appear when one laughs:* (S, K:) an epithet in which the quality of subst. predominates: pl. ضَوَاحِكُ. (TA.) — See مُوضِحَةٌ.

أَوْضَاحٌ: see وَضَحٌ and وَاضِحٌ.

تَوْضِيحٌ inf. n. of 2, q. v. — And see وَضَحٌ at the end.

مُوضِحَةٌ (S, K) and ▼ وَاضِحَةٌ (TA) *A wound by which the head* or *face is broken, that shows the whiteness of the bone:* (S, K, TA:) or, *that removes the skin which is between the flesh and the bone:* the only kind of شَجَّةٌ for which retaliation is allowed: for [some] other kinds there are assigned mulcts: and for this too is assigned a mulct, consisting of five camels: but a موضحة may also be *in other parts than the head* or *face;* and respecting this, a judge must give his sentence: pl. مَوَاضِحُ. (TA.) [See شَجَّةٌ.] — مَوَاضِحُ الحَقِّ i. q. مُبَايِنُهُ, q. v. (TA, in art. بين.) — مُوضِحَةٌ *A woman who brings forth white children.* (O, in TA, art. بيض.)

مُتَوَضِّحٌ and ▼ وَاضِحٌ A camel *that is white, but not intensely so;* (En-Nadr, L, K;) *more white than such as is termed* أَعْيَصُ [app. a mistake for أَعْيَسُ] *and* أَصْهَبُ: (En-Nadr, L:) also (the former accord. to the K, and the latter also accord. to the L) *of such a colour in the* أَقْرَاب [or *flanks*]. (L, K.) — مُتَوَضِّحٌ One *who is apparent*, or *plainly apparent.* (K.) — One *who shows himself openly in the road*, (S,) or *who goes along the middle*, or *main part and middle of the road*, (K,) *and does not enter a woody place* or *the like where he would be concealed.* (S, K.)

وضخ

1. وَضَخَ الدلو, and ▼ اوضخها, *He nearly half-filled the bucket, so that it resembled one half-full.* (L, K.) [See also 4.]

3. وَاضَخَهُ, inf. n. مُوَاضَخَةٌ (S, K) and وِضَاخٌ, (K,) *He emulated*, or *imitated, him* (that is his companion) *in drawing water, doing as he did.* (As, Ks, S, K.) This is the original signification: afterwards used with reference to any two persons emulating each other. (Ks, S.) [Hence,] — ‡ *He emulated him*, or *imitated him, in running;* (L, K;) *and exerted himself excessively*, or *exceeded the usual bounds* or *degree, therein:* (L:) or [so in the L; in the K, and] *went, journeyed*, or *marched, like him;* or *kept pace with him in going, journeying*, or *marching;* (S, L, K;) *not a vehement rate;* (S, L;) as also واضخه السَّيْرَ. (L.) Az says, that مواضخة, as used by the Arabs, signifies emulation, although not with unusual exertion, or an exceeding of the usual bounds or degree, in running. (L.) [See also 6.]

4. اوضخ بِالدَّلْوِ *He drew water with the bucket and shook it about vehemently* [app. *so that it did not become*, or *remain full*]: or *he drew with it little water.* (L.) [See also 1.] — اوضخ لَهُ *He drew for him little*, or *a little, water.* (S, L, K.) — Also, اوضخت البِئْرُ *The well contained little water; its water became little;* (K;) water having been taken from it for irrigation. (TA.)

6. تواضخا *They* (two men standing together over a well, L) *emulated each other* [in *drawing water and*] *in watering*, or *irrigating.* (L, K.) — ‡ *They* (two horses) *emulated each other* [*in running*]: (L:) and تواضخت الإِبِلُ *the camels emulated one another in going, journeying*, or *marching.* (L, K*.) [See also 3.]

وَضُوخٌ *Water in a bucket resembling half* [*of the quantity that would fill it*]: (S, L, K:) or *what is less than the quantity that would fill it.* (L.)

وضر

1. وَضِرَ, (M, Msb, K,) said of a vessel, (TA,) and وَضِرَتْ, said of a bowl, (قَصْعَةٌ, S,) aor. يَوْضَرُ (Msb) and تَوْضَرُ, (S,) inf. n. وَضَرٌ, (S, Msb,) *It was*, or *became, dirty*, or *filthy*, (S, M, Msb, K,) *with grease* or *gravy*, or *the dripping that exudes from flesh-meat*, (S, M, K,) or *otherwise, with what is termed* وَضْرٌ. (M, K.)

2. وَضَّرَهُ [*He made it* (a vessel) *dirty*, or *filthy, with* وَضَر, i. e., *grease*, or *the like*]. — كَانَ نَقِىَّ العِرْضِ فَوَضَّرَهُ بِالدَّنَاءَةِ [*He was unsullied in honour, and he sullied it by baseness*]. (A.)

وَضَرٌ *Dirt*, or *filth:* (S, Msb): *and grease, gravy*, or *dripping that exudes from flesh-meat* or *from fat:* (S:) or the *dirt of grease* or *gravy*, or *of what exudes from flesh-meat*, and *of milk:* (M, A, K:) and (so in the M; but in the K, or) the *washings of a skin that is used for milk* or *for water*, and *of a bowl and the like:* (M, K:) [see خَضْرَاءُ الوَضَرِ voce عُشْبٌ:] and *remains of* هِنَآء [or *tar*] (AO, S, K) &c.: (AO, S:) [and *feculence* of clarified butter, adhering to the interior of a skin: see عَبَكَةٌ and عَبَقَةٌ:] and the *soil*, or *stain, of saffron and the like;* (K;) or *of* [*the perfume called*] خَلُوق, or *of* [*other*] *perfume having a colour:* and *a mark that remains from what is not perfume:* (TA:) pl. أَوْضَارٌ. (K.) — Also, The *odour*, (A,) or *what a man smells of the odour*, (AA, S, K,) *of food in a corrupt state.* (AA, S, A, K.) — You say also of a man, فِى أَخْلَاقِهِ وَضَرٌ ‡ *In his dispositions is foulness.* And هُوَ ذُو أَوْضَارٍ ‡ *He possesses foul qualities.* (A.)

وَضِرٌ *Dirty*, or *filthy*, (M, A, Msb, K,) *with grease*, or *gravy*, or *what exudes from flesh-meat*,

or *otherwise, with what is termed* وَضَرٌ; (M, A, Ḳ;) applied to a vessel: (A:) fem. وَضِرَةٌ (M, A, Ḳ) and ▼ وَضْرَى; (M, Ḳ;) both applied to a woman; (M;) and the former, to a hand. (A.) See سَهِكٌ. — [Hence] الوَضْرَى (IAạr, Ḳ) and ▼ الوَضْرَآءُ (A, Ṣgh, Ḳ) *The anus;* syn. الإِسْتُ, (A, TA,) and القُنْدُورَةُ, (Ḳ, TA, [in the CḲ, القَنْدِيرَةُ, which is a mistranscription,]) both of which signify the same. (TA.) — [Hence also,] فُلَانٌ وَضِرُ الأَخْلَاقِ ‡ *Such a one is foul in dispositions.* (A.)

وَضْرَى and وَضْرَآءُ: see وَضِرٌ; the former in two places.

[وضع &c.

See Supplement.]

وط

1. وَطٌّ, [an inf. n., of which the verb is وَطَّ, aor., accord. to rule, ـِ, but accord. to the TḲ, ـُ,] The *crying* of the وَطْوَاط. (Ṣgh, Ḳ.) — The *creaking* of the [kind of vehicle called] مَحْمِل. (Ṣgh, Ḳ.)

R. Q. 1. وَطْوَطَةٌ, [inf. n. of وَطْوَطَ,] The *uttering speech,* or *words rapidly,* or *near together.* (Ḳ.) [See وَطْوَاط.] — † The *being weak.* (Ḳ.)

R. Q. 2. تَوَطْوَطَ *He* (a child) *cried out.* (Ibn-'Abbád, Ṣgh, Ḳ.)

وُطُطٌ: see the last sentence of the next paragraph.

وَطْوَاطٌ The *bat;* syn. خُفَّاشٌ: (Aṣ, Ṣ, Ḳ:) or the *large* خُفَّاش: (Mṣb:) or the *swallow;* syn. خُطَّافٌ; (Ṣ, Mṣb;) this is thought by A'Obeyd to be, more probably than the first, the correct meaning; (Ṣ;) or the last may be right, but the first is that which is commonly known: (IB:) or it has the first signification, and also signifies *a species of the swallows* (خَطَاطِيف) *of the mountains,* (Ḳ, TA,) *black and likened to a species of the* خَشَاشِيف [or *bats*], *because of its* [*frequent*] *receding and turning aside* [*in its flight*]: (TA:) [Golius says, as on the authority of the Ḳ, "pec. *genus montanum et vocale, quod ἄπους dicitur;* i.e. the *swift*:] pl. وَطَاوِيطُ, (Mṣb,) or وَطَاوِطُ, (Ṣ,) or both, (Kr, Ḳ,) but the latter, which is irreg., only allowable in poetry, in cases of necessity. (Kr.) It is used in the first of these senses in the proverb, أَبْصَرُ فِي اللَّيْلِ مِنَ الوَطْوَاطِ [*More clear-sighted in the night than the bat*]. (Ṣ, Mṣb.) — *Clamorous;* (Lḥ, Ḳ;) applied to a man: (Lḥ:) and one *who utters his speech,* or *words, rapidly,* or *near together;* (Lḥ, Ḳ;) as though his voice were the voice of bats: so they assert it to mean: (Lḥ:) fem. with ة: (Ḳ:) and [in like manner] ▼ وَطْوَاطِىٌّ signifies *loquacious; a great talker; a babbler.* (Ḳ*, TA.) — † A man *weak in intellect and judgment:* (ISh:) or *weak* and *cowardly;* (A'Obeyd, Ṣ, Ḳ;) in the opinion of A'Obeyd, as being likened to the flying thing so called; (Ṣ;) as also ▼ وَطْوَاطِىٌّ: (Ḳ:) and ▼ وُطُطٌ, (IAạr, Ḳ,) of which وَطْوَاطٌ is the sing., (TA,) men (IAạr) *weak in intellects and bodies.* (IAạr, Ḳ.)

وَطْوَاطِىٌّ: see وَطْوَاطٌ, in two places.

وطأ

1. وَطِئَ, aor. يَطَأُ; (Ṣ, Ḳ;) the و falls out from the aor. of this verb, and from that of وَسِعَ, because they are transitive; for other verbs of the class فَعِلَ, having the aor. of the measure يَفْعَلُ, and the first radical letter infirm, are intransitive; and as these two differ from their class in being transitive, they are also made to differ in the aor.; (Ṣ;) or يَطَأُ was originally يَطِئُ, and therefore the و falls out from it; (TA;) inf. n. وَطْءٌ (TA) [and طِئَةٌ, q. v. infra]; and ▼ وَطَّأَ, (Ḳ, but this has an intensive signification, MF;) and ▼ تَوَطَّأَ (Ṣ, Ḳ) *He trod; trod upon;* (بِرِجْلِهِ *with his foot;* Ṣ) *trod under foot; trampled upon:* (Ṣ, Ḳ, TA:) or وَطِئَهُ signifies *he pressed,* or *bore, upon him,* or *it, with his hand* or *his foot.* (TA, in art. ثطأ.) [See also وَطْأَةٌ.] — طه, at the commencement of the 20th ch. of the Ḳur, is read by some طَهْ, and said to be for طَأْ, (the ه being substituted for ء,) and to signify *Tread upon the ground with the soles of both thy feet;* because Mohammad raised one of his feet in prayer. (TA.) — هُمْ يَطَؤُهُمُ الطَّرِيقُ ‡ *They* (i. e. the sons of such a one) *sojourn,* or *encamp, near the road, so that its passengers tread upon them* [*i. e., became their guests*]: (Sb, Ḳ:) a tropical phrase, in which الطريق is put for أَهْلُ الطَّرِيقِ; this being done to give greater force to the phrase, as it is one expressive of praise; for the road is a thing that is constant; whereas its passengers are sometimes upon it, and sometimes absent. (L.) [It means *They are a people who take up their abode near the road in order that many passengers may enjoy their hospitality.*] — [See also طَرِيقٌ.] — Of the same kind is the phrase أَخَذْنَا عَلَى الطَّرِيقِ الوَاطِئِ لِبَنِى فُلَانٍ ‡ [*We look to the road whose passengers tread on* (*i. e., make themselves the guests of,*) *the sons of such a one*]. (IJ.) — So too, مَرَرْنَا بِقَوْمٍ مَوْطُوئِينَ بِالطَّرِيقِ ‡ [*We passed by a people trod on* (*i. e., resorted to for their hospitality,*) *by the passengers of the road*]. (IJ.) — Also, يَا طَرِيقُ طَأْ بِنَا بَنِى فُلَانٍ ‡ *O road, bring us near to* [or, lit., *make us to tread on, i. e., make us the guests of,*] *the sons of such a one!* (IJ.) — وَطِئَ, (Ṣ, Ḳ,) aor. as above, (Ṣ,) *Inivit* feminam. (Ṣ, Ḳ.) — وَطَأَ, inf. n. طِئَةٌ, † *He trod under foot, and despised.* Ex. نَعُوذُ بِاللهِ مِنْ طِئَةِ الذَّلِيلِ *We put our trust in God for protection from the vile person's treading us under foot, and despising us.* (Lḥ.) — وَطَأَ and ▼ وَطَّأَ (in MF's copy of the Ḳ واطأ) *He prepared, and made plain, smooth,* or *soft.* (Ḳ.) — وَطَيْتُ, for وَطَأْتُ, is disallowed. (TA.) — وَطُؤَ, aor. يَوْطُؤُ, inf. n. وَطْأٌ, [so in the TA: probably a mistake for وَطَآءَةٌ: see طِئَةٌ below:] *He* (a horse &c.) *was,* or *became, easy to ride upon.* (TA.) — وَطُؤَ, aor. يَوْطُؤُ, inf. n. وَطَآءَةٌ (Ṣ, Ḳ) and وُطُوْءَةٌ (TA) and طَآءَةٌ (TA, as from the Ḳ) [and, app., طِئَةٌ, q. v. infra], *It* (a place, Ṣ) *was plain, level, smooth, soft,* or *easy to be travelled,* or *to walk,* or *ride* or *lie upon.* (Ṣ, Ḳ, TA.) = كُنْتُ أَطَأُ ذِكْرَهُ † *I used to conceal the mention of him,* or *it.* (TA, from a trad.)

2. See 1, in two places. — وَطَّأَ, inf. n. تَوْطِئَةٌ, *He made plain, level, smooth, soft,* or *easy to be travelled,* or *to walk* or *ride* or *lie upon.* (Ṣ, Ḳ.) *He made* a beast of carriage *easy to ride upon; trained,* or *broke,* it (M, voce رَاضَ.) — Also, (TA,) and ▼ تَوَطَّأَ, (L,) *He prepared* (L, ubi supra, and TA,) a bed, or a chamber. (TA.) — *He arranged,* or *facilitated,* an affair. (TA.) وَطَّأْتُ [for وَطَّأْتُ] وَطَّيْتُ is disallowed. (Ṣ.) — *He* (i. e. God) *rendered* a land *plain, level, smooth, soft,* or *easy to walk* or *ride* or *lie upon.* (TA.) — Also, *He* (God,) *rendered* a land *depressed.* (Ḳ.) = See 4.

3. وَاطَأَهُ عَلَى أَمْرٍ, (AZ, Ṣ, Ḳ,) inf. n. مُوَاطَأَةٌ (Ṣ) and وِطَآءٌ; (TA;) and ▼ تَوَاطَأَهُ and ▼ تَوَطَّأَهُ; (Ḳ;) ‡ *He agreed,* or *concurred, with him respecting a thing.* (Ṣ, Ḳ.) The radical signification of واطأ is said to be *He trod in the footsteps of another:* and the signification of agreement is therefore figurative. (MF.) — فُلَانٌ يُوَاطِئُ ٱسْمُهُ ٱسْمِى ‡ [*Such a one's name agrees,* or *is the same, with mine*]. (Ṣ.) — لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللهُ ‡ [*That they may agree in the number of (the months) which God hath made sacred:* Ḳur, ix. 37]. (Ṣ.) — أَشَدُّ وِطَآءً, as some read, [in the Ḳur, lxxiii. 6,] signifies ‡ *More,* or *most, suitable;* (Ṣ;) [i. e., prayer, and the recitation of the Ḳur-án]: but some read وَطْأً, in the sense of قِيَامًا: see نَاشِئَةٌ. (Ṣ, L.) See 4.

4. اوطأهُ غَيْرَهُ *He made another to tread,* or *trample, upon him.* (TA.) — اوطأهُ فَرَسَهُ *He made his horse to tread,* or *trample, upon him.* (Ḳ, TA.) — اوطأهُ الأَرْضَ *He made him to tread upon the ground.* (Mṣb.) — أَوْطَؤُوهُمْ † *They overcame them,* or *prevailed over them,* in a

contention, or dispute. (TA.) — In a trad. it is said, that the pastors of the camels, and the shepherds, boasted, one party over the other, and the former overcame the latter (اوطؤوهم). (TA.) The verb is used in this sense because it originally signifies, with the annexed pronoun, *they made* (others) *to tread*, or *trample*, *upon them*: (Ḳ, TA:) for him with whom you wrestle or fight, and whom you throw down, you trample upon, and make to be trampled upon by others. (TA.) — اوطأهُ العَشْوَةَ, (Ḳ,) and عَشْوَةً, (Ṣ, Ḳ,) *He made him to pursue a course without being rightly directed.* (Ḳ*, TA.) See art. عشو. — اوطأ فِى الشِّعْرِ, (Ṣ, Ḳ,) inf. n. إِيطَآءٌ; (TA;) and اوطأ الشِّعْرَ, and ▼ واطأ فيه, and ▼ وِطَآءٌ, and أَطَّأَهُ, and آطَأَهُ, (Ḳ,) in which last the و is changed into ا; (TA;) *He repeated a rhyme in a poem*, (Ṣ, Ḳ,) *using the same word in the same sense*: (Akh, Ḳ:) when the word is the same, but the meaning different, the repetition is not called ايطاء [but جِنَاسٌ تَامٌّ]. (TA.) This repetition (ايطاء) is deemed by Arabs a fault: or it is only deemed a fault if it occur two, or three, or more, times. (TA.)

5. See 1, 2, 3. — تَوَطَّيْتُ for تَوَطَّأْتُ is incorrect. (Ṣ.) — توطّأ *He, or it, was, or became, prepared.* (Ḳ.) [See also 8.]

6. تَوَاطَؤُوا † *They agreed together.* (Ṣ.) — تواطؤوا عَلَيْهِ † *They agreed together*, or *concurred*, *respecting it.* (TA.) [See 3.]

8. إِتَّطَأَ *It was prepared, and became plain, smooth*, or *soft.* (Ḳ.) [See also 5.] — إِتَّطَأَ العِشَآءُ (in a trad.) *The evening became completely dark*: [or *the period of nightfall fully came*:] also read إِيتَطَى, accord. to the dial. of the tribe of Ḳeys, and explained as signifying *the period of nightfall came.* The latter verb also signifies "concurrence, or concord, and agreement, with another." (TA.) — إِيتَطَأَ الشَّهْرُ [*About half the month has elapsed*]. This is said a day before the half, and a day after the half. (AZ.) — إِتَّطَأَ, (as in the CḲ,) or إِيتَطَأَ, (as in a MS. copy of the Ḳ,) measure إِفْتَعَلَ [in the TA written إِسْتَطَأَ, which is doubtless a mistake,] *It was right, and attained its full period; was perfect*, or *complete.* (Ḳ.)

10. استوطأ *He found*, or *deemed*, a thing *plain, level, smooth, soft*, or *easy to walk* or *ride* or *lie upon.* (Ḳ, TA.) — *He found*, or *deemed*, the thing on which he rode *smooth, soft*, or *easy to ride upon.* (Ṣ.)

وَطْءٌ and ▼ وَطَآءٌ and ▼ مِيطَأٌ (measure مِفْعَلٌ, as shown in the TA; but in the CḲ, مِيطَآءٌ;) *Depressed land*, or *low ground, between eminences* (نشاز) [in the CḲ نَشَازٍ] and أَشْرَاف [in the CḲ إِشْرَاف]: (Ḳ:) نشاز, is pl. of نَشْزٌ, and اشراف is pl. of شَرَفٌ; and both signify "eminences." (TA.)

طَآءٌ: see طِئَةٌ.

طِئَةٌ and ▼ طَأَةٌ (in both of which the final ة is a substitute for the incipient و, Ṣ) and ▼ وَطَاءَةٌ (Ṣ, Ḳ) and ▼ وُطُوءَةٌ (Ḳ) *Plainness, levelness, smoothness, softness*, or *state of being easy to walk* or *ride* or *lie upon.* (Ṣ, Ḳ, TA.)

وَطْأَةٌ [*A tread*, or *a treading.* — And hence,] ‡ *A pressure; oppression; affliction; violence*: (Ṣ, Ḳ:) or *a vehement assault*, or *punishment*; syn. أَخْذَةٌ شَدِيدَةٌ: (Ḳ:) also, *a hostile expedition* or *engagement*; *battle, fight*, or *slaughter.* (TA.) — اللّٰهُمَّ ٱشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ, in a trad., *O God, make thy punishment of Mudar severe.* (Ṣ, TA.) — وَطِئَنَا العَدُوُّ وَطْأَةً شَدِيدَةً ‡ [*The enemy assaulted*, or *punished, us with a very vehement assault*, or *punishment*]. (TA.) آخِرُ وَطْأَةٍ وَطِئَهَا اللّٰهُ بِوَجٍّ, in a trad., ‡ *The last assault*, or *conflict, which God caused to befall* (*the unbelievers was*) *in Wejj* [a valley of Et-Ṭáïf]. (TA.) — وَطْأَةٌ and ▼ مَوْطَأٌ (Ḳ) and ▼ مَوْطِئٌ (Ṣ, Ḳ) *A place on which the sole of the foot is placed; a footstep*, or *footprint.* (Ṣ, Ḳ.)

وَطَآءٌ: see وَطْءٌ, and وِطَآءٌ.

وِطَآءٌ (Ṣ, Ḳ) and ▼ وَطَآءٌ, (Ḳ,) the former is the word commonly known and approved; the latter disapproved by many; (TA;) The *contr. of* غِطَآءٌ (*a covering*); [*what is placed*, or *spread, beneath one, to sit* or *lie upon*]: (Ṣ, Ḳ:) pl. أَوْطِئَةٌ. (TA, in art. خور.)

وَطِىْءٌ *Plain, level, smooth, soft*, or *easy to be travelled*, or *to walk* or *ride* or *lie upon.* (Ṣ, Ḳ, TA.) — دَابَّةٌ وَطِىْءٌ (IAạr) *A beast easy to ride upon.* (TA.) — عَيْشٌ وَطِىْءٌ [*An easy life*]. (TA.) — وَطِىْءُ الخُلُقِ *Easy in nature*, or *disposition.* (TA.)

وَطَاءَةٌ: } see طِئَةٌ.
وُطُوءَةٌ: }

وَطِيئَةٌ *A certain kind of food*, (Ṣ,) *i. q.* حَيْسَةٌ: (IAạr:) or *dates of which the stones are taken out, and which are kneaded with milk*: or *what is called* أَقِط, *with sugar*: (Ḳ:) or *a food of the Arabs, prepared with dates, which are put into a stone cooking-pot; then water is poured upon them, and clarified butter if there be any; (but no* اقط *is mixed up with them;) and then it is drunk, like* حيسة: (T:) or it is *like* حَيْس; *dates and* اقط *kneaded together with clarified butter*: (ISh:) or *a certain kind of food, also called* وَطِىْءٌ; *a thin* عَصِيدَة: when it is thickened, it is called نَفِيتَة; when a little more thick, نَفِيثَة; when a little thicker, لَفِيتَة; and when so thick that it may be chewed, عصيدة. (El-Mufaḍḍal.) — Also, (as some say, TA,) *A thing like* [*the kind of sack called*] *a* غِرَارَة: (Ṣ:) or *a* غرارة *containing dried meat* (قَدِيد) *and* كَعْك (Ḳ) *and other things*: (TA:) — أَخْرِجْ إِلَيْنَا ثَلَاثَ أُكَلٍ مِنْ وطيئة *Take forth and give us three cakes of bread from a* غرارة. (Ṣ, TA, from a trad.) — [See also وَاطِئَةٌ and مُوطَأ.]

وَاطِئَةٌ *Fallen dates.* (Ḳ.) An act. part. n. in the sense of a pass.: (Ḳ:) [such dates being so called] because they are trodden under foot. (TA.) Or [it is changed] from وَطَايَا, pl. of وَطِيئَةٌ, [which is] from وَطَأَ; [and such dates are] so called because their owner has despised them, or trampled upon them, (ذَلَّلَهَا,) and spread them about, for those who may take them; wherefore they are not included in the conjectural estimate of the produce of the tree [made by the collector of the legal alms]. (TA.) — وَطْأَةٌ (Ḳ) [pl. of وَاطِئٌ] and وَاطِئَةٌ (Ṣ, Ḳ) *Travellers; wayfarers*: (Ṣ, Ḳ:) so called from their treading the road. (Ṣ.)

لَا يَتَوَضَّأُ مِنْ مَوْطِئٍ *One is not to perform* وضوء (i. e., to repeat it,) *on account of treading on filth in the road*: but this does not mean that one is not to wash off the filth. (TA, from a trad.) — See وَطْأَةٌ.

مَوْطَأٌ: see وَطْأَةٌ.

مِيطَأٌ: see وَطْءٌ.

آثَارٌ مَوْطُوءَةٌ (in a trad. respecting destiny) *Tracks trodden* [as it were] by past predestined events, good and evil. (TA, from a trad.)

مُوَطَّأُ الأَكْنَافِ, (Ḳ,) and وَطِىْءُ الاكناف, (TA,) A man *of easy nature*, or *disposition, generous, and very hospitable*: or one *in whose vicinity his companion is possessed of power, authority*, or *dignity; not harmed, nor inconveniently situated.* (Ḳ.) — اللّٰهُمَّ ٱجْعَلْهُ مُوَطَّأَ العَقِبِ † *O God, make him to be* (a Sulṭán, followed by many dependants, and) *one whose heels shall be trod upon*: (Ḳ*, TA:) an imprecation, occurring in a trad. respecting a man who had been secretly informed against to 'Omar, who said this with reference to the informer if a liar. (TA.)

وطب

وَطْبٌ *A skin* (سِقَآء) *in which milk is put*, (Ṣ, Ḳ,) *specially used for that purpose*: (Ṣ:) or *a skin in which are put clarified butter and milk*: (Mejma' el-Biḥár, &c.:) it is *made of the skin of an animal such as is termed* جَذَع, [*meaning a goat in its second year*,] or *what is above that* [*in age*]: (ISk, Ṣ, Ḳ:) the skin of a sucking kid, in which milk is put, is called شَكْوَةٌ; and that

of one that is weaned, بَدْرَةٌ; and the like of a شَكْوَة, in which clarified butter is put, عُكَّةٌ; and the like of a بدرة, مِسْأَدٌ: (ISk, Ṣ:) see also بَدْرَةٌ: pl. of pauc. أَوْطُبٌ, and of mult. وِطَابٌ (Ṣ) and أَوْطَابٌ, (dev. with respect to analogy, (TA,) [accord. to most grammarians; but not so accord. to Fr, because its first radical letter is و;] and pl. pl. (i. e. pl. of اوطب, TA,) أَوَاطِبُ. (Ḳ.) — وَطْبٌ ‡ *A hard, rough, rude,* or *coarse, man:* syn. رَجُلٌ جَافٍ. (Ṣ, Ḳ.) — وَطْبٌ ‡ *A large breast:* (Ḳ:) likened to the skin so called. (TA.) — صَفِرَتْ وِطَابُهُ ‡ *He died:* or *he was slain:* (Ḳ:) the body's becoming empty of the soul is compared to the skin's becoming empty of the milk: or the meaning is *his blood issued forth from his body:* or, as some say, *his skins became empty of their milk;* a hostile attack having been made upon his camels, and no milch camel remaining in his possession. (TA.) [See similar sayings voce وَفْضٌ; and see Ḥam., p. 34.]

طبة, without teshdeed, [but whether طُبَّةٌ or طِبَّةٌ is meant is not said,] *A piece of skin,* or *hide:* thought by ISd to be perhaps from الوَطْبُ: but the word commonly known is طُبَّة, with teshdeed, mentioned in art. طب. (TA.)

وَطْبَةٌ, occurring in a trad., accord. to one relation, and explained by En-Naḍr as signifying The *kind of food called* حَيْس, *made of dates and* أَقِط *and clarified butter:* but said to be erroneous: accord. to another relation, رطبة, which is erroneous: accord. to another, وَطِيئَة [q.v., app. the right reading]. (TA.) See حَيْس.

وَطْبَاءُ ‡ A woman *having large breasts:* (Ṣ, Ḳ:) as though having a وَطْب; (Ṣ;) i. e., carrying a وطب of milk. (TA.)

وطث

1. وَطَثَ, (aor. يَطِثُ, Ḳ,) inf. n. وَطْثٌ, *He struck the ground vehemently with his foot:* (Ṣ, Ḳ:) or *he* (a camel) *struck vehemently with his foot:* (TA:) a dial. form of وَطَسَ, or viciously pronounced for the latter word: (Ṣ:) or the ث of وطث is a substitute for the س of وطس; and the meaning is *he broke:* (Yaḳoob:) or وَطَثَهُ, aor. يَطِثُهُ, inf. n. وَطْثٌ, signifies *he trod,* or *trampled, upon it so that he broke it.* (T.)

وطح

1. وَطَحَهُ, aor. يَطِحُ, (inf. n. طِحَةٌ, TA,) *He pushed him,* or *thrust him, with his hands, ungently, harshly,* or *violently.* (Ḳ.)

6. تواطح القَوْمُ *The people did evil,* or *mischief, one to another, by turns:* or *fought together.* (El-Umawee, Ṣ, Ḳ.) — تواطحت الإِبِلُ عَلَى الحَوْضِ, (TA,) or تواطحت الحَوْضَ, (Ḳ,) *The camels crowded,* or *pressed together, to the tank* or *cistern.* (Ḳ.)

وَطَحٌ [so in the Ṣ] and so written by Aboo-Sahl, but in the copies of the Ḳ وَطْحٌ, (TA,) *Dung* (عَرَّة) or *mud that adheres to cloven hoofs, and to the claws,* or *talons of birds:* (Ṣ, Ḳ:) n. un. with ة. (TA.)

وطد

1. وَطَدَ, aor. يَطِدُ, inf. n. وَطْدٌ (Ṣ, L, Ḳ) and طِدَةٌ; (L, Ḳ;) and ▼ وطّد, (Ḳ,) inf. n. تَوْطِيدٌ; (Ṣ, L;) *He made a thing constant, firm, steady, steadfast, fast,* or *established.* (Ṣ, L, Ḳ.) — وَطَدَ, aor. يَطِدُ, inf. n. وَطْدٌ (Ṣ, L, Ḳ) and طِدَةٌ; (L, Ḳ;) and ▼ وطّد, (Ḳ,) inf. n. تَوْطِيدٌ; (Ṣ, L;) *He,* or *it, pressed upon* a thing *heavily;* syn. ثَقَّلَ. (Ṣ, L, Ḳ.) — وَطَدَهُ إِلَيْهِ *He drew and pressed him to him; hugged him.* (L, Ḳ*.) — وَطَدَ, inf. n. وَطْدٌ, *He pressed* a thing to another thing, *and made it fast.* (AA, L.) — وَطَدَهُ إِلَى الأَرْضِ *He pressed him to the ground* [*with his hand,* or *hands,* or *foot,* or *feet,*] *and kept him fixed upon it, preventing his moving:* (IAth, L:) *he trod upon him vehemently:* (Ṣ, L:) occurring in a trad. (L.) — وَطَدَ لَهُ مَنْزِلَةً ‡ *He prepared,* or *established,* (مَهَّدَ,) *for him a station;* (L, Ḳ;) as also ▼ وطّد. (TA.) — وَطَدَ الأَرْضَ *He closed up,* (Ḳ,) *and trod,* (TA,) *the ground, in order that it might become hard.* (Ḳ, TA.) — See 5. — وَطَدَ *He trod; trod upon; trod under foot; trampled upon;* a dial. form of وَطِئَ. (Ḳ.) — وَطَدْتُ عَلَى بَابِ الغَارِ الصَّخْرَ *I piled up the rocks at the entrance of the cave so as to stop it up with them.* (Ṣ, L.) See also 4.

2: see 1. — وطّد ٱللّٰهُ لِلسُّلْطَانِ مُلْكَهُ, as also اطّدهُ, ‡ *God established,* or *confirmed, to the Sultán his dominion.* (L.) — وطّدهُ *He beat it with the implement called* مِيطَدَة. (A.)

4. وَقَعَ الجَبَلُ عَلَى بَابِ الكَهْفِ فَأَوْطَدَهُ *The mountain fell upon the entrance of the cavern, and stopped it up with its ruins.* Occurring in a trad. IAth says, One should only say وَطَدَهُ; or perhaps اوطده is a dial. form. Another relation gives أَوْصَدَهُ. (L.) See also 1.

5. توطّد, (Ṣ, L, Ḳ,) and ▼ اتّطد; (L;) and ▼ وَطَدَ, (L, Ḳ,) inf. n. وَطْدٌ; (L;) *It became constant, firm, steady, steadfast, fast,* or *established.* (Ṣ*, L, Ḳ.)

8: see 5.

وَطْدَةٌ i. q. وَطْأَةٌ: so in the following words [of a trad.]; اللّٰهُمَّ ٱشْدُدْ وَطْدَتَكَ عَلَى مُضَرَ [*O God, make thy punishment of Muḍar severe!*] (Ḳ*, TA.) [See also وَطْأَةٌ.]

وَطِيدٌ and ▼ مَوْطُودٌ *Rendered constant, firm, steady, steadfast, fast,* or *established.* (L, Ḳ.) See also وَاطِدٌ. — وَطِيدٌ and مَوْطُودٌ *Pressed upon heavily;* syn. مُثَقَّلٌ. (L, Ḳ.)

وَطِيدَةٌ † *An established station which a man holds.* (Yaḳoob, L.)

وَطَائِدُ ‡ The *foundations,* or *bases,* or the *columns,* (قَوَاعِد,) of a building: (Ṣ, L, Ḳ:) the *columns* (أَسَاطِين) of a mosque. (A.) — فُلَانٌ مِنْ وَطَائِدِ الإِسْلَامِ ‡ [*Such a person is one of the columns of el-Islám.*] (A.) — وَطَائِدُ ‡ *The supports called* أَثَافِيّ of a cooking-pot: (A, Ḳ:) app. pl. of وَطِيدَةٌ. (TA.)

وَاطِدٌ *Constant, firm, steady, steadfast, fast, settled,* or *established;* as also, by transposition, طَادٍ [q. v. in art. طدو]. (Ṣ, L.) See also وَطِيدٌ, and مُتَوَاطِدٌ, and مُوَطَّدٌ.

مُوَطَّدٌ: see وَطِيدٌ, and مَوْطُودٌ.

مِيطَدَةٌ *A wooden implement with which the foundations of a building &c. are compressed, in order that they may become hard.* (A, L, Ḳ.) — *A piece of wood with which a boring-instrument,* or *drill, is held:* [i. e., *a wooden socket which fits upon the top*]. (Ṣ, L.)

عِزٌّ مُوَطَّدٌ, and ▼ مَوْطُودٌ, and ▼ وَاطِدٌ, ‡ *Established,* or *confirmed, might,* or *glory.* (A.)

مُتَوَاطِدٌ *Continuous;* or *constant and uninterrupted;* (Ḳ;) as also ▼ وَاطِدٌ and طَادٍ. (TA.) — ‡ *Strong; vehement; hard.* (Ḳ, TA.)

وطر

وَطَرٌ *A want; an object of want* or *need:* (Zj, Ṣ, A, Mṣb, Ḳ:) or one *which one purposes to accomplish:* (Lth:) or *for which one is anxious,* (A, Ḳ,) or *desirous:* (Mṣb:) pl. أَوْطَارٌ. (Ṣ, A, Mṣb, Ḳ.) It has no verb. (Kh, Ṣ, Mṣb.) You say, قَضَيْتُ وَطَرِى *I accomplished,* or *obtained, my want,* &c. (A, Mṣb, Ḳ.) And قَضَيْتُ مِنْ كَذَا وَطَرِى *I accomplished my want of such a thing* [so as to have no further need of it: see Ḳur, xxxiii. 37, in two places]. (Lth.)

[وطس &c.

See Supplement.]

وظب

1. وَظَبَ عَلَى شَىْءٍ, (aor. يَظِبُ, Ḳ,) inf. n. وُظُوبٌ, (and وَظْبٌ, Mṣb,) *He continued, to do a thing; persevered in it:* (Lth, Lḥ, Ṣ, Ḳ:) or, (as also وَظَبَهُ, aor. and inf. n. as above, TA,) i. q. ▼ وَاظَبَ, [which is the more common,] inf. n. مُوَاظَبَةٌ, *he kept, attended,* or *applied himself, constantly, perseveringly,* or *assiduously, to a*

thing; he was, or *became, intent upon it;* (AZ, Lh, S, K;) ▼ واظب is said to be sometimes trans. without a preposition, like لَازَمَ; but Es-Saad denies this. (TA.) — وُظِبَتِ الرَّوْضَةُ *The meadow was incessantly pastured on,* [*so that it became destitute of herbage*]. (TA.) See the pass. part. n. — فُلَانٌ يُوظَبُ عَلَيْهِ, and ▼ يُوَاظَبُ عَلَيْهِ, [*Such a one is deprived of his property* (*his camels* &c.) *by successive misfortunes*]. (TA, [but for يوظب is there written يظب.]) See the pass. part. n. = وَظَبَ, inf. n. وَظْبٌ, *He trod; trod upon; trod under foot; trampled upon.* (K, TA.)

3: see 1. — واظبهُ عَلَى خِدْمَةِ فُلَانٍ *He incited him,* or *urged him, to keep to,* or *continue in, the service of such a one.* (TA, from a trad.)

وَظْبَةٌ The *vulva* (حَيَاء, L, or جَهَاز, K,) *of a solid-hoofed animal.* (L, K.)

مُوَاظِبٌ عَلَيْهِ, and ▼ وَاظِبٌ على كَذَا, *Keeping, attending,* or *applying himself, constantly, perseveringly,* or *assiduously, to such a thing; intent upon it.* (Lh.)

مِيظَبٌ *i. q.* ظُرَرٌ, (K,) which is *a kind of stone.* (TA.)

رَجُلٌ مَوْظُوبٌ *A man deprived of his property* (مال [app. meaning *his camels* &c.]) *by successive misfortunes.* (S, K.) — أَرْضٌ مَوْظُوبَةٌ *A land that has been pastured on by turns, so that there remains in it no herbage,* or *pasture.* (S, K.) In like manner, رَوْضَةٌ موظوبة; or *a meadow that has been incessantly pastured on.* And وَادٍ موظوب *A valley of which the herbage has been eaten by cattle* &c., *so that it has become barren,* or *bare.* (TA.)

وَاظِبٌ: see مُوَاظِبٌ.

[وظف &c.

See Supplement.]

وعب

1. وَعَبَهُ, aor. يَعِبُ, (inf. n. وَعْبٌ, Msb;) and ▼ اوعبهُ, (inf. n. إِيعَابٌ; Msb;) and ▼ استوعبهُ; (and ▼ توعّبهُ; TA, voce تَعَبْعَبَ;) *He took it altogether; took the whole of it.* (K, Msb.) See 4.

4: see 1. — اوعبهُ (TA) and ▼ استوعبهُ (S, TA) *He extirpated it; eradicated it.* (S, TA.) — اوعب and ▼ استوعب *He went to,* or *attained, the utmost limit in anything.* (TA.) — اوعب الجِذْعَ ‡ *He extirpated the trunk of a palm-tree.* (K.) But this is a mistake: the right reading is اوعب الجَدْعَ *He made the mutilation* (of a nose, ear, hand, or lip) *to be radical,* or *total.* (TA.) See مُوعَبٌ. — اوعب أَنْفَهُ *He cut off the whole of his nose.* (S, TA.) — اوعبهُ *He cut off the whole of his tongue.* (TA.) — اِسْتَرَطَ مَوْزَةً فَأَوْعَبَهَا *He swallowed a banana-fruit, and left nothing of it.* (Lh.) — اوعب الشَّىْءَ فِى الشَّىْءِ, (K,) and ▼ وَعَبَهُ فيه, (Az,) *He put, inserted,* or *introduced, the whole of the thing into the* [*other*] *thing.* (K, Az, Msb.) — اوعب فِى مَالِهِ *He lent,* or *paid in advance, of his property,* syn. أَسْلَفَ: (IM;) or *he was prodigal of his property;* syn. أَسْرَفَ: (IKtt:) or, as some say, *he expended his property in every way.* (TA.) — اوعب القَوْمُ ‡ *The people collected themselves together; congregated:* (S, TA:) *they came all together.* (TA.) — اوعب *He collected; gathered together; congregated.* (K.) — اوعب بَنُو فُلَانٍ جَلَآءً فَلَمْ يَبْقَ بِبَلَدِهِمْ مِنْهُمْ أَحَدٌ ‡ [*The sons of such a one came all together, emigrating, so that there remained not in their country one of them*]. (ISk, S.) — اوعب بَنُو فُلَانٍ لِبَنِى فُلَانٍ *The sons of such a one collected together a company for the sons of such a one.* (Lh.) — اوعب القَوْمُ ‡ *The people went forth all together on a military expedition.* (TA.) — اوعبوا النَّفَرَ *They* [*collected together the men, and*] *went forth all together on a military expedition.* (TA, from a trad.)

5: see 1.

10: see 1. — استوعب الشَّىْءَ ‡ *It* (a place, or a vessel,) *was large enough to contain the thing; it held the thing,* or *received it into its capacity.* (TA.) — النِّعْمَةُ الوَاحِدَةُ تَسْتَوْعِبُ جَمِيعَ عَمَلِ العَبْدِ يَوْمَ القِيَامَةِ ‡ *One favour* [*of God*] *will be equivalent to all the works of a man on the day of resurrection.* A trad. (TA.) — اِسْتَوْعَبَ [generally signifies *He,* or *it, took, took in* or *comprised* or *comprehended* or *included,* or *took up* or *occupied, altogether, wholly,* or *universally;* or *took in the gross; engrossed:* like اِسْتَغْرَقَ]. See 1: and 4, in two places. إِذَا ٱسْتُوْعِبَ جَدْعُهُ الدِّيَةُ, said in a trad. respecting the nose, *If the mutilation thereof be total, so that nothing be left of it, the* [*whole*] *price of blood* [*shall be paid*]: (S:) or, accord. to another relation, أُوعِبَ كُلُّهُ [*If*] *the whole of it be cut off.* (TA.)

وَعْبٌ A *wide* road. (K.) You say, طَرِيقٌ وَعْبٌ: and the pl. is وِعَابٌ. (TA.) — وِعَابٌ *Wide* places in a land. (K). Correctly, it is pl. of وَعْبٌ; but in the Moajam [el-Buldán] it is made a proper name of certain places. (TA.)

وَعِيبٌ An *ample* house, or tent. (K.) An *ample* vessel, that takes in the whole of what is put into it. (TA.) — جَآءَ الفَرَسُ بِرَكْضٍ وَعِيبٍ *The horse came at his utmost rate.* (S, K.) — وَعِيبٌ Pudendum mulieris *amplum.* (TA.)

هٰذَا أَوْعَبُ لِكَذَا *This is most proper,* or *fit, for the full giving,* or *receiving,* or *the like, of such a thing:* syn. أَحْرَى لِاسْتِيفَائِهِ. (K.) This is taken from the following words of a trad. — نَوْمَةٌ بَعْدَ الجِمَاعِ أَوْعَبُ لِلْمَآءِ *A sleep after coitus is most proper for the complete evacuation of the semen remaining in the penis.* (TA.)

جَدْعٌ مُوعَبٌ, (also written مُوعِبٌ, TA,) *A mutilation of the nose, ear, hand,* or *lip, by which it is extirpated.* One says, in reviling, جَدَعَهُ ٱللّٰهُ جَدْعًا موعبًا *May God mutilate him by an utter mutilation of the nose,* &c.*!* (S.)

جَآؤُوا مُوعِبِينَ ‡ *They came having collected together all that they could:* (S, K:) *they came all together, not one of them remaining behind.* (Msb.)

وعث

1. وَعِثَ, aor. ـَ, (inf. n. وَعْثٌ, TA,) and وَعُثَ, aor. ـُ, (inf. n. وُعُوثَةٌ and وَعَاثَةٌ, TA,) *It* (a road) *was difficult to travel,* (K,) *and arduous to ascend.* (TA.) — وَعِثَ, aor. ـَ, inf. n. وَعْثٌ and وَعَثٌ; and وَعُثَ, aor. ـُ, inf. n. وُعُوثَةٌ; *It* (a road) *was soft, and like what is termed* وَعْثٌ. (ISd.) — وَعِثَ *It* (dust) *was fine, and it* (land) *was soft, and loose, so that the feet of beasts of carriage sank in it.* (TA.) — وَعِثَتْ يَدُهُ *His hand broke.* (K.)

2. وعّث, inf. n. تَوْعِيثٌ, *He withheld,* or *restrained, and turned,* or *diverted,* [another from a thing]. (K.) وعّثهُ عَنْ كَذَا *He turned him,* or *diverted him, from such a thing;* as also عوّثهُ. (Az.)

4. اوعث *He came upon a tract such as is called* وَعْثٌ: (S, K:) *he came upon an even and soft tract:* (A:) *he walked along a tract such as is called* وَعْثٌ. (Msb.) — اوعث فِى مَالِهِ *He was prodigal of his wealth,* (ISk, S, K.) = اوعث, inf. n. إِيعَاثٌ, *He confounded,* or *confused.* (TA.)

وَعْثٌ A place that is *even and soft,* (S, K,) *such as is termed* دَهْسٌ, (K,) or كَثِيرُ الدَّهَسِ, (S,) *in which the feet sink,* (S, K,) *and upon which it is troublesome to walk:* (S:) or sand *in which the feet of camels,* &c., *sink:* (ISd:) and [in like manner] ▼ وَعْثَآءُ signifies that *in which the hoofs of horses and the like, and the feet of camels sink, consisting of fine sand, and what is termed* دَهَاسٌ, *of small pebbles:* (Az, from Khálid Ibn-Kulthoom:) or وَعْثٌ signifies whatever is *soft and even:* (As:) or sand *that is not much in quantity:* or a *soft* place: pl. وُعُوثٌ and وِعَاثٌ: and [in like manner] ▼ نَقًا مُوَعَّثٌ *an extended and gibbous tract of sand, which is soft, and in which the feet sink.* (TA.) — Also وَعْثٌ and ▼ وَعِثٌ and ▼ مُوَعَّثٌ *A difficult* road. (K.) — هُوَ يَمْشِى فِى الوَعْثِ, and فِى الوُعُوثِ, *He walks along a tract such as is called* دَهَاسٌ, (*and along tracts of that kind,*) *in which walking is laborious.*

(TA.) — وَعْثٌ ‡ *A bone broken,* (Ṣ, Ḳ,) and *chipped,* or *notched.* (Ṣ.) — وَعْثٌ *Leanness:* (Ḳ:) *soft leanness.* (TA.) — وَعْثٌ *A corrupt and confused state* of an affair: pl. وُعُوثٌ. (L.) — وَعْثٌ ‡ Anything *inconvenient, troublesome, difficult,* or *toilsome.* (Mṣb.) — إِمْرَأَةٌ وَعْثَةٌ *A woman who is fat,* (Ḳ,) or *fleshy;* (Ṣ;) as though the fingers would sink into her, by reason of her softness and fleshiness. (TA.) امرأة وَعْثَةُ الأَرْدَافِ ‡ *A woman having soft buttocks.* (ISd.) Ru-beh says,

* تُمِيلُهَا أَعْجَازُهَا الأَوَاعِثُ *

[*Her soft buttocks make her to bend*]. Here اواعث may be pl. of وَعْثٌ, contr. to analogy; or it may be pl. of أَوْعَثُ, which may be pl. of وَعْثٌ. (ISd.) ▾ وَعْثَاءُ also signifies the same as وَعْثٌ. (ISd.) — [For the prov.]

* عَلَى مَا خَيَّلَتْ وَعْثُ القَصِيمِ *

(TA.) [see 2, in art. خيل.]

وَعِثٌ: see وَعْثٌ.

وُعُوثٌ *Adversity; difficulty; distress; affliction; evil.* (TA.) — See وَعْثٌ.

وَعْثَاءُ ‡ *Inconvenience, trouble, difficulty,* or *toil,* (Ṣ, Ḳ,) of travel: (Ṣ:) or *severity of trouble, difficulty,* or *toil, thereof.* (A'Obeyd.) — Also the like with respect to crimes, sins, or the like: you say, رَكِبَ الوَعْثَاءَ meaning ‡ *He committed a crime, sin, fault, or act of disobedience.* (A'Obeyd.) — See وَعْثٌ.

مُوعُوثٌ A man *deficient in rank* or *quality, nobility,* or *eminence, reputation* or *note* or *consideration,* or *what is termed* حَسَب. (Ṣ, Ḳ.)

مُوَعَّثٌ: see وَعْثٌ.

وعد

1. وَعَدَ, aor. يَعِدُ, inf. n. وَعْدٌ and عِدَةٌ, (Ṣ, L, Mṣb, Ḳ,) [in which the ة is a substitute for the elided و,] or the latter is a quasi-inf. n., (L,) and مَوْعِدٌ and مَوْعِدَةٌ, (L, Mṣb, Ḳ,) or the last is a quasi-inf. n., (L,) and مَوْعُودٌ and مَوْعُودَةٌ, (L, Ḳ,) the last two being instances of inf. ns. of the measures مَفْعُولٌ and مَفْعُولَةٌ, (L,) *He promised.* (TA.) It is trans. immediately, and by means of the prep. بِ; (L, Mṣb, Ḳ;) but some say that the بِ is redundant in this case; and most of the lexicologists disallow it with this form of the verb, allowing it only with أَوْعَدَ. (TA.) It is also used with reference to good and evil: (Ṣ, L, Mṣb, Ḳ:) you say وَعَدَهُ خَيْرًا [*He promised him good*]: and وَعَدَهُ شَرًّا ‡ [*He threatened him with evil*]: (Fr, Fṣ, Ṣ, L, Mṣb, Ḳ, &c.:) and, [accord. to some,] وعده بِخَيْرٍ, and بِشَرٍّ. (IKoot, Mṣb.) When neither good nor evil is mentioned, if you mean the former, you say وَعَدَ [*He promised good*]: and if you mean the latter, ▾ أَوْعَدَ, (Fr, T, Ṣ, L, Mṣb, Ḳ,) inf. n. إِيعَادٌ, with which وَعِيدٌ is syn., (Ṣ, L, Mṣb, Ḳ,) being one irregular inf. n., [or quasi-inf. n.,] (Mṣb,) [*He threatened,*] or *threatened with, evil*]; and ▾ أَوْعَدَهُ [*He threatened him, menaced him,* or *threatened him with evil*]; (Mṣb;) as also ▾ تَوَعَّدَهُ, (L, Mṣb,) inf. n. تَوَعُّدٌ; (Ṣ, L, Ḳ;) and ▾ اِتَّعَدَهُ. (L.) You also say ▾ اوعد خَيْرًا [*He promised good*]; (IAạr, T, ISd, Mṣb, Ḳ;) but this is extr.: (L:) and ▾ اوعد بِشَرٍّ [*He threatened,* or *threatened with, evil*]: (Ṣ, L, Mṣb, Ḳ:) when بِ is introduced after this form of the verb, it relates only to evil: (Fṣ, Mṣb:) but you also say ▾ اوعده شَرًّا. (Mṣb.) — Failure of performance, with respect to a promise, the Arabs regard as a lie; but with regard to a threat, as generosity. A poet says,

* وَإِنِّى وَإِنْ أَوْعَدْتُهُ أَوْ وَعَدْتُهُ *
* لَمُخْلِفُ إِيعَادِى وَمُنْجِزُ مَوْعِدِى *

[*And verily I, if I threaten him* or *promise him, fail to perform my threat, but fulfil my promise*]. (Mṣb.) Nay, they do not apply the term خُلْفٌ to the failure of performing a threat. (TA.) — يَوْمُنَا يَعِدُ بَرْدًا ‡ *Our day promises cold.* (L.) — وَعَدَتِ الأَرْضُ ‡ *The land promised good produce.* (A.) — وَاعَدَهُ فَوَعَدَهُ: see 3.

3. واعده, inf. n. مُوَاعَدَةٌ, *He promised him, the latter doing the same to him.* (Aboo-Mo'ádh, L.) — واعده فوعده *He vied with him in promising, and surpassed him therein, by promising more.* (L, Ḳ.*) — واعده الوَقْتَ, and المَوْضِعَ, [*He appointed with him the time,* and *the place*]. (L, Ḳ.) أَوْعَدَنِى مَوْعِدًا is a vulgar mistake. (Aboo-Bekr, L.)

4: see 1 throughout. ═ اوعد, (A, L,) inf. n. إِيعَادٌ, (L,) *in the sense of which* وَعِيدٌ is also used [as a quasi-inf. n.], (Ṣ, A, L, Ḳ) ‡ *He* (a stallion-camel) brayed, (هَدَرَ, Ṣ, A, &c.) *on his being about to attack and fight with other camels.* (Ṣ, A, L.)

5: see 1.

6. تواعدوا and ▾ اِتَّعَدُوا signify the same, [*They promised one another*]: (Ḳ*, TA:) or the former relates to good, (Ṣ, Mṣb, Ḳ,) signifying *they promised one another something good:* (Ṣ, Mṣb,) and the latter, to evil, (Ṣ, L, Ḳ,) signifying *they threatened one another:* (L:) and this distinction is commonly admitted and observed. (TA.) — تَوَاعَدْنَا المَوْضِعَ, [and الوَقْتَ, *We appointed mutually the place,* and *the time*]. (Mṣb.)

8. اِتَّعَدَ, (A,) [aor. يَتَّعِدُ,] inf. n. اِتِّعَادٌ, (Ṣ, L, Ḳ,) *He accepted a promise:* (Ṣ, A, L, Ḳ:) originally اِوْتَعَدَ; the و being changed into ت and then incorporated [into the augmentative ت]: some persons say اِئْتَعَدَ, aor. يَأْتَعِدُ, (inf. n. اِئْتِعَادٌ, TA) and pronounce the act. part. n. مُؤْتَعِدٌ, with ء; (Ṣ, L, Ḳ;) like as they say يَأْتَسِرُ: (Ṣ, L:) but [if they do not change the و into ت] they should say اِيتَعَدَ, and يَاتَعِدُ, and مُوتَعِدٌ, without ء. (IB, L.) — Also, *He confided in the promise of another.* (L.) — See also 1: — and 6.

وَعْدٌ and ▾ عِدَةٌ (in which latter the ة is a substitute for the [elided] و, Ṣ, L) and ▾ مَوْعِدٌ and ▾ مَوْعِدَةٌ and ▾ مَوْعُودٌ (A) and ▾ مَوْعُودَةٌ: (L:) see 1: *A promising; a promise;* (A, L;) meaning, *of something good:* (Ṣ, L, &c.:) pl. of the first, وُعُودٌ; (IJ, L;) or this has no pl.: (T, Ṣ, L, Mṣb:) and of the second, عِدَاتٌ: (T, Ṣ, L, Mṣb:) (and of the ▾ third, مَوَاعِدُ:] and of ▾ موعود, مَوَاعِيدُ. (L.) When عِدَةٌ is used as a prefixed n., [in a case of waṣl,] the ة is elided, (Fr, Ṣ, L,) and ى is substituted for it: (Fr, L:) a poet says,

* وَأَخْلَفُوكَ عِدَى الأَمْرِ الَّذِى وَعَدُوا *

[*And they have broken to thee the promise of the thing which they promised*]. (Fr, Ṣ, L.) — العِدَةُ ▾ عَطِيَّةٌ [*A promise is* equivalent to *a gift*]: i. e., it is base to break it as it is to take back a gift. A proverb. (TA.) — وَعَدَهُ عِدَةَ ▾ الثُّرَيَّا بِالقَمَرِ [*He promised him as the moon promises the Pleiades*]: for the moon and the Pleiades are in conjunction once in every month. Another proverb. (TA.) [Perhaps we may also read عِدَةَ الثُّرَيَّا القَمَرَ: see مداد, in art. عد.] — إِخْلَافُ الوَعْدِ مِنْ أَخْلَاقِ الوَغْدِ [*The breaking of a promise is one of the natural habits of the mean and base*]. A saying of the Arabs. (MF.) — وَعْدٌ also signifies The *fulfilment of a promise.* Ex. مَتَى هٰذَا الوَعْدُ, in the Ḳur, [x. 49, &c.] means, *When shall be the fulfilment of this promise?* (L.) — Also, *a thing promised.* (TḲ, art. نجز.)

عِدَةٌ: see وَعْدٌ, and 1.

عِدِىٌّ *Of,* or *relating* or *belonging to, a promise:* rel. n. of عِدَةٌ, like زِنِىٌّ of زِنَةٌ, formed without restoring the و like as it is restored in [the rel. n. of] شِيَةٌ: [see art. شيو:] but Fr says شِيَوِىٌّ and زِنَوِىٌّ, like عِدَوِىٌّ. (Ṣ, L.)

وَعِيدٌ: see 1: *A threatening; a threat:* (Ṣ, L, Ḳ:) also written وِعِيدٌ. (TA.) See also 4.

الوَعِيدِيَّةُ *A certain sect of the* خَوَارِج, *who are extravagant in threatening; asserting that transgressors* [*who have been true believers*] *shall remain in hell for ever.* (TA.)

وَاعِدٌ ‡ A horse *that promises run after run.* (L, Ḳ.) — ‡ A beast *that promises to be productive of good, and fortunate.* (L.) ‡ See an ex. in a verse cited voce مُصَدِّق. — ‡ A tree, or herbage, *promising good produce.* (A.) — ‡ A cloud, *which, as it were, promises rain.* (L, Ḳ.) — ‡ A day *which promises heat;* (L;) as also a year: (TA:) or *of which the commencement promises heat;* or *cold.* (Ṣ, L, Ḳ.) — أَرْضٌ وَاعِدَةٌ ‡ *Land of which the herbage is hoped to prove good and productive,* (Aṣ, Ṣ, A, L, Ḳ,) *by reason of its first appearance.* (Aṣ, L.)

مَوْعِدٌ signifies *A covenant,* or *compact.* So, accord. to Mujáhid, in ch. xx. vv. 89 and 90, of the Ḳur-án. (L.) — مَوْعِدٌ and مَوْعِدَةٌ: see 1, and وَعْدٌ. — See also مِيعَادٌ.

مِيعَادٌ (Ṣ, A, L, Mṣb, Ḳ) and ▾ مَوْعِدٌ (Ṣ, A, L, Mṣb) *A time,* and *a place, of promise:* (Ṣ, A, L, Mṣb, Ḳ:) [and, *of appointment; an appointed time,* and *place*]. — مِيعَادٌ *A mutual promising,* or *promise.* (Ṣ, Ḳ.)

مَوْعُودٌ and مَوْعُودَةٌ: see 1, and وَعْدٌ. — اليَوْمُ الموعود [*The promised day;* meaning] *the day of resurrection.* (TA.) — مَعْهُودٌ وَمَشْهُودٌ وَمَوْعُودٌ *Past and present and future:* the tenses of a verb. (Kh, in L, art. عهد.) — مَوْعُودٌ is one of the inf. ns. which have pls. governing as verbs; its pl. being مَوَاعِيدُ. Ex.

مَوَاعِيدَ عُرْقُوبٍ أَخَاهُ بِيَثْرِبَ

[*As 'Orkoob's promisings of his brother in Yethrib.*] (IJ, ISd.) See عُرْقُوبٌ.

وعر

1. وَعَرَ, (Ṣ, A, Mṣb, Ḳ,) aor. يَوْعُرُ; (TA;) and وَعُرَ, aor. يَعِرُ; (Mṣb, Ḳ;) and وَعِرَ, (Lḥ, A, Ḳ,) aor. يَوْعَرُ (Ḳ, TA) and يَعِرُ; (Lḥ, TA;) inf. n. وُعُورَةٌ (Ṣ, Mṣb, Ḳ) and وَعَارَةٌ, (Mṣb, Ḳ,) of the first (Mṣb, TA) and second; (TA;) and وَعْرٌ, (Mṣb, Ḳ,) of the first (TA) and second; (Mṣb, TA;) and وُعُورٌ, (Ḳ,) of the second only; (TA;) and وَعَرٌ, (Ḳ,) of the third; (TA;) *It* (a place, A, Ḳ, and a mountain, Ṣ, Mṣb,) *was,* or *became, rugged;* (A, Ḳ;) as also ▾ تَوَعَّرَ: (Ṣ,* A, Ḳ:) or *difficult.* (Mṣb.) — [Hence,] ▾ تَوَعَّرَ ‡ *It* (an affair), and *he,* (a man,) *was,* or *became difficult,* or *hard.* (Ḳ,* TA.) You say, سَأَلْنَا فُلَانًا حَاجَةً فَتَوَعَّرَ عَلَيْنَا ‡ *We asked of such a one a thing wanted, and he was hard,* or *difficult, to us.* (Sgh, TA.) — [Hence also,] وَعُرَ, inf. n. وَعَارَةٌ and وُعُورَةٌ, ‡ *It* (a thing) *was,* or *became, little,* or *scanty.* (Ḳ, TA.)

2. وَعَّرَهُ, inf. n. تَوْعِيرٌ, *He made it* (a place, Ḳ, and a mountain, Ṣ,) *rugged:* (Ṣ,* Ḳ:) [or *difficult.*]

4. اوعر بِهِ الطَّرِيقُ *The road became rugged to him:* or *brought him to a rugged land.* (Ḳ,* TA.) — اوعر *He came,* or *lighted, upon a rugged place.* (A, Ḳ.) — See also 10. — ‡ *His* (a man's) *property became little,* or *scanty.* (Ḳ,* TA.) The man is thus likened to a rugged place without plants or herbage. (TA.) — اوعره ‡ *He made it* (a thing, A, Ḳ,) *little,* or *scanty.* (Ṣ, A, Ḳ.)

5: see 1, in two places.

10. استوعره *He found it,* (Ṣ, Mṣb,) or *deemed it,* (Ḳ,) namely a place, (Mṣb,) or a road, (A, Ḳ,) or a thing, (Ṣ, Ṣgh,) *rugged,* (Ṣ,* Ḳ,) or *difficult;* (Mṣb;) as also ▾ اوعره. (Sgh, Ḳ.)

وَعْرٌ *Rugged; contr. of* سَهْلٌ: (A, Ḳ:) or *difficult:* (Mṣb:) applied to a place, (TA,) and a road, (A,) and a mountain: (Ṣ, Mṣb:) as also ▾ وَعِرٌ, (A, Ḳ, or, accord. to Aṣ, this latter is not allowable, (Ṣ,) and F's assertion, that this which is said in the Ṣ is nothing, being a negation of a negation without evidence, is a thing unheard of, MF,) and ▾ وَاعِرٌ and وَعِيرٌ and ▾ أَوْعَرُ: (Ḳ:) and *plain with ruggedness:* and a mountain *rugged, and difficult of ascent:* and a place *inspiring fear, and desolate:* (TA:) pl. أَوْعُرٌ, (Ḳ,) a pl. [of pauc.] of وَعْرٌ, (TA,) and وُعُورٌ, (A, Ḳ,) a pl. of mult. [of the same], (TA,) and وُعُورَةٌ, (A,) [of the same,] and أَوْعَارٌ, (A, Ḳ,) a pl. [of pauc.] of وَعِرٌ and وَعِيرٌ. (TA.) — Applied to a place where a *thing is* sought, (مَطْلَبٌ, Ṣ, and Mṣb) † *Difficult* [*of access*]. (Mṣb.) — Also, applied to a thing, ‡ *Little,* or *scanty.* (A, TA.) And you say, فُلَانٌ وَعْرُ المَعْرُوفِ, meaning, ‡ *Such a one has little goodness, beneficence,* or *kindness.* (Ṣ, A, Ḳ.) — It is also an imitative sequent to قَلِيلٌ; (Ṣ, Ḳ;) [but in this case it is only a corroborative;] and to وَتْحٌ: (Ṣ:) and so is ▾ وَعِرٌ to مَعِرٌ, in the phrase شَعْرٌ مَعِرٌ وَعِرٌ, (Ḳ,) meaning, † *Little, scanty, hair.* (TA.)

وَعِرٌ: see وَعْرٌ, in two places.

وَعِيرٌ:
وَاعِرٌ: } see وَعْرٌ.
أَوْعَرُ:

وعز

1. وَعَزَ: see 4.

2: see 4.

4. اوعز إِلَيْهِ فِي كَذَا, (Ṣ, Ḳ,) or بِكَذَا, (Mgh,) inf. n. إِيعَازٌ, (Mgh, TA,) *He commanded,* or*dered,* or *enjoined, him, respecting such a thing,* syn. تَقَدَّمَ, (Ṣ, Mgh, Ḳ,) and أَمَرَ, (Mgh, Ḳ,) أَنْ يَفْعَلَ أَوْ يَتْرُكَ *that he should do* [it] or *not do* [it]; (Ḳ;) as also ▾ وَعَّزَ اليه, (Ṣ, Ḳ,*) inf. n. تَوْعِيزٌ; (Ṣ;) and (sometimes, Ṣ) ▾ وَعَزَ اليه, (Ṣ, Ḳ,*) inf. n. وَعْزٌ; (Ṣ;) which are also explained by قَدَّمَ [signifying the same as تَقَدَّمَ and أَمَرَ]: or the first and second are correct, accord. to ISk, but the last (وَعَزَ) is not allowable, accord. to him, nor is it, as related by AḤát, accord. to Aṣ. (TA.)

[وعس

See Supplement.]

وعظ

1. وَعَظَهُ, (Ṣ, Mṣb, Ḳ, &c.,) aor. يَعِظُ, (Mṣb, Ḳ,) inf. n. وَعْظٌ and عِظَةٌ, (Ṣ, Mṣb, Ḳ,) in which the ة is a substitute for the elided و, (TA,) and عَظَةٌ, (TA,) and مَوْعِظَةٌ, (Ḳ,) in which the ة is not to denote the fem. gender, because this is not real, (TA,) or this last is a simple subst., (Mṣb,) *He exhorted him, admonished him,* or *warned him; he put him in fear:* (IF:) *he exhorted him to obedience; commanded him to obey:* (Mṣb:) *he gave him good advice,* or *counsel;* and *reminded him of the results of affairs:* (Ṣ:) *he reminded him by informing him of that which should make the heart tender:* (Kh:) *he reminded him of that which should soften his heart, by the mention of reward and punishment.* (Ḳ.) It is said in the Ḳur, [xxxiv. 45,] إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ *I only exhort you,* or *command you, to do one thing.* (Mṣb.) And you say, وُعِظَ بِغَيْرِهِ [*He was exhorted, admonished,* or *warned, by* the example of *another:* see 8]. (Ṣ.) [And وعظ, alone, *He preached a sermon* or *sermons.*]

8. اِتَّعَظَ [*He became exhorted, admonished, warned,* or *put in fear:*] *he obeyed,* or *conformed to,* [*an exhortation to obedience,* or] *a command, and restrained himself:* (Mṣb:) *he accepted good advice,* and *the being reminded of the results of affairs:* (Ṣ:) *he became reminded of that which should soften his heart, by the mention of reward and punishment.* (Ḳ.) It is said, السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ وَالشَّقِىُّ مَنِ اتَّعَظَ بِهِ غَيْرُهُ [*The happy is he who is exhorted,* or *admonished,* or *warned, by* the example of *another, and the unhappy is he by* the example of *whom another becomes exhorted,* or *admonished,* or *warned*]. (Ṣ, L.)

عِظَةٌ: see 1. — [As a simple subst.,] it has for its pl. عِظَاتٌ: and is syn. with ▾ مَوْعِظَةٌ: (TA:) [the pl. of the latter is مَوَاعِظُ.] It is said in trad., لَأَجْعَلَنَّكَ عِظَةً *I will assuredly make thee a warning,* or *an example,* to others. (TA.) And in the Ḳur, [ii. 276,] فَمَنْ جَآءَهُ مَوْعِظَةٌ ▾ مِنْ رَبِّهِ [*But he to whom cometh an*

exhortation, or an admonition, or warning, from his Lord]. (TA.) And ✝ القَتْلُ بِالمَوْعِظَةِ [The slaying by way of warning], mentioned in a trad., is when the innocent is slain in order that he who gives reason for suspicion may become warned. (TA.)

وَعَّاظٌ : see وَاعِظٌ.

وَاعِظٌ [One who exhorts, admonishes, warns, or puts in fear:] one who exhorts to obedience; who commands to obey: (Msb:) one who gives good advice, or counsel; [who reminds of the results of affairs; &c.: and a preacher of a sermon or sermons: see 1:] and in like manner ✝ وَعَّاظٌ [one who exhorts, &c., much, or frequently]: (TA:) pl. of the former وُعَّاظٌ. (Msb, TA.)

مَوْعِظَةٌ : see 1: — and عِظَةٌ, in three places.

[وعق &c.

See Supplement.]

وغب

1. وَغُبَ, aor. يَوْغُبُ, inf. n. وُغُوبَةٌ (and وَغَابَةٌ IM and others), He (a camel) was, or became, large, big, or bulky. (S, K.)

وَغْبٌ What is of a mean sort, of the utensils and furniture of a house, or tent: (S, K:) pl. أَوْغَابٌ and وِغَابٌ: (K:) the former, of pauc.; the latter, of mult. (TA.) The اوغاب of a house, or tent, are the wooden bowl and the stone cooking-pot and the like: (S:) [as also أَوْقَابٌ]. — A sack, such as is called غِرَارَةٌ: (K:) but this is included among the meaner sort of the utensils of a house, or tent; and is therefore not particularly mentioned by any of the lexicographers except T. (TA.) — وَغْبٌ (As, S, K) and وَغْبَةٌ (Th, K) Stupid; foolish; of little sense: (S, K:) i. q. لَغْبٌ, a weak, stupid, man: (TA, voce لغب:) pl. as above. (K, TA.) See also وَقْبٌ. — وَغْبٌ Weak in body: (as also وَغْدٌ: TA:) pl. as above. (K.) — وَغْبٌ Base; mean; vile: (as also وَغْدٌ: TA:) pl. as above. (K.) — وَغْبٌ A large, big, or bulky, camel: (S, K:) pl. as above: fem. with ة. (K.)

وغد

1. وَغُدَ, aor. ـُ, (S, K, &c.,) inf. n. وَغَادَةٌ, (L, Msb, K,) He was, or became, a low, or ignoble, mean, or sordid, and weak person, (S, Msb,) who served for the food of his belly: (S, L, Msb:) or light, (L,) stupid, and weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid; (L, K;) or weak in body: (L, K:) or light in intellect: or weak as is a slave. (Msb.) — وَغَدَ القَوْمَ, aor. يَغِدُ, (S, L,) inf. n. وَغْدٌ, (L,) He served the people; acted as a servant to them. (S, L.)

3. واغدهُ, (L,) inf. n. مُوَاغَدَةٌ, (S, L, K,) He (a man) did like as he (another man) did: (L, K:) accord. to some, specially in pace, or in going, or marching; (L;) he went like him; or kept pace with him: (S*, L:) and he ran with him; or vied with him in running: (K:) you say وَاغَدَتِ النَّاقَةُ الأُخْرَى the she-camel went like, or kept pace with, the other: (L:) and sometimes the term مُوَاغَدَةٌ is used in relation to a single she-camel, because one of her fore legs, and her hind legs, moves with (تُوَاغِدُ) the other. (As, S, L, K.)

وَغْدٌ A low, or ignoble, mean, or sordid, and weak person, (S, A, Msb:) who serves for the food of his belly: (S, A, L, Msb:) or light, (L,) stupid, weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid: (L, K:) or weak in body: (L, K:) or light in intellect: (Msb:) or weak; as is a slave: (Umm-El-Heythem, Msb:) or who eats and carries away. (Expos. of the Lámeeyeh of Et-Tughráee.) — A servant of a people. (L, K.) — A slave. (L, K.) — A boy. (L, K.) — Pl. أَوْغَادٌ (A, L, Msb, K) and وُغْدَانٌ and وِغْدَانٌ. (L, K.) — A certain arrow, (S, A, L, K,) of those used in the game called المَيْسِر, (S, L,) to which no portion, or share, pertains. (S, A, L, K.) Accord. to the A, this is the original signification. (TA.) — The fruit of the بَاذِنْجَان. (L, K.) — المُوَاغَدَةُ A certain game (K) of the Arabs, in which one player does like as the other does. (TA.) — See also 3.

وغر

1. وَغَرَتْهُ الشَّمْسُ The sun fell vehemently upon him. (A.) — وَغَرَتِ الهَاجِرَةُ, (K,) aor. تَغِرُ, (K,* TA,) inf. n. وَغْرٌ, (TA,) The summer-midday was, or became, intensely, or vehemently, hot. (K,* TA.) = [Hence, (see وَغْرٌ,)] وَغِرَ صَدْرُهُ, (S, Msb, K,) aor. يَوْغَرُ (S, Msb,* K,*) and يِيغَرُ, with kesr to the first letter, (Fr, K,) [an irreg. form,] like يِيجَلُ; (TA;) and وَغَرَ, aor. يَغِرُ; (K, TA;) but يَوْغَرُ is more common than يَغِرُ; (Az, TA;) inf. n. وَغَرٌ, (S, Msb, K,) of the former, (S, Msb,) and وَغْرٌ, (K,) [of the latter,] or وَغْرٌ is a simple subst., and the inf. n. is وَغَرٌ; (S,* Msb, [but perhaps this is said because only the former of the two verbs is mentioned in the S and Msb];) His bosom was, or became, affected with rancour, malevolence, malice, or spite, and enmity; and burned with wrath, or rage; (S, A, Msb, K;) عَلَى فُلَانٍ against such a one: (S, A:*) or became filled with wrath, or rage, (Msb, TA,) and rancour, malevolence, malice, or spite: (TA:) or burned by reason of intense, or violent, wrath, or rage: (TA:) and ✝ توغّر he (a man, TA,) burned, and was, or became, hot, with wrath, or rage. (K, TA.) You say also, وَغِرَ عَلَيَّ فُلَانٌ, aor. يِيغَرُ, [see above, Such a one became affected with rancour, &c.; or burned with wrath, or rage; against me]. (Fr, TA.)

2: see 4, in two places.

4. اوغروا They entered upon the summer-midday when the heat was intense, or vehement. (K, TA.) = اوغر المَآءَ He heated the water, (K, TA,) by putting into it heated stones: (TA:) or i. q. أَحْرَقَهُ: (TA:) — He made the water to boil. (S, K.) Sometimes, a live pig has its hair scalded off in it, and is then slaughtered: (S, K:) or, accord. to some lexicons, is then roasted. (TA.) This is done by certain Christians. (S, K.) You say أَوْغَرَ النَّصَارَى الخِنْزِيرَ The Christians boiled some water, and scalded off the hair of a live pig in it, and then slaughtered it. (A.) — اوغر اللَّبَنَ, He made the milk what is termed وَغِيرٌ and وَغِيرَةٌ; as also, ✝ وغّرهُ, (S, K,) inf. n. تَوْغِيرٌ. (S.) = اوغرهُ He made him to be affected with rancour, malevolence, malice, or spite, and enmity, and to burn with wrath, or rage: (K:) or he made him to be affected with wrath, or rage: (A:) [in like maner,] ✝ وغّرهُ عَلَيْهِ, (TK,) inf. n. تَوْغِيرٌ, (K,) he incited him to rancour, malevolence, malice, or spite, against him. (K,* TK.) You say also, أَوْغَرْتُ صَدْرَهُ عَلَى فُلَانٍ I made his bosom hot with wrath, or rage, against such a one. (S.)

5: see 1.

وَغْرٌ Rancour, malevolence, malice, or spite, and enmity; and a burning with wrath, or rage; (S, A, K;) as also ✝ وَغَرٌ; (A, K;) or the latter is an inf. n., (S, TA,) but the former is a simple subst.: (TA:) or the state of being filled with wrath, or rage: (Msb:) from وَغْرَةٌ, explained below. (S.) You say, فِي صَدْرِهِ عَلَيَّ وَغْرٌ In his bosom is rancour, &c., against me. (S.) And ذَهَبَ وَغْرُ صَدْرِهِ The rancour, &c., of his bosom departed. And الهَدِيَّةُ تُذْهِبُ وَغْرَ الصَّدْرِ The gift dispelleth the rancour, malevolence, malice, or spite, and the heat, of the bosom. (TA.)

وَغَرٌ: see وَغْرٌ.

وَغْرَةٌ, (S, K,) and وَغْرَةُ حَرٍّ, (Msb,) Intenseness, or vehemence, of heat: (Msb, K:) or of the burning thereof, (S, TA,) when the sun is in the meridian. (TA.) You say, نَزَلْنَا فِي وَغْرَةِ القَيْظِ عَلَى مَآءِ كَذَا We alighted during the intense midday heat at such a water. (TA.)

وَغِيرٌ Milk into which heated stones are thrown, and which is then drunk: (K:) or (so accord. to the TA; but in the K, and) milk boiled and cooked: (K:) or milk made hot with heated stones; as also ✝ وَغِيرَةٌ: (S:) or the latter, or pure milk alone, heated until it is thoroughly cooked; and sometimes clarified butter is put into

it. (ISd, TA.) — Also, *Flesh-meat roasted upon heated stones:* (Lth, TA:) or *upon stones heated by the sun.* (L, K.)

وَغِيرٌ see وَغِيرَةٌ.

هُوَ وَاغِرُ الصَّدْرِ *He has the bosom* [*affected with rancour, malevolence, malice,* or *spite, and enmity, and*] *burning with wrath,* or *rage;* عَلَىَّ *against me:* (TA:) or *filled with wrath,* or *rage.* (Msb.)

كَرِهَتِ الخَنَازِيرُ الحَمِيمَ المُوغَرَ *The pigs hated the boiled hot water.* A proverb. (TA.) See 4.

[وغل &c.

See Supplement.]

وفد

1. وَفَدَ عَلَيْهِ, (S, M, A, K,) [in the Msb, وَفَدَ, but this appears to be a mistake,] and إِلَيْهِ, (M, K,) aor. يَفِدُ, (M, K,) inf. n. وُفُودٌ (M, A, K) and وَفْدٌ (M, K) and وِفَادَةٌ, (M, A, K,) or this last is a simple subst., (S,) and إِفَادَةٌ, (M, K,) in which the و is changed into ا, (M,) *He came to him,* (S, M, A, K,) namely, to a king, (A,) or governor, (S, A,) or great man, ('Ináyeh,) *as an ambassador, envoy,* or *messenger;* (S, A;) or *to convey gifts, and to ask aid,* or *assistance:* ('Ináyeh:) or *he went forth to him,* namely, to a king, or governor. (As, L.)

2: see 4.

4. أَوْفَدَهُ عَلَيْهِ, (M, A, K,) and إِلَيْهِ, (S, M, K,) inf. n. إِيفَادٌ; (K;) and ↓ وَفَّدَهُ إِلَيْهِ, (L,) inf. n. تَوْفِيدٌ; (K;) *He sent him to him,* (S, M, A, K,) namely, to a king, (A,) or governor, (S,) [or great man, *as an ambassador, envoy,* or *messenger;* or *to convey gifts, and to ask aid,* or *assistance:* see 1]. — وفّدهُ ↓ الأَمِيرُ إِلَى الأَمِيرِ الَّذِى فَوْقَهُ [*The governor, sent him as an envoy to the governor who was above him*]. (L.) — مَا أَوْفَدَكَ عَلَيْنَا † [*What hath caused thee to come to us?*]. (TA.) — بَيْنَمَا أَنَا فِى ضِيقٍ إِذْ أَوْفَدَ ٱللّٰهُ عَلَىَّ بِرَجُلٍ فَأَخْرَجَنِى مِنْهُ ‡ *While I was in difficulty, lo, God brought to me a man, and extricated me from it.* (A.) = اوفد عَلَى الشَّيْءِ, inf. n. إِيفَادٌ, ‡ *It rose up,* or *stood up, so as to be higher than the thing; overtopped it; overpeered it; overhung it; overlooked it.* (S, L, K*.) A poet (Homeyd Ibn-Thór El-Hilálee, TA) says,

* تَرَى العِلَافِىَّ عَلَيْهَا مُوفِدَا *
* كَأَنَّ بُرْجًا فَوْقَهَا مُشَيَّدَا *

[*Thou seest the 'Iláfee saddle overtopping her, as though a high-raised tower were upon her.*] (S, L.) And one says of a horse, مَا أَحْسَنَ مَا أَوْفَدَ حَارِكُهُ *How beautiful is the prominence of his withers!* (S, L.) ↓ توفّد is also syn. with اوفد in the above sense. (K, TA.) — اوفد, inf. n. إِيفَادٌ, ‡ *It* (a white antelope) *raised its head and erected its ears.* (L, K.) — اوفد, inf. n. إِيفَادٌ, *He hastened,* or *went, quickly:* (S, L, K:) occurring in the poetry of Ibn-Ahmar. (S, L.) — اوفد, inf. n. إِيفَادٌ, ‡ *It rose,* or *became elevated.* (A, L, K.) — اوفد, ‡ *He raised,* or *elevated,* a thing. (L.)

5. تَوَفَّدَتِ الإِبِلُ, and الطَّيْرُ, † *The camels,* and *the birds, strove to outgo,* or *outstrip, one another.* (L.) — توفّدت الأَوْعَالُ فَوْقَ الجَبَلِ ‡ *The mountain-goats ascended upon the mountain.* (A.) — See 4.

6. توافدنا عَلَيْهِ [*We came together as ambassadors,* or *envoys, &c., to him:* see 1]. (A.)

10. اِسْتَوْفَدَنِى † [app. *He asked,* or *desired, me to come*]. (TA.) = استوفد ‡ *He elevated himself, and made himself erect,* in his manner of sitting; (A;) a dial. form of استوفز [q. v.] (S.)

وَفْدٌ: see وَافِدٌ. — الحَاجُّ وَفْدُ ٱللّٰهِ ‡ [*The pilgrims of Mekkeh are the ambassadors of God*]. (A.) — وَفْدُ ٱللّٰهِ ثَلَاثَةٌ الغَازِى وَالحَاجُّ وَالمُعْتَمِرُ ‡ [*The ambassadors of God are three; the warrior, and the pilgrim of Mekkeh, and the performer of the ceremonies of the* عُمْرَة]. A tradition. (L*, El-Jámi' es-Sagheer.) = وَفْدٌ The *upper part of an elevated long tract* (حَبْل: in some copies of the K, جَبَل:) *of sand.* (S, L, K.)

وِفَادَةٌ, subst. from وَفَدَ عَلَيْهِ, (S,) *A coming to a king,* (A,) or *governor,* (S, A,) [or *the like,*] *as an ambassador, envoy,* or *messenger,* [&c.: see 1]. (S, A.) — لَهُ وِفَادَةٌ [a phrase of frequent occurrence in notices of companions of Mohammad, meaning, *He had the honour of coming as an envoy to the Prophet*]. (TA, passim; and other works.)

وَافِدٌ *A man coming to a king,* (A,) or *governor,* (S, A,) [or *great man,*] *as an ambassador,* or *envoy,* or *messenger;* (S, A;) [or *to convey gifts, and to ask aid,* or *assistance:* see 1:] pl., (S, L,) or [rather] this first is a quasi-pl. n., (L,) ↓ وَفْدٌ (S, A, L, K) and وُفَّدٌ (K) and وُفَّادٌ; (A, Msb;) and pl. of وَفْدٌ, أَوْفَادٌ and وُفُودٌ: (S, L, Msb, K:) وَفْدٌ is also explained as signifying *a party that assembles together and comes to a country* or *town:* and *a party that repairs to princes,* or *governors, to visit, and to ask aid,* or *assistance,* or *some benefit, &c.:* (L:) and *a party that comes to a king respecting an affair of conquest,* or *for congratulation,* or *the like:* (Mgh:) and *a company chosen to go forth for the purpose of having an interview with great men:* (En-Nawawee:) and *a company of riders:* (Jel, xix. 88:) and *a company riding and honoured:* (Zj, in explanation of the same verse of the Kur-an:) but from the explanations in the K, and other lexicons, it seems to signify *a party coming, whether walking* or *riding, chosen for the purpose of having an interview with great men,* or *not:* the explanations of En-Nawawee and some others may be in accordance with general or conventional acceptations, and those of the rest may be proper, or literal. (TA.) — وَافِدٌ ‡ A camel, (S, A, K,) or bird, (A,) or bird of the kind called القَطَا, (K,) *that precedes the others* (S, A, K) *in pace, and in coming to water.* (A.) — الوَافِدَانِ (in the poetry of El-Aasha, S, L) ‡ *The parts of the two cheeks which project when one chews, and which become depressed when one grows old.* (S, A, L, K.) One says of a very old man, غَابَ وَافِدَاهُ ‡ [*The middles of his cheeks have become depressed*]. (A.)

هُمْ عَلَى أَوْفَادٍ *They are upon a journey:* (L, K:) as also أَوْفَازٍ. (TA.)

مُوفَدٌ ‡ *Prominent,* or *elevated:* (A, L:) applied to a camel's hump, (A,) and to the pubes. (L.)

مُسْتَوْفِدٌ ‡ *Erecting himself, and not placing himself at his ease,* in his manner of sitting; (L;) *i. q.* مُسْتَوْفِزٌ. (L, K.)

وفر

1. وَفَرَ, (T, S, M, A, Msb, K,) aor. يَفِرُ; (T, Msb, K;*) and وَفُرَ, [aor. يَوْفُرُ;] (A, K;) inf. n. وُفُورٌ (T, S, M, Msb, K) and وَفْرٌ and فِرَةٌ, (M, K,) [all of the former,] or وَفْرٌ is inf. n. of the trans. v.; (Msb;) and وَفَارَةٌ, (K,) [which is of the latter;] *It* (a thing) *was,* or *became, full, complete, perfect, whole,* or *entire:* (S, Msb:) or *it* (a thing, TA, or property, M, K, and herbage, M, [and a collection of goods, or commodities, or household furniture and utensils,]) *was,* or *became, much, abundant, ample,* or *copious;* (T, M, A, K;) *not deficient:* (T:) or *it* (anything) *was,* or *became, generally,* or *universally, comprehensive:* [syn., in the last sense, عَمَّ, as is implied by an explanation of the epithet وَفْرٌ, by which this sense of the verb is indicated in the lexicons whence this signification is taken:] (M, A, K:) as also ↓ اتّفر, (K,) [and ↓ توفّر: see وَافِرٌ.] You say also of a branch, ↓ اِسْتَوْفَرَ وَرَقًا [*It was full of,* or *abounded with, leaves*]. (L, K, art. غيد.) — وَفَرَ عِرْضُهُ, and وَفُرَ, (M, L,) inf. n. [of the former] وُفُورٌ, (M,) ‡ [*His honour, dignity,* or *estimation, was unimpaired;*] *he was honourable,* or *generous, not careless of his honour,* or *dignity,* or *estimation.* (M, L.) = وَفَرَهُ, (T, S, M, A, Msb, K,*) aor. يَفِرُهُ, (T, Msb,) inf. n. وَفْرٌ (T, S, M, Msb, K) and فِرَةٌ, (T, M,) and وَفْرَةٌ, (TA, as from the K, but wanting in the CK and in a MS. copy of the K,) *He made it full, without lack* or *defect, complete, perfect, whole,* or *entire;* (S, Msb;) as also ↓ وفّرهُ, inf. n. تَوْفِيرٌ;

(Ḳ;) and ▼ اوفره, inf. n. إِيفَارٌ; and ▼ استوفره: Ṣ,* TA:) or, as also ▼ وفّره, (T, M, A, Ḳ,) which latter is the usual form, (Lth, T,) *he made it much, abundant, ample,* or *copious;* (Lth, T, M, A, Ḳ;) *not deficient.* (Lth, T.) You say, وَفَرَ لَهُ مَالَهُ *He made his property much, abundant, ample,* or *copious.* (Ḳ,* TA.) And it is said in a trad., الحَمْدُ لِلّٰهِ الَّذِى لَا يَفِرُهُ المَنْعُ *Praise be to God, whom withholding doth not make to abound.* (TA.) You say also, ▼ وفّر الثَّوْبَ *He cut out the garment whole.* (M, Ḳ.) And ▼ وفّر السِّقَآءَ *He made the skin whole, without cutting off any redundance.* (M.) And ▼ وَفَّرْتُ لَهُ طَعَامَهُ, inf. n. تَوْفِيرٌ, *I made his food full,* or *complete, in quantity; not deficient.* (Mṣb.) And ▼ وَفَّرْتُ عَلَيْهِ حَقَّهُ فَاسْتَوْفَرَهُ *I gave him the whole of his right,* or *due, and so he received the whole of it;* syn. of the former verb with its objective complement and the prep., وَفَّيْتُهُ, (A, Mgh,) or أَعْطَيْتُهُ الجَمِيعَ; (Mṣb;) and of the latter verb with its objective complement, ▼ اِسْتَوْفَاهُ: (A, Mgh, Ḳ:) or both these verbs, thus used, signify the same, i. e., استوفاه, (Ṣ, Ḳ) [in the former of which we read, وَفَّرَ عَلَيْهِ حَقَّهُ تَوْفِيرًا وَٱسْتَوْفَرَهُ أَيِ ٱسْتَوْفَاهُ; and in the latter, اِسْتَوْفَرَ عَلَيْهِ حَقَّهُ اِسْتَوْفَاهُ كَوَفَّرَهُ.] You also say, وَفَرَهُ عَطَآءَهُ, (M, Ḳ,) inf. n. وَفْرٌ, (TA,) *He restored,* or *returned to him his gift, being content with it,* (M, Ḳ,) or *deeming it little.* (M, TA.) And وَفَّرَ ٱللّٰهُ حَظَّهُ مِنْ كَذَا *God made his lot,* or *share, of such a thing, full,* or *complete.* (T.) And ▼ وفّر شَعْرَهُ ‡ *He left his hair to become abundant and long.* (A, TA.) And وَفَرْتُ العِرْضَ, aor. أَفِرُهُ, (Mṣb,) inf. n. وَفْرٌ (Mṣb, TA) and فِرَةٌ; (TA [in my copy of the Mṣb, افر, which is probably a mistranscription;]) and وَفَّرْتُهُ, in an intensive sense; (Mṣb;) *He preserved,* or *guarded, honour, dignity,* or *estimation.* (Mṣb.) And وَفَرَهُ عِرْضَهُ; (Ṣ, M, A, Ḳ;) and وَفَرَهُ عِرْضَهُ; (A;) and وَفَرَهُ لَهُ; (M;) or ▼ وفّره لَهُ, (Ḳ,) inf. n. تَوْفِيرٌ; (TA;) ‡ [*He preserved his honour,* &c., *unimpaired;*] *he spoke well of him, and did not find fault with him;* (A;) *he did not revile him;* (M, Ḳ;) as though he preserved it [namely his honour, &c.] to him abundant and good, not diminishing it by reviling. (M.) It is said in a proverb, تُوفَرُ وَتُحْمَدُ عَلَى كَذَا (Ṣ,* A,) ‡ *Thy honour,* or *dignity,* or *estimation, will be preserved,* or *guarded, and thou wilt be spoken well of, for such a thing:* (A:) from وَفَرْتُهُ عِرْضَهُ; and مَالَهُ: (Ṣ:) said by him to whom a thing is offered: and applied to a man who, when thou hast given to him a thing, returneth it to thee without discontent, or without esteeming it little. (Fr, Ṣ.)

2: see وَفَرَهُ, and what follows it in the same paragraph.

4: see وَفَرَهُ.

5: see وَفَرَ. — توفّر عَلَيْهِ ‡ *He was regardful of those things pertaining to him* (namely his companion, A) *which one is under an obligation to respect* or *honour;* (Ṣ, A, Ḳ;) *and held loving communion, commerce,* or *intercourse, with him.* (TA.) — توفّر عَلَى كَذَا ‡ *He turned his purpose,* or *intention,* or *strong determination* or *resolution,* (هِمَّتَهُ,) *toward such a thing.* (A, Mgh, Mṣb.)

8: see وَفَرَ.

10: see وَفَرَ: — and see وَفَرَهُ, in two places.

وَفْرٌ: see وُفُورٌ. — Also, [an inf. n. used as an epithet in which the quality of a subst. predominates] *Much,* or *abundant, property,* (Lth, T, Ṣ,) *of which nothing is deficient:* (Lth, T:) *what is much, abundant, ample,* or *copious,* of property, and of goods, or commodities, or household furniture and utensils; (M, A, Ḳ;) *whereof nothing is deficient:* (TA:) or *what is generally,* or *universally, comprehensive,* (عَامٌّ,) of anything: (M, A, Ḳ:) pl. وُفُورٌ. (M, Ḳ.) See also وَافِرٌ.

فِرَةٌ: see وُفُورٌ.

وَفْرَةٌ: see وُفُورٌ. — Also, *Hair collected together upon the head:* or *hair hanging down upon the ears:* or *hair extending beyond the lobe of the ear:* (M, Ḳ:) or *hair extending to the lobe of the ear:* (Ṣ:) or *hair* (T, Mgh, Mṣb) *such as is termed* جُمَّة, (T, A, Mgh,) *extending to the ears:* (T, A, Mgh, Mṣb:) it is said to be larger than what is termed جُمَّة; but this is a mistake: (M:) the order is this: first, the وَفْرَة; then, the جُمَّة; then, the لِمَّة: (Ṣ, M, Ḳ:) the second of these three is what extends beyond the ears; (M;) and the third is what descends upon the shoulder-joints: (Ṣ, M:) pl. وِفَارٌ. (M, Ḳ.)

وُفُورٌ and ▼ وَفْرٌ and ▼ وَفْرَةٌ and ▼ فِرَةٌ [are inf. ns., (see 1,) used as simple substs.,] all signify the same: (Ṣ, TA:) *Fulness, completeness, perfectness, wholeness,* or *entireness:* (Ṣ:) or *muchness, abundance, ampleness,* or *copiousness:* (TA:) and the second also, *richness;* or *competence.* (A, Ḳ.) You say, هٰذِهِ أَرْضٌ فِي نَبْتِهَا وَفْرٌ, (Ṣ,) and ▼ وَفْرَةٌ, (Ṣ, A,) and ▼ فِرَةٌ, (Ṣ, A, Ḳ,) i. e., وُفُورٌ, (Ṣ, A, TA,) *This is land in the herbage of which is fulness,* &c., (Ṣ,) or *abundance;* (TA;) *the herbage of which has not been pastured upon.* (Ṣ, A, TA.) And هُوَ فِي وَفْرَةٍ مِنَ المَالِ [*He is in possession of abundance of property*]. (A.)

وَافِرٌ and ▼ مَوْفُورٌ and ▼ مُوَفَّرٌ and ▼ مُتَوَفِّرٌ [and ▼ وَفْرٌ and ▼ أَوْفَرُ] all signify the same: [i. e., *Full, without lack* or *defect, full-sized, complete, perfect, whole,* or *entire:* or *much, abundant, ample,* or *copious.*] (A, TA.) You say, مَالٌ وَافِرٌ, and نَبَاتٌ وَافِرٌ, &c., [*Full,* or *complete,* &c., or] *much,* or *abundant, property,* and *herbage,* &c., (TA.) And ▼ شَىْءٌ مَوْفُورٌ *A thing that is full, complete,* &c. (Ṣ.) And ▼ جَزَآءٌ مُوَفَّرٌ *A recompense of which nothing is deficient.* (TA.) And ▼ فُلَانٌ مُوَفَّرُ الشَّعَرِ ‡ *Such a one has his hair left to become abundant and long.* (TA.) And سِقَآءٌ ▼ أَوْفَرُ, (T, Ṣ, A, Ḳ,) and ▼ وَفْرٌ, (Ṣgh, Ḳ,) *A skin for milk,* or *water, made of hide of which nothing is deficient.* (T, Ṣ, A, Ḳ.) And in like manner, مَزَادَةٌ وَفْرَآءُ *A leather water-bag made of a complete skin;* (Ṣ, M, A, Ḳ;) *nothing thereof being deficient:* (Ṣ, TA:) also signifying *a leather water-bag filled* (M, Ḳ,* TA) *completely.* (M, TA.) And ▼ أَرْضٌ وَفْرَآءُ *Land in the herbage of which is abundance:* (M, Ḳ,* TA:) and *land of which the herbage has not been diminished.* (Ṣ, Ḳ.) And ▼ أُذُنٌ وَفْرَآءُ *An ear having a large lobe:* (M:) or *a large ear,* (Ḳ, TA,) *large in the lobe.* (TA.) You say also, ▼ هُمْ مُتَوَافِرُونَ *They are numerous.* (Ṣ, Ḳ.) — الوَافِرُ *The fourth metre* (بَحْر) *in prosody;* (M,* Ḳ;) *the measure of which consists of* مُفَاعَلَتُنْ *six times* [in its original state]: (Ṣgh, Ḳ:) or, [in practice,] مُفَاعَلَتُنْ مُفَاعَلَتُنْ فَعُولُنْ, *twice:* or مُفَاعَلَتُنْ, *twice:* (M, L:) so called because its feet are made full like those of the كَامِل, except that there is [in practice] an elision in their letters, so that it is not complete. (M, L.)

أَوْفَرُ, fem. وَفْرَآءُ, [pl. وُفْرٌ:] see وَافِرٌ.

مُوَفَّرٌ: see وَافِرٌ, in three places. — تَرَكْتُهُ عَلَى أَحْسَنِ مُوَفَّرٍ ‡ *I left him in the best state,* or *condition.* (TA.)

مَوْفُورٌ: } see وَافِرٌ.
مُتَوَفِّرٌ: }
مُتَوَافِرٌ: }

وفز

3. وافزه *He hastened with him; vied,* or *strove, with him in hastening;* or *made haste to be,* or *get, before him;* syn. عَاجَلَهُ. (A, TA.)

4. اوفزه *He hastened him.* (Ḳ.)

5. توفّز *He prepared himself* (A, Ḳ) لِكَذَا *for such a thing,* (A,) or لِلشَّرِّ *for evil,* or *mischief.* (Ḳ.) — Also, *He turned over and over upon his bed.* (A.) See also 10.

10. استوفز فِي قِعْدَتِهِ *He put himself in an upright posture, not at his ease, in his manner of sitting; he sat erect, not at his ease:* (Ṣ, Mgh, Ḳ:) *or he put down his knees* [*upon the ground*] *and raised his buttocks:* (Aboo-Mo'ádh, Ḳ:) *or he raised himself upon his legs,* or *feet, without*

having yet set himself firmly in a standing posture, but having prepared himself to leap, or spring, (Lth, Ḳ, TA,) or *to go away:* (Lth, TA:) or *he sat in a posture as though he desired to rise and stand up;* whether in the manner termed إِقْعَآء [i. e. sitting upon the ground with the shanks erect], or otherwise. (MF.)

وَفْزٌ and ▾ وَفَزٌ *Haste:* pl. (of the latter, TA,) أَوْفَازٌ. (Ṣ, Ḳ.) You say, نَحْنُ عَلَى أَوْفَازٍ, (Ṣ, Ḳ,) and عَلَى وَفَزٍ, (Ḳ,) *We are in haste:* (Ḳ:) or *we are on a journey;* [like عَلَى أَوْفَادٍ;] *the time of our journeying has come.* (Ṣ, TA.) And لَقِيتُهُ عَلَى أَوْفَازٍ, and عَلَى وَفَزٍ, *I found him in a state of haste:* (Az, TA:) or *preparing* [*his apparatus for travel*]. (M, TA.)

وَفَزٌ: see وَفْزٌ.

وَفَزَةٌ *An upright posture in sitting, so that one is not at his ease.* (Lth, TA.) See 10.

مُتَوَفِّزٌ *Turning over and over upon the bed, scarcely sleeping:* (Ḳ,* TA:) mentioned by Z, and by Ṣgh in the O, on the authority of Ibn-'Abbád. (TA.)

مُسْتَوْفِزٌ act. part. n. of 10, q. v. One says, اِطْمَئِنَّ فَإِنِّى أَرَاكَ مُسْتَوْفِزًا [*Be thou at ease, for I see thee to be sitting in an upright and uneasy posture*]. (TA.)

وفض

1. وَفَضَ, (A, Mgh, Ḳ,) aor. يَفِضُ, (Ḳ,) inf. n. وَفْضٌ (A, Ḳ) and وَفَضٌ; (IDrd, Ḳ;) and ▾ اوفض, (Ṣ, Mgh, Ḳ,) and ▾ استوفض; (Ṣ, Ḳ;) *He ran:* (A, Mgh, Ḳ:) *he hastened,* or *went quickly.* (Ṣ, A, Mgh, Ḳ.) Hence, in the Ḳur. [lxx. 43,] كَأَنَّهُمْ إِلَى نُصُبٍ ▾ يُوفِضُونَ, or نَصْبٍ, *As though they were hastening,* or *going quickly, to a thing set up for worship.* (Fr, Ṣ, TA.) You say also وَفَضَتِ الإِبِلُ *The camels hastened,* or *went quickly:* (M:) or *went the pace termed* خَبَب. (Khaleefeh El-Ḥoseynee.) And *The camels became dispersed:* (AA:) and ▾ استوفضت *they became dispersed* (Ḳ, TA) *in their pasturing.* (TA.)

4. اوفض: see 1, in two places. — Also, *He made* a she-camel *to go the pace termed* خَبَب; as also اوضف. (Khaleefeh El-Ḥoseynee.) And *He dispersed* camels. (The same, and Ḳ.) See also 10. — اوفض لَهُ *He spread for him a carpet,* or *the like, by which to preserve himself from the ground;* (Ḳ, TA;) as also اوضر. (TA.)

10. استوفض: see 1, in two places. — Also, *He required,* or *commanded,* another *to hasten,* or *be quick,* or *he hastened, hurried,* or *urged,* him. (Ṣ, M, A, Ḳ, [but in the M; it seems to relate to camels, or an ostrich.]) — *He drove away* (Ṣ, M, Ḳ) camels, or an ostrich; as also ▾ اوفض: (M:) *he drove away,* or *expelled,* another *from his country:* (M:) *he banished* him. (Mgh, Ḳ.)

وَفْضٌ (Ṣ, M, Ḳ,) and ▾ وَفَضٌ (M, Ḳ) *Haste:* (Ṣ, M, Ḳ:) [like وَفْزٌ and وَفَزٌ:] pl. أَوْفَاضٌ. (Ḳ.) You say, جَآءَ عَلَى وَفْضٍ, and ▾ وَفَضٍ, and أَوْفَاضٍ, *He came in haste.* (M.) And لَقِيتُهُ عَلَى أَوْفَاضٍ *I found him in a state of haste:* (Ṣ, Ḳ:) like أَوْفَازٍ. (Ṣ.)

وَفَضٌ: see وَفْضٌ, in two places.

وَفْضَةٌ *A pastor's* [*bag of the kind called*] خَرِيطَة, *for his implements and provisions,* (M, Ḳ,) *which he carries therein.* (M.) — And hence, as being likened thereto, (M,) *A* [*quiver of the kind called*] جَعْبَة, (M, Ḳ,) or *a thing like the* جَعْبَة, (Ṣ,) *for arrows,* (M,) *of skins,* or *hides,* (Ṣ, M, Ḳ,) *in which is no wood:* (Ṣ, M:) or [*a quiver*] *smaller than the* جعبة, *having its upper and lower parts of equal size:* the جعبة is round and wide, and has a cover on the top, over its mouth: [see the latter word:] (ISh:) pl. وِفَاضٌ (Ṣ, M, A, Ḳ) and وَفَضَاتٌ. (A, TA.) — Also, *A thing like a quiver* (كِنَانَة), (Fr, M,) *of small size,* (Fr,) *in which a man of the class called* أَوْفَاض *puts his food.* (Fr, M.) — Also, The *small depression between the two mustaches, beneath the nose,* (Ḳ, TA,) *of a man.* (TA.)

أَوْفَاضٌ *Parties of men:* (A'Obeyd, Ṣ, Ḳ:) *a mixed multitude:* (A'Obeyd, M, Ḳ:) from وَفَضَتِ الإِبِلُ meaning "the camels became dispersed:" (AA:) or *poor, weak, defenceless people:* (L:) or *an assemblage,* (Ḳ,) or *a mixed multitude* or *collection,* (Ṣ,) *from various tribes, such as the* أَصْحَابُ الصُّفَّة: (A'Obeyd, Ṣ, Ḳ:) or *a company of whom every one has a* وَفْضَة *for his food,* (Fr, M, Ḳ,) i. e. a thing resembling a كِنَانَة, (Fr, M,) of small size, (Fr,) in which he puts his food; (Fr, M;) but this explanation is disapproved by A'Obeyd (TA) [and by ISd]: or الأَوْفَاض applies to *the persons called* أَهْلُ الصُّفَّة, (M,) who were a mixed multitude (A'Obeyd, M) from various tribes, (A'Obeyd,) consisting of ninety-three men. (TA.) [See صُفَّة.]

مِيفَاضٌ *Going quickly,* or *swiftly;* applied to a she-camel, (Ṣ, M, Ḳ,) and to an ostrich. (Ṣ, M.)

مُسْتَوْفِضٌ *Going quickly,* or *hastening, by reason of fright;* (Aṣ;) or *running away by reason of fright;* as though desiring his وَفْض, or running: (Sgh:) or *frightened.* (TA.)

[وفق, &c.
See Supplement.]

وقب

1. وَقَبَ الظَّلَامُ *The darkness came in upon the people.* (Ṣ, Ḳ*.) — So in the verse of the Ḳur. [cxiii. 3,] وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ *And from the mischief of night when it cometh in upon men;* (Ṣ;) [for other explanations see غَاسِقٌ in art. غسق.] — وَقَبَتِ الشَّمْسُ, (inf. n. وَقْبٌ and وُقُوبٌ, Ḳ,) ‡ *The sun set:* (Ṣ, Ḳ:) *entered its place* [of setting.] (Ṣ.) — وَقَبَ القَمَرُ, (inf. n. وُقُوبٌ, TA,) *The moon entered upon a state of eclipse;* (Ḳ;) *entered into the cone-shaped shade of the earth.* (TA.) — وَقَبَتْ عَيْنَاهُ (and simply وَقَبَ, TA,) *His eyes became sunk,* or *depressed, in his head.* (Ṣ.) — وَقَبَ, aor. يَقِبُ, inf. n. وَقْبٌ and وَقِيبٌ, *He* (a horse) *made a sound with his prepuce:* [in the Ṣ and Ḳ, the verb is not mentioned, but only the latter of the two inf. ns., which is explained as signifying "the sounding of a horse's prepuce:"] or *made a sound by the motion of his penis in its prepuce.* (TA.) — وَقَبَ, aor. يَقِبُ, inf. n. وَقْبٌ *It* (a thing) *entered:* (Ṣ:) but it is said in a marginal note in a copy of the Ṣ, that the inf. n. is correctly وُقُوبٌ, because the verb is intrans.: accord. to some, it signifies *he,* or *it, entered into a* وَقْبٌ, q. v.; and in the Ḳ, وَقْبٌ is given as the inf. n. of the verb in this sense. (TA.) [In the CḲ, وَقْتٌ is put by mistake for وَقْبٌ.] — وَقَبَ, [aor. يَقِبُ,] inf. n. وَقْبٌ and وُقُوبٌ, *He,* or *it, became absent, hidden,* or *concealed.* (Ḳ.) — وَقَبَ [aor. يَقِبُ,] inf. n. وَقْبٌ, *He,* or *it, came; approached; advanced.* (Ḳ.)

4. اوقب النَّخْلُ *The palm-tree became rotten in the fruit-bearing stalks of its racemes.* (TA.) — اوقب *He* (Ḳ), or *it,* (a people, Ṣ,) *hungered; suffered hunger.* (Ṣ, Ḳ.) — اوقب شَيْئًا, (inf. n. إِيقَابٌ, TA,) *He put a thing into a* وَقْبَة, q. v.: (Fr, Ṣ, Ḳ:) or, as in some Lexicons, *into a* وَقْب. (TA.)

وَقْبٌ *A small hollow,* or *cavity,* (نُقْرَةٌ,) *in which water collects,* in a mountain: (Ṣ:) or in a rock: as also ▾ وَقْبَةٌ: (Ḳ:) or, accord. to some, وقب is a coll. gen. n., of which وقبة is the n. un.: (MF:) pl. أَوْقَابٌ: (TA:) or وَقْبٌ, accord. to the Ḳ, (but accord. to the TA ▾ وَقْبَةٌ,) signifies *what is like a well, in a tract of hard and large stones that produce no plants, a fathom,* or *two fathoms, in depth,* (Ḳ,) *in which the rain-water stagnates.* (TA.) — The *cavity,* or *socket,* of the eye: (Ṣ:) *any cavity,* or *socket, in the body;* as that of the eye, and that of the shoulder-blade: (Ḳ:) pl. وُقُوبٌ and وِقَابٌ. (TA.) — The *pit,* or *cavity, above the eye* of a horse: (Ḳ:) pl. وُقُوبٌ and وِقَابٌ. (TA.) — The *hole into which enters the axle* of a pulley. (Ḳ.) — See also وَقْبَةٌ. — *Stupid; foolish; of little sense:* (Ṣ, Ḳ:) like وَغْبٌ: (Ṣ:) an epithet of a man: pl. أَوْقَابٌ: (Ḳ, TA:) fem. with ة. (TA.) — So in the following trad. of El-Aḥnaf: إِيَّاكُمْ وَحَمِيَّةَ الأَوْقَابِ, [*Beware of the care with which stupid people defend their rights:* a proverb]. (TA.) For الاوقاب, another relation substitutes الأَوْغَابِ, meaning the same, or weak persons. (TA,

art. وغب, on the authority of AA.) — See أَوْقَابٌ — A *despised*, or *contemptible*, *low*, *base*, or *ignoble*, man. (Th, Ḳ.)

قِبَةٌ The *thing that is in the belly*, *resembling the* فَحِث: (TA:) the إِنْفَحَّة [a name given to the *stomach* of a sucking kid, &c.] *when it has grown large*, of a شاة, [i.e., a sheep or goat or the like]: (Ḳ:) not in any animals but those termed شاء: (IAạr:) mentioned before, in art. قب, [q.v., where it is also written قِبَّةٌ]. (TA.)

وَقْبَةٌ *A large aperture*, or *hole*, *in a wall*, *in which is shade:* (Ḳ:) pl. أَوْقَابٌ. — See وَقْبٌ. — وَقْبَةُ الثَّرِيدِ, (Ṣ, Ḳ,) and الدُّهْنِ, (Ḳ,) but the latter is a mistake, and the correct word is المُدْهُنِ, [a vase for ointment], (TA,) i.q. أُنْقُوعَتُهُ, [i.e., *its cavity* or *hollow*]. (Ṣ, Ḳ.) Lth says, that ▼ وَقْبٌ signifies *any cavity*, *hollow*, or *pit;* as that in a [stone of the kind called] فِهْر, and in a مُدْهُن, or مُدْهُنَة, q.v. (TA.)

وُقَّبِىٌّ *Fond of*, or *given to*, *the company of* أَوْقَاب, i.e., *stupid*, or *foolish*, *persons*. (Ḳ.)

أَوْقَابٌ [pl. of وَقْبٌ ?] The *utensils and furniture*, *of the meaner sort*, *of a house*, or *tent:* (Ḳ, TA:) as also أَوْغَابٌ. (TA.)

ذَكَرٌ أَوْقَبُ *Multum penetrans in vulvam penis.* (Ḳ.) — رَكِيَّةٌ وَقْبَآءُ *A well of which the water sinks into the earth.* (TA.)

مِيقَبٌ i.q. وَدَعَةٌ [The *shell called cowry*]. (Ḳ.)

مِيقَابٌ A man *who drinks much of water:* (Ḳ:) or *of the beverage called* نَبِيذ. (L.) — مِيقَابٌ A *stupid*, or *foolish*, woman: or one *who gives birth to stupid*, or *foolish*, *children;* syn. مُحْمِقَةٌ. (Ḳ: [so in the CḲ: in a MS. copy, مُحَمَّقَةٌ, one *to whom stupidity*, or *folly*, *is imputed:* but the former is evidently the right reading; ميقاب being an epithet similar to مِثْنَاثٌ and مِذْكَارٌ &c.]) — Also *Latam vulvam habens* mulier. (Ḳ.) — بَنُو المِيقَابِ a reproachful appellation, (Ḳ,) referring to the mother of the persons to whom it is applied. (TA.) — سَيْرٌ المِيقَاب *A journeying continued during a day and a night together.* (Ḳ.)

وقت

1. وَقَتَ, aor. يَقِتُ, inf. n. وَقْتٌ; and ▼ وقّت, inf. n. تَوْقِيتٌ; *He determined*, *defined*, or *limited*, a thing *as to time;* (IAth, L, Mṣb;) and *otherwise:* (L, Mṣb:) *he determined*, or *defined*, *times*. (Ṣ, Ḳ.) وَقَّتَهُ *He declared* [or *appointed*] *a time in which it should be done*. (Ṣ.) وَقَتَ اللّٰهُ الصَّلَاةَ, aor. يَقِتُ; and ▼ وَقَّتَهَا, *God hath determined*, or *defined*, *a time for prayer*. (Mṣb.) ▼ وقّت, as also أَقَّتَ, *He assigned*, or *appointed*, for a thing, *a particular time; he assigned*, or *appointed*, *a particular time for doing* a thing. (IAth, L.) وَقَّتُّهُ ▼ لِيَوْمِ كَذَا [*I appointed him*, or *it*, *for such a day*]; like أَجَّلْتُهُ. (Ṣ.) — In the following words of the Ḳur. [lxxvii. 11,] وَإِذَا الرُّسُلُ أُقِّتَتْ, ▼ اقتت is a dial. form of وُقِّتَتْ, like as أُجُوهٌ is of وُجُوهٌ; (Ṣ;) and the meaning is *And when the Apostles shall have one* [*particular*] *time assigned to them* to decide between the people [to whom they have been sent to preach]: (Zj:) or, *shall be collected at their appointed time*, on the day of resurrection. (Fr.) This is the general reading: but there are other readings; namely, وُقِّتَتْ, and وُقِتَتْ, (Ṣ, TA,) and وُوقِتَتْ, which last is of the measure فُوعِلَتْ, from المُوَاقَتَةُ. (Ḳ.) — لَمْ يَقِتْ فِى الخَمْرِ حَدًّا *He* (Moḥammad) *did not determine*, or *define*, *for* [*drinking wine*,] *a castigation consisting of a certain number* [*of blows*, or *stripes*]. (TA, from a trad.) — وَقَتَ sometimes signifies *He* [i.e. God] *made* the entering upon the state of إِحْرَام in pilgrimage, and prayer at the commencement of its appointed time, *obligatory*, or *incumbent*, upon men. (TA.) — وَقَّتَ ▼ لِأَهْلِ المَدِينَةِ ذَا الحُلَيْفَةِ *He appointed*, *for the people of El-Medeeneh*, *Dhu-l-Ḥuleyfeh as the place where they should enter upon the state of* إِحْرَام. (TA, from a trad.)

2: see 1 throughout.

3. واقتهُ, inf. n. مُوَاقَتَةٌ, [*He made an appointment with him for a particular time*]. (Ḳ.)

وَقْتٌ (Ṣ, Ḳ) *A time;* or *space*, or *measure*, *of time*, (M, L, Ḳ, Mṣb,) *appointed for any affair; a season:* (Mṣb:) mostly used with respect to what is past: (M, Ḳ:) sometimes with respect to the future: (TA:) as also ▼ مِيقَاتٌ, (Ḳ, Mṣb:) or, accord. to some, there is a difference between these two words; the former having an absolute signification, and the latter signifying *a time appointed for the performance of some action:* [as in the Ṣ:] (TA:) pl. of the former أَوْقَاتٌ, and of the latter مَوَاقِيتُ. (Mṣb.) [Hence, وَقْتَئِذٍ *Then; at that time.*] — وَقْتٌ ‡ *A space*, or *measure*, *of local extension;* as a mile, &c. (Sb.)

مَوْقِتٌ, [of the measure] مَفْعِلٌ from الوَقْتُ: (Ṣ, Ḳ:) [it may therefore be an inf. n., or a noun of place, or a noun of time]. El-'Ajjáj says,

* وَالجَامِعُ النَّاسَ لِيَوْمِ المَوْقِتِ *

[*And He who congregateth mankind for the day of the appointment of a particular time*, or, *of the place of a certain event*, or, *of the time of a certain event;* i.e., for the day of resurrection]. (Ṣ.)

مِيقَاتٌ: see وَقْتٌ. — Also, *A place in which a certain action is appointed to be performed.* (Ṣ.) Ex. مِيقَاتُ الحَجِّ *The place where the pilgrims enter upon the state of* إِحْرَام: (Ṣ, Ḳ:) you say, هٰذَا مِيقَاتُ أَهْلِ الشَّأْمِ *This is the place where the people of Syria enter upon the state of* احرام. (Ṣ.) — [Also, *A place in which a meeting is appointed to take place at a particular time*. Ex.] الآخِرَةُ مِيقَاتُ الخَلْقِ [*The world to come is the place in which mankind are appointed to meet* after the resurrection]. (L.) — [Also, *That which determines the commencement*, or *the like*, *of a period &c.* Ex.] الهِلَالُ مِيقَاتُ الشَّهْرِ [*The crescent is that which determines the commencement of the month*]. (L.) — See also مَوْقِتٌ.

مَوْقُوتٌ and ▼ مُوَقَّتٌ *Determined*, *defined*, *definite*, or *limited*, *as to time*. (L.) — وَقْتٌ مَوْقُوتٌ, and ▼ مُوَقَّتٌ, *A determined*, *defined*, *definite*, or *limited*, *time*. (Ḳ.) — إِنَّ الصَّلَاةَ كَانَتْ عَلَى المُؤْمِنِينَ كِتَابًا مَوْقُوتًا [Ḳur. iv. 104,] *For prayer is to the believers a prescript*, or *an appointment*, or *ordinance*, *ordained* [*to be performed*] *in the times* [*thereof*]. (Ṣ, Ḳ, &c.) — Also [مَوْقُوتٌ (see 1) and] ▼ مُوَقَّتٌ *Determined*, *defined*, or *definite*, *as to its extreme limit*, *extent*, or *amount:* (L:) both signify anything *defined*, *definite*, or *limited*. (Mṣb.)

مُوَقَّتٌ: see مَوْقُوتٌ.

وقح

1. وَقُحَ, (Ṣ, Ḳ,) aor. يَوْقُحُ; (Ṣ;) and وَقَحَ, (Ḳ,) aor. يَوْقَحُ; (TA;) and وَقِحَ, (Ḳ,) aor. يَقِحُ; (TA;) inf. n. وَقَاحَةٌ and وُقُوحَةٌ, (Ṣ, Ḳ,) inf. ns. of the first, (TA,) and وُقْحٌ and وُقُحٌ, (Ṣ,) [also of the first,] and وَقْحٌ, so in [most of] the copies of the Ḳ, [but in the CḲ وُقْحٌ,] inf. n. of the second, (TA,) and قِحَةٌ and قَحَةٌ, (Ṣ, Ḳ,) in both of which the ة is a substitute for the [elided] و, (Ṣ,) and in the latter of which the fet-ḥah is put in the place of kesreh because of the guttural letter, both inf. ns. of the second and third; (TA;) and ▼ اوقح, and ▼ استوقح; (Ṣ, Ḳ;) *It* (a solid hoof, Ṣ, Ḳ, and a camel's foot, and the back, TA) *was*, or *became*, *hard*. (Ṣ, Ḳ.) — وَقُحَ, (Ṣ, Ḳ,) and وَقِحَ, and وَقَحَ, (Ḳ,) inf. n. وَقَاحَةٌ and قِحَةٌ and قَحَةٌ (Ṣ) and وُقْحٌ and وُقُوحٌ; (Lḥ;) and ▼ توقّح; (A;) *He* (a man) *had little shame:* (Ṣ, Ḳ:) *he was hard-faced*, *having little shame: he was bold to do bad*, *foul*, or *abominable*, *things*, *and cared not for them*, accord. to Bḍ and Z. (TA.)

2. وقّح, inf. n. تَوْقِيحٌ, *He repaired* a tank, or cistern, *with pieces of dry clay*, or *tough clay in which was no sand*, *and* (or, *as is sometimes done*, TA) *with broad and thin stones*. (Ḳ.) — وقّح, inf. n. تَوْقِيحٌ, *He rendered* a solid hoof

hard by means of melted fat, (Ṣ, Ḳ,) *burning with the melted fat the places where the hoof was worn by treading, and the hairs next to the hoof.* (TA.)

4:
5: } see 1.
10:

وَقْحٌ and ▼ وَقَاحٌ ‡ A man *having little shame.* (Ṣ, A.) — وَقَاحُ الوَجْهِ, an epithet applied to a woman, (Ṣ,) without ة, as well as to a man, and ▼ وَقِيحُ الوَجْهِ, applied to a man, ‡ *Hard-faced, having little shame;* (TA;) as also ▼ وَقْحَى applied to woman. (Mṣb.)

وَقَاحُ الذَّنَبِ † A man *patient in riding.* (IAạr, Ḳ.) [See ذَنَبٌ.] — وَقَاحٌ (Ṣ, Ḳ) and ▼ وَاقِحٌ (Ḳ,) A *hard* solid hoof, (Ṣ, Ḳ,) and camel's foot, and the back; the former an epithet both masc. and fem.: (TA:) pl. of the former وُقُحٌ, (Ṣ, Ḳ,) and وُقَّحٌ. (TA.) فَرَسٌ وَقَاحٌ † *A hard and strong horse.* (Mṣb.) — See وَقْحٌ.

وَقِيحٌ and وَقْحَى: see وَقْحٌ.

وَاقِحٌ: see وَقَاحٌ.

رَجُلٌ مُوَقَّحٌ ‡ *A man who has been tried* or *proved,* or *rendered experienced* or *expert* (Lḥ, Ṣ, Ḳ) *by trials which have befallen him;* as also مُوقَعٌ. (Lḥ, Ṣ.) — بَعِيرٌ مُوَقَّحٌ ‡ *A camel jaded by work.* (TA.)

وقد

1. وَقَدَتِ النَّارُ, aor. تَقِدُ, inf. n. وُقُودٌ (Ṣ, A, L, Mṣb, Ḳ) and وَقُودٌ, (Sb, Zj, L, Ḳ,) but this is a deviation [as to form] from the constant course of speech, and most hold that the former is an inf. n. and the latter a subst. signifying "fire-wood" [or "fuel"], though there are some instances of inf. ns. of the measure فَعُولٌ, whereof قَبُولٌ is one, (El-Baṣáir, TA,) and وَقْدٌ (Ṣ, A, L, Mṣb, Ḳ) and وَقَدٌ and قِدَةٌ and وَقَدَانٌ (Ṣ, L, Ḳ) and وَقِيدٌ; (Ṣ, L;) and ▼ توقّدت, and ▼ اتّقدت, (Ṣ, L, Mṣb, Ḳ,) and ▼ استوقدت; (L, Mṣb, Ḳ;) *The fire burned; burned up; burned brightly* or *fiercely; blazed;* or *flamed;* syn. اِشْتَعَلَتْ; (Mṣb, art. شعل;) and هَاجَتْ; (L;) and سَطَعَتْ وَٱرْتَفَعَ لَهَبُهَا. (Bḍ, ii. 16.) — وَقَدَتْ بِكَ زِنَادِى † [*May my* زند *emit fire by thy means!*] a prayer, like وَرِيَتْ بك زنادى: (L:) [meaning, do thou aid, or help, me]. — وَقَدَ and ▼ توقّد *It* (anything) *shone,* or *glistened.* (L.) — توقّد ▼ قَلْبُهُ ‡ *His heart became excited with ardour,* or *eagerness.* (L.) — [And ▼ توقّد ‡ *He* (a man) *was,* or *became, clever, ingenious, acute, sharp,* or *penetrating.* (See وَقَّادٌ.)]

2: see 4.

4. اوقد النّارَ, (Ṣ, A, L, Mṣb, Ḳ,) inf. n. إِيقَادٌ; (L, Mṣb;) and ▼ وقّدها, (L,) and ▼ توقّدها, (Ḳ,) and ▼ استوقدها; (Ṣ, L, Mṣb, Ḳ;) *He lighted,* or *kindled, the fire; made it to burn, to burn up, to burn brightly* or *fiercely, to blaze,* or *to flame;* syn. أَضْرَمَهَا; (Ḳ, art. ضرم;) and أَشْعَلَهَا; (TḲ;) *he raised the fire,* or *made it to burn up, with fire-wood,* or *fuel:* (A:) or the ▼ last signifies *he desired,* or *endeavoured, to kindle the fire, and to make it burn up,* or *burn brightly* or *fiercely, and blaze,* or *flame.* (Bḍ, ii. 16.) — كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا ٱللّٰهُ ‡ [*Whenever they kindle a fire for war, God extinguisheth it;* Ḳur. v. 69,] meaning, whenever they contrive a mischievous and deceitful plot, God annulleth it. (Mṣb.) — أَوْقَدْتُ لِلصِّبَا نَارًا [in some copies of the Ḳ, لِلصَّبِىِّ,] † *I relinquished silly and youthful conduct.* (L, Ḳ.) A poet says,

* صَحَوْتُ وَأَوْقَدْتُ لِلَّهْوِ نَارَا *
* وَرَدَّ عَلَىَّ ٱلصِّبَا مَا ٱسْتَعَارَا *

† [*I recovered from intoxication, and relinquished vain and frivolous diversion; and youthfulness restored to me what it had borrowed*]. (L.) — أَبْعَدَ ٱللّٰهُ دَارَهُ وَأَوْقَدَ نَارًا أَثَرَهُ ‡ [*May God remove his dwelling far away, and*] *may He not bring him back,* or *restore him!* (L, Ḳ.) It was a custom of Arabs, when a man whose evil or mischief they feared removed from them, to light a fire behind him, that his evil or mischief might go with him. (L.)

5. See 1 and 4. — توقّد is also said of the odour of perfume, (Ṣ, A, Ḳ, in art. وهج,) meaning † *It was,* or *became, hot* [or strong]. (TḲ.)

8: see 1. — اتّقدت الشَّمْسُ [*The sun was,* or *became, burning,* or *fiercely burning*]. (M, Ḳ, in art. صقر, conj. 4, &c.)

10: see 1 and 4.

وَقْدٌ *Fire* itself. (A, L, Ḳ.) Ex. مَا أَعْظَمَ هٰذَا الوَقْدَ *How great is this fire!* (A.) — See also 1.

الوَقْدَةُ, (Ṣ, Ḳ,) or وَقْدَةُ الحَرِّ, (L,) ‡ *The greatest heat;* (Ṣ, L, Ḳ;) *which is a period of ten days,* or *of half a month.* (Ṣ, L.) — طَبَخَتْهُمْ وَقْدَةُ الصَّيْفِ ‡ [*The greatest heat of the summer affected them with a hot,* or *burning, fever*]. (A.) — وَقَدَاتُ سُهَيْلٍ: see the last paragraph of art. عدل.

وَقْدَى, fem. *Shining,* or *glistening.* (L.) — See also مِيقَادٌ.

وَقُودٌ *Fire-wood;* (S, L, Mṣb, Ḳ;) but it is only so called *when kindled;* (El-Ḥareeree, in De Sacy's Anthol. Gramm. Ar., p. 31 of the Arabic text;) as also وَقَادٌ and وَقِيدٌ: (Ḳ:) or *any fuel; anything with which fire is kindled,* or *made to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame:* (L:) or the *blaze,* or *flame, of fire, which one sees.* (Lth, L.) — وَقُودُهَا النَّاسُ وَٱلْحِجَارَةُ [Ḳur. ii. 22; and lxvi. 6; *The fuel whereof shall be men and stones*]. (L.) — See also 1. In the Ḳur. lxxxv. 5, it is most properly rendered as an inf. n.; (Az, L;) and some in this case read الوُقُود. (Yaạḳoob, Ṣ, L.)

وَقَّادٌ *Shining,* or *shining brightly;* (L, Ḳ;) applied to a star. (L.) — وَقَّادٌ (L, Ḳ) and ▼ مُتَوَقِّدٌ (L) ‡ A heart, or mind, *quickly excited with ardour,* or *eagerness, in liveliness and acuteness* or *penetration.* (L, Ḳ.) — Also, both words, ‡ A man (L) *clever, ingenious, acute, sharp,* or *penetrating.* (L, Ḳ.)

غَائِرُ الوَاقِدَيْنِ ‡ *Blind:* (A:) by الواقدين are meant *the two eyes:* El-Aạshà says, accord. to one reading,

* رَأَتْ رَجُلًا غَائِرَ الوَاقِدَيْنِ *

but the reading commonly known is الوَافِدَيْنِ. (JK.)

مَوْقِدٌ (Ṣ, A, L, Mṣb) and ▼ مُسْتَوْقَدٌ (A, L) and ▼ مُوقَدٌ (JK) *A fire-place; a place in which fire is lighted.* (Ṣ, A,* L, Mṣb.) See an ex. voce حَسَّاسٌ.]

مُوقَدٌ: see مَوْقِدٌ.

زَنْدٌ مِيقَادٌ A زند *that quickly produces fire.* (A, L, Ḳ.) You also say زند وَقْدَى, i.e., مُتَوَقِّدَةٌ. (JK.)

مُتَوَقِّدٌ: see وَقَّادٌ.

مُسْتَوْقَدٌ: see مَوْقِدٌ.

وقذ

1. وَقَذَهُ, aor. يَقِذُ, (Ṣ, L, &c.,) inf. n. وَقْذٌ, (Ṣ, L, Ḳ, &c.,) *He beat him,* or *struck him, violently:* (L, Ḳ:) *he beat him until he became relaxed,* or *languid, and at the point of death:* (Ṣ, L, Mṣb:) or *he beat him so that he became at the point of death:* (A:) he *broke his skull, wounding the brain:* (L:) *he beat* or *struck, him upon the small protuberance above the back of the neck, so that the sound of the blow* or *blows reached the brain, and deprived him of reason:* (Aboo-Sa'eed, L:) *he beat him (a man) until he died.* (L.) — وَقَذَهُ بِالضَّرْبِ [*He killed him with beating*]. (ISk, L.) — وَقَذَ الشَّاةَ *He beat the ewe,* or *she-goat, to death with pieces of wood* [&c.: see وَقِيذٌ]. (L.) — وَقَذَهُ *He prostrated him.* (Ḳ.) — ضَرَبْتُ الحَيَّةَ حَتَّى وَقَذْتُهَا *I beat the serpent until I killed it.* (A.) — وَقَذَهُ † *It* (clemency, forbearance, or gravity,) *rendered him still, quiet,* or *tranquil:* (L, Ḳ:) *it* (the fear of God) *rendered him still, quiet,* or *tranquil, and had such an effect upon him as to prevent his*

committing an unlawful action. (L.) — وَقَذَهُ ‡ It (drowsiness, Ṣ, L, Mṣb) overcame him: (Ṣ, L, Ḳ:) or made him to fall down. (Mṣb.) — وَقَذَهُ † He, or it, left him ill, or sick; as also ↓ أَوْقَذَهُ. (Ḳ.) — وَقَذَهُ المَرَضُ, and الغَمُّ, † [Disease, and grief, overcame him, or rendered him infirm, or caused him to be at the point of death]. (L.) — وَقَذَتْهُ العِبَادَةُ ‡ [Religious service rendered him infirm, or caused him to be at the point of death]. (A) — وَقَذَتْنِى كَلِمَةٌ سَمِعْتُهَا ‡ [A word, or sentence, that I heard, distressed me.] (A.) — وُقِذَتْ ‡ She (a camel) was milked against her wish, so that her milk became little. (A.) — فِى قَلْبِى وَقْذَةٌ مِنْ ذٰلِكَ ‡ In my heart is some distress remaining in consequence of that. (A.)

4: see 1.

وَقِيذٌ *Beaten* [*violently:* or] *until he has become relaxed,* or *languid, and at the point of death:* [&c.: see 1:] as also ↓ مَوْقُوذٌ. (Mṣb.) — وَقِيذٌ (ISk, L, Ḳ) and ↓ مَوْقُوذَةٌ (Fr, ISk, Ṣ, L, Mṣb, Ḳ) A ewe, or she-goat, *beaten to death;* (Fr, ISk, L;) after which it is eaten: (ISk, L:) *killed with pieces of wood* (Ṣ, L, Mṣb, Ḳ) &c.; (Mṣb;) not legally slaughtered: (Fr, L, Mṣb:) *beaten to death with a staff,* or *stick;* (A, El-Baṣáïr;) or *with blunt stones:* (El-Baṣáïr:) the Arabs in the time of paganism killed beasts thus. (A.) — وَقِيذٌ *Prostrated.* (Ḳ.) [In the TA, السريع is erroneously put for الصَّرِيعُ.] — وَقِيذٌ † A man *in whom is no fat* or *strength;* مَا بِهِ طِرْقٌ. (Ṣ, L.) — وَقِيذٌ † A *slow, heavy* man: (L, Ḳ*:) as though his heaviness and weakness overcame him, or prostrated him, وَقَذَهُ. (L.) — وَقِيذٌ ‡ *Violently sick, and at the point of death;* as also ↓ مَوْقُوذٌ: (L, Ḳ:) *heavy,* (Lth, L,) *suffering from sickness that cleaves fast to him, and at the point of death:* (Lth, A, L;) *suffering from a swoon, and in such a state that it is not known whether he be dead or not.* (ISh, L.) — وَقِيذٌ ‡ *Ill, sick;* as also ↓ مُوقَذٌ. (TA.) — وَقَائِذُ *Stones spread about:* (L, Ḳ:) sing. وَقِيذَةٌ. (L.) — وَقِيذُ الجَوَانِحِ † *Grieved in the heart;* as though it were broken and weakened by grief. The جوانح [are the ribs that] enclose the heart. (L.)

مُوقَذٌ: see وَقِيذٌ.

مَوْقِذٌ *An extremity of the person,* (Ḳ,) or *place upon which a blow is severe,* (A,) as, (Ḳ,) or *namely,* (A,) *the elbow,* (A, L, Ḳ,) *and shoulder-joint,* (Ḳ,) or *extremity of the shoulder-joint,* (A, L,) *and knee, and ankle-bone:* pl. مَوَاقِذُ. (A, L, Ḳ.)

مَوْقُوذٌ and مَوْقُوذَةٌ: see وَقِيذٌ.

مُوَقَّذَةٌ A she-camel *suffering in her dugs from the effect of the rag with which they have been bound to prevent their being sucked,* (Ṣ, L, Ḳ,) *by reason of its tightness:* (L:) or *that has been sucked by her young one without its drawing her milk otherwise than scantily, by reason of the largeness of her udder, in consequence of which she suffers disease,* (Ṣ, L, Ḳ,) *and has a tumour* (Ṣ, L) *in her udder.* (L.)

وقر

1. وَقَرَ as syn. with أَوْقَرَ: and وَقَرَتِ النَّخْلَةُ as syn. with أَوْقَرَتْ: see 4. = [Hence,] وَقَرَ ٱللّٰهُ أُذُنَهُ, aor. يَقِرُهَا, (Ṣ, Mṣb, Ḳ,) inf. n. وَقْرٌ, (Ṣ, Mṣb,) ‡ *God made his ear heavy,* or *dull of hearing:* (Mṣb, Ḳ:*) or *deaf.* (Ṣ, Ḳ.) You say, اَللّٰهُمَّ قِرْ أُذُنَهُ ‡ *O God, make his ear heavy,* or *dull of hearing:* (A:) or *deaf.* (Ṣ.) — [Hence also,] وُقِرَتْ أُذُنُهُ, (ISk, Ṣ, TA,) aor. تُوقَرُ, inf. n. وَقْرٌ; (ISk, TA;) and وَقِرَتْ, aor. تَوْقَرُ; (Ṣ, Mṣb, TA;) and وَقَرَتْ, aor. تَقِرُ; (Mṣb, TA;) inf. n. وَقْرٌ, (Ṣ, Mṣb, TA,) which by rule should be وَقَرٌ, as inf. n. of وَقِرَتْ, (Ṣ, TA,) but which is regular as inf. n. of وَقَرَتْ; (TA;) ‡ *His ear was,* or *became, heavy,* or *dull of hearing:* (Mṣb, TA:*) or *deaf:* (Ṣ, TA:) but in the Ḳ we find, less properly, وَقَرَ and وَقِرَ, [as though signifying *he* (a man) *was,* or *became, dull of hearing:* or *deaf:*] inf. n. وَقْرٌ, which by rule should be وَقَرٌ; and وَقِرَ, like عَنِىَ. (TA.) You say also, وَقِرَتْ أُذُنِى عَنْهُ ‡ [*My ear was dull of hearing,* or *deaf, to* (lit. from) *him*]: (A:) and وَقِرَتْ عَنِ ٱسْتِمَاعِ كَلَامِهِ ‡ [*it was dull of hearing,* or *deaf, to* (lit. from) *the hearing of,* or *listening to, his speech*]. (A, TA: but in the latter, وُقِرَتْ.) — [Hence also,] وَقَرَ, aor. يَقِرُ, inf. n. وَقَارٌ, † *He,* or *it, was,* or *became, still,* or *motionless; rested;* syn. سَكَنَ. (TA.) So in the phrase وَقَرَ فِى القَلْبِ † *It* (a thing) *rested in the heart,* or *mind:* and وَقَرَ فِى صَدْرِهِ † *it* (a secret) *rested in his bosom:* occurring in a trad., accord. to different relations. (TA.) You say also, كَلَّمْتُهُ كَلِمَةً وَقَرَتْ فِى أُذُنِهِ ‡ *I spoke to him a speech which rested* (ثَبَتَتْ) *in his ear.* (Aṣ, A.) And وَقَرَ فِى السَّمْعِ وَوَعَاهُ القَلْبُ ‡ [*It rested in the ear; and the heart,* or *mind, kept it in memory*]. (A.) And وَقَرَ فِى قَلْبِهِ كَذَا ‡ *Such a thing came into his mind and left its impression remaining.* (A.) — [And hence,] وَقَرَ, aor. يَقِرُ; (Mṣb, Ḳ, TA;) and وَقُرَ, aor. يَوْقُرُ; (TA;) inf. n. وَقْرٌ, (Ḳ, TA,) of the former, (TA,) and وُقُورٌ, (Ḳ, TA,) of the latter; (TA;) ‡ *He* (a man, TA) *sat:* (Ḳ, TA:) or *he sat with* وَقَار [i. e. *gravity,* &c.]. (Mṣb.) — [Hence also,] وَقَرَ, aor. يَقِرُ; (Ṣ, Ḳ;) and وَقُرَ, aor. يَوْقُرُ; (Mṣb, Ḳ;) inf. n. وَقَارٌ, (Ṣ, Mṣb, Ḳ,) of the former, (Ṣ,) or of the latter, (Mṣb, Ḳ,) and قِرَةٌ, of the former, (Ṣ, Ḳ,) and وَقَارَةٌ, of the latter; (Ḳ;) *He was,* or *became, grave, staid, steady, sedate,* or *calm;* (Ṣ, Mṣb, Ḳ;) [see وَقَارٌ, below;] as also ↓ اِتَّقَرَ and ↓ تَوَقَّرَ: (Ḳ:) or this last, signifies *he showed, exhibited,* or *manifested, gravity, staidness, steadiness, sedateness,* or *calmness:* (KL:) [and also, agreeably with analogy, *he endeavoured,* or *he constrained himself, to be grave,* &c.] It is said in the Ḳur. [xxxiii. 33,] وَقِرْنَ فِى بُيُوتِكُنَّ [meaning, accord. to some, *And be ye grave,* &c., *in your houses,* or *chambers*]: (Ṣ, A:) or the meaning is, *and sit ye,* &c.: (TA:) and so another reading, وَقَرْنَ: (TA:) or this latter, (Ṣ,) or each of these two readings, (TA,) is from القَرَارُ, (Ṣ,) [i. e.,] from قَرَّ, aor. يَقَرُّ and يَقِرُّ; (TA;) and is a contraction of إِقْرَرْنَ [or إِقْرِرْنَ]. (Ṣ.)

2. وقّره, inf. n. تَوْقِيرٌ, † *He made him* (a beast of carriage) *to be still,* or *quiet.* (Ḳ, TA.) — ‡ *He pronounced him,* or *held,* or *reckoned him, to be grave, staid, steady, sedate,* or *calm;* syn. of the inf. n. تَرْزِينٌ. (Ṣ.) — ‡ *He treated him, with honour, reverence, veneration,* or *respect;* (Ṣ, A, Ḳ, TA;) *did not hold him in light estimation.* (A, TA.)

4. اوقره (inf. n. إِيقَارٌ and قِرَةٌ, Ḳ, which latter is anomalous, TA,) *He loaded him:* (Ṣ, A, Mṣb, Ḳ:) or *loaded him heavily:* (A, Ḳ:) namely a camel, (Ṣ, Mṣb,) or a beast (Ḳ) or a mule, and an ass: (A:) [see وِقْرٌ, below: and ↓ وَقَرَهُ, aor. يَقِرُهُ, signifies the same; and its inf. n. seems to be وَقْرٌ, q. v., as also, probably, وَقْرَى, aor. يَقِرُ, is explained by Golius, as on the authority of Ibn-Maaroof, as signifying "gravavit, aggravavit."] You say, أَوْقَرَ الدَّابَّةَ قِرَةً شَدِيدَةً [*He loaded the beast of carriage severely*]. (TA.) And أَوْقَرَ رَاحِلَتَهُ ذَهَبًا *He loaded his riding-camel with a load,* or *heavy load, of gold.* (TA.) — اوقره الدَّيْنُ ‡ *Debt burdened him,* or *burdened him heavily.* (Ṣ, A.*) — أَوْقَرَتِ النَّخْلَةُ, (Ṣ, A, Mṣb,) and ↓ وَقَرَتْ, (A,) *The palm-tree became laden,* or *heavily laden, with fruit;* (A;) *became abundant in fruit.* (Ṣ, Mṣb.) — And أَوْقَرَ, or أُوقِرَ, (accord. to different copies of the Ṣ, in art. دمر,) [or اوقر شَحْمًا or بِالشَّحْمِ,] said of a camel &c., *i. q.* دُمِّرَ بِالشَّحْمِ [*He was,* or *became, loaded,* or *overspread, with fat:* see دُمِّرَ]. (Ṣ, in that art.)

5: } see 1, last signification.
8: }

10. استوقر وِقْرَهُ طَعَامًا *He took,* or *received, his load,* or *heavy load, of wheat* or *other food.* (Ḳ.) — استوقرت الإِبِلُ, (Ḳ, TA,) or استوقرت الإِبِلُ شَحْمًا (A,) *The camels became fat;* (Ḳ;) [lit.] *carried fat:* (TA:) or *became heavy with fatness.* (A.)

وَقْرٌ *A heaviness in the ear;* (Ṣ, A, Ḳ;) *a*

heaviness, or *dulness*, *of hearing*: (Msb, TA:) or *deafness*; *entire loss of hearing*. (K, TA.) See 1.

وِقْرٌ *A load*, (S, A, Msb, K,) *in a general sense*, (A, K, TA,) *whether heavy* or *light* or *moderate*, (TA,) *of a mule* and *of an ass* and *of a camel*; (Msb;) or *mostly of a mule* and *of an ass*; that of a camel being mostly termed وَسْقٌ: (S, TA:) or *a heavy load*: (A, K:) or *a weight that is carried upon the back* or *head*: (TA:) pl. أَوْقَارٌ. (A, K.) You say, جَآءَ يَحْمِلُ وِقْرَهُ *He came carrying his load* [&c.]. (S.)

وَقْرٌ, or وِقْرٌ: see وَقُورٌ.

وَقْرَةٌ: see أُذُنٌ مَوْقُورَةٌ.

وِقْرَى: see مُوقَرٌ.

وَقَارٌ *Gravity, staidness, steadiness, calmness*; syn. رَزَانَةٌ, (S, Msb, K,) and حِلْمٌ, (S, Msb,) and سَكِينَةٌ, and وَدَاعَةٌ; (L, TA;) and ▼ تَيْقُورٌ is syn. with وَقَارٌ [in this sense], (S, K,) of the measure فَيْعُولٌ, (K,) originally وَيْقُورٌ, (S,) the و being changed into ت: (S, K:) [see 1:] or, accord. to some, it is syn. with تَوْقِيرٌ. (TA.) El-'Ajjáj says,

فَإِنْ يَكُنْ أَمْسَى البِلَى تَيْقُورِى •

i. e. امسى وَقَارِى. [*And if wear*, or *waste, hath become* the cause of *my gravity*, &c.: or, if it be syn. with تَوْقِيرِى, the cause of *making me still*, or *quiet*]. (S, TA.) Some make it to be of the measure تَفْعُولٌ, like تَذْنُوبٌ, &c. (TA.) — Also, The *greatness*, or *majesty*, of God: as in the Kur. lxxi. 12. (S. [See 1, in art. رجو.]) — See also وَقُورٌ.

وَقُورٌ (S, A, K) and ▼ وَقَارٌ, and ▼ وَقْرٌ, (K,) or ▼ وِقْرٌ, (L,) and ▼ مُتَوَقِّرٌ, (TA,) *Grave; staid; sedate; calm*: applied to a man: (S, A, K, TA:) and the first applied also to a woman: (K:) pl. of the first, وُقُرٌ, (A, TA,) applied to men, (A,) and to women. (TA.)

وَقِيرٌ ‡ *Heavily burdened with debt*. (TA.) — أُذُنٌ وَقِيرَةٌ: see مَوْقُورٌ.

جَنَانٌ وَاقِرٌ ‡ *A heart which fright does not make to flutter*. (A.)

تَيْقُورٌ: see وَقَارٌ.

مُوقَرٌ [*Laden*;] *having a load*: or [*heavily laden*;] *having a heavy load*: [as also ▼ مَوْقُورٌ:] applied to a man: (K:) and also [the former] applied to a woman, in the same sense: (TA:) or you apply to a woman the epithet مُوقَرَةٌ, meaning, *bearing a heavy burden*. (Fr, S, TA.) You say also ▼ دَابَّةٌ وِقْرَى, meaning ▼ مَوْقُورَةٌ [*A beast of carriage laden*: or *heavily laden*]: (K:) but ISd holds that ▼ وِقْرَى is used elliptically, for ذَاتُ وِقْرَى, and is an inf. n., of the measure فِعْلَى, like حِلْقَى and عِقْرَى. (TA.) [▼ مَوْقُورٌ, in the same sense, is also applied to a ship; as in the Expos. of the Jel, ii. 159.] — نَخْلَةٌ مُوقَرَةٌ, (S, A, K,) and ▼ مُوقِرَةٌ, (S, K,) and ▼ مُوقِرٌ, (S, A, K,) like as one says, اِمْرَأَةٌ حَامِلٌ, (S,) and مُوقَرٌ, which is anomalous, (S, K,) and ▼ مُوَقَّرَةٌ, (K,) and ▼ مِيقَارٌ, (A,) and ▼ مَوْقُورَةٌ, (K,) *A palm-tree laden*, or *heavily laden, with fruit*; (A, K;) *abounding in fruit*: (S:) pl. [of the first, second, third, and fourth,] مَوَاقِرُ, (S, K,) and [of ميقار and موقورة,] مَوَاقِيرُ. (A.) — See also وَقِيرٌ.

مُوقِرٌ, and with ة: see مُوقَرٌ.

مُوَقَّرٌ pass. part. n. of 2, q. v. — نَخْلَةٌ مُوَقَّرَةٌ: see مُوقَرٌ.

مَوْقُورٌ, and with ة: see مُوقَرٌ. — ‡ A man [*dull of hearing*: or *deaf*. (S.) And ‡ أُذُنٌ مَوْقُورَةٌ *An ear dull of hearing*: or *deaf*: (ISk, A, TA:) as also ▼ وَقِرَةٌ, (A,) or ▼ وَقِيرَةٌ. (TA.)

مِيقَارٌ: see مُوقَرٌ.

مُتَوَقِّرٌ: see وَقُورٌ.

وقص

1. وَقَصَ عُنُقَهُ, (Ks, S, K,) and الشَّيْءَ, (A'Obeyd, TA,) aor. يَقِصُ, (Ks, S, K,) inf. n. وَقْصٌ, (Ks, S, Mgh,) *He broke his neck*, (Ks, S, Mgh, K,) and *the thing*. (A'Obeyd, TA.) You say also, وَقَصَتْ بِهِ رَاحِلَتُهُ [*His riding-camel*, or *she-camel, broke its neck*]: (S, K:) like as you say, خُذْ الخِطَامَ and وَقَصَتْ بِالخِطَامِ: (S:) and وَقَصَتِ النَّاقَةُ بِرَاكِبِهَا *The she-camel threw her rider and broke his neck*. (Msb.) And وُقِصَ *He had his neck broken*; (S, K;) said of a man: (S:) [and also] said of a camel, signifying, *he became diseased in his back, and without motion*: and in like manner said of the neck, and of the back. (Khálid Ibn-Jembeh.) And وَقَصْتُ رَأْسَهُ *I pressed*, or *squeezed, his head*; sometimes meaning, *so as to break the neck*. (TA.) — [Hence,] ‡ وَقَصَ الدَّيْنُ عُنُقَهُ ‡ *Debt* [*oppressed him as though it*] *broke his neck*. (TA.) — [Hence also,] الفَرَسُ يَقِصُ الإِكَامَ ‡ *The horse bruises the hills*, or *rising grounds*: (S, K:) or *breaks the summits thereof*: (A:) and in like manner one says of a she-camel. (TA.) — You say also, الدَّابَّةُ تَذُبُّ بِذَنَبِهَا فَتَقِصُ عَنْهَا الذُّبَابَ ‡ *The beast of carriage beats off from her with her tail, and kills, the flies*. (TA.) — وَقَصَتِ العُنُقُ *The neck broke*: thus the verb is intrans. as well as trans.: (K:) or, accord. to Ks, one does not say this: (S:) i. e., one only says of the neck وُقِصَتْ, using the pass. form. (TA.) — وَقِصَ, (S, K,) aor. يَوْقَصُ, (S,) inf. n. وَقَصٌ, (S, A, Mgh, K,) *He* (a man, S) *was short in the neck*. (S, A, Mgh, K.)

2. وَقَّصَ عَلَى نَارِهِ, (S, A,) inf. n. تَوْقِيصٌ, (TA,) *He threw fragments*, or *broken pieces, of sticks upon his fire*: (S,* A:) or *he broke in pieces sticks upon his fire*. (TA.)

4. اوقصهُ *He* (God) *made him to be short in the neck*. (S, K.)

5. توقّص ‡ *He went a pace between that called* العَنَق *and that called* الخَبَب; (K;) *falling short of the latter, but exceeding the former, and removing his legs as in the pace called* الخبب, *excepting that they were nearer to the ground, and throwing himself* [*forward*]: (AO:) or *he trod vehemently in going*, (K, TA,) *with short steps*, (TA,) *as though breaking what was beneath him*: (K, TA:) or *he* (a horse) *bounded* (As, S, A) *in his running*, (As,) *making short steps*, (As, S, A,) *as though breaking his steps*. (A.) You say, مَرَّ فُلَانٌ يَتَوَقَّصُ بِهِ فَرَسُهُ *Such a one passed along, his horse bounding, and making short steps, with him*. (S.)

6. تواقص *He made himself like*, or *imitated, him who is short in the neck*: (K:) said of a man. (TA.) Hence, تَوَاقَصَ عَلَى بُرْدَتِهِ كَيْ لَا تَسْقُطَ *He bent and shortened himself to hold on his* بُرْدَة *with his neck, that it might not fall*. (TA, from a trad.)

وَقْصٌ: see what next follows.

وَقَصٌ ‡ *Fragments*, or *broken pieces, of sticks, which are thrown upon*, (S,) or *into*, (K,) *a fire*: (S, K:) or *small pieces of fire-wood with which a fire is made to burn more vehemently*; (A, TA;) as also وَقَشٌ: so, says Aboo-Turáb, I heard Mubtekir say. (TA.) — Also, sing. of أَوْقَاصٌ, as used in relation to the [tax called] صَدَقَة; signifying ‡ *What is between one* فَرِيضَة *and the next* فَرِيضَة: (S, K:) *as, for instance, when camels amount in number to five, one sheep or goat is to be given for them; and nothing is to be given for such as exceed that number until they amount to ten*: thus, what is between the five and the ten is termed وَقَصٌ: (S:) sometimes pronounced ▼ وَقْصٌ: (Msb:) and in like manner, شَنَقٌ: (S:) or (accord. to some of the learned, S) وقص *relates to bulls and cows particularly*, (S, Mgh, Msb,) or *to these and to sheep and goats*, (Msb,) and شنق [q.v.] to camels: (S, Mgh, Msb:) both signifying *what is between one* فريضة *and the next*: (S, Mgb, Msb:*) or, accord. to Aboo-'Amr, (Mgh, L,) i.e. Esh-Sheybánee, (L,) وَقَصٌ signifies *camels for which it is incumbent to give sheep or goats in payment of the* صَدَقَة, (Mgh, L,) *when the camels are between five and twenty in number*; (L;) but some disapprove of this: (Mgh, L:) accord. to

IB, it signifies *sheep* or *goats taken in payment of the* صَدَقَة *for camels.* (L.) — You also say, صَارُوا أَوْقَاصًا † *They became scattered,* or *dispersed:* and أَتَانَا أَوْقَاصٌ مِنْ بَنِى فُلَانٍ † *There came to us separate portions of the tribe of the sons of such a one:* (Ibn-'Abbád, Ḳ:*) اوقاص in these cases being a pl., [namely of وَقْصٌ,] like أَسْبَابٌ, pl. of سَبَبٌ. (TA.)

وَقِيصَةٌ : } see مَوْقُوصٌ.
وَاقِصَةٌ : }

أَوْقَصُ A man (Ṣ, Mgh) *short in the neck;* (Ṣ, A, Mgh, Ḳ;) *naturally so:* (TA:) or *having the neck inclining and short:* (A'Obeyd, TA:) fem. وَقْصَآءُ. (A, TA.) — خُذْ أَوْقَصَ الطَّرِيقَيْنِ ‡ *Take thou the nearer of the two ways:* (Ibn-'Abbád, Ḳ:*) or *shorter thereof.* (A, TA.)

مَوْقُوصٌ A man (Ṣ) *having his neck broken:* (Ṣ, Ḳ:) and so مَوْقُوصُ العُنُقِ: (A:) the fem. is with ة: and ♦ وَاقِصَةٌ occurs in the sense of مَوْقُوصَةٌ in a trad. of 'Alee, in which he is said to have given judgment in the case of the قَارِصَة and the قَامِصَة and the ♦ وَاقِصَة, that the price of blood, or fine for homicide, should be paid in thirds; these being three girls, who were playing together, and mounted, one upon another; and the lowest pinched the middle one, who thereupon leaped off, so that the uppermost fell, and her neck broke; wherefore he imposed a third of the fine for the killing of the uppermost upon the lowest, and the like upon the middle one, annulling the third of the uppermost because she aided against herself: (Mgh, TA, in art. قرص, and Mṣb,) here, [accord. to those who hold that وَقَصَ is trans. only,] ♦ واقصة is like رَاضِيَةٌ, in the phrase عِيشَةٌ رَاضِيَةٌ; (TA, in art. قرص and in the present art.;) and is used in the place of موقوصة for the sake of agreement in form with the two other epithets: (Mgh, in art. قرص, and Mṣb:) ♦ وَقِيصَةٌ, also, signifies *having her neck broken;* and its pl. is وَقَائِصُ. (Meyd, as in Freytag's Lex., excepting that the pl. is there written وَقَايِصُ.) You say also عُنُقٌ مَوْقُوصَةٌ *A broken neck.* (Mṣb.) And مَوْقُوصٌ is also applied to a camel, signifying, *Become diseased in his back, and without motion.* (Khálid Ibn-Jembeh.)

[وقع, &c.
See Supplement.]

وكأ

1: see 8.

3. واكأ عَلَى يَدَيْهِ *He leaned upon his hands,* or *arms.* Moḥammad was seen to do so when he raised and extended his hands in supplication to God. (IAth.)

4. أَوْكَأَهُ, (Ṣ, Ḳ,) inf. n. إِيكَآءٌ, (Ṣ,) *He set up for him a thing upon which to recline* (مُتَّكَأ). (Ṣ, Ḳ.) — أَتْكَأَهُ, (in which ت is substituted for و,) inf. n. إِتْكَآءٌ, *He propped him up by a cushion or other thing whereon to recline; made him recline upon a cushion &c.* (AZ, TA.) — طَعَنَهُ حَتَّى أَتْكَأَهُ, (A,) or ضَرَبَهُ فَأَتْكَأَهُ, originally أَوْكَأَهُ, (Ṣ,) ‡ *He smote him,* (A,) or *pierced him,* (Ṣ,) *so that he made him fall in a reclining posture:* (Ṣ, A, Ḳ:*) or, *so that he threw him down upon his left side.* (Ḳ.) — See 8.

5: see 8.

8. اِتَّكَأَ *He sat in a firm,* or *settled, manner:* and *he sat leaning upon one of his sides:* (Mṣb, in art. تكأ:) the vulgar know it only in the latter sense: but it signifies *he leaned, rested,* or *stayed, his back,* or *his side, against,* or *upon, a thing:* and *he leaned, rested,* or *stayed, himself in any manner, upon a thing.* (IAth, in Mṣb, art. وكأ.) — اِتَّكَأَ عَلَى شَىْءٍ, (Ṣ,) and ♦ توكّأ, (Ṣ, Ḳ,) and ♦ اوكأ; (Ḳ;) and ♦ تَكِئَ, [in which ت is substituted for و,] aor. يَتْكَأُ, inf. n. تُكَأَةٌ; (Lth;) and ♦ وَكَأَ; (CḲ;) *He leaned,* or *reclined, upon a thing; supported, propped,* or *stayed, himself upon it.* (Ḳ.) — اِتَّكَأَ *He reclined* upon a cushion, &c. (TA.) — اِتَّكَأَ *He made for him* [i.e., app., for himself,] *a thing upon which to lean,* or *recline:* (CḲ, and a MS. copy of the Ḳ:) or *he made him to be a thing upon which to lean,* or *recline.* (TA.) [The latter seems to be wrong, unless the verb be read أَتْكَأَ.] — اِتَّكَأْنَا عِنْدَ فُلَانٍ ‡ *We ate a repast with,* or *at the abode of, such a one.* (TA.) — اِتَّكَأَتْ (MF) and ♦ تَوَكَّأَتْ (Ḳ) *She* (a camel) *was taken with the pains of labour, and cried out.* (Ḳ.) Accord. to Lth, تَوَكُّؤُ النَّاقَةِ signifies تصلقها عند مخاضها: (TA:) [but it is evident that the right reading is تصلّقها; and the sense agreeable with the above explanation].

تُكَأَةٌ (in which ت is substituted for و, TA) *A staff,* or *stick,* (Ḳ,) *upon which one leans in walking; a walking-stick:* (TA:) *that upon which one leans or reclines.* (Ṣ, Ḳ.) — *One who reclines much.* (Ṣ, Ḳ.) — ‡ A *heavy* person [app., *in disposition*]. (TA.)

مُتَّكِئٌ act. part. n. of 8. — لَا آكُلُ مُتَّكِئًا *I* (said Moḥammad) *eat not sitting in a firm,* or *settled, posture, cross-legged,* or *in such other similar manner as is adapted for much eating:* for he used to eat sitting upon his hams, with his shanks erect, so as to be ready to rise. The meaning is not [only] "inclining on one side," as the vulgar among students imagine. (Ḳ.)

مُتَّكَأٌ *A place in which one reclines:* (Ṣ:) *a chamber,* or *sitting-room.* (Akh, Ṣ.) — *That upon which one leans,* or *reclines, in eating, drinking,* or *talking.* (Zj.) — ‡ *Food,* or *a repast:* so called because people used to recline when they sat to eat: but the Muslims are forbidden to do so. [See مُتَّكِئٌ.] It is said to have this last meaning in the Ḳur. xii. 31. (TA.)

وكب

1. وَكَبَ, aor. يَكِبُ, inf. n. وُكُوبٌ (Ḳ) and وَكَبَانٌ (Ṣ) and وَكْبٌ (CḲ), *He walked, went,* or *marched along, in a leisurely manner,* (Ṣ, Ḳ,) or, as in some copies of the Ṣ, *in a grave and leisurely manner.* (TA.) See مَوْكِبٌ. — وَكَبَ *He* (an antelope) *proceeded at a quick pace,* (IḲṭṭ,) [*and with long steps:* see وَكُوبٌ]. [Thus the verb bears two contr. significations.] Hence the word ♦ مَوْكِبٌ (IḲṭṭ) [as meaning "a certain mode, or manner, of walking, &c."]. — وَكَبَ, inf. n. وَكْبٌ, *He,* or *it, stood erect; became erected, set up, raised,* or *reared:* (Ṣ, Ḳ:) *he stood.* (Ḳ.) — وَكَبَ عَلَى الأَمْرِ, and ♦ وَاكَبَ, (in a copy of the Ṣ, واكب, which is also mentioned in the sense here following by IḲṭṭ and IM, as stated in the TA,) *He kept, attended,* or *applied himself, constantly, perseveringly,* or *assiduously, to the thing,* or *affair.* (Ṣ, Ḳ.) — وَكَبَ; and ♦ وكّب inf. n. تَوْكِيبٌ; *It* (a date) *became black when ripe:* (Ḳ:) or وَكَبَ signifies, as below, "it (the skin, or a garment,) was dirty, or filthy;" and ♦ وكّب, *it* (a grape) *became black:* (TA: where it is said that this distinction [excepting that the second verb relates to the grape rather than the date] is meant in the Ḳ; the passage presenting what is termed لَفٌّ وَنَشْرٌ مُرَتَّبٌ:) or the latter verb signifies *it* (a grape or a date) *showed some degree of blackness.* (Az.) See مُوَكِّبٌ. — وَكِبَ, aor. يَوْكَبُ, inf. n. وَكَبٌ, *It* (the skin, or a garment,) *was dirty,* or *filthy.* (TA.) See وَكَبٌ.

2. وكّب, inf. n. تَوْكِيبٌ, [app., *He pursued a middle* or *just, way with respect to the* صِرَار; which is a *cord,* or *a piece of rag, that is bound over a she-camel's udder,* or *teats, to prevent her young one from sucking her*]. (Ḳ: the inf. n. is explained by the words المُقَارَبَةُ فِى الصِّرَارِ: written in the TA الاصرار; to which is there added, with kesr.) — See 1.

3. واكبهم (inf. n. مُوَاكَبَةٌ, TA,) *He marched,* or *journeyed,* or *kept pace, with them;* syn. سَايَرَهُمْ: or *he hastened with them, and strove to be before them;* syn. بَادَرَهُمْ: (Ḳ:) or *he rode with them* (Ṣ, Ḳ) *in their* مَوْكِب [or *procession*]: (TA:) and also, *he contended with them in a race or the like.* (Ṣ.) — See 1.

4. اوكب *He* (a camel) *kept to the mode of walking, &c.,*] or *kept with* [*the kind of procession, called*] *a* مَوْكِب. (ISk, Ṣ, Ḳ: [but accord. to the Ḳ, the latter is the meaning intended; or, as said in the TA, *he kept with the procession of riders or camels;* for which,

however, SM knows no authority.) = اوكب *He* (a bird) *rose to fly*; ex., اوكب ثُمَّ طَارَ *he rose to fly, and then flew*: (Er-Riyáshee:) or *prepared to fly*; (Ṣ, Ḳ:) or *flapped his wings while falling*. (Ḳ.) = اوكبه *He made him angry.* (Ḳ.)

وَكَبٌ The *blackness of dates*; (Ḳ;) or *of grapes, &c.*, (T,) *when they become ripe.* (Ḳ, T.) Generally used with reference to grapes. (TA.) — *Dirt*, or *filth*, (Ḳ,) upon the skin or upon a garment. (TA.)

ظَبْيَةٌ وَكُوبٌ also *An antelope that keeps to its herd.* (TA.) — ظَبْيَةٌ وَكُوبٌ *An antelope proceeding at a quick pace, with long steps*; syn. الَّتِى تُعْنِقُ فِى سَيْرِهَا: (Ṣ:) and in like manner † نَاقَةٌ مُوَاكِبَةٌ *a she-camel that proceeds in that manner*: (Ṣ, Ḳ:) see وَكَبَ: or the latter signifies *a she-camel that journeys*, or *marches*, or *keeps pace, with the* مَوْكِب: (Ḳ:) *that does not lag behind the* [*company of*] *riders.* (A.)

وَكَّابٌ A man (TA) *grieving*, or *mourning, much*; *very sorrowful, sad*, or *unhappy.* (Ḳ.)

وَاكِبَةٌ i.q. قَائِمَةٌ [app. signifying The *leg* of a quadruped]: (Ṣ, Ḳ:) from وَكَبَ "he stood." (TA.)

مَوْكِبٌ *A certain mode*, or *manner, of walking, marching, proceeding*, or *journeying.* (Ṣ.) See 1. — *A company* [or *procession*] *of men, riding* or *walking* [or *marching by slow degrees*, or *gradually*; or *in a grave manner, and by slow degrees*, or *gradually*]: (Ḳ:) or *a party of people riding upon camels, for the sake of pomp*, or *parade*, (Ṣ, Ḳ,) or *to go forth to the gardens* or *the like for amusement*: (TA:) and in like manner, *a company of horsemen*, or *a cavalcade*: (Ṣ:) pl. مَوَاكِبُ. (TA.) — سَارَ سَيْرَ المَوْكِبِ *He walked, marched*, or *journeyed* [*in the manner*, or *at the rate, of a ceremonious procession*, or *by slow degrees*, or] *without hastening.* (TA, from a trad.)

مُوَكِّبٌ A date (or grape, TA,) *becoming black, when ripe*: (Ḳ:) or a grape or date *in which the least blackness appears.* (Az.) — Also An unripe date *that is pricked with a thorn in order that it may ripen.* (AḤn.)

مُوَاكِبَةٌ: see وَكُوبٌ.

مَوْكُوبٌ: see 1.

وكت

1. وَكَتَ, aor. يَكِتُ, (inf. n. وَكْتٌ, *He*, or *it, made a mark*, or *impression*, or *left a mark.* (Ḳ.) You say وَكَتَ شَيْئًا *He*, or *it, made a mark*, or *impression*, or *left a mark, upon a thing.* (TḲ.) = وَكَتَ, aor. يَكِتُ, inf. n. وَكْتٌ; and † وكّت, inf. n. تَوْكِيتٌ; *He filled* (Ḳ) a قِرْبَة, (Lḥ,) or a cup, or the like, as also زكت. (Fr.) = وَكَتَ, aor. يَكِتُ, inf. n. وَكْتٌ, *He walked*, or *went, with short steps.* (Sh, Ḳ.) — *He* (a beast of carriage) *raised and put down his feet quickly.* (L.) — وَكَتَ المَشْىَ, inf. n. وَكْتٌ and وَكَتَانٌ, *He went*, or *walked, with short steps, but in a heavy and ugly manner.* (L.) — وكّت † فِى سَيْرِهِ He went with a particular kind of pace. (L, from Kr.) = وَكَتَ الكِتَابَ, inf. n. وَكْتٌ, *He pointed*, or *dotted, the book, writing*, or *letter.* (L.)

2. وَكَّتَتِ البُسْرَةُ inf. n. تَوْكِيتٌ, *The date became speckled, by reason of its ripening.* (Ṣ, M, Ḳ.) = See 1.

وَكْتٌ, (Nh, &c.,) or وَكْتَةٌ, (L,) *A mark*, (L,) or *a small mark*, (Nh,) in a thing, *resembling a speck* (نقطة), *of a different colour from the thing itself*: (Nh, L:) pl. of the latter [or rather coll. gen. n., of which the latter is the n. un.] وَكْتٌ. (L.) — وَكْتٌ *A little*; *not much, a little thing.* (Sh, Ḳ.) — وَكْتٌ and وَكْتَةٌ *A speck that appears in a date by reason of its ripening.* (TA.) — وَكْتَةٌ *A speck* (نُقْطَة) in a thing: (Ḳ:) or *what resembles a* نُقْطَة in a thing: (Ṣ:) *a red speck*, or *spot, in the white of the eye, which, if neglected, becomes a* وَدْقَة: (ISd:) or *a white speck*, or *spot, in the black of the eye*: (TA:) you say, فِى عَيْنِهِ وكتةٌ [*In his eye is a speck, &c.*]. (Ṣ.) — فِى قَلْبِى وَكْتَةٌ مِمَّا قُلْتَ ‡ *On my heart is a slight impression made by what thou saidst.* (A.)

وُكْتَةٌ i.q. فُرْضَةُ زَنْدٍ (Ḳ: in the CḲ, فَرْضَة) [app., The *notch in a wooden instrument for striking fire*; as understood by Golius: but accord. to the TA, the *notch*, or *the like, in the joint called* زند *of a camel*].

وَكِيتٌ The *act of calumniating*, or *slandering*, syn. سِعَايَةٌ and وِشَايَةٌ, (Ḳ,) to one possessed of command, or power. (TA.)

رَجُلٌ وَكَّاتٌ, mentioned by Kr; thought by ISd to be from وَكَتَ المَشْىَ; [and therefore to signify *A man who walks*, or *goes, with short steps, but in a heavy and ugly manner*]; because were it by the phrase mentioned by Kr [i.e. وكّت فى سيره] it would be مُوَكِّتٌ. (TA.)

وَاكِتٌ, in a camel, i.q. نَاكِتٌ. (Ḳ.)

مَوْكُوتٌ ‡ *Changed in colour* (كَمِدٌ) *by reason of anxiety*, or *grief*: (Ḳ:) or *changed in colour* (كَمِدٌ), *and full of malevolence, and of anxiety*, or *grief.* (TA.) — عَيْنٌ مَوْقُوتَةٌ *An eye in which is a* وَكْتَة. (A, &c.)

بُسْرَةٌ مُوَكِّتَةٌ, and مُوَكِّتٌ, (the latter on the authority of Seer, TA) *A date speckled*, or *becoming speckled, by reason of its ripening.* (T, M, Ḳ.) When it is speckled in the part next the stalk, it is called مُذَنِّبَةٌ. (TA.) See بُسْرٌ.

وكث

10. استوكث *He ate of what is called* وكاث: (Ḳ:) *he hastened, and ate somewhat of that which is called* وكاث, *thereby to attain the period of the morning-meal called* الغَدَآء. (L.)

وِكَاثٌ and وُكَاثٌ *Food, aliment*, or *nutriment*, (غِذَآءٌ: so in some copies of the Ḳ, and in the TA: in the CḲ, غَدَآءٌ, or *a morning meal*:) *that is prepared*, or *taken, in haste*, (يُسْتَعْجَلُ بِهِ,) [*before the morning-meal called* غَدَآء: see 10]. (Ḳ.)

وكح

10. استوكحت الفِرَاخُ *The young birds became big, bulky*, or *coarse.* (Ṣ, Ḳ.)

وُكْحٌ *Big, bulky*, or *coarse*, young birds: (Ḳ:) after the manner of a rel. n., as though pl. of وَاكِحٌ, or وَكُوحٌ, since it cannot be pl. of مُسْتَوْكِحٌ. (TA.)

وكد

1. وَكَدَ, aor. يَكِدُ, inf. n. وُكُودٌ, *He remained, continued, stayed, abode*, or *dwelt*, (L, Ḳ,) بِمَكَانٍ *in a place.* (L.) = See 2. = وَكَدَ أَمْرًا, (L, Ḳ,*) aor. يَكِدُ, inf. n. وَكْدٌ, (L,) *He aimed at a thing*; *sought, endeavoured after*, or *pursued, it*; *desired it*; *intended it*, or *purposed it*; syn. قَصَدَ (L, Ḳ) and طَلَبَ. (L.) See also below. — وَكَدَ وَكْدَهُ *He directed his course to*, or *towards, him*, or *it*; or *he pursued his* (another's) *course*; syn. قَصَدَ قَصْدَهُ; (Ṣ, L, Ḳ;) *doing as he did.* (L.) — وَكَدَ أَمْرًا, aor. and inf n. as above, also signifies *He laboured at, and endeavoured after, a thing.* (L.) — وَكَدَ, (L, Ḳ,) aor. يَكِدُ, inf. n. وَكْدٌ, (L,) i.q. أَصَابَ *He*, or *it, did*, or *went, right*; *attained* an object; *hit, struck, smote, affected, hurt, befell*; *&c.*]. (L, Ḳ.)

2. وكّد, (Ṣ, L,) inf. n. تَوْكِيدٌ; (Ṣ, Ḳ;) [and † وَكَدَ as is implied in the Ḳ, but app. by the unintentional omission of the word وَكَّدَ;] and † اوكد, inf. n. إِيكَادٌ; (Ṣ, L;) *He made* a horse's saddle, (Ṣ, L,) and a camel's, (L, Ḳ,) *firm, fast*, or *strong*; or *bound* or *tied* it *firmly, fastly*, or *strongly*; (Ṣ, L, Ḳ;) as also أَكَّدَ and آكَدَ: but more chaste with و. (Ṣ, L, Ḳ.*) — Also, *He confirmed, ratified*, or *corroborated*, a compact, a contract, a covenant, or an engagement; as also اكّد (Ṣ, L, Ḳ) and آكد: but, in this sense also, more chaste with و; (Ṣ, L;) or in this sense more approved with

أ: (L:) and in like manner وكّد *he confirmed* an oath: you say, إِذَا عَقَدْتَ فَأَكِّدْ وَإِذَا حَلَفْتَ فَوَكِّدْ *When thou makest a contract, ratify; and when thou swearest, confirm.*

4: see 2. — أَوْكَدَتَاهُ يَدَاهُ *His arms,* or *hands, exercised him with work.* From a trad., relating to a seeker of knowledge. (L.)

5. توكّد الأَمْرُ and تأكّد signify the same, [*The thing,* or *affair, became confirmed, ratified,* or *corroborated*]. (Ṣ, L, Ḳ.*)

وَكْدٌ *Desire; purpose; intention; aim; endeavour.* (L, Ḳ.) See also 1.

وُكْدٌ *Work; labour; exertion; endeavour.* (L, Ḳ.) Ex. مَا زَالَ ذٰلِكَ وُكْدِى *That ceased not to be my work,* (L, Ḳ,) *and endeavour.* (L.)

وِكَادٌ *A rope with which cows are tied on the occasion of milking.* (Ṣ, L.) — Also وِكَادٌ and إِكَادٌ sings. of وَكَائِدُ [and أَكَائِدُ], (IDrd, L, Ḳ,) [pls. deviating from the constant course of speech in relation to the sings.; see art. أكد;] signifying, (i.e. the pls.,) *Thongs,* or *straps, with which one binds* (L, Ḳ) *a camel's,* or *horse's saddle:* (L:) or the *thongs,* or *straps, by which the* قَرَبُوس *is bound to the two side-boards of a horse's saddle;* (IDrd, L;) as also ♦ مَيَاكِيدُ and تَآكِيدُ and ♦ تَوَكِيدُ; (Ḳ;) or these are called مياكيد, but not تواكيد: (L:) and it [مياكيد] is a pl. that has no [proper] sing. (TA.)

مُوَاكِدَةٌ A she-camel *that strives,* or *exerts herself, in her progress, course,* or *pace.* (Ḳ.)

مَيَاكِيدُ and تَوَكِيدُ: see وِكَادٌ.

مُتَوَكِّدٌ بِأَمْرٍ, (L,) or لِأَمْرٍ, (Ḳ,) *Standing ready,* or *prepared, for a thing,* or *an affair* (L, Ḳ.)

وكر

1. وَكَرَ, aor. يَكِرُ, inf. n. وَكْرٌ (Ṣ, Ḳ) and وُكُورٌ, (Ḳ,) *He* (a bird) *came to the* وَكْر [or *nest*]: (Ḳ:) or *entered his* وَكْر. (Ṣ.) — وَكَرَ, (Mgh, Mṣb,) aor. يَكِرُ, (Mṣb,) *He* (a bird) *took for himself,* or *made,* or *prepared,* (إِتَّخَذَ,) *a* وَكْر; (Mgh, Mṣb;) as also ♦ وكّر, (A, Mgh, Mṣb, TA,) inf. n. تَوْكِيرٌ; (TA;) but the latter has an intensive signification; (Mṣb;) and ♦ إِتَّكَرَ. (Ḳ.) أَوْكَرَ in this sense is a mistake. (Mgh.) — وَكَرَ, aor. يَكِرُ; (Ḳ;) or ♦ وكّر, (A, L, Mṣb,) inf. n. تَوْكِيرٌ; (Fr, Ṣ, L;) *He made,* or *prepared, the food called* وَكِيرَة; (Fr, Ṣ, A, L, Mṣb;) لَهُمْ *for them.* (L, Ḳ.)

2: see 1, in two places. — See also وَكِيرَةٌ, in two places.

8: see 1.

وَكْرٌ The *nest* (عُشّ) of a bird; (AA, Ṣ, A, Mṣb, Ḳ;) *wherever it is; in a mountain or a tree;* (AA, Ṣ, Mṣb;) *and so if the bird is not in it;* (M, A, Ḳ;) as also ♦ وَكْرَةٌ: (Ḳ:) the *place in which a bird lays its eggs, and has,* or *hatches, its young; being a hole in a wall,* or *in a tree:* (T, TA:) the *place into which the bird enters;* as also وَكْنٌ: (Aṣ, TA:) [see also عُشّ; and سَرَبٌ:] pl. (of pauc., TA:) أَوْكُرٌ (Ḳ) and أَوْكَارٌ, (Ṣ, A, Mṣb, Ḳ,) and (of mult., TA) وُكُورٌ (Ṣ, Ḳ) and وِكَارٌ (Mṣb) and وُكُرٌ. (Ḳ.) You say, بُيُوتٌ كَأَوْكَارِ الطَّيْرِ [*Houses like the nests of birds*]. (A.) — ‡ [*A house:* as in the following saying,] مَا دَارَ فِى فِكْرِى نُزُولُكَ فِى وَكْرِى ‡ *Thine alighting at my house was not revolved in my mind*]. (A.) See also وَكِيرَةٌ. — The فَرْض [q. v.] of a زَنْدَة. (A, in art. فرض.)

نَاقَةٌ وَكَرَى: see جَمَّازٌ.

وَكْرَةٌ: see وَكْرٌ. = See also وَكِيرَةٌ.

وَكَرَةٌ:
وَكِيرٌ: } see وَكِيرَةٌ.

وَكِيرَةٌ *Food that is prepared on account of the completion of a building;* (Ṣ,* Mṣb,* Ḳ;) as also ♦ وَكِيرٌ and ♦ وَكْرَةٌ and ♦ وَكَرَةٌ: (Ḳ:) *food which a man prepares on the occasion of building his* وَكْر [or *house*], or *buying it,* (A, TA,) *and to which he invites* [*others*]: (TA:) accord. to Fr, [*food*] *prepared by a woman among the requisites for a bride or a traveller* (فِى الجَهَازِ); sometimes, he says, called تَوْكِيرٌ: which latter word also signifies the *act of feeding* [*with the food called* وَكِيرَة]. (TA.)

وكز

1. وَكَزَهُ, (Ṣ, Mṣb,) aor. يَكِزُهُ, (Mṣb,) inf. n. وَكْزٌ, (Mṣb, Ḳ,) *He struck,* or *beat him,* (Ṣ, Mṣb,) [with anything,] as, for ex., with a staff, or stick: (TA:) or it signifies, (Mṣb,) or signifies also (Ṣ) *he struck,* or *beat, him with his fist upon his chin:* (Ṣ, Mṣb:) or, accord. to Ks, *i. q.* لَكَمَهُ; (Mṣb;) [i. e.] *he struck,* or *beat, him with his fist.* (A, Ḳ.) — *He pushed,* or *impelled,* or *repelled, him.* (Ṣ, Mṣb, Ḳ.) — *He pierced him* (Ks, Ḳ,* TḲ) with a spear. (TḲ.) — *He goaded him.* (TA.) — *He broke* his nose. (T, TA.)

وَكْزَةٌ *A blow with the fist.* (A.)

وَكَّازٌ One *who strikes,* or *beats, much with his fist.* (A.)

مُتَوَكِّزٌ بِأَمْرٍ *Standing ready,* or *prepared,* for a thing, or an affair. (L, art. وكد.)

وكس

1. وَكَسَ, aor. يَكِسُ, inf. n. وَكْسٌ, *It* (a thing, Ṣ, Mṣb) *was,* or *became, defective,* or *deficient: it fell short; it diminished,* or *decreased.* (Ṣ, A, Mṣb, Ḳ.) It is said in a trad., (Ṣ, Mṣb,) of Ibn-Mes'ood, (TA,) لَهَا مَهْرُ مِثْلِهَا لَا وَكْسَ وَلَا شَطَطَ *She shall have the dowry of her like: there shall be no falling short nor exceeding:* (Ṣ, A,* Mṣb,* TA:) or *there shall be no diminishing nor exceeding of the limit.* (Mgh.) [For] وَكَسَهُ, aor. and inf. n. as above, signifies *He rendered it defective,* or *deficient; diminished it,* or *decreased it;* (A, Mgh, Mṣb, Ḳ;) as also ♦ وكّسهُ, (TḲ,) inf. n. تَوْكِيسٌ. (Ḳ, TḲ) — *He made him* (a man) *to suffer loss;* syn. نَقَصَهُ; (Ṣ, TA; as also ♦ وكّسهُ inf. n. تَوْكِيسٌ: (Ḳ,* TA:) or *he cheated,* or *defrauded him.* (IḲṭṭ, TA.) You say, وُكِسَ فِى تِجَارَتِهِ, (Ṣ, A, Mṣb, Ḳ,) inf. n. وَكْسٌ, (TA,) *He suffered loss,* (Ṣ, A, Mṣb, TA,) or *diminution of the price,* (TA,) [*in his traffic,* or *merchandise;* as also ♦ أُوكِسَ, (Ṣ, A, Mṣb, Ḳ,) inf. n. إِيكَاسٌ; (TA;) and so وَكَسَ, aor. (Ḳ) and inf. n. (TA) as above. (Ḳ, TA.)

2. وكّسهُ, inf. n. تَوْكِيسٌ: see 1, in two places. — Also, *He reproved,* or *blamed, him,* or *did so severely;* or *with the utmost severity;* or *he reproached,* or *upbraided him.* (AA, Ḳ.)

4. أَوْكَسَ, (A,) or أَوْكَسَ مَالُهُ, (Ibn-'Abbád, Ḳ,) *His property went away.* (Ibn-'Abbád, A, Ḳ.) — أُوكِسَ فِى تِجَارَتِهِ: see 1.

أَوْكَسُ [*More,* and *most, defective,* or *deficient: less,* and *least, in value*]. The saying respecting the division of a building, يُنْظَرُ إِلَى صَاحِبِ الأَوْكَسِ means, *One shall look to see which is he whose place is of the less,* or *least, value.* (Mgh.) — A man *having a small portion,* or *little good fortune:* (A:) or a *low,* an *ignoble,* or a *mean,* or *sordid,* man. (Ibn-'Abbád, Ḳ.)

[وكع, &c.

See Supplement.]

ولب

1. وَلَبَ, aor. يَلِبُ, inf. n. وُلُوبٌ, *He entered* (Ḳ) into a house or tent, or into a tract, or quarter, or the like. (TA.) — وَلَبَ *He hastened* (Ḳ) in entering. (TA.) — وَلَبَ إِلَيْكَ الشَّىْءُ, aor. يَلِبُ, inf. n. وُلُوبٌ, *The thing,* of whatever kind it was, *came to thee,* or *reached thee.* (A'Obeyd, Ṣ.) In the copies of the Ḳ, وَلَبَ الشَّىْءَ وإِلَيْكَ; accord. to which, the verb, in the sense of وَصَلَ, there assigned to it, is trans. both immediately and by means of إِلَى: but the correct reading is ولب اليك الشىء, as above. In an old, and generally correct, copy of the Tahdheeb el-Af'ál of IḲṭṭ, it is said that ولب اليك الشَّرُّ signifies *The evil reached thee:*

syn. تَوَصَّلَ. (TA.) — وَلَبَ, inf. n. وُلُوبٌ and وَلْبٌ, *It* (corn or the like) *germinated in offsets around the older plants.* (IKtt.) — وَلَبَ بنو فُلَانٍ *The sons of such a one multiplied,* or *increased.* (IKtt.)

وَالِبٌ, *Going into a thing; entering into it.* (Esh-Sheybánee, S.)

وَالِبَةٌ The *offsets of the corn and the like:* (K:) so called because they enter into the roots of the parent-plants: (TA:) or *corn* or *the like growing from the roots of that which has preceded it:* (S:) pl. أَوَالِبُ. (TA.) — وَالِبَةٌ The *offspring* of camels, (IAar, S,) and of sheep or goats, (IAar, K,) and of cows, (K,) and of a people. (IAar.)

تَوْلَبٌ: see art. تلب. Accord. to Suh, the ت is substituted for و, and the word is derived from والبة, the "offsets of corn and the like:" and Ibn-'Osfoor and IKtt assert the same. (TA.)

ولت

1. وَلَتَهُ حَقَّهُ, aor. يَلِتُ, inf. n. وَلْتٌ; and ↑ اولته; *He diminished unto him his due,* or *right;* [or *defrauded him of part thereof*]: (K:) as also لَاتَهُ, and أَلَتَهُ, or أَلَّتَهُ. (TA.)

4: see 1.

ولث

1. وَلَثَتْنَا السَّمَآءُ, [aor. تَلِثُ,] inf. n. وَلْثٌ, *The sky wetted us with a little rain.* (TA.) — وَلَثَهُ, aor. يَلِثُ, (S,) inf. n. وَلْثٌ, (S, K,) *He beat, struck,* or *smote, him,* (AA, S, K,) with a staff, or stick, (AA, S,) *a little:* (As:) or *he beat him,* or *struck him, without wounding him.* (Aboo-Murrah El-Kusheyree.) — وَلَثَ لَهُ عَقْدًا *He made with him a covenant, compact,* or *contract, that was unintentional,* or *not firmly concluded,* or *settled.* (S.) وَلَثَ لَهُمْ, [aor. يَلِثُ,] inf. n. وَلْثٌ, *He gave them,* or *granted them, somewhat of a covenant, compact,* or *contract.* (TA.) — وَلَثَ, [aor. يَلِثُ?] inf. n. وَلْثٌ, *He concluded a covenant, compact,* or *contract.* (TA.) — وَلَثَ لَهُ, aor. يَلِثُ, inf. n. وَلْثٌ, *He made to him a weak promise.* (TA.) — وَلَثَ فُلَانٌ لَنَا مِنْ أَمْرِنَا, inf. n. وَلْثٌ, *Such a one appointed the manner of somewhat of our affair for us;* syn. وَجَّهَ. (TA.) — وَلَثَ لِمَمْلُوكِهِ عِتْقًا, [aor. يَلِثُ, inf. n. وَلْثٌ,] *He promised his slave manumission after his death, saying, Thou art free after my death.* (ISh.)

وَلْثٌ *A little* of rain: (S, K:) ex. أَصَابَنَا وَلْثٌ مِنْ مَطَرٍ *A little rain fell upon us.* (S.) — وَلْثٌ السَّحَابِ *A little rain.* (TA.) — وَلْثٌ *A covenant, compact,* or *contract, between a people, that happens unintentionally,* مِنْ غَيْرِ قَصْدٍ: (S:) or, *not firmly concluded,* or *settled:* (S, K:) or *somewhat,* or *a little,* of a covenant, compact, or contract: ex., in a trad., لَوْلَا وَلْثٌ لَكَ مِنَ العَهْدِ لَضَرَبْتُ عُنُقَكَ *Were it not for somewhat,* or *a little, of a covenant granted to thee, I had beheaded thee:* (TA:) or the *remainder* [or *what remains unfulfilled*] *of a covenant &c.:* (T:) or *a covenant &c. firmly concluded,* or *settled.* (TA.) — وَلْثٌ *A little* of anything that is much in quantity. (IAar.) — وَلْثٌ *What remains, of dough, in a platter.* (K.) — *What remains, of water, in a* مِشْقَر. (K.) — *What remains, of the beverage called* نَبِيذ, *in the vessel.* (K.) — وَلْثٌ *A weak promise.* (K [See 1. In the CK, and in a MS. copy of the K, for الوَعْد is put الوَغْد.]) — You also say لَهُمْ وَلْثٌ ضَعِيفٌ, and وَلْثٌ مُحْكَمٌ, [*A weak promise has been made to them, and a firm promise*]. (TA.) — وَلْثٌ *A vestige,* or *trace, of ophthalmia.* (K.) — لَمْ أَرَ مِنْهُ إِلَّا وَلْثَةً ↑ *I saw not, of him,* or *it, aught save a small vestige,* or *trace.* (A.) — وَلْثٌ i.q. تَوْجِيهٌ; i.e., The *saying to a slave* (مَمْلُوك), *Thou art free after my death.* (K.)

وَلْثَةٌ: see وَلْثٌ. — عِنْدِي وَلْثَةٌ مِنْ خَبَرٍ *I have a little news.* (TA.)

شَرٌّ وَالِثٌ *A lasting,* or *constant, evil.* (K.) — دَيْنٌ وَالِثٌ, an expression used by Ru-beh, (TA,) *A burdensome debt:* (K:) or *a lasting,* or *constant, debt:* (IAar:) or, as some say, *a debt by which one constantly binds himself* (يَتَقَلَّدُهُ), *as he does by a contract.* (L.) As disapproves of the expression. (TA.)

ولج

1. وَلَجَ, aor. يَلِجُ, inf. n. وُلُوجٌ and لِجَةٌ; and ↑ إِتَّلَجَ; (S, K;) and ↑ تولّج; (L;) *He,* or *it, entered.* (S, K.) You say وَلَجَ البَيْتَ, and ↑ اتّلجه, and ↑ تولّجه, *He entered the house.* (L.) And وَلَجَ الشَّىْءُ فِى غَيْرِهِ *The thing entered into another thing.* (Msb.) As is said in the S and L, Sb says that وَلَجَ has for its inf. n. وُلُوجٌ, which is of one of the measures of the inf. ns. of intrans. verbs, because the meaning [of وَلَجْتُ البَيْتَ] is وَلَجْتُ فِيهِ: and it is said in the M, that Sb holds the intermediate particle to be dropped: but Mohammad Ibn-Yezeed holds the verb to be trans. without an intermediate particle. MF observes, that Sb's words appear to make ولج a trans. verb, which no one asserts it to be: that if he mean that it has as its complement a noun in the acc. case as an adverbial noun of place, it is like دَخَلْتُ and other intrans. verbs: but if he mean that it governs a simple objective complement, like ضَرَبْتُ زَيْدًا, his opinion is not correct. (TA.)

4. اولج, (S, K,) inf. n. إِيلَاجٌ; (Msb;) and ↑ إِتَّلَجَ, as in the CK and in several MS. copies of the K) or أَتْلَجَ, (as in the L, and all the copies of the K consulted by SM, in this art., and in art. تلج,) in which ت is substituted for و, and this is the correct reading; (TA;) *He,* or *it, caused to enter; introduced; inserted.* (S, K.) — The expression in the Kur. [xxii. 60; and other chapters,] يُولِجُ ٱللَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱللَّيْلِ signifies *He maketh the night,* by increasing it, *to enter into,* [or *encroach upon,*] *the day, and maketh the day,* in like manner, *to enter into,* [or *encroach upon,*] *the night:* (Jel:) or *He increaseth the night with a part of the day, by taking from the latter and adding to the former, and in like manner increaseth the day with a part of the night.* (S.) — [اولج is often used for اولج ذكره; and hence as meaning *Inivit.*]

5: see 1.

8: see 1 and 4.

رَجُلٌ خُرَجَةٌ وُلَجَةٌ, (S,) and ↑ خَرَّاجٌ وَلَّاجٌ, and ↑ خَرُوجٌ وَلُوجٌ, (TA,) *A man frequently going,* or *coming, out and in.* (S, TA.) [This is the primary meaning: for others see art. خرج.]

وَلَجَةٌ *A place,* (S,) or *a cavern, in which passengers shelter themselves from rain &c.:* pl. أَوْلَاجٌ and وَلَجٌ, (S, K,) [or rather the latter, which is omitted in the CK, is a coll. gen. n., of which ولجة is the n. un.] or وُلُجٌ. (L.) — Also, *A bend,* or *place of bending, of a valley:* (IAar:) pl. as above. (K.)

وُلَجَةٌ and وَلَّاجٌ and وَلُوجٌ: see وَلِيجَةٌ.

وَلِيجَةٌ *Anything that is introduced,* or *inserted, into a thing, and that does not belong to it:* any such thing is termed a وليجة of a thing. (A'Obeyd.) — هُوَ وَلِيجَتُهُمْ *He is an adherent to them;* (K;) *one who has entered,* or *become introduced,* or *included, among them,*] *and not belonging to them.* (TA.) Pl. وَلَائِجُ. (TA.) — وَلِيجَةٌ † *A particular,* or *special, intimate, friend,* or *associate,* of a man; syn. خَاصَّةٌ (S, K) and بِطَانَةٌ (S) and دَخِيلَةٌ: (K:) by these syns. A'Obeyd explains it in the Kur. ix. 16: and it is applied to one and to more than one: (TA:) or *one whom a person takes to rely upon,* or *to place confidence in, not being of his family:* (K:) and so some explain the word in the verse above referred to: (TA:) or it there signifies *an intimate friend who is one of the polytheists.* (Fr.)

وَالِجَةٌ i.q. دُبَيْلَةٌ, (K,) i.e., *A certain disease in the belly.* (TA.) *A pain that attacks a man;* or *a pain in a man;* وَجَعٌ يَأْخُذُ الإِنْسَانَ, (so in two copies of the S, and in the L,) or وَجَعٌ فِى الإِنْسَانِ: (so in the TA and a MS. copy of the K:) or *a pain that attacks the teeth;*

or *a pain in the teeth;* وجع يأخذ الأَسْنَانَ, (so in a copy of the Ṣ,) or وجع فى الأَسْنَانِ. (So in the CK.)

أَوْلَجُ [*More, or most, penetrating*]: applied to language or discourse. [TA, in art. جمع: see an ex. voce مُجْمَعٌ.]

تَوْلَجٌ The *hiding place of a wild beast,* (or *antelope,* TA,) *among trees,* (Ṣ, Ḳ,) *into which he enters* (ٱلَّذِى يَلِجُ فِيهِ); like دَوْلَجٌ: the ت, says Sb, is substituted for و, and the word is of the measure فَوْعَلٌ; for تَفْعَلٌ is scarcely found in Arabic as the measure of a subst., whereas فَوْعَلٌ is frequent. (Ṣ.)

مَوْلِجٌ *A place of entrance; a place into which one enters:* (TA:) pl. مَوَالِجُ. (Ṣ.) [See its contr. مَخْرَجٌ.]

مَوْلُوجٌ A man *attached by the disease called* دُبَيْلَة, or وَالِجَة. (Ḳ, TA.)

ولح

وَلِيحَةٌ *A* [*sack of the kind called*] غِرَارَة: (Ṣ, L, Ḳ:) or *such as is called a* جُوَالِق: or *a large and wide* جوالق: (L:) and *a date-basket of palm-leaves;* syn. جُلَّة: (Ṣ, L, Ḳ:) and *a sack* or *the like forming one half of a beast's load, in which are carried perfumes and clothes* (بَزّ) *and the like:* (L:) n. un. of وَلِيحٌ, pl. وَلَائِحُ. (Ṣ, L, Ḳ.)

ولد

1. وَلَدَتْ, (Ṣ, Ḳ, &c.,) aor. تَلِدُ, (L, Ḳ, &c.,) inf. n. وِلَادٌ and وِلَادَةٌ (Ṣ, A, L, Mṣb, Ḳ) and وَلَادٌ and وَلَادَةٌ, but each is more common with kesr, (Mṣb,) and إِلَادَةٌ and مَوْلِدٌ (L, Ḳ) and لِدَةٌ, (Ḳ,) [and app. مِيلَادٌ, like مِقْدَارٌ, (see an ex. voce تِلَادٌ, in art. تلد,)] *She* (a woman, Ṣ, L, or mother, L, or any animal having an ear, as distinguished from one having merely an ear-hole, (Mṣb,) *brought forth* a child, or young one; or children, young, or offspring. (Mṣb.) — Also, وَلَدَ, (aor. as above, Mṣb,) *He begot* a child, or young one; &c. (Th, L, Mṣb, Ḳ.) — أَرْضُ البَلْقَاءِ تَلِدُ الزَّعْفَرَانَ ‡ [*The land of El-Balkà produces saffron*]. (A.) — اللَّيَالِى حَبَالَى لَيْسَ يُدْرَى مَا يَلِدْنَ ‡ [*The nights are pregnant: it is not known what they will bring forth*]. (A.) — [لَمْ يَلْدِه occurs in a verse cited voce رُبَّ, for لَمْ يَلِدْهُ; like لم أَجْدِ for لَمْ أَجِدْ.]

2. ولّدها, inf. n. تَوْلِيدٌ, *He assisted her* [namely a woman, A, L, Mṣb, and a ewe or she-goat, Ṣ, A, L, Mṣb, or other animal, Mṣb) *in bringing forth; delivered her of her child* or *young one:* (Ṣ, L, Mṣb, Ḳ*:) *he acted as a midwife to her.* (L.) — ولّدها أَوْلَادًا *He made her to be the mother of children.* (MA.) See 4. — وَلَّدَهُ, (inf. n. تَوْلِيدٌ, Ḳ,) *He reared him; educated him; brought him up.* The Christians (as Th says, T, L) have corrupted, in the Gospel, God's saying to Jesus, on whom be peace! أَنْتَ نَبِيِّى وَأَنَا وَلَّدْتُكَ [in the CK, erroneously, وَلَدْتُكَ,] *Thou art my prophet, and I reared thee:* altering it thus, انت بُنَيِّى وانا وَلَدْتُكَ [*Thou art my little son, and I begot thee*]; attributing to Him a son. (T,* L, Ḳ.*) — ولّد ‡ *He innovated,* or *originated,* language, and a story or the like. (A.) † [*It* (a thing) *generated, engendered, produced,* or *originated,* another thing.]

4. اولدت, (inf. n. إِيلَادٌ, Mṣb,) *She* (a woman, Ṣ, L, Mṣb, and a ewe or goat, L) *attained to the time of bringing forth; was about to bring forth.* (Ṣ, L, Mṣb, Ḳ.*) — اولد القَوْمُ *The people attained to the time of* [*their having*] *children.* (IḲṭṭ.) — اولد الجَارِيَةَ *He made the girl to be the mother of a child.* (MA.) See 2.

5. تولّد الشَّىْءُ مِنَ الشَّىْءِ, (Ṣ,) or عَنْ غَيْرِهِ, (Mṣb,) † *The thing became generated,* or *engendered,* or *produced; it originated; from the other thing.* (Mṣb.) — تولّدت العَصَبِيَّةُ بَيْنَهُمْ ‡ [*Party-spirit originated,* or *became engendered, among them*]. (A.)

6. توالدوا *They multiplied,* or *became numerous,* [*by propagation,*] *and begot one another;* (Ṣ, L;) as also ▾ اتّلدوا. (TA.)

8: see 6.

10. استولدها *He rendered her pregnant; got her with child.* اولدها in this sense is not of established authority; and some expressly disallow it. (Mṣb.)

وَلْدٌ: see وَلَدٌ.

وُلْدٌ, and ▾ وِلْدَةٌ, *A man's people, tribe,* or *family.* So, accord. to some, in the Ḳur. lxxi. 20. (T.) — See وَلَدٌ.

وِلْدٌ: see وَلَدٌ, and وُلْدٌ.

وَلَدٌ (of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, Mṣb) and ▾ وُلْدٌ (Ṣ, A, L, Mṣb, Ḳ) and ▾ وِلْدٌ (Ṣ, L, Ḳ) and ▾ وَلْدٌ, (Ḳ,) each used alike as sing. and pl., (Ṣ, M, A, L, Ḳ,) and masc. and fem., (M, L, Mṣb,) *A child, son, daughter, youngling,* or *young one;* and *children, sons, daughters, offspring, young,* or *younglings; of any kind:* [often applied to *an unborn child,* &c.; *a fœtus:*] (M, L, Mṣb:) pl. [of pauc.] of وَلَدٌ, (M, L, Mṣb, TA,) and of وُلْدٌ, (M, L,) أَوْلَادٌ; (M, L, Mṣb, Ḳ;) and [pl. of pauc. of وَلَدٌ,] وِلْدَةٌ and إِلْدَةٌ: (M, L, Ḳ:) and pl. of وَلَدٌ, وُلْدٌ, (Ṣ, M, L, Mṣb, Ḳ,*) like as أُسْدٌ is pl. of أَسَدٌ, (Ṣ, L, Mṣb,) in the dial. of the tribe of Keys, (T, Mṣb,) who make وُلْدٌ singular. (T.)

وَلَدُكَ ▾ مَنْ دَمَّى عَقِبَيْكَ, a proverb, (T, Ṣ, L; but in the Ṣ, عَقِبَيْكَ;) of the Benoo-Asad, (Ṣ, L,) *Thy son is he who made thy two heels to be smeared with blood;* (TA;) i.e., whom thou thyself broughtest forth; (Ḳ, TA;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA.) — مَا أَدْرِى أَىُّ وَلَدِ الرَّجُلِ هُوَ *I know not what man he is.* (Ṣ, Ḳ.)

لِدَةٌ, in which the ة is a substitute for the و that is elided from the beginning, for it is from الوِلَادَةُ, (Ṣ, L,) or, accord. to some, it is from لَدَى, q.v., (TA,) applied to a male and to a female, (TA, voce تِرْبٌ,) *i.q.* تِرْبٌ; (Ṣ, L, Ḳ;) meaning *One born at the same time with another; coëtanean,* or *a contemporary in birth* (TA) of a man: (Ṣ, L:) dual لِدَانِ; (Ṣ, L;) [but لدة occurs in a dual sense in the Jm and O and Ḳ, voce صَوْغٌ, q.v.;] pl. لِدَاتٌ and لِدُونَ: (Ṣ, L, Ḳ:) AHei and other expositors of the Tes-heel say, that words like لدة have the latter form of pl. when they become proper names. (TA.) The dim. [of the pl.] is وُلَيْدَاتٌ and وُلَيْدُونَ, (Ḳ,) because the formation of a dim. restores a word to its original form; (TA;) not لُدَيَّاتٌ and لُدَيُّونَ, as some of the Arabs erroneously make it: (Ḳ:) but this which F pronounces an error is accordant to the authority of the leading writers on inflexion, who say that by regarding the original form, and restoring it thereto, the word is made to depart from the meaning intended by it; for if its dim. were made وُلَيْدٌ, there would be no difference between it and the dim. of وَلَدٌ. (TA.) See also art. لدى. — See مِيلَادٌ.

وِلَادٌ and وِلَادَةٌ: see 1. — *Pregnancy:* (A, L, in which the former only is mentioned, and Mṣb:) the former is the more common. (Mṣb.)

وَلُودٌ [*Prolific; that breeds,* or *brings forth, plentifully.*] (Ṣ, Ḳ, art. أبد.) — See وَالِدٌ.

وَلِيدٌ (of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, TA,) and ▾ مَوْلُودٌ signify the same, (T, L, Ḳ,) i.e., *A new-born child:* (M, L:) *a young infant:* (the former in the L, and the latter in the Mṣb:) the former, as well as the latter, masc.: (M, L:) or, accord. to some, the former is applied also to a female: as also ▾ وَلِيدَةٌ and ▾ مَوْلُودَةٌ: pl. of وليد, وِلْدَانٌ; and of وليدة, وَلَائِدُ. (L.) — الوَلِيدُ فِى الجَنَّةِ *The child that dies in early infancy,* or *that is prematurely born, is in paradise.* (L, from a trad.) — Also وَلِيدٌ *A boy:* (Ṣ, A, L, Ḳ:) *a youth:* (AHeyth, L:) ‡ *a boy who has arrived at the age when he is fit for service, before he attains to puberty:* (A, L:) *a youthful servant;* one is so called from the time of his birth until

he attains to manhood: the servant of a man in paradise is a وليد always, never changing in age: (L:) *a slave;* (Ṣ, L, Ḳ;) or, as some say, one *born in servitude:* (TA:) fem. in these senses, with ة: (Ṣ, A, L, Ḳ:) a female slave is called وليدة even if aged: (L:) pl. (of the masc., Ṣ, L) وِلْدَانٌ (Ṣ, L, Ḳ) and وِلْدَةٌ; (L;) and (of the fem., Ṣ, L) وَلَائِدُ. (Ṣ, L, Ḳ.) — See also مُوَلَّدٌ. — أُمُّ الوَلِيدِ *The domestic hen.* (Ḳ.) — هُمْ فِى أَمْرٍ لَا يُنَادَى وَلِيدُهُ (Ṣ, L, Ḳ*) [*They are in a case,* or *an affair, wherein* (lit. whereof) *the boy,* or *servant-boy,* or *slave, will not be called out to*]: a proverb, (L,) originally meaning, they are in a case of difficulty or distress, such that the mother forgets her child, and does not call out to him: and afterwards applied to any case of difficulty or distress: (M, L:) or they are in a formidable case, in which children are not called out to, but those advanced in age: (AO, or Aṣ, M, L:) and sometimes it means, they are in such a state of abundance and affluence that if a وليد put forth his hand to take a thing he is not chidden away from it: (M, L:) or it is applied to a case of good and to one of evil, and means, they are so occupied with their case or affair that if a وليد put forth his hand to the most valuable of things he is not called out to for the purpose of chiding him: (Ḳ:) some say, that its original reference is to the running of horses; because a fleet and excellent horse goes without being called out to; and that it is secondarily applied to any case of great moment, and to any case of abundance. (Ṣ, L.) — One also says, فِى الأَرْضِ عُشْبٌ لَا يُنَادَى وَلِيدُهُ [*In the land is fresh herbage respecting which the servant-boy,* or *slave, will not be called out to*]; because it matters not in what part of such land the beasts are; the whole abounding with herbage: and جَاؤُوا بِطَعَامٍ لَا يُنَادَى وَلِيدُهُ [*They brought food respecting which the servant-boy,* or *slave, would not be called out to*]; meaning, that one would not care what injury he might do to it, nor when he ate of it. (ISk, L.) — Muzarrid Eth-Thaạlebee says,

* تَبَرَّأْتُ مِنْ شَتْمِ الرِّجَالِ بِتَوْبَةٍ *
* إِلَى ٱللّٰهِ مِنِّى لَا يُنَادَى وَلِيدُهَا *

[*I have become clear of the vice of reviling men, by my turning unto God with repentance respecting which the servant* (myself) *will not be called out to*]; meaning, respecting which I shall not be questioned. (ISk, L.)

وَلِيدَةٌ: see وَلِيدٌ.

وُلُودِيَّةٌ, (IAạr, L, Ḳ,) an inf. n. which has no verb, (Th, L,) and وَلُودِيَّةٌ (Ḳ) and وَلِيدِيَّةٌ, which, accord. to Th, is the original form, and † وَلَادَةٌ, (L,) *Infancy:* (IAạr, L, Ḳ:) *boyhood; girlhood: the state of a* وَلِيد or وَلِيدَة. (L.) Ex. فَعَلَ ذٰلِكَ فِى وُلُودِيَّتِهِ, and وَلُودِيَّتِهِ, *He did that in his infancy:* (El-Baṣáïr:) and فِى وَلِيدِيَّتِهِ *when he was a* وَلِيد. (L.) — وُلُودِيَّةٌ (L, Ḳ) and وَلُودِيَّةٌ (L) *Rudeness; coarseness; hardness; churlishness; deficiency in gentleness,* (L, Ḳ,) *and in knowledge of affairs:* (L:) *illiterateness.* (L.)

صُحْبَةُ فُلَانٍ وَلَّادَةٌ لِلْخَيْرِ ‡ [*The society of such a one is very productive of good.*] (A.)

وَالِدٌ and وَالِدَةٌ, (M, L, Ḳ) the former as a possessive epithet, and the latter as an act. part. n. (M, L.) A woman, and any pregnant animal, *having a child* or *young one,* or *children* or *young;* and *bringing forth.* (Th, M, L.) — Also وَالِدٌ *A father:* (Ṣ, L, Mṣb;) and *a mother;* (L;) as also وَالِدَةٌ; (Ṣ, L, Mṣb;) [which latter is the more common in this sense:] pl. of the former, وَالِدُونَ; and of the latter, وَالِدَاتٌ: (Mṣb:) the dual وَالِدَانِ signifies the *two parents; the father and mother.* (Ṣ, L, Mṣb.) — شَاةٌ وَالِدٌ *A pregnant ewe* or *goat;* (ISk, Ṣ, A, L, Mṣb, Ḳ;*) as also وَالِدَةٌ and † وَلُودٌ: (L, Ḳ:) pl. وُلْدٌ, (as in the L, and most other lexicons, accord. to the TA, and in some copies of the Ḳ,) or وُلَّدٌ, (as in the A, and in other copies of the Ḳ,) each of which is correct. (TA.) — Also, *A prolific ewe* or *goat; that breeds,* or *brings forth, plentifully;* (Nh, L;) [as also † وَلُودٌ: see Ṣ, Ḳ, art. أبد: see also an ex. of وَلُودٌ, applied to a woman, voce أَسْوَأُ.] — مِنْ شَرِّ وَالِدٍ وَمَا وَلَدَ, occurring in a trad. respecting prayer for God's protection, [lit., *From the evil of a parent and what he hath begotten,*] is said to mean Iblees and the devils: (L:) or Adam and the true friends and the prophets and the martyrs and the believers whom he hath begotten. (El-Baṣáïr.)

مَوْلِدٌ The *place of birth* (T, Ṣ, M, A, Mṣb) of a man. (Ṣ, L, &c.) — See also مِيلَادٌ.

مُوْلِدٌ [A woman, and] a ewe or she-goat, (L,) *about to bring forth:* (L, Ḳ:*) pl. مَوَالِدُ and مَوَالِيدُ. (L, Ḳ.)

مِيلَادٌ The *time of birth* (T, Ṣ, M, A, L, Mṣb, Ḳ) of a man; (Ṣ, L, &c.;) as also † مَوْلِدٌ, (T, M, A, L, Mṣb, Ḳ,) and † لِدَةٌ: (Ḳ:) but this last is mentioned only in the Ḳ, and requires proof. (TA.) — [See also 1, of which it is app. an inf. n.]

مَوْلُودٌ: see وَلِيدٌ.

رَجُلٌ مُوَلَّدٌ, (Ṣ, L, Mṣb,) and عَرَبِيَّةٌ مُوَلَّدَةٌ, (Ṣ, L,) *A man,* and *an Arab female, not of mere Arabian extraction:* (Ṣ, L, Mṣb:) or مُوَلَّدٌ (L) and its fem. مُوَلَّدَةٌ (M, L, Ḳ) signify a boy, or slave-boy, (L,) and a girl, or slave-girl, (M, L,) *born among the Arabs;* (M, L, Ḳ;) as also † وَلِيدٌ (M, L) and وَلِيدَةٌ: (M, L, Ḳ:) or a boy, or slave-boy, and a girl, or slave-girl, *who has been born among the Arabs, and has grown up with their children, and been educated, disciplined,* or *bred, in their manner:* (A, L:) or the latter, مولّدة, signifies one *born in a country in* [and of] *which is only her father* or *her mother:* (ISh, L:) or one *born at thine own abode,* or *home;* (ISh, T, Ṣ, in art. تلد;) like تِلَادٌ: (Ṣ, art. تلد:) or *born in the territory of the Muslims.* (Mgh, art. تلد.) — شَاعِرٌ مُوَلَّدٌ ‡ [*A post-classical poet;*] *a poet of the last of the four classes; of the class next after the* إِسْلَامِيُّون; *also called* مُحْدَثٌ: (Mz, 49th نوع:) called by the former appellation [as well as the latter] because of his recent age. (L, Ḳ.) [It is difficult to mark the exact line of distinction between the Islámees and the Muwelleds, so as always to be certain to which of these two classes a poet belongs. The latter are those born, not merely since the first corruption of the Arabic language, which happened in, or before, the age of Moḥammad, (see Mz, 44th نوع,) but since the extensive corruption which happened after the Arabs had spread themselves, by their conquests, among foreigners, in consequence of which their language became simplified. This change took place in the latter half of the first century of the Flight. Hence the poetry of the Muwelleds is not cited as authoritative in lexicology or grammar, or as to the metres of verse, or rhymes. (See شَاهِدٌ.)] Ibn-Rasheeḳ mentions, as the most famous of the Muwelleds, El-Ḥasan (surnamed Aboo-Nuwás) Ḥabeeb, El-Boḥturee, Ibn-Er-Roomee, Ibn-El-Moạtezz, and El-Mutanebbee: [the first of whom died in the year of the Flight 195, or -6, or -8]. Aboo-'Amr Ibn-El-'Alà [who died in the year of the Flight 154, or -9,] termed El-Farezdaḳ and Jereer Muwelleds, in comparison with the Pagan poets and the Mukhaḍrams, though others call them Islámees. (Mz, 49th نوع.) — كَلَامٌ مُوَلَّدٌ ‡ [*Post-classical,*] or *innovated,* or *modern,* or *modernized, language;* (L;) *language which is not of the original dialect of the Arabs;* (A;) *language which is not genuine Arabic.* (Mṣb.) And simply مُوَلَّدٌ ‡ [*A post-classical phrase* or *word;*] *a modernism; an innovated,* or *a modern,* or *modernized, phrase* or *word; a phrase* or *word innovated by any of the Muwelleds, whose phrases* or *words are not cited as authoritative* [*in lexicology,* or *grammar,* or *as to the metres of verse,* or *rhymes:* see above]: the difference between it and the مَصْنُوع is, that the latter is given by its author as chaste (فصيح) Arabic; whereas this is the contrary [i.e., confessedly innovated]. (Mz, 21st نوع.) It is opposed to

لُغَة. The lexicons passim.) — Also مُوَلَّد, (L,) and its fem. with ة, (Ḳ,) ‡ Anything *innovated.* (L, Ḳ.) — كِتَابٌ مُوَلَّدٌ ‡ *A forged writing.* (L, Ḳ.) — بَيِّنَةٌ مُوَلَّدَةٌ ‡ *Evidence not verified.* (L, Ḳ.)

مُوَلِّدَةٌ *A midwife.* (A, L, Ḳ.)

[ولس, &c.

See Supplement.]

ومأ

1. وَمَأَ إِلَيْهِ, (Ṣ, Ḳ,) aor. يَمَأُ, inf. n. وَمْءٌ; (Ṣ;) and ↑ اومأ, (Ṣ, Ḳ, which is the chaste word, MF,) inf. n. إِيمَآءٌ; (TA;) and ↑ ومّأ; (Ḳ;) *He made a sign to him.* (Ḳ.) أَوْمَيْتُ [for أَوْمَأْتُ] is disallowed: (Ṣ:) [but see what follows in this paragraph]. Lth says, that الايماء is *the making a sign with the head* or *the hand, as a sick man does with his head for the inclination and prostration in prayer:* (TA:) and اومأ بِرَأْسِهِ sometimes signifies *He* [*made a sign with his head as though he*] *said "No:"* Akh cites this verse:

* إِذَا قَلَّ مَالُ المَرْءِ قَلَّ صَدِيقُهُ *
* وَ أَوْمَتْ إِلَيْهِ بِالعُيُونِ الأَصَابِعُ *

[*When the man's wealth becomes little, his friends become few; and the fingers, together with the eyes, make signs to him*]; in which اومت is for اومأت. (TA.) — [For a further explanation of اومأ, and the manner in which it is said to differ from اوبأ, see art. وبأ.]

2. ومّأ: see 1. — ومّى بِالشَّىْءِ [for ومّأ: as there is no such root as ومى:] *He took away the thing.* (TA.)

3. فُلَانٌ يُوَامِئُ فُلَانًا, and يُوَائِمُ, [*Such a one agrees,* or *vies, with such a one*]. These two verbs are of two different dialects, or the former is formed by transposition from the latter. (Ḳ, TA.) — ISh quotes,

* فَأَنَا الغَدَاةَ مُوَامِئُهُ *

meaning, accord. to Abu-l-Khaṭṭáb, "And I, in the morning, shall see him, or it:" syn. مُعَايِنُهُ. (TA.)

4: see 1.

10. استومى عَلَى الأَمْرِ [for استومأ: as there is no such root as ومى:] *He made himself master of the thing:* like استولى. (Fr.)

وَامِئَةٌ *A misfortune; calamity:* (Ṣ, Ḳ:) thought by ISd to be a subst. [not an act. part. n.] because no verb from which it could be derived is known. (TA.) — وَقَعَ فِى وَامِئَةٍ *He fell into a misfortune* or *calamity.* (Ṣ.) — ذَهَبَ ثَوْبِى فَمَا أَدْرِى مَا كَانَتْ وَامِئَتُهُ *My garment is lost, and I know not what misfortune has taken it away:* (M, Ḳ:) or, *who has taken it.* (Yaạḳoob, Ṣ.) The phrase without negation is also used. (L.) [See a similar phrase in art. لما.]

ومت

شَىْءٌ مَوْمُوتٌ *A thing that is known, and decided,* or *determined;* syn. مَعْرُوفٌ مُقَدَّرٌ. (Ḳ.)

ومد

1. وَمِدَتِ اللَّيْلَةُ, (Ṣ, L, Ḳ,) aor. تَوْمَدُ, inf. n. وَمَدٌ, (L,) *The night was,* or *became, one of* وَمَد, i.e., *intense heat, &c.,* as explained below. (Ṣ, L, Ḳ.*) One also says وَمِدَ اليَوْمُ: but the former is more common. (M, L.) — وَمِدَ عَلَيْهِ, (Ṣ,* M, A, L, Ḳ*,) aor. يَوْمَدُ, (Ḳ,) inf. n. وَمَدٌ, (M, L, Ḳ,) ‡ *He was angry with him;* (Ṣ, M, A, L, Ḳ;) *was incensed against him;* i.q. وَبِدَ, (Ṣ, L,) of which it is a dial. form. (Ṣ.)

وَمَدٌ *Intenseness of the heat of night;* as also ↑ وَمَدَةٌ: (Ṣ, L, Ḳ:) or *intense heat:* (CḲ:) or *sultriness;* i.e., *intense heat with stillness of the wind:* (Ks, T, L, Ḳ:) or *heat of whatever kind with stillness of the wind:* (M, L:) or *dew,* or *moisture, that comes during the greatest heat,* (M, A, L, Ḳ,) *from the direction of the sea,* (M, L, Ḳ,) *with stillness of the wind:* (M, L:) or *a dew,* or *moisture, that comes from the direction of the sea, when its vapour rises and is blown by the east wind, so that it falls upon the bordering regions like the dew of heaven, very noxious to men by reason of its offensive smell:* (T, L:) and وَمَدَةٌ *a dew,* or *moisture, from the sea, falling upon men in the intenseness of heat, when the wind is still:* (L:) *it comes during the greatest heat, from the direction of the sea, and falls upon men in the night;* (Lth, T, L;) *and sometimes in the days of autumn also.* (T, L.)

لَيْلَةٌ وَمِدَةٌ: (L, Ḳ:) and ↑ وَمِدَةٌ, (T, M, A, L, Ḳ,) which latter is the more common, (TA,) *A night of* وَمَد, i.e., *intense heat, &c.,* as explained above. (T, M, A, L, Ḳ.) One also says يَوْمٌ وَمِدٌ: but not so commonly. (M, L.) — هُوَ عَلَيْهِ وَمِدٌ ‡ *He is angry with him.* (A.)

وَمَدٌ: see وَمَدَةٌ.

وَمِدٌ: see وَمِدَةٌ.

ومض

1: see 4.

4. اومض *It* (lightning) *flashed, gleamed,* or *shone, slightly,* (Ṣ, A, Mṣb, Ḳ,) *not extending sideways in the adjacent tracts of cloud;* (Ṣ, Ḳ;) for when it does thus, it is termed خَفْوٌ; and when it extends high in the sky, without extending sideways to the right and left, it is termed عَقِيقَةٌ: (Ṣ:) it is also said of other things, beside lightning: (M:) and ↑ وَمَضَ, (Ṣ, M, A, Mṣb, Ḳ,) aor. يَمِضُ, (Ṣ, Mṣb, Ḳ,) inf. n. وَمِيضٌ and وَمْضٌ (Ṣ, M, A, Ḳ) and وَمَضَانٌ (Ṣ, A, Ḳ) and تَوْمَاضٌ, (M,) signifies the same; (Ṣ, M, A, Mṣb, Ḳ;) or *it* (lightning) *flashed faintly* or *weakly, and then disappeared, and then flashed again;* (IAạr;) and is also, sometimes, said of fire, (M, TA,) and of anything of a clear [or bright] colour: (El-'Eyn:) or both verbs signify *it* (lightning) *gleamed,* or *shone.* (Ḥam, p. 785.) — Hence, أَوْمَضَتِ المَرْأَةُ ‡ *The woman smiled, so as to display her teeth:* the glistening of her front teeth being likened to the flashing of lightning. (A, TA.) — And ‡ *The woman stole a glance,* or *glances;* (Ṣ, M, Ḳ;) as also اومضت بِعَيْنِهَا: (A:) or this last, † *the woman looked,* or *gazed with widely opened eyes.* (L.) — And اومض لَهُ بِعَيْنِهِ † *He made a sign to him with his eye:* (M:) or اومض فُلَانٌ ‡ *such a one made a private,* or *secret, sign,* (Ḳ, TA,) إِلَىَّ *to me.* (TA.) ═ Also, *He saw the slight flashing,* or *gleaming,* or *shining, of lightning,* or *of fire.* (M, TA.)

وَمْضَةٌ [*A slight flash* of lightning, &c.] You say, شِمْتُ وَمْضَةَ بَرْقٍ كَنَبْضَةِ عِرْقٍ [*I looked at a slight flash of lightning, like a single pulsation of an artery, to see whither it tended, and where it might rain*]. (A, TA.)

بَرْقٌ وَمِيضٌ i.q. ↑ وَامِضٌ [*Lightning flashing, gleaming,* or *shining, slightly;* &c.: وميض in this case being app. an inf. n. used as an epithet.] (TA.)

وَامِضٌ: see what next precedes.

[ومق, &c.

See Supplement.]

ونب

2. ونّبه, inf. n. تَوْنِيبٌ, *He reprehended, reproved, blamed, chid,* or *reproached, him severely;* &c.: (Ḳ:) a dial. form of أَنَّبَهُ. (TA.)

[ونى, &c.

See Supplement.]

وهب

1. وَهَبَ لَهُ شَيْئًا, (aor. يَهَبُ, Ḳ; said to be originally يَوْهِبُ; which is changed into يَهِبُ because of the kesr; and then, into يَهَبُ because of the medial guttural letter; Mṣb, voce وَسِعَ;) inf. n. وَهْبٌ and وَهَبٌ and هِبَةٌ (Ṣ, Ḳ) and مَوْهِبٌ and مَوْهِبَةٌ, (Mṣb,) or the last two are substs., (Ṣ, Ḳ, &c.) *He gave him a thing;* properly, *as a free gift, disinterestedly, and not for any compensation.* (Mṣb, TA.) You should not say وَهَبَكَهُ [*he gave it to thee*], (Ḳ, &c.,) making

the verb doubly trans.: (TA:) or [this is allowable, as it is said that] AA has related this on the authority of an Arab of the desert: so in the Ḳ: but in the L, it is said that Seer has related this, from 'Amr, (meaning Sb,) from an Arab of the desert. (TA.) En-Nawawee allows the expression وَهَبْتُ كَذَا مِنْهُ, meaning, *I gave such a thing to him, &c.;* (من being redundant, as in بِعْتُ كَذَا مِنْهُ "I sold such a thing to him;") as occurring in several trads. (MF.) — See 3. — وَهَبَنِى ٱللّٰهُ فِدَاكَ *May God make me* [or *give me as*] *thy ransom!* (IAạr, Ḳ.) وُهِبْتُ فِدَاكَ *May I be made* [or *given as*] *thy ransom!* Ibn-Umm-Ḳásim says, that وهب is one of the verbs which signify *He caused to be,* or *to become:* and he cites the above phrase from IAạr; and adds, that the verb is only used in the pret. tense. Others assert it to be rare. (TA.) — هَبْنِى فَعَلْتُ ذٰلِكَ *Suppose me;* syn. ظُنَّنِى; (AḤei, cited by Fei;) or *count me,* or *reckon me;* syn. أُحْسُبْنِى وَٱعْدُدْنِى; (M, Ḳ;) [or *grant me;*] *to have done that.* (M, Ḳ.*) هَبْ زَيْدًا مُنْطَلِقًا *Suppose Zeyd to be going away,* or *gone away;* syn. إِحْسَبْ. (So in two copies of the Ṣ: in another, أُحْسُبْ.) Thus this verb is doubly trans.: (Ṣ:) but it is not used in this sense in the pret., nor in the aor.: (Ṣ, Ḳ:) you do not say وَهَبْتُكَ فَعَلْتَ ذٰلِكَ [*I supposed thee to have done that*]: nor (as some assert, Mṣb,) do you say هَبْ أَنِّى فَعَلْتُ, (TA,) as say the vulgar, though what the grammarians say, respecting the class of verbs to which ظَنَنْتُ belongs, that أَنَّ and إِنَّ [with what follows them] may supply the place of the two objective complements, [as when you say ظَنَنْتُ أَنَّ زَيْدًا قَائِمٌ, and ظننت إِنَّ زَيْدًا لَقَائِمٌ, "I thought Zeyd to be standing,"] affords matter for controverting this. (Mṣb.)

3. وَاهَبَهُ فَوَهَبَهُ ✝, aor. of the latter verb يَهَبُ and يَهِبُ, *He strove to surpass him in giving, freely,* or *disinterestedly, and he surpassed him therein.* (Ḳ.) [The former of the above aors., accord. to general opinion, is irregular; and the latter, regular; because the first radical letter is و; as in the case of وَاعَدَهُ فَوَعَدَهُ, aor. يَعِدُ: or, accord. to the rule laid down by Ks, the reverse is perhaps the case, because the medial radical letter is a guttural. See Lumsden's Ar. Gram., p. 171.]

4. اوهب لَهُ ٱلشَّىْءَ *He prepared,* or *made ready, the thing for him.* (Ḳ.) — أَوْهَبْتُكَ الطَّعَامَ وَالشَّرَابَ *I prepared,* or *made ready, for thee the food and beverage, and abundance of them.* (Tahdheeb el-Af'ál.) But see this verb in an intrans. sense. — أَوْهَبَ الطَّعَامُ ‡ *The food,* or *corn,* or *the like, became abundant and ample, so that some of it was given away.* (A.) = أَوْهَبْتُ لِأَمْرِ كَذَا ‡ *I became capable of such a thing and able to do it.* (A.) — أَوْهَبَ لَكَ ٱلشَّىْءُ *The thing was,* or *became, within thy power,* or *reach, so that thou mightest take it.* (Ḳ.*) Related on the authority of IAạr alone, who says, They did not say أَوْهَبْتُهُ لَكَ. (TA.) — أَوْهَبَ لَهُ ٱلشَّىْءُ *The thing was lasting to him.* (A'Obeyd, AZ, Ṣ, Ḳ.) J cites the following verse:

* عَظِيمُ القَفَا رِخْوُ الخَوَاصِرِ أَوْهَبَتْ *
* لَهُ عَجْوَةٌ مَسْمُونَةٌ وَخَمِيرُ *

[*Large in the back of the neck, soft* (or *loose* or *flabby*) *in the flanks: dates of the best that El-Medeeneh produces, prepared with clarified butter, and leaven, are lasting* (*provisions*) *to him*]. But 'Alee Ibn-Ḥamzeh says, that this is a mistake, and that the right reading is أُرْهِنَتْ, meaning "are prepared, and continued." So in a marginal note in a copy of the Ṣ. (TA.) [So too in the margin of one of my MS. copies of the Ṣ.]

6. تواهبوا *They gave gifts, one to another.* (Ṣ, Ḳ.) — فِيهِمِ التَّوَاهُبُ [*They have a habit of mutually giving gifts*]. (TA.) — تَوَاهَبَهُ النَّاسُ بَيْنَهُمْ [*The people gave it; one to another*]. (TA.) — وَلَا التَّوَاهُبُ فِيمَا بَيْنَهُمْ ضَعَةً [*Nor is their mutual giving of what is* (*possessed*) *among them* (*from fear of*) *humiliation*]: i. e., they do not give by constraint. (TA, from a trad.)

8. إِتَّهَبَ (originally إِوْتَهَبَ, TA,) *He accepted a* هِبَة, or *gift.* (Ṣ, Mṣb.) اتّهبه *He accepted it* [*as a gift*]. (Ḳ.) إِتَّهَبْتُ مِنْكَ دِرْهَمًا [*I accepted from thee a dirhem, as a gift*]. (L.)

10. استوهب, (Ṣ,) or استوهب هِبَةً, (Mṣb,) *He asked for a* هِبَة, or *gift.* (Ṣ, Mṣb.) — استوهبه خَادِمًا [*He asked him to give him a servant.*] (Ḳ, art. خدم.)

هِبَةٌ and ✝ مَوْهِبَةٌ *A gift* (or *thing bestowed*); properly, *one that is freely and disinterestedly given, not for any compensation; a free,* or *disinterested, gift.* (L.) [In the Ḳ, the latter is explained as signifying simply *a gift.*] Pl. of the former هِبَاتٌ; and of the latter, مَوَاهِبُ. (A, &c.) — [A هِبَة is of two kinds: هِبَةُ صَدَقَةٍ *A free gift, for no requital,* or *compensation:* and هِبَةُ ثَوَابٍ *A gift for a requital,* or *compensation.* This distinction is made in law, &c.]

أُهْبَةٌ i.q. هِبَةٌ q.v. (Ḳ, in art. اهب.)

وَهُوبٌ:
وَهَّابٌ and وَهَّابَةٌ: } see وَاهِبٌ.

وَاهِبٌ and ✝ وَهُوبٌ (Ḳ) and ✝ وَهَّابٌ and ✝ وَهَّابَةٌ (Ṣ, Ḳ) epithets from وَهَبَ, ["he gave, &c.": the first signifies *Giving;* properly, *as a free gift, disinterestedly, and not for any compensation:* or *one who gives; &c.:*] the others are intensive epithets, [as is said in the Ṣ of the third and fourth,] signifying *one who gives liberally,* or *bountifully; &c.:* and in this sense ✝ الوَهَّابُ is used as an epithet of God; or, accord. to the Nh, it signifies *He who dispenses his bounties universally and perpetually, freely,* or *without constraint, and disinterestedly, for no compensation.* The ة in ✝ وهّابة is added to give more force to the intensiveness; as in عَلَّامَةٌ. (TA.)

مَوْهِبٌ and ✝ مَوْهِبَةٌ substs. of وَهَبَ ["he gave, &c.;" signifying *A gift* (or *act of giving*); properly, *that is free and disinterested, not for any compensation; a free,* or *disinterested, donation*]. (Ṣ, Ḳ, &c.) See 1.

مُوهَبٌ A thing, such as food, *prepared, ready, at one's hand.* (Ṣ.)

وَادٍ مُوهَبُ الحَطَبِ ‡ *A valley abounding with fire-wood.* (A.) = أَصْبَحَ فُلَانٌ مُوهَبًا *Such a one became prepared,* or *ready,* (مُعَدًّا; so in an excellent copy of the Ṣ: in another copy, مُعِدًّا:) *and able.* (Ṣ.)

مَوْهِبَةٌ: see هِبَةٌ. — ‡ *A cloud falling* [*in rain*] *in any place:* (Ḳ:) pl. مَوَاهِبُ: you say كَثُرَتِ المواهِبُ فِى الأَرْضِ *The rains became abundant in the land.* (TA.) — مَوْهَبَةٌ and ✝ مَوْهِبَةٌ ‡ *A small pool of water left by a torrent:* or the former only is the correct word, and the meaning of which, as explained in the Ṣ, is *a small hollow,* or *cavity, in a mountain, in which water stagnates:* pl. مَوَاهِبُ: and in the T it is said that *a small cavity,* or *hollow, in a rock,* is called مَوْهَبَةٌ, with fet-ḥ, being extr. [with respect to rule]. (TA.)

مُوهِبَةٌ: see مُوهَبٌ and مَوْهِبَةٌ.

مَوْهُوبٌ A thing *given;* properly, *as a free gift, &c.:* see the verb. (Mṣb.) — مَوْهُوبٌ لَهُ *Having* a thing *given to him;* properly, *as a free gift, &c.* (Mṣb.) — مَوْهُوبٌ *A son; a child; offspring:* and *whatever is given to one by the Liberal,* or *Bountiful, Giver,* i.e., *by God.* An epithet in which the character of a subst. is predominant. (TA.)

وهت

1. وَهَتَهُ, aor. يَهِتُ, inf. n. وَهْتٌ, *He trod,* or *stamped upon it vehemently.* (L.) — *He pressed, compressed,* or *pressed against, him;* or *it;* syn. ضَغَطَهُ. (L, Ḳ.)

4. اوهت *It* (flesh-meat) *became stinking:* (Ṣ, Ḳ:) dial. form of ايهت. (TA.)

وَهْتَةٌ *A depressed,* or *low, piece of ground:* (Ḳ:) pl. [or rather coll. gen. n. of which it is the n. un.] وَهْتٌ. (TA.)

وهث

1. وَهَثَ فِى شَىْءٍ, aor. يَهِثُ, inf. n. وَهْثٌ, *He was persevering,* or *assiduous, in the thing.* (K.) — وَهَثَ شَيْئًا, aor. يَهِثُ, inf. n. وَهْثٌ, *He trod,* or *trampled, vehemently upon a thing.* (K.)

5. توهّث فى الأَمْرِ *He went,* or *penetrated, far into the affair.* (M, K.)

وَاهِثٌ One *throwing himself into destruction.* (TA.)

وهج

1. وَهَجَتِ النَّارُ, aor. تَهِجُ, inf. n. وَهْجٌ and وَهَجَانٌ; (S, L, K;) and وَهِجَت, [app. a mistake for وَهُجَت,] aor. تَوْهَجُ, [inf. n. وَهَجٌ;] (L;) *The fire burned;* syn. اتَّقَدَت; (S, K, &c.;) and so ▾ توهّجت; (L;) syn. توقّدت; (S, L, K;) [or this last has an intensive sense, and signifies, as does the first accord. to the A, *it burned fiercely; glowed*]. — Also, all these verbs, with the same inf. ns., *It* (the sun) *burned,* or *was hot: and it* (a fire) *burned from a distance.* (L.) — Also, all the above verbs, with the same inf. ns., ‡ *It* (a day, and a night,) *was violently hot.* (L.)

2: see 4.

4. اوهج *He kindled* a fire; *made* it *to burn;* syn. أَوْقَدَ: (S, K;) [or *made* it *to burn fiercely,* or *to glow*:] in the M, ▾ وهّج. (L.)

5. توهّج: see 1. — ‡ *It* (the odour of perfume) *was hot,* or *strong;* syn. توقّد. (S, K.) — ‡ *It* (a jewel) *shone; glistened; glowed.* (S, K.) — ‡ *It* (a day) *was violently hot.* (A.) — ‡ *It* (heat) *was violent.* (A.)

يَوْمٌ وَهِجٌ, and ▾ وَهْجَانٌ, and لَيْلَةٌ وَهِجَةٌ, and ▾ وَهْجَانَةٌ, ‡ *A violently hot day, and night.* (L.)

وَهْجٌ and ▾ وَهِيجٌ The *burning,* or *heat,* of fire. (S, K.) [See 1.] — Also, The *diffusion* (in a neut. sense) *of the odour of perfume;* and the *hot,* or *strong, odour,* thereof. (L.) — Also, the latter, The *shining, glistening,* or *glowing,* of a jewel. (L.)

وَهْجَانٌ and وَهْجَانَةٌ: see وَهِجٌ.

وَهِيجٌ: see وَهْجٌ.

نَجْمٌ وَهَّاجٌ [*A fiercely burning,* or *glowing, star*]. (TA.) سِرَاجٌ وَهَّاجٌ [*A fiercely burning,* or *glowing, lamp:* Kur. lxxviii. 13:] i.e., the sun. (TA.)

مُتَوَهِّجَةٌ, as an epithet applied to a woman, *Hot in the pudendum;* expl. by حَارَّةُ المَتَاعِ. (L.)

وهد

وَهْدٌ (L) and وَهْدَةٌ (As, S, A, L) *A low,* or *depressed, place;* (As, S, A L;) *as though it were a hollow,* or *cavity, dug,* or *excavated,* for which the latter is also a name: (L:) and both words, *low,* or *depressed, ground:* (L, K:) pl. أَوْهُدٌ, (L, K,) a pl. [of pauc.] of the former, (TA,) and وِهَادٌ (S, A, L, K) and وُهْدَانٌ, or وِهْدَانٌ, (as in different copies of the K, the former being the reading in the TA,) and وَهْدٌ of وَهْدَةٌ: (S, L:) [or rather this last is a coll. gen. n., of which وَهْدَةٌ is the n. un.:] also وَهْدَةٌ *a hollow,* or *cavity,* or *deep hollow* or *cavity,* (هُوَّةٌ,) *in the ground;* (L, K;) and so مَكَانٌ وَهْدٌ, and أَرْضٌ وَهْدَةٌ: (L:) and *a round hollow excavated in the ground, deeper than what is called* غَائِطٌ, *not having abrupt sides, in width two and three spear's lengths, and not producing any herbage.* (L.) — Also وَهْدَةٌ The *hollow, in the ground, in which the weaver puts his legs,* or *feet.* (Mgh.) — Also, *i.q.* خُنْعُبَةٌ, (IAar, L,) which latter, says Lth, signifies The *part where the mustaches divide.*

[وهر &c.

See Supplement.]

ويب

وَيْبٌ a word like وَيْلٌ (S, K) and وَيْحٌ and وَيْسٌ: these four words agree in form and meaning, and have no fifth; although some of the lexicologists differ, in holding that some of them relate to what is good, and others to the falling into destruction. Accord. to what is said by Z, in the Fáïk, ويب and ويح and ويس denote compassion: but ويل is used in reviling, and imprecating destruction. (MF.) IKtt says, in the Tahdheeb el-Af'ál, that the invariable verbs are nine in number: نِعْمَ and بِئْسَ and لَيْسَ and عَسَى and the verb of wonder and وَيْحَ زَيْدٍ and وَيْبَهُ and وَيْلَهُ and وَيْسَهُ; but that El-Mázinee asserts the last four to be inf. ns. (TA.) You say وَيْبَكَ, (S, K,) and وَيْبٌ لَكَ, and وَيْبٌ لِزَيْدٍ, and وَيْبًا لَهُ, and وَيْبٌ لَهُ, (K,) with the three different vowel-terminations, both in addressing a person and in speaking of one who is absent, (TA,) and وَيْبَهُ, and وَيْبَ غَيْرِهِ, (K,) [and وَيْبَ غَيْرَكَ, (see below,)] and وَيْبَ زَيْدٍ, (S, K,) and وَيْبَ زَيْدًا, (TA,) [and وَيْبُ زَيْدٍ, (see below,)] and وَيْبَ فُلَانٍ on the authority of IAar, (K,) who adds, except the بنو اسد, who, it appears, from his saying this, give fet-h to the ب: (TA:) the meaning of all which is, May God make *woe* (ويل) to cleave *to thee!* [and *—to Zeyd! &c.*: or *Woe to thee!* &c.: but see what is said above.] (S, K.) Dhu-l-Khirak Et-Tuhawee uses ويب in the sense of ويل, addressing to a wolf the ejaculation وَيْبَ غَيْرِكَ, [which is therefore the same in meaning as وَيْبَكَ]: (TA:) but accord. to what is said by Z, in the Fáïk, وَيْبَكَ and وَيْبٌ لَكَ &c. signify *Mercy on thee!* or the like. (MF.) When ويب is put in the acc. case, it is so put as an inf. n. (S.) This is the opinion generally obtaining: the opinion that وَيْبَ is a verb is extraordinary. (TA.) When you use the prep. لِ, you [generally say] وَيْبٌ لِزَيْدٍ (or وَيْبًا لِزَيْدٍ, L): when you use لِ, it is more elegant to put ويب in the nom. case, as an inchoative, than in the acc. case: but when you use ويب as a prefixed noun, with its complement, the acc. is more elegant than the nom. case: [i.e., it is more elegant to say وَيْبَ زَيْدٍ than وَيْبُ زَيْدٍ]. (S, L.) Ks says, Some of the Arabs say وَيْبَكَ and وَيْبَ غَيْرِكَ; and some of them say وَيْبًا لِهٰذَا الأَمْرِ — (TA.) وَيْلًا لِزَيْدٍ like وَيْبًا لِزَيْدٍ, (K,* TA) *i.q.* عَجَبًا لَهُ, [*I*] *wonder at,* or *with respect to, this thing!* (K,) and so وَيْبَهُ. (TA.)

وَيْبَةٌ *A measure consisting of twenty-two,* or *twenty-four,* أَمْدَاد (pl. of مُدٌّ), which see in art. مك. (K.) Not mentioned by J nor by IF; and IDrd doubted respecting it. In truth it is a post-classical word, used by the people of Syria and Egypt and Africa Proper. (TA.) [At present, the ويبة in Cairo is the sixth part of an إِرْدَبّ, which latter is equivalent, very nearly, to five English bushels.]

ويح

وَيْحٌ a word denoting compassion, or pity: (AZ, As, S, K:) وَيْلٌ denotes [an imprecation of] punishment; (S;) or [of] removal from good, or from prosperity: (AZ, As:) or [of] destruction: (AZ:) and وَيْسٌ denotes the same as ويح; (AZ;) or less than ويح: (As:) or ويح and ويس denote compassion, or pity, and admiration of one's beauty; as when you say of a child, وَيْحَهُ مَا أَمْلَحَهُ, and وَيْسَهُ ما املحه, [*Mercy on him!* or the like: *how beautiful is he!*] (Kh) or, accord. to most of the lexicologists, ويل is a word said to, or of, any one who falls into destruction or trial, or misfortune, and on whom one does not wish God's mercy: and ويح is said to, or of, any one who falls into trial or misfortune, and for whom one wishes God's mercy, and his escape therefrom: the former word being so used in the Kur-án, and the latter by the Prophet: (T:) or ويل is said to, or of, him who falls into destruction: and ويح is a word by which one chides him who is at the point of falling into destruction: (Sb:) or ويح and ويل are syn., (Yz, En-Nadr, S, Ibn-El-Faraj,) and ويس signifies the same: (Ibn-El-Faraj:) or ويح is a little softer, or more gentle, than ويل: (En-Nadr:) [if so, وَيْحَهُ signifies *woe to him!* in the same, or in a milder, manner than وَيْلَهُ:] or the original of

ويح is وَىْ; sometimes ح being added to this latter word, and sometimes ل, and sometimes ب, and sometimes س; (Ḳ;) so that it becomes ويح and ويل and ويب and ويس. (TA.) [See وَيْحٌ and ويل and ويب and ويس and وى.] You say وَيْحٌ لِزَيْدٍ [*Mercy on Zeyd! or woe to Zeyd!*]; putting ويح in the nom. case as an inchoative; (Ṣ, Ḳ;) and in like manner, وَيْلٌ لِزَيْدٍ: (Ṣ:) and also وَيْحًا لِزَيْدٍ; putting ويح in the acc. case because of a verb understood; (Ṣ, Ḳ;) as though you said أَلْزَمَهُ ٱللّٰهُ وَيْحًا [*May God make mercy, or woe, to attend him constantly!*]; and in like manner, وَيْلًا لِزَيْدٍ: (Ṣ:) or [it is put in the acc. case as an absolute complement of a verb understood, i.e., as an inf. n., and] the meaning is أَتَرَحَّمُهُ تَرَحُّمًا [*I say, May God have mercy on him! emphatically*]: (Z, in the Fáïḳ:) you also say وَيْحَكَ, and وَيْحَ زَيْدٍ; (Ṣ, Ḳ;) making ويح a prefixed n.; (Ṣ;) and putting it in the acc. case again because of a verb understood; (Ṣ, Ḳ;) and in like manner, وَيْلَكَ, and وَيْلَ زَيْدٍ: (Ṣ:) and also وَيْحَمَا زَيْدٍ in the same sense. (Ḳ.)

ويس

وَيْسٌ a word used to denote compassion, or pity, and admiration of one's beauty; (M, Ḳ;) the object being a child; (Ḳ;) as when one says of a child, وَيْسَهُ مَا أَمْلَحَهُ [*Mercy on him!* or the like: *how beautiful is he!*]: (TA:) or وَيْسٌ and وَيْحٌ are used in the place of وَيْلٌ; (TA;) and وَيْسٌ لَهُ signifies وَيْلٌ لَهُ [*Woe to him!*]: (M, TA:) or, as some say, وَيْسٌ is a word denoting contempt; and has no verb; analogy forbidding that it should have one: (IJ, M:) Aboo-Turáb says, I heard Abu-s-Semeyda' say, وَيْسٌ and وَيْحٌ and وَيْلٌ have one meaning: (TA:) or وَيْسَكَ is not said except to children; and وَيْلَكَ is an expression in which is roughness and reproach; and ويح is a gentle and good expression. (AḤát, TA.) See وَيْحٌ and وَيْلٌ and وَيْبٌ. — It also signifies *Poverty.* (ISk, M.) And one may say, if it be right to say so to one, وَيْسٌ لَهُ as meaning *Poverty be to him.* (ISk.) — Also, *What a man desires.* (M, Ḳ.) So in the phrase لَقِىَ وَيْسًا *He found,* or *met with,* or *experienced, what he desired;* (M, Ḳ;) accord. to an explanation given by IAạr; so that it means *much:* but in one place he says that this phrase signifies *he found,* &c., *what he did not desire.* (M.)

[ويل &c.

See Supplement.]

ى

The twenty-eighth letter of the alphabet: called يَآءٌ. It is one of the letters termed *soft,* or *weak,* and is a letter of prolongation and of augmentation. As a numeral it signifies *Ten.* —— ى for يا frequently occurs in the phrase يَرَسُولَ ٱللّٰهِ, and in يَأَيُّهَا. —— ى inserted to give fulness of sound to kesreh, see art. ا. —— Used لِلْإِنْكَارِ, see الف الاستنكار in art. ا. —— ى with sheddeh followed by ة converts a part. n. into a quasi-inf. n., as المَضْرُوبِيَّةُ, "the being beaten." So, by the relative ى, يَآءُ النِّسْبَةِ, substs. and even particles are converted into abstract nouns of quality, as إِسْمِيَّةٌ and كَيْفِيَّةٌ. —— يَا is the most common of vocative particles, used in calling to him who is near; [like *O!*]; and to him who is distant; [like *Ho there! Holloa!*]; and to him who is between near and distant; [like *ho! what ho!*]; (Ibn-el-Kátib, in the Káfiyeh, cited in TA, art. أَيَا.) Pronounced with imáleh, see art. إِمَّا. —— يَالَ for يَا آلَ, see ل. —— يَايَا and يَايَهْ, see art. أَيَا.

يأ

R.Q. 1. يَأْيَأَهُ, inf. n. يَأْيَأَةٌ and يَأْيَآءٌ, [respecting the form of which latter see ظَأْظَأَ,] *He made a show of kindness, benignity,* or *favour to him.* (Ḳ.) —— إِنَّمَا هُوَ يَأْيَآءٌ [*It is only making a show of kindness, &c.:* or, perhaps, *He is only one who makes a show of kindness, &c.*]. (L.) —— يَأْيَأَ بِالْقَوْمِ *He called the people:* (Ḳ: so too in the L, and this is the correct meaning: TA:) or *he said to the people* يَأْيَأْ, *in order that they should assemble,* or *collect together.* (Ḳ) —— يَأْيَأَ بِالْإِبِلِ *He called to the camels by the cry* أَىْ, (whence the verb is formed by transposition, TA,) *to quiet them.* (Ḳ.)

يَأْيَآءٌ The *cry,* or *crying, of the bird called* يُؤْيُؤٌ. (Ḳ.) —— [See also the verb.] —— See art. أَيَا.

يُؤْيُؤٌ *A certain bird* (Ṣ, Ḳ) *of prey,* (Ṣ,) *resembling the* [*kind of hawk called*] بَاشَق: (Ṣ, Ḳ:) it is *of the birds called* صُقُور, [pl. of صَقْرٌ,] as are also the بَازِى and the شَاهِين and the زُرَّق and the بَاشَق: (AḤát in TA, in art. بشق:) accord. to Dmr, it is *a small bird, short-tailed, the temperament of which is, in comparison with that of the* باشق, *cold and moist; for it is more patient,* or *enduring, and heavier in motion:* the people of Egypt and Syria, he adds, call it جَلَمْ, on account of the lightness and swiftness of its wings: (TA:) pl. يَآئِى, and, in a verse, يَآءْى. (Ṣ.) —— Also, accord. to AA, The *head,* or *uppermost part, of a vessel in which* كُحْل (*collyrium*) *is kept:* mentioned before as called بُوبُوٌ, which is perhaps a mistake for يُؤْيُؤ. (TA.)

يأس

1. يَئِسَ, (Ṣ, M, A, Mṣb, Ḳ,) مِنَ الشَّىْءِ, (Ṣ, A*, Mṣb,) aor. يَيْأَسُ and يَيْئِسُ, (Ṣ, M, Mṣb, Ḳ,) the latter of which is extr., (Sb, Ṣ, M, Ḳ,) like يَحْسِبُ, aor. of حَسِبَ, and يَنْعِمُ, aor. of نَعِمَ, (Aṣ, Ṣ, TA,) and is of the dial. of the higher classes of Muḍar, as are also the similar instances, but the former is of the dial. of the lower classes of the Muḍar; (AZ, Ṣ, Mṣb, TA;) or, as Sb says, accord. to his companions, the verb was originally of two forms, يَئِسَ, aor. يَيْأَسُ, and يَأَسَ, aor. يَيْئِسُ, and a compound [which is يَئِسَ having يَيْئِسُ for its aor.] was then formed from the two; but as to وَمِقَ, aor. يَمِقُ, and وَفِقَ, aor. يَفِقُ, and وَرِمَ, aor. يَرِمُ, and وَلِىَ, aor. يَلِى, and وَثِقَ, aor. يَثِقُ, and وَرِثَ, aor. يَرِثُ, in each of these only one form is allowable, with the kesr; (Ṣ, TA;) and some change the second ى of the aor. of يَئِسَ into ا, and say يَايَسُ and يَآءَسُ; (Mbr, Ṣ, TA;) and I'Ab reads, in the Ḳur. xii. 87, يِيْأَسُ, after the manner of the dial. of those who pronounce the first letter of the aor. with kesr excepting such as is with ى [for its first letter], (Ḳ, TA,) which dial. is that of Temeem and Ḳeys and Hudheyl and Asad; (Ks, Lh, TA;) the case of ى being made an exception by them because kesr with that letter is difficult of pronunciation; (Sb, TA;) but some of the Benoo-Kelb pronounce ى also with kesr, which is extr.; (Fr, Lh, TA:) and this is done in the instances of يِيْأَسُ and يِيجَلُ because one ى is here strengthened by another; (Ḳ, TA;) [I find also, in a copy of the M, يَئِيسُ, as an extr. form of the aor. of this verb, on the authority of Sb; but it is doubtless a mistranscription for يَيْئِسُ; and there is another evident mistranscription in a quotation from Sb immediately following in that copy, relating to aors. of the form of يَيْئِسُ, which has been rendered correctly above, in the present work, from the TA;] inf. n. يَأْسٌ (Ṣ, M, A, Mṣb, Ḳ) and يَأَسٌ, (TA,) or يَآسٌ, (as in a copy of the M,) and يَآسَةٌ; (Ibn-'Abbád, M, Ḳ, TA [but in a MS. copy of the Ḳ I find it written يَأْسَةٌ; and in the CḲ, يَأَسَة;]) and إِيَاسٌ is also used as an inf. n. of this verb, though properly an inf. n. of 4; (Mṣb;) *He despaired of the thing;* syn. of the inf. n. قُنُوط, (Ṣ, A, Ḳ,) contr. of رَجَآءٌ: (M, A, Ḳ:) or *he cut off hope of the thing:* (A, Ḳ:*) or *his hope of the thing became cut off:* (Mgh:) and ↓ إِسْتَيْأَسَ signifies the same, (Ṣ, A, Ḳ,) in like manner followed by مِنْ; (Ṣ;) and so does ↓ إِتَّأَسَ, (Ṣ, Ḳ,) [originally إِيتَأَسَ,] of the measure إِفْتَعَلَ, but with incorporation [of the ى into the ت]. (Ṣ.) It is allowable to transpose the letters of يَئِسَ, so as to say أَيِسَ; but not those of the inf. n. (Mṣb.) There is not a word in the Arabic language commencing with ى followed by ء except يَئِسَ [and its derivatives] (IḲṭṭ) [and يَأْيَأَ and its derivatives, and words commencing with an augmentative ى followed by a radical ء]. The expression لَا يَأْسَ مِنْ طُولٍ, occurring in a description of Moḥammad, means that his stature was such as would not make [one] to despair of his height; for he was nearer to tallness than he was to shortness: (Ḳ,* TA:) يأس is here an indeterminate noun governed in

the accus. case by the negative لَا: (TA:) or, accord. to one relation, the words are, لَا يَائِسَ مِنْ طُولٍ, [in the CK, erroneously, لا يائِسُ,] meaning, that his height was not despaired of; i.e., he who vied with him in tallness would not despair of him on account of his excessive height: (K, TA:) so that يَائِس is here in the sense of مَيْؤُوس, like مَآءٌ دَافِقٌ in the sense of مَدْفُوقٌ. (TA.) — [Hence,] يَئِسَتِ المَرْأَةُ *The woman was,* or *became, barren.* (Msb.) — يَئِسَ, (S, M, A, Msb, K,) aor. يَيْأَسُ and يَيْئِسُ, (M,) also signifies ‡ *He knew;* syn. عَلِمَ; (S, M, A, Msb, K;) in the dial. of En-Nakha'; (S, Msb;) or, accord. to El-Kelbee, (M,) or Ibn-El-Kelbee, (TA,) in the dial. of Wahbeel, a tribe of En-Nakha'; or, accord. to El-Kásim Ibn-Maan, of the dial. of Hawázin. (M, TA.) So in the Kur. [xiii. 30] أَفَلَمْ يَيْأَسِ ٱلَّذِينَ آمَنُوا [*Do not then those who have believed know?*]: (S, M, Msb, K:) or, accord. to some of the lexicologists, *do not then those who have believed know with a knowledge wherewith they despair of its being otherwise than what they know?* or the meaning is, *do not then those who have believed despair* of the belief of those whom God has described as those who will not believe? (M, TA;) but I'Ab (M, TA) and 'Alee and others (TA) used to read أَفَلَمْ يَتَبَيَّنِ ٱلَّذِينَ آمَنُوا; and I'Ab said that he thought that the writer had written يَيْأَسْ in a state of drowsiness. (M*, TA.) Soheym Ibn-Wetheel El-Yarboo'ee also uses the verb in this sense, in a verse cited in art. يسر, voce يَسَرَ, q.v. (S, M*). [Z says,] You say, قَدْ يَئِسْتُ أَنَّكَ رَجُلُ صِدْقٍ, meaning, ‡ *I have known* [*that thou art a good man*], because with eager desire is restlessness, and with the cessation thereof is quiet and tranquillity; wherefore it is said, اليَأْسُ أَحَدُ الرَّاحَتَيْنِ [*Despair is one of the two states of rest.*] (A, TA.)

4. آيْأَسَهُ, (S, M, A, Mgh, K,) inf. n. إِيَاسٌ, (L, Mgh, Msb,) of the same measure as كِتَابٌ, (Msb,) originally إِيْآسٌ, (L, Msb,) like إِيعَاسٌ, (L,) and إِيْمَانٌ, (Msb,) *He made him to despair:* (S, M, A, K:) or *to cut off hope:* (A:) or *to cease to have hope:* (Mgh:) مِنْ كَذَا of such a thing: (S:) as also ↓ آيَسَهُ [from أَيِسَ]. (Mgh, K.) — [Hence,] آيْأَسَهَا ٱللّٰهُ *God made her to be,* or *become, barren.* (Msb.)

8: } see 1.
10: }

يَأْسٌ *Phthisis,* or *consumption;* syn. سِلٌّ; (M, K;) because he who is affected by it is despaired of; (M;) or [because] the first who was affected by it was اليَأْسُ, (K, TA,) or اِلْيَاس, (TA,) the son of Mudar the son of Nizár: (K, TA:) or, as Suh says, in the R, this disease was called دَآءُ يَاس, or دَآءُ اليَاسِ, because الياس the son of Mudar died of it. (TA.)

يَؤُسٌ:
يَؤُوسٌ: } see يَائِسٌ.
يَئِيسٌ:

يَائِسٌ (M, Mgh, Msb) and ↓ يَئِيسٌ (M) and ↓ يَؤُوسٌ (S, M, A, K) and ↓ يَؤُسٌ (M, K) *Despairing:* (S, M, A, Mgh, K:) but the third has an intensive signification, (Bd, xli. 49,) [and so the last.]

يَائِسَةٌ, *A barren* woman. (Msb.)

مَيْؤُوسٌ مِنْهُ *Despaired of.* (M, Mgh, Msb.*)

يب

2. خَرَّبُوهُ وَيَبَّبُوهُ [*They rendered it waste, and made it desolate:* see يَبَابٌ]. (A.)

يَبَابٌ *Vacant; in which there is nothing;* (Sh;) *in which there is no one.* (T.) أَرْضٌ يَبَابٌ *A land that is in a state of ruin,* or *waste, uninhabited, depopulated, deserted, desolate, in a state the contrary of flourishing:* (S, K:) *an uninhabited land,* accord. to some. (Msb.) خَرَابٌ يَبَابٌ: in this case, the latter word is merely an imitative sequent to the former: (Sh, Msb:) or it is not so; (S;) [and therefore the meaning is *A very desolate waste,* or *the like;* يباب being added to strengthen the signification of خراب: or merely *a waste,* or *the like;* يباب being an explicative adjunct]. دَارُهُمْ خَرَابٌ يَبَابٌ لَا حَارِسَ وَلَا بَابَ [*Their dwelling is desolate, vacant; there is (to it) neither guard nor door*]. (A.) حَوْضٌ يَبَابٌ *A tank,* or *cistern, that is empty; containing no water.* (A.) أَمْسَى مِنَ الأَنِيسِ يَبَابَا *It became devoid of inhabitants:* occurring in a verse of Ibn-Abee-Rabee'ah. (TA.)

يبس

1. يَبِسَ, aor. يَيْبَسُ (S, M, A, Msb, K) and يَابَسُ (K) and يَيْبِسُ, (S, M, Msb, K,) which latter is extr., (S, M, K,) so that it is like يَئِسَ, (TA,) inf. n. يُبْسٌ (S, M, Msb*) and يَبْسٌ (M, Msb,* TA) and يُبُسٌ (M) and يُبُوسَةٌ, (K [but not there said to be an inf. n., being only mentioned there in an explanation of the word يَبِيسٌ, and accord. to general rule it would be an inf. n. of يَبُسَ, which is probably an obsolete form,]) *It was,* or *became, dry;* or *it dried,* or *dried up; after having been moist, humid, succulent,* or *the like:* (A, Msb, K:) or, [rather,] *it was,* or *became, dry;* or *it dried,* or *dried up:* and also, [but perhaps tropically,] *it was,* or *became, stiff, rigid, tough, firm, resisting pressure,* or *hard:* [*contr. of* رَطُبَ:] يُبْسٌ signifying the *contr. of* رُطُوبَةٌ; (M:) يُبُوسَةٌ is *a quality which necessarily implies difficulty of assuming form and of becoming separated and of becoming united:* (KT:) and ↓ اِتَّبَسَ, (S, M, K,) of the measure اِفْتَعَلَ, (S,) the ى being changed into ت, (M,) as well as [its original form] اِيتَبَسَ, (TA [there written اتّبس because it has the conjunction وَ prefixed to it]) aor. [of the former] يَتَّبِسُ and [of the latter] يَاتَبِسُ, (M,) signifies the same as يَبِسَ: (M, K:) or is quasi-pass. of ↓ يَبَّسَهُ [and therefore signifies *it became dried,* or *dried up;* &c.]; (Ibn-Es-Serráj, S;) [as also ↓ تَيَبَّسَ, occurring in the TA, art. عكس.] You say, يَبِسَ النَّبَاتُ [*The plant,* or *herbage, became dry;* &c.] (S, K.) And يَبِسَتِ الأَرْضُ *The land lost its water and moisture; its water and moisture went away.* (M.) — [Hence, يَبِسَتْ طَبِيعَتُهُ † *He became costive.* And] يَبِسَ مَا بَيْنَهُمَا ‡ [*That* friendship *which was between them two became withered;* (see 2, and see also ثَرًى;) i.e.,] *they became disunited, each from the other; the bond of friendship that united them, each to the other, became severed;* syn. تَقَاطَعَا. (A, TA.) — Hence also, (M,) ↓ اِيبَسْ, (so in a copy of the M [agreeably with an explanation of its part. n. يَابِس, q.v., and in a copy of the A written اِيْبَسْ,]) or أَيْبِسْ, [from أَيْبَسَ,] like أَكْرِمْ, (K,) ‡ *Be thou silent;* or *cease thou from speaking:* (M, A, K:) said to a man. (M.)

2. يَبَّسَهُ, (S, A, K;) inf. n. تَيْبِيسٌ, (S,) *He dried it; made it dry;* [&c.; see 1;] (S, A, K;) as also ↓ أَيْبَسَهُ. (M, A, K.) — [Hence the saying,] أُعِيذُكَ بِٱللّٰهِ أَنْ تُيَبِّسَ رَحِمًا مَبْلُولَةً ‡ [*I pray that thou mayest be preserved by God from thy withering a freshened tie of relationship*]. (A, TA.) And لَا تُوَبِّسِ الثَّرَى بَيْنِي وَبَيْنَكَ ‡ [*Wither not the fresh and vigorous friendship, between me and thee;* i.e., *sever not thou the firm bond of friendship that unites me and thee:* see يَبِسَ مَا بَيْنَهُمَا; and see also ثَرًى]. (A, TA.)

3. يَابَسَهُ † *He treated him with dryness and hardness,* or *niggardliness;* syn. قَاسَحَهُ; (L, K, art. قسح;) i.e. عامله باليبس والشدّة. (TK, in that art.) [See يَابِسٌ.]

4. ايبست الأَرْضُ *The land had its plants* or *herbage,* (A,) or *its leguminous plants,* (Yaakoob, S, K,) *drying up,* or *dried up:* (Yaakoob, S, A, K:) or *became abundant in its dry plants* or *herbage.* (M.) — ايبست النَّاقَةُ *The she-camel became milkless.* (TA, voce وَجَّبَتْ.) — ايبس القَوْمُ *The people journeyed in the land:* (K:) or *in the dry land;* (TA;) like as you say أَجْرَزُوا from الأَرْضُ الجُرُزُ. (S, TA.) — أَيْبِسْ: see 1, last signification. = ايبسهُ: see 2, in two places.

5: see 1.

8. يَاتَبَسَ and اِيتَبَسَ, aor. يَتَّبِسُ and اِتَّبَسَ: see 1.

يَبْسٌ: see 1: — and see يَابِسٌ, throughout.

يُبْسٌ: see 1: — and see يَابِسٌ, in two places.

يَبَسٌ: see 1: — and see يَابِسٌ, throughout.

يَبِسٌ: see يَابِسٌ.

يَبَاسٌ: see يَابِسٌ. — يَبَاسِ, like قَطَامِ, [as a proper name,] *The pudendum;* syn. السَّوْأَةُ: or *the anus;* syn. القَنْدُورَةُ; (K, TA [in one copy of the K, القُنْدُورَةُ; and in the CK, القَنْدُوَةُ;]) i.e., الإِسْتُ: on the authority of IAar. (TA.)

يَبُوسٌ: } see يَابِسٌ; for the latter, throughout.
يَبِيسٌ: }

يَابِسٌ *Dry,* or *dried up, after having been moist, humid, succulent,* or *the like:* (A, Msb, K:) or, [rather,] *dry,* or *dried up,* or *exsiccated:* and also, [but perhaps tropically,] *stiff, rigid, tough, firm, resisting pressure,* or *hard:* [see 1:] (M:) pl. يُبْسٌ (M) and ▼ يُبَّسٌ, which latter is like رُكَّبٌ as pl. of رَاكِبٌ: (ISk, S, Msb:) and ▼ يُبْسٌ is a dial. form. of يُبَّسٌ: (A'Obeyd, S:) or يَبْسٌ is [rather] a quasi-pl. of يَابِسٌ, as is also ▼ يَبَسٌ: (M:) or this last is used by poetic license for يَبْسٌ: (TA:) also, (S, M,) ▼ يَبْسٌ signifies the same as يَابِسٌ, (S, M, Msb, K,) as also ▼ يَبَسٌ, (M,) and ▼ يَبِسٌ, (M, K,) and ▼ يَبَاسٌ, (K,) and ▼ يَبُوسٌ, (M,) and ▼ يَبِيسٌ, (TA,) and ▼ أَيْبَسُ: (K:) or ▼ يَبْسٌ signifies *dry from its origin, not having been known moist:* (K:) but ▼ يَبَسٌ is applied to a thing *dry after having been known to be moist:* (TA:) and as to the path of Moses, [to which the former of the last two epithets is applied in the Kur. xx. 79,] it had never been known as a path either moist or dry, for God only showed it to them created such; but the epithet is also read with sukoon to the ب, because, though it had not been a path, it was a place wherein had been water and which had dried up: (K, TA:) the latter reading is that of El-Hasan El-Basree: and El-Aamash read the word with kesr to the ب: (TA:) Th [however] says, (S,) you say ▼ حَطَبٌ يَبْسٌ, *dry fire-wood,* as though it were so *naturally:* (S, Msb:) [and J says,] ▼ يَبَسٌ signifies a place *dry after having been moist;* and so in the instance in the Kur. mentioned above: (S:) [and Fei says,] it signifies a place *that has had in it water which has gone away;* or, as Az says, a path *in which is no moisture:* (Msb:) [and ISd says,] ▼ يَبْسٌ and ▼ يَبَسٌ signify a place that is *dry:* and in like manner, applied to land (أَرْضٌ), *of which the water and pasturage have dried up:* and the latter, so applied, † *hard;* (M;) as also يَابِسٌ ‡ applied to a stone: (A:) ▼ يَبِيسٌ is [generally] applied to a plant, or herbage, as signifying *dry,* or *dried up;* (S, M, A, Msb, K;) as also [sometimes] يَابِسٌ; (M, K;) the former being of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (Msb:) or it is so applied to herbs, or leguminous plants, of the sort termed أَحْرَار [that are eaten without being cooked, or that are slender and succulent, &c.], (As, K,) and of the sort termed ذُكُور [that are hard and thick, or thick and rough, &c.]; (As, TA;) and [so As, in the TA; and so in some copies of the K; but in the CK, or] those herbs and leguminous plants that become scattered when they dry up; (As, K;) as also ▼ يُبْسٌ and ▼ يَبْسٌ; (TA;) but not to what is dry of the حَلِىّ and صِلِّيَان and حَلَمَة. (As, TA.) — [Hence,] المَفْلُوجُ اليَابِسُ الشِّقِّ † *The palsied of whom the half is without sensation and without motion.* (Mgh.) And رَجُلٌ يَابِسٌ مِنَ السُّكْرِ (AHn) app. meaning † *A man as though he were dead and dried up in consequence of much intoxication.* (M.) [And يَابِسُ الطَّبِيعَةِ † *Costive.*] And سَكْرَانُ يَابِسٌ † *Intoxicated so much as not to speak;* as though the wine had dried him up by its heat. (M.) And ▼ أَتَانٌ يَبْسَةٌ (IAar, M) and ▼ يَبَسَةٌ (Th, M) † *A she-ass dry and lean.* (M.) And ▼ شَاةٌ يَبْسٌ and ▼ يَبَسٌ (AO, S, M, K) † *A ewe,* or *she-goat, without milk:* (AO, S, M, K:) or *whose milk has stopped, and her udder become dry.* (M.) And ▼ اِمْرَأَةٌ يَبَسَةٌ † *A woman who has no milk:* pl. يَبَسَاتٌ and أَيْبَاسٌ and [quasi-pl. n.] يَابِسٌ [like جَامِلٌ and بَاقِرٌ]. (TA, from the Moheet.) And ▼ عِرْقٌ يَبِيسٌ † [*A dry duct*], meaning, *penis.* (Lh, M.) And شَعْرٌ يَابِسٌ ‡ *Hair upon which no effect is produced by moistening with water nor with oil;* (A, TA*;) which is the worst sort thereof. (TA.) And ▼ يَبِيسُ المَآءِ ‡ *Dry sweat:* (M, A:) or [simply] *sweat.* (AA, S, K.) And رَجُلٌ يَابِسٌ and ▼ يَبِيسٌ ‡ *A man having little good:* (A:) and اِمْرَأَةٌ يَابِسَةٌ and ▼ يَبِيسٌ (A, TA) and ▼ يَبْسٌ (S, K, TA) ‡ *a woman having little good:* (A:) or *in whom is no good:* (K, TA:) or *who does not cause one to obtain any good.* (S.) And ▼ بَيْنَهُمَا ثَرَى أَيْبَسُ ‡ *Between them two is disunion.* (A, TA.)

أَيْبَسُ [comp. and superl. of يَابِسٌ]. — [Hence the saying,] أَيْبَسُ مِنَ الصَّخْرِ ‡ *Harder than rock.* (A.) — See also يَابِسٌ, near the beginning and at the end. — الأَيْبَسُ, as a subst., not an epithet, (AHeyth,) *The part of the shin-bone, in the middle of the shank, which, when pressed, pains one,* (AHeyth, K,) *and when it is broken, the leg is lost:* (AHeyth:) or الأَيْبَسَانِ signifies *the parts of the two shanks upon which is no flesh:* (S:) or *the parts of the two shanks* of a horse *upon which the flesh is dry,* or *tough:* (AO:) or *the shank-bones* (M, TA) *of the fore leg and hind leg:* (TA:) or *what appears of these:* (M, TA:) or *the parts above the* كَعْبَانِ and زَنْدَانِ [app. here meaning the *two ankles and wrists*]: (A:) pl. أَيَابِسُ: (S, K:) which is also applied to *such parts as are like the hock,* or *hough, and the shank.* (TA.) — Also, the pl., *Hard things upon which swords are tried.* (K.)

أَرْضٌ مُوبِسَةٌ [originally مُيْبِسَةٌ] *Land of which the plants,* or *herbage, are drying up,* or *dried up.* (A.)

رِيحٌ مِيبَاسٌ [*A very drying wind*]. (TA, voce نَكْبَآءُ.)

[يتم, &c.

See Supplement.]

يرنأ

Q. 1. يَرْنَأَ لِحْيَتَهُ (K, TA; in the CK, [erroneously,] تَرَنَّأَ;) *He dyed his beard with* يُرَنَّأ. (K.) A strange verb as to its form, (K,) which [except in its final vowel] is that of an aorist, though it is a preterite. (TA.) Mentioned in the L in art. رنأ (q.v.), on the authority of IJ; and there also by ISd; and AHei and others assert the ى to be augmentative. [If so, the verb is a quasi-quadriliteral-radical word.] F follows Sgh, in mentioning it here. (TA.)

يُرَنَّأُ (S, K) and يَرَنَّأُ and يُرَنَّآءُ (K) and يُرَنَّا (without ء) and (accord. to [the Bári', as mentioned in] the TA, art. رنأ,) يُرْنَأُ and يُرَنَّأُ and (accord. to MF, who omits the two forms here immediately preceding,) يَرْنَأُ and يُرَنَّا, without ء, (TA,) *i.q.* حِنَّآءٌ (S, K) [The *plant Lawsonia inermis*]. See also art. رنأ, where the word is written [erroneously in my opinion] يُرَنَّأُ. Accord. to IB (not IJ [as in the CK]), the ء may only be omitted when the word is pronounced with dammeh to the ى. (TA.)

يسر

1. يَسَرَ, aor. يَيْسِرُ, [respecting the form of which see the same verb in a different sense below,] inf. n. يَسْرٌ and يَسَرٌ [and مَيْسُورٌ (see يُسْرٌ below)], *He was,* or *became, gentle, and tractable, submissive, manageable,* or *easy;* (M, K;) said of a man, and of a horse: (M:) and يَسُرَ [app. signifies the same: and] is said of speech, and of a thing or an affair; signifying, [when relating to the former,] *it was gentle,* or [when relating to the latter,] *easy;* like سَعُدَ الرَّجُلُ [as

syn. with سَعِقَ], and نُحِسَ [as syn. with نَحِسَ]. (Bḍ, xvii. 30.) See also يَسَّرَتْ — تيسّر. said of a woman: see أَيْسَرَتْ = يَسُرَ, aor. ـُ, *It* (a thing) *was,* or *became, little in quantity:* (A, Mṣb:) *contemptible; paltry; of no weight* or *worth.* (A.) = يَسَرَنِى, aor. يَيْسِرُنِى, (AḤn, M, Ḳ,) inf. n. يَسْرٌ, (AḤn, M,) *He* (a man, AḤn, M) *came on,* or *from the direction of, my left hand.* (AḤn, M, Ḳ.) See also 3. = يَسَرَ, [aor. يَيْسِرُ, inf. n. يَسْرٌ,] *He divided* anything *into parts,* or *portions.* (TA.) You say, يَسَرْتُ النَّاقَةَ *I divided the flesh of the she-camel into parts* or *portions.* (TA.) And يَسَرُوا الجَزُورَ *They slaughtered the she-camel and divided its limbs,* (Ṣ,) or *portions,* (TA,) *among themselves;* (Ṣ, TA;) as also, accord. to Aboo-'Omar El-Jarmee, ▾ اِتَّسَرُوهَا, aor. يَتَّسِرُونَهَا, inf. n. اِتِّسَارٌ; and he adds that some people say, يَاتَسِرُونَهَا, inf n. اِئْتِسَارٌ, with hemz; and هُمْ مُوتَسِرُونَ; like as they say in the case of اِتَّعَدَ. (Ṣ.) Suḥeym Ibn-Wetheel El-Yarboo'ee says,

* أَقُولُ لَهُمْ بِالشِّعْبِ إِذْ يَيْسِرُونَنِى *

* أَلَمْ تَيْئَسُوا أَنِّى ٱبْنُ فَارِسِ زَهْدَمِ *

[*I say to them, in the ravine, when they divide me among themselves,* deciding what shares they shall severally have in me, *Know ye not that I am the son of the rider of Zahdam,* and that ye may obtain a great ransom for me?] for capture had befallen him, and they played with [gaming-] arrows for him. (Ṣ, TA. [but in the latter, instead of تَيْئَسُوا, we find تَعْلَمُوا, which signifies the same.]) You say also, ▾ اِتَّسَرُوا, aor. يَتَّسِرُونَ and يَاتَسِرُونَ; (Ḳ;) and ▾ تَيَاسَرُوا; (M, Ḳ;) *They divided among themselves the slaughtered camel.* (M, Ḳ.) — [Hence,] يَسَرَ, aor. يَيْسِرُ, (Ṣ, M, A, Mṣb, Ḳ,) in the [second] ى is not suppressed as it is in يَعِدُ and its coördinates [having و for the first radical], (Ṣ,) and يَيْسَرُ, like يَيْجَلُ, in the dial. of the Benoo-Asad, (TA,) inf. n. يَسْرٌ, (M, TA,) or مَيْسِرٌ, (A,) *He played at the game called* المَيْسِر; (M, Mṣb, Ḳ;) *he played with gaming-arrows.* (Ṣ, A, Mṣb.)

2. يَسَّرَهُ, (inf. n. تَيْسِيرٌ, M, &c.) *He* (God, A, Mṣb) *made it,* or *rendered it, easy; facilitated it.* (M, A, Mgh, Mṣb, Ḳ.) You say, يُسِّرَتْ عَلَيْهَا الوِلَادَةُ *The act of bringing forth was rendered easy to her.* (A.) — *He made his circumstances ample; he made his condition,* or *his way* or *course* [لِكَذَا *to such a thing*], *easy,* or *smooth:* (Sb, M:) *he accommodated, adapted,* or *disposed, him,* لِلْيُسْرَى [*to easy things,* or *affairs,* or *circumstances;* or *to the easier,* or *easiest, way*]: (Ṣ, A, [in the latter of which this is given as a proper, not tropical, signification:]) ‡ *he prepared,* or *made ready, him* or *it,* لِكَذَا *for such a thing.* (A [in which this signification is said to be tropical.]) تَيْسِير relates to both good and evil: (M, Ḳ:) as in the following instances in the Ḳur; [xcii. 7, 10;] فَسَنُيَسِّرُهُ لِلْيُسْرَى, and لِلْعُسْرَى, (M,) [*We will facilitate,* or *smooth, his way,* or] *We will accommodate him,* or *adapt him,* or *dispose him,* [*to a state of ease,* and *to a state of difficulty,* or (as explained in the TA, art. عسر,) *to punishment, and a difficult case:*] (Ṣ, A:) or *We will prepare him for paradise,* and *for hell:* (Jel:) or *We will prepare him to return to good,* or *righteous, conduct,* [and *to persevere in evil,* or *unrighteous, conduct;* the former leading to ease, and the latter to difficulty:] (Fr, TA:) or *We will prepare him for that habit of conduct which leads to ease,* such as the entering paradise, and *for that which leads to difficulty,* such as the entering hell: from يَسَّرَ الفَرَسَ, meaning, *he prepared the horse for riding, by saddling and bridling.* (Bḍ.) It is said in a trad. وَقَدْ يُسِّرَ لَهُ طَهُورٌ † *And water for ablution had been prepared and put for him.* (TA.) — يَسَّرَ الرَّجُلُ, (inf. n. تَيْسِيرٌ, Ḳ,) *The man's camels,* and *his sheep* or *goats, brought forth with ease,* (IAṭr, M, Ḳ), *and none of them perished.* (IAṭr, M.) — يَسَّرَتِ الغَنَمُ *The sheep,* or *goats, abounded in milk,* (Ṣ, M, A, Ḳ,) and in like manner, الإِبِلُ *the camels,* (M,) *and* [so in the Ṣ, M, A, but in the Ḳ or] *in offspring:* (Ṣ, M, A, Ḳ:) and *they brought forth:* and *they were ready to bring forth:* and *they abounded.* (TA.) A poet (namely Aboo-Useydeh Ed-Debeeree, TA) says,

* هُمَا سَيِّدَانَا يَزْعُمَانِ وَإِنَّمَا *

* يَسُودَانِنَا أَنْ يَسَّرَتْ غَنَمَاهُمَا *

(Ṣ, M) *They two are our two chiefs,* as *they assert; but they are only our chiefs inasmuch as their sheep,* or *goats, abound in milk and in offspring.* (TA.) — See also أَيْسَرَتْ.

3. يَاسَرَهُ, [inf. n. مُيَاسَرَةٌ.] *He was gentle towards him; acted gently towards him; treated him with gentleness;* syn. لَايَنَهُ: (M, A, Ḳ:) *he was easy,* or *facile, with him:* syn. سَاهَلَهُ. (Ṣ, Ḳ.) Ex., cited by Th, from a poem: إِنْ يَاسِرْتَهُمْ يَسَرُوا *If thou treat them with gentleness, they become gentle.* (M.) And يَاسَرَ الشَّرِيكَ *He was easy,* or *facile, with the partner.* (TA, from a trad.) = يَاسَرَ, (inf. n. مُيَاسَرَةٌ, Ḳ,) *He took the left-hand side* or *direction;* (Ṣ, M, A, Mṣb, Ḳ;) as also ▾ تَيَاسَرَ; (Ṣ, Mṣb, Ḳ;) which latter is the *contr. of* تَيَامَنَ: (Ḳ:) or ▾ تَيَاسَرُوا *they took the left-hand side* or *direction; contr. of* تَيَامَنُوا. (A.) You say, يَاسِرْ بِأَصْحَابِكَ *Take thou the left-hand side* or *direction with thy companions;* (Ṣ, A;) as also تَيَاسَرْ; but some disapprove of this latter. (Ṣ.) And يَاسَرَ بِالقَوْمِ *He took the left-hand side* or *direction with the people;* as also ▾ يَسَرَ بِهِمْ, aor. يَيْسِرُ; accord. to Sb. (M, TA.)

4. أَيْسَرَتْ *She* (a woman, M) *brought forth with ease; she had an easy birth:* (M, A, Ḳ:) as also ▾ يَسَّرَتْ, (M, IḲṭṭ,) which is in like manner said of a she-camel; (M;) or, as in the copies of the Ḳ, يَسَرَتْ, without teshdeed. (TA.) One says, in praying (M, A) for a pregnant woman, (A,) أَيْسَرَتْ وَأَذْكَرَتْ *May she have an easy birth,* (Lḥ, M, A,) *and may she bring forth a male child.* (Lḥ, M.) See the contr., أَعْسَرَتْ. = ايسر, (Ṣ, M, &c.,) aor. يُوسِرُ, in which the [radical] ى is changed into و because it is quiescent and preceded by ḍamm, (Ṣ,) inf. n. إِيسَارٌ (M, Mgh, Ḳ) and يُسْرٌ; (M, Ḳ;) accord. to Kr and Lḥ, but correctly the latter is a simple subst., (M,) *He became possessed of competence,* or *sufficiency;* or *of richness,* or *wealth,* or *opulence;* (Ṣ, M, Mgh, Mṣb, Ḳ;) *and abundance.* (Mṣb.) = أَيْمَنْتُ إِبِلِى وَأَيْسَرْتُهَا *I put my camels aside on the right hand and the left.* (A.)

5. تيسّر *It* (a thing, M, Mṣb) *was,* or *became, facilitated,* or *easy;* (M, A, Mṣb, Ḳ, TA;) *contr. of difficult, hard, strait,* or *intricate;* (TA;) as also ▾ استيسر. (M, A, Mṣb, Ḳ.) You say, أَخَذْنَا مَا تَيَسَّرَ, and ▾ مَا ٱسْتَيْسَرَ, *We took what was easy* [*of obtainment,* or *of attainment*]. (TA.) And it is said in a trad., respecting the eleemosinary tax called زَكَاة, إِنْ وَيَجْعَلُ مَعَهَا شَاتَيْنِ ▾ ٱسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَمًا *And he shall put with it,* or *them, two sheep,* or *goats, if they be easy to him* [*to give*], *or twenty dirhems.* (TA.) And in the Ḳur, [ii. 192,] فَمَا ٱسْتَيْسَرَ ▾ مِنَ الهَدْىِ *What is easy* [*to give*], *of camels and kine and sheep or goats:* or, as some say, *either a camel or a cow or a sheep or goat.* (M, TA.) — Also, تيسّر لَهُ, (Ṣ, TA,) and ▾ استيسر له, (Ṣ, Ḳ, TA,) † *It* (a thing, or an affair, Ḳ) *was,* or *became, prepared,* or *made ready for him:* (Ṣ, Ḳ, TA:) [and *he prepared himself for it.*] It is said in a trad., قَدْ تَيَسَّرَا لِلْقِتَالِ † *They had both prepared themselves,* or *made themselves ready, for fight.* (TA, from a trad.) — تَيَسَّرَتِ البِلَادُ ‡ *The countries became abundant in herbage,* or *in the goods, conveniences,* or *comforts, of life.* (TA, from a trad.)

6. تَيَاسَرُوا [*They were gentle,* or *acted gently, one towards another; they treated one another with gentleness:* (see 3, of which it is the quasi-pass.)] *they were easy,* or *facile, one with another;* syn. تَسَاهَلُوا; (Ḳ,* TA;) تَيَاسُرٌ is the contr. of تَعَاسُرٌ. (Ṣ, art. عسر.) It is said in a trad., تَيَاسَرُوا فِى الصَّدَاقِ *Be ye easy,* or *facile, not exorbitant, one with another, with respect to dowry.* (TA.) = See also 3. = And see 1, latter part.

8: see 1, in two places.

10: see 5, in five places.

يَسْرٌ (TA) and ▼ يَسَرٌ, (M, A, K, TA,) [each an inf. n. (see 1) used as an epithet,] and يَاسِرٌ, (K, TA,) *Easy and gentle in tractableness, submissiveness, or manageableness*; applied to a man and to a horse: (TA:) or [simply] *easy; facile*; (M, A, K;) as also ▼ يُسْرٌ (TA) and يَسِيرٌ, (Mṣb), this last being syn. with هَيِّنٌ, (Ṣ, K,) and signifying *not difficult*, غَيْرُ عَسِيرٍ, (A,) and ▼ مَيْسُورٌ [respecting which see also عُسْرٌ, pl. مَيَاسِيرُ]. (A.) Hence, ▼ يَسَرَاتٌ, pl. of يَسْرَةٌ and يَسَرَةٌ, applied to the legs of a beast, signifies *Easy*: (M:) *or light, or active, legs of a beast*: (Ṣ, TA:) or *light, or active, and obedient*, legs of a beast of carriage: (A:) or the *legs* of a she-camel: and you say also, إِنَّ قَوَائِمَ هٰذَا الفَرَسِ يَسَرَاتٌ خِفَافٌ, meaning, *verily the legs of this horse are obedient* and *light* or *active*. (TA.) [Hence also,] وِلَادَةٌ يَسْرٌ [*An easy birth*, or *bringing forth*]. (A.) And وَلَدَتْ وَلَدَهَا يَسْرًا *She brought forth her child easily*: (M, K*:) said of a woman: (M:) or ▼ يَسَرًا. (CK.) And it is said in a trad., إِنَّ هٰذَا الدِّينَ يُسْرٌ ▼ *Verily this religion is easy; liberal; one having little straitness*. (TA.) You say also, ▼ خُذْ مَيْسُورَهُ وَدَعْ مَعْسُورَهُ [*Take thou what is easy thereof, and leave thou what is difficult*]. (A.) And ▼ مَيْسُورٌ is applied to a saying, or speech: (A:) so in the Kur. xvii. 30; meaning, *gentle*; (Bd, Jel;) *easy*: (Jel:) or ▼ قَوْلٌ مَيْسُورٌ means prayer for مَيْسُور, i.e., for يُسْر [q.v.]. (Bd.) — فَتْلٌ يَسْرٌ [The *twisting* a rope or cord *towards the left, by rolling it against the body from right to left*; or] the *twisting downwards, by extending the right hand towards the body* [*and so rolling the rope or cord downwards against the body or thigh*, which is the usual way of twisting]; (Ṣ, A*, K;) *contr. of* شَزْرٌ. (M, A, TA.) — طَعْنٌ يَسْرٌ The *thrusting*, or *piercing*, [*straight forward*; or] *opposite the face*: (Ṣ, M, K:) opposed to شَزْرٌ, which is from one's right and one's left. (TA.) See an ex. voce شَزْرَةٌ.

يُسْرٌ [*Easiness; facility*;] *contr. of* عُسْرٌ; (Ṣ, M, Mgh, Mṣb, K;) as also ▼ يُسُرٌ; (Ṣ, Mṣb, TA;) [and ▼ يُسْرَى; (see 3, where it is variously explained;)] and ▼ مَيْسُورٌ is the *contr. of* مَعْسُورٌ, [and therefore signifies as above; or *easy; facile*;] (Ṣ;) or this last signifies, (accord. to the lexicologists, M,) what is *made easy*; or *facilitated*; or (accord. to Sb, M, [but see مَعْقُول,]) it is an inf. n. of the measure مَفْعُولٌ, (M, K,) [used in the sense of يُسْر as explained above,] of the same kind as [its contr.] مَعْسُورٌ; and Abu-l-Ḥasan says, that this is the truth; for it has no unaugmented verb, and inf. ns. of this measure are not of verbs which are in use, but only of imaginary unaugmented triliteral-radical verbs, as in the case of مَجْلُودٌ, which is [really] from تَجَلَّدَ. (M.) For examples of يُسْرٌ, see عُسْرٌ. — Also, (accord. to the M; but in the K, or; and in both of these lexicons the signification here following is placed first;) and in like manner, ▼ يُسُرٌ, (K,) and ▼ يَسَارٌ, (Ṣ, M, Mgh, Mṣb, K,) and ▼ يَسَارَةٌ, (Ṣ, K,) and ▼ مَيْسَرَةٌ, and ▼ مَيْسُرَةٌ, (Ṣ, M, K,) of which last Sb says that it is like مَسْرُبَةٌ and مَشْرُبَةٌ in not being after the manner of the verb, [but after that of the simple substantive,] (M,) and ▼ مَيْسِرَةٌ, (K,) *Easiness* [*of circumstances*]; (M, K;) *competence*, or *sufficiency*; or *richness*, or *wealth*, or *opulence*; (Ṣ, M, Mgh, Mṣb, K;) *abundance*; (Mṣb;) [in these senses, also, *contr. of* عُسْرٌ;] and ▼ يُسْرَى signifies [*the same*; or] *easy things* or *affairs* or *circumstances*; *contr. of* عُسْرَى; as also ▼ مَيْسَرَةٌ. (TA, art. عسر.) You say also, ▼ أَنْظِرْنِى حَتَّى يَسَارِ [*Grant thou me a delay until* I shall be in a state of *easiness of circumstances*, &c.]; in which the last word is indecl., with kesr for its termination, because it is altered from the inf. n., which is المَيْسَرَةُ. (Ṣ.) In the Kur. [ii. 280,] some read, ▼ فَنَظِرَةٌ إِلَى مَيْسُرِهِ [*Then* let there be *a postponement*, or *delay*, *until his* being in a state of *easiness of circumstances*]: but Akh says, that this is not allowable; for there is no noun of the measure مَفْعُلٌ [of this kind]: as to مَكْرُمٌ and مَعُونٌ, [it is said that] they are pls. [virtually though not in the language of the grammarians] of مَكْرُمَةٌ and مَعُونَةٌ. (Ṣ.) [On this point, see مَأْلُكٌ, voce أَلُوكٌ.] — See also يَسْرٌ, in two places. — عُودُ يُسْرٍ: see عُودُ أُسْرٍ, in art. أسر.

يَسَرٌ: see يَسْرٌ. — *Made easy, or facilitated*; i.q. مُيَسَّرٌ: † *prepared*: (K:) or [the *game called*] المَيْسِرُ *prepared*: or, as some say, † *anything prepared*. (M.) — أَعْسَرُ يَسَرٌ A man *who works, or does anything, with both his hands* [*alike*]; *ambidextrous; ambidexter*: (Ṣ, M, Mṣb:) and ▼ أَعْسَرُ أَيْسَرُ occurs in a trad., accord. to one relation; but the former is the correct expression: (A'Obeyd:) and the fem. is عَسْرَآءُ يَسَرَةٌ: (M:) explained before, in art. عسر. (K.) — See also يَاسِرٌ, in six places.

يُسُرٌ: see يُسْرٌ, in two places.

يَسْرَةٌ: see يَسَارٌ, throughout.

يُسْرَى: see يُسْرٌ, in two places. — See also أَيْسَرُ. — See also يَسَارٌ, throughout.

يَسَارٌ: see يُسْرٌ, in two places. — Also, (Ṣ, M, Mgh, Mṣb, K, &c.,) and ▼ يِسَارٌ, (M, Mṣb, K,) the former of which is the more chaste, (ISk, IAmb, IF, M, Mṣb, K*,) or the latter is so, (IDrd, M, K,) or the latter is a variation used for the sake of assimilation to [its syn.] شِمَالٌ, (Ṣgh, TA,) or it is vulgar, (IKt, Mṣb,) and not allowable, (Ṣ,) or J is in error in disallowing it, (K,) or it is disapproved because the incipient ى with kesr is deemed difficult to pronounce, (M, TA,) but there are three other words commencing like it, namely, يِوَامٌ, an inf. n. of يَاوَمَهُ, though this is disallowed by some, and يِعَارٌ, pl. of يَعْرٌ, and يِسَافٌ, a proper name of a man, also pronounced with fet-ḥ [to the ى]; (TA;) and another form is ▼ يَسَّارٌ; (Ṣgh, K;) *contr. of* يَمِينٌ; (Ṣ, M, A, Mgh, Mṣb, K;) and so is ▼ يُسْرَى of يُمْنَى, (M, A, Mgh, Mṣb, K,) and يَسْرَةٌ of يَمْنَةٌ, (M, A, Mṣb, K,) and ▼ مَيْسَرَةٌ of مَيْمَنَةٌ, (A, Mṣb, K,) and ▼ أَيْسَرُ of أَيْمَنُ: (Ṣ:) يَسَارٌ and ▼ يُسْرَى signify The *left* [*hand*, or *arm*, or *foot*, or *leg*, or] *limb*: and the same two words, and ▼ يَسْرَةٌ and ▼ مَيْسَرَةٌ, the *left*, meaning the *left side* or *direction* or *relative location* or *place*: (Mṣb:) and ▼ أَيْسَرُ, the *left side*: or a person [or thing] *that is on the left side*: (Mṣb, art. يمن:) [and ▼ مَيْسَرَةٌ the *left wing* of an army:] the pl. of يَسَارٌ is يُسُرٌ (Lḥ, M, K) and يُسْرٌ, (K,) or يُسَرٌ; (AHn, M;) which last is [also] pl. of ▼ يُسْرَى; (TA;) [and the pl. of ▼ مَيْسَرَةٌ is مَيَاسِرُ.] You say, قَعَدَ فُلَانٌ ▼ يَسْرَةً *Such a one sat on the left side*. (Ṣ.) And ▼ قَعَدُوا يَمْنَةً وَيَسْرَةً, (A, Mṣb*,) and عَلَى يَمِينٍ وَيَسَارٍ, and ▼ المَيْمَنَةَ وَالمَيْسَرَةَ, and ▼ اليُمْنَى وَاليُسْرَى, and عَنِ اليَمِينِ وَعَنِ اليَسَارِ, (A,) or يَمِينًا وَيَسَارًا, and المَيْمَنَةَ وَالمَيْسَرَةَ, and اليُمْنَى وَاليُسْرَى, meaning, *They sat on the right side and on the left*. (Mṣb.) And ▼ وَلَّاهُ مَيَاسِرَهُ [*He turned his left parts towards him*]. (A.)

يُسَارٌ: see يَسَارٌ.

يَسُورٌ: see يَاسِرٌ, in two places.

يَسِيرٌ: see يَسْرٌ. — *Little, or small, in quantity, petty*: (Ṣ, A, K:) *mean, contemptible; paltry; of no weight or worth*. (A.) — See also يَاسِرٌ.

يَسَارَةٌ: see يُسْرٌ.

يَسَّارٌ: see يَسَارٌ.

يَاسِرٌ: see يَسْرٌ, first signification. — [*Taking the left-hand side or direction*: or *coming on*, or *from the direction of*, the *left hand* of a person:] contr. of يَامِنٌ. (Ṣ.) — [*Dividing* a thing *into parts, or portions*.] — [Hence,] The *slaughterer of a camel*: (K, TA:) because he divides its flesh into portions: (TA:) the *person who superintends the division of the slaughtered camel* (M, K) *for the game called* المَيْسِر: (K:) pl. [يَاسِرُونَ and] أَيْسَارٌ: (M, K:) A'Obeyd says, I have heard them put يَاسِرٌ in the place of يَسَرٌ, [for the explanations of which see what follows,] and ▼ يَسَرٌ in the place of يَاسِرٌ, (M,) or ▼ يَسَرٌ and يَاسِرٌ signify the same: and the pl. is أَيْسَارٌ: (Ṣ, A:) يَاسِرٌ signifies [as explained above, and also] *a person who plays with gaming-arrows*, (Ṣ, Mṣb, TA,) [at the

game called المَيْسِر,] *for a slaughtered camel;* because he is one of those who occasion the slaughter of the camel; and the pl. is [as above and] يَاسِرُونَ: (TA:) and يَسَرٌ ♦, i.q. ضَرِيبٌ [which signifies *the same;* and the *person who is entrusted, as deputy, with the disposal of the arrows in the game above mentioned, and who shuffles them in the* رِبَابَة:] and, [as quasi-pl. of يَاسِرٌ, like as خَدَمٌ is of خَادِمٌ,] *a party assembled together at the game called* المَيْسِر: (M, Ḳ:) pl. أَيْسَارٌ: (M:) and يَسُورٌ ♦ and يَسِيرٌ ♦ signify *one who contends with another at a game of hazard;* syn. قَامِرٌ: (Ḳ:) or يَسَرٌ ♦ and يَسُورٌ ♦, and also يَاسِرٌ, are applied to *one who has,* or *to whom pertains, a gaming-arrow.* (IAạr, TA.)

أَيْسَرُ [*More,* and *most, easy,* or *facile;* fem. يُسْرَى]. ═ See also يَسَارٌ.

مُوسِرٌ [originally مُيْسِرٌ,] *Possessing competence,* or *sufficiency;* or *rich,* or *wealthy,* or *opulent:* (M, Ḳ:) pl. مَيَاسِيرُ: (Sb, M, Ḳ:) [like مَفَالِيسُ, pl. of مُفْلِسٌ; and مَفَاطِيرُ, pl. of مُفْطِرٌ; as though the sing. were مَيْسُورٌ:] but by rule it should be مُوسِرُونَ, for the masc., and مُوسِرَاتٌ for the fem. (Abu-l-Ḥasan, M.)

مَيْسَرٌ: see يُسْرٌ.

مَيْسِرٌ The *game,* or *play, with unfeathered and headless arrows;* (M, Ḳ;) the *game of hazard which the Arabs play with such arrows;* (Ṣ, Mgh, Mṣb;) *a game of the Arabs, played* [*by ten men,*] *with ten unfeathered and headless arrows:* they first slaughtered a camel, [bought on credit, (see below, in this paragraph,)] and divided it into ten portions, or, as some say, [agreeably with what follows,] into twenty-eight: the first arrow was called الفَذّ, and had [one notch and] one portion of the slaughtered camel: the second, التَّوْءَم, and had [two notches and] two portions: the third, الرَّقِيب, and had [three notches and] three portions: the fourth, الحِلْس, and had [four notches and] four portions: the fifth, النَّافِس, and had [five notches and] five portions; or, as some say, this was the fourth: the sixth, المُسْبِل, and had [six notches and] six portions: the seventh, المُعَلَّى, which was the *highest* of them, having [seven notches and] seven portions: the eighth and ninth and tenth were called المَنِيح and السَّفِيح and الوَغْد; and these three had no portions: [the players to whom these three fell had to pay for the slaughtered camel: (see المُسْبِل:) whence it appears, that if the camel was divided into ten portions, (see رَبْم,) the game must have continued after all these were won, until it was seen whose were the eighth and ninth and tenth arrows; and it seems to be the general opinion that this was the case:] the camel being slaughtered, they collected together the ten arrows, and put them into the رِبَابَة, a thing resembling a quiver (كِنَانَة), and turned them round about or shuffled them (أَجَالُوهَا): [or they employed a person, whom they called حُرْضَة, to do this:] then they put them into the hand of the judge (الحَكَم), who took them forth one after another in the name of one after another of the party; [or they commissioned the حُرْضَة to do so;] and each took of the portions of the slaughtered camel according to his arrow; but those to whose lots fell the arrows without portions were obliged to pay the price of the slaughtered camel: with the flesh of which they afterwards fed the poor; and him who would not engage with them in the game they reproached, and called a بَرَم: (Sefeenet Er-Rághib, printed at Booláḳ; p. 637:) [see also رَقِيبٌ, and ضَرِيبٌ, and عُشْرٌ:] or *any game of hazard;* or *play for stakes, or wagers:* (Ḳ:) so that even the game of children with walnuts is included under this name by Mujáhid in his explanation of verse 216 of chap. ii. of the Ḳur.: (TA:) or *anything in which is risk, or hazard:* (Kull, p. 321:) or the *game of tricktrack, backgammon,* or *tables;* syn. نَرْدٌ: (Ṣgh, Ḳ:) and *chess* was called by 'Alee the مَيْسِر of the Persians, or foreigners: (TA:) or the *slaughtered camel for which they played:* for when they desired to play, they bought on credit a camel for slaughter, and slaughtered it, and divided it into twenty-eight portions, or ten portions; and when one [of the arrows] after another came forth [from the رِبَابَة] in the name of one man after another, the gain of him for whom came forth those to which belonged portions appeared, and the fine of him for whom came forth [any of the arrows called] the غُفْل: (Ḳ:) so called as though it were a place of division: and so used by the poet Lebeed, who speaks of a fat مَيْسِر. (TA.)

مَيْسَرَةٌ: see يُسْرٌ, in two places. ═ See also يَسَارٌ, in four places.

مَيْسُرَةٌ: } see يُسْرٌ.
مَيْسِرَةٌ: }

مُيَسَّرٌ *Prepared; disposed; made easy,* or *facile.* So in the following words of a trad.: فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ [*And every one is prepared,* &c., *for that for which he is created*]. (TA.) ═ *I.q.* زُمَاوَرْدٌ [q.v.]; (Mgh, Ḳ;) app. a post-classical word; so called because easily taken; (Mgh;) in Persian, called نُوَالَهْ [or نَوَالَهْ], (Mgh, Ḳ,) and in Egypt termed لُقْمَةُ القَاضِى. (TA.)

مُيْسِرٌ, applied to a man, (Ṣ, TA,) *Having numerous offspring of sheep* or *goats* [*and therefore much milk*]; (TA;) *contr.* of مُجْنِبٌ. (Ṣ, TA.)

مَيْسُورٌ: see يُسْرٌ, in three places: ═ and see also يُسْرٌ.

مَيَاسِرُ She-camels *that bring forth easily.* (TA.)

يشب

يَشْبٌ *A well known stone;* [*jasper;* peculiarly *a whitish kind thereof, found in Mount Imaus:* (Golius, from Et-Teyfáshee:)] an arabicized word, from [the Persian] يَشْم, q.v. (Ḳ.)

يطب

4. مَا أَيْطَبَهُ i.q. مَا أَطْيَبَهُ: (Ḳ:) a dial. form of the latter, or formed from it by transposition: (TA:) and in like manner أَيْطِبْ بِهِ, i.q. أَطْيِبْ بِهِ: [both signifying *How good, sweet, delicious,* or *pleasant, is he,* or *it*]. (TA, art. طيب.)

أَيْطَبُ i.q. أَطْيَبُ [*More,* or *most, good, sweet, delicious,* or *pleasant: and pure*]: a correct and chaste dial. form of the latter word. (Ex., from a trad., عَلَيْكُمْ بِالأَسْوَدِ مِنْهُ فَإِنَّهُ أَيْطَبُهُ *Keep ye to the black thereof;* (i.e., of the fruit of the أَرَاك;) *for it is the best of it.* But some deny its being a dial. form, [holding it to be formed by transposition]. (TA.) أَقْبَلَتِ الشَّاةُ فِى أَطْيَبَتِهَا, and أَيْطَبَتِهَا, (the latter form from AZ, TA,) *The sheep,* or *goat, came in the vehemence of her lust for the male.* (Ḳ.) See also art. طيب.

[يعر, &c.

See Supplement.]

يفخ

1. يَفَخَهُ, (Ḳ,) aor. ـَ, because of the guttural letter, or ـِ, accord. to the common rule observed in the Ḳ, or ـُ, as though it were of the same class as وَعَدَ, (TA,) [the last is probably the most correct form, as يَأْفُخُهُ is the aor. of أَفَخَهُ, of which يَفَخَهُ is a dial. form,] *He,* or *it, hit him,* or *hurt him, on the part of his head called the* يَافُوخ. (Ḳ.)

يَافُوخٌ [The *top of the head;*] the *part where the anterior and posterior bones of the head meet:* [see يَأْفُوخٌ, of which it is a dial. form:] pl. يَوَافِيخُ. (TA.) ISd regards this form of pl. as an indication that the ى is a radical letter, and therefore mentions it in this art.; (TA;) [and F says the same in art. أفخ: but see that art.]. ـــ مَسَّ بِيَافُوخِهِ السِّمَاكَ † [*He touched Spica Virginis,* or *Arcturus, with the top of his head*]. (A.) ـــ وَطِئَ فُلَانٌ يَوَافِيخَ القُرُومِ † *Such a one had lordship and eminence given to him.* (A.) ـــ صَدَعُوا يَافُوخَ اللَّيْلِ ‡ i.q. أَدْلَجُوا [*They journeyed in the night;* &c.] (A.) [See also art. أفخ.]

مَيْفُوخٌ *Hit, or hurt, on the part of his head called the* يَافُوخ. (K.)

[يفع, &c.

See Supplement.]

يقت

يَاقُوتٌ, [coll. gen. n., The *sapphire*, of whatever variety: the *ruby*, *oriental ruby*, or *red sapphire*, also called يَاقُوتٌ أَحْمَرُ; of which there are several varieties, whereof one is the *carbuncle*; also called يَاقُوتٌ جَمْرِيٌّ: the *sapphire*, commonly so called, or *blue sapphire*, also called يَاقُوتٌ أَزْرَقُ: and the *topaz*, *oriental topaz*, or *yellow sapphire*, also called يَاقُوتٌ أَصْفَرُ: the *jacinth*, or *hyacinth*, accord. to Golius, who observes, as on the authority of the Teyfáshee, that by this name are called *various gems of the East*; four species thereof being enumerated; the *red*, the *yellow*, or *gold-coloured*, the *blue*, or *azure*, and the *white*: that the *sapphire* and the *chrysolite* are also thus called: but that, by the word used absolutely, the *red jacinth*, or *hyacinth*, commonly called the *ruby*, is meant: which last remark is agreeable with modern usage:] *a well known gem*; (K;) of which there are many varieties, (TA,) the most excellent whereof is that called اليَاقُوتُ الأَحْمَرُ الرُّمَّانِيُّ, (K,) also called البَهْرَمَانِيُّ; [the *finest kind of ruby* or *carbuncle*;] said to be brought from Sarandeeb [or Ceylon]: it has the property of exhilarating, and of conjoining [separated friends]; (TA;) and is profitable for disturbance of the mind (occasioned by the black bile, TA) and palpitation, and weakness of the heart and stomach, if drunk; [being app. reduced to powder for that purpose, as is done with some other gems in the East;] and for congealment of the blood, if hung [upon the person]: (K:) it is a Persian word, (S,) arabicized: (S, K:) of the measure فَاعُولٌ: n. un. with ة; and pl. يَوَاقِيتُ. (S.)

يقظ

1. يَقِظَ, aor. يَيْقَظُ, (Msb, K,) and يَقُظَ, aor. يَيْقُظُ; (Lh, K;) and in the Msb is added يَقَظَ, i.e. like ضَرَبَ, which is strange; (TA;) [but this I do not find in my copy of the Msb;] inf. n. [of the first] يَقَظٌ (Msb, K) and يَقَظَةٌ, (Msb, TA,) or the latter is a simple subst., (S,) and [of the second] يَقَاظَةٌ; (Msb, K;) *He waked*, or *woke; did not sleep*, or *was not sleeping*. (Msb, K.) — See also 5.

2: See 4, throughout.

4. ايقظهُ (S, &c.) inf. n. إِيقَاظٌ, (TA,) *He awakened him*, (S, Mgh, Msb, K,) مِنْ نَوْمِهِ *from his sleep*; (S;) as also ↓يقّظهُ, inf. n. تَيْقِيظٌ; (K;) and ↓استيقظهُ. (TA.) — ‡ *He roused his attention*, لِلْأُمُورِ *to the things*, or *affairs*; (Msb;) as also يقّظهُ. (TA.) — ايقظ الغُبَارَ ‡ *He dispersed the dust*: (Lth:) and † *he raised the dust*; (Lth, S, Z;) as also ↓يقّظهُ: (Lth, S:) or, accord. to Az, this is a mistranscription, for بَقَّطَ التُّرَابَ, inf. n. تَبْقِيطٌ. (TA.)

5. تيقّظ *He became awakened*; or *he awaked*, or *awoke*; (S, Msb, TA;) مِنْ نَوْمِهِ *from his sleep*; (TA;) as also ↓استيقظ. (S, Mgh, Msb, K.) — ‡ *His attention became roused*, or *he had his attention roused*, لِلْأَمْرِ *to the thing*, or *affair*; (Msb,* TA;) as also ↓استيقظ, and ↓يَقِظَ: (Msb:) *he became vigilant, wary*, or *cautious*. (TA.) You say also, هُوَ يَسْتَيْقِظُ↓ إِلَى صَوْتِهِ ‡ [*He has his attention roused at his voice, to listen thereto*]. (TA.)

10. استيقظ: see 5, in three places. — ‡ *It* (a woman's anklet or other ornament) *made a sound or sounds*: (K, TA:) like as one says [in the contr. case], نَامَ, meaning "its sound, or sounds, ceased," by reason of the fulness of the leg. (TA.) = استيقظهُ: see 4.

يَقْظٌ: see what next follows, in three places.

يَقِظٌ and ↓يَقُظٌ and ↓يَقْظَانُ A man *waking*, or *awake: not sleeping*: (K:) or the last has this signification; (S, Msb;) and its fem. is يَقْظَى: (O, Msb, K:) the pl. (K, &c.) of the first (IB, Msb) and second, (IB,) or of the first only, for the second has no broken pl., because of the rareness of فَعُلٌ as the measure of an epithet, (Sb, TA,) is أَيْقَاظٌ, (Sb, IB, Msb, K,) which is applied to women as well as to men; (O;) and the pl. of يقظان is يِقَاظٌ; (IB;) and the pl. of يقظى is يَقَاظَى. (K.) — And the first (ISk, S, Msb) and ↓second (ISk, S) ‡ A man *vigilant, wary, cautious*, or *in a state of preparation*; (S, Msb;) *having his attention roused*: (S:) and *intelligent*: (Msb:) or a man *having his attention much roused, very vigilant, and possessing knowledge and intelligence*. (ISk.) [In the TA, each of these two epithets is said to be after the manner of the rel. n.; but they are both part. ns. from يقظ as syn. with تيقّظ.] You say also, رَجُلٌ يَقْظَانُ↓ الفِكْرِ and ↓مُتَيَقِّظُهُ and يَقِظُهُ and ↓يَقُظُهُ ‡ [*A man vigilant in mind*]. (TA.) And إِنَّ فُلَانًا لَيَقِظٌ † [*Verily such a one is vigilant; not dull, heavy*, or *listless*; lit.] *light in head*. (AA.)

يَقْظَةٌ: see what next follows.

يَقَظَةٌ *A state of waking*, or *being awake*; (S, Mgh, K;) as also ↓يَقْظَةٌ, occurring in the saying of the Et-Tihámee,

* العَيْشُ نَوْمٌ وَالْمَنِيَّةُ يَقْظَةٌ *
* وَالْمَرْءُ بَيْنَهُمَا خَيَالٌ سَارِى *

[*Life is a state of sleep, and death is a state of waking; and man between the two is a night journeying phantom*]; but most hold it to be used only by poetic license. (TA.)

أَبُو اليَقْظَانِ: see يَقِظٌ, in two places. — *The domestic cock*. (K.)

مَا رَأَيْتُ أَيْقَظَ مِنْهُ ‡ [*I have not seen any more vigilant, wary*, or *cautious, than he*]. (TA.)

مُتَيَقِّظٌ: see يَقِظٌ.

[يقن, &c.

See Supplement.]

يلب

يَلَبٌ *Shields, of the kind called* تُرْسَة, (K,) pl. of تُرْسٌ; or *of the kind called* دَرَق, as is said in the R and M; which two kinds differ in this, that the درق, like the حَجَف, are of skin, or leather, without any wood or sinews (or nerves), whereas ترس is a more general appellation: (TA:) or *coats of* defence*, syn. دُرُوع, (K,) *of the fabric of El-Yemen*: (TA:) *made* [app. whether shields or coats of defence] *of skins*; (K;) i.e., *of the hides of camels*: (TA:) or *coats of defence* (دروع) *of the fabric of El-Yemen, made of skins sewed together*: a coll. gen. n., of which the n. un. is يَلَبَةٌ: 'Amr Ibn-Kulthoom says:

* عَلَيْنَا البَيْضُ وَالْيَلَبُ اليَمَانِى *
* وَأَسْيَافٌ يَقُمْنَ وَيَنْحَنِينَا *

[*Upon us (were) helmets, and leathern coats of defence of the fabric of El-Yemen, and swords that are straight* (so accord. to the above reading, of يَقُمْنَ, which I find in an excellent copy of the S: but some read يُقَمْنَ, which, I think, affords not so good a sense:) *and that curve*]: (S:) or *helmets made of camel's hides*: [see also أَلْبٌ and أَلْبَةٌ:] or [*head-coverings made of*] *plaited thongs of leather* (نُسُوع) *woven together, which are put on the head in lieu of the helmet*: (TA:) or *skins which are sewed together, and worn on the head*, specially: (K:) or *skins which are worn beneath the* [*kind of coat called*] دِرْع, or [*beneath that of*] دِيبَاج; one of which is called يَلَبَةٌ: or *skins which are worn like the coats of defence called* دروع: or *skins of which such coats are made*: (TA:) or *any defensive coverings*, or *armour, of skins; not of iron*; and hence, *shields* (دَرَق) [*of skins*] are thus called: a poet says,

* عَلَيْهِمْ كُلُّ سَابِغَةٍ دِلَاصٍ *
* وَفِى أَيْدِيهِمِ اليَلَبُ المُدَارُ *

[*Upon them (are, or were,) all (kinds of) ample coats of mail, smooth and glistening; and in*

their hands, round shields of skins]: and يَلْبٌ, originally is a name of *that skin* [*of which such coverings are made*]: Aboo-Dahbal El-Jumahee says,

* دِرْعِى دِلَاصٌ شَكُّهَا شَكٌّ عَجَبْ *
* وَجَوْبُهَا القَاتِرُ مِنْ سَيْرِ اليَلَبْ *

[*My coat of mail is smooth and glistening: its cleaving* (or *sticking close*) *is an admirable cleaving: and its shield, of good dimensions, is of strips of skin*: so accord. to explanations in the Ṣ, in arts. شك and قتر: but I incline to think that جوبها here is the same as جَيْبُهَا; and that a word is understood, which makes the meaning to be *its opening at the neck and bosom, of good dimensions, is bordered with an edge of thongs*]: (Ṣ:) or simply *skin*, or *hide*. (Ḳ.) — Also *defensive coverings*, or *armour*, *of pieces of felt* (لُبُود), *with a stuffing of honey* (عَسَل) *and sand*. (Ḳ.) — Also, *Steel*; (Ḳ;) *pure iron*: (ISh, T, Ḳ:) n. un. يَلَبَةٌ. (TA.) Of this signification, the following hemistich is cited as an ex.,

* وَمِحْوَرٌ أَخْلَصَ مِنْ مَآءِ اليَلَبْ *

[*And a pulley-axis clearer* (*in its brightness*) *than the lustre of pure iron, or steel*]: but ISk says that it is by an Arab of the desert, who, hearing the verse of 'Amr Ibn-Kulthoom quoted above, erroneously supposed يلب to signify the *most excellent kind of iron*; and IDrd also asserts that the meaning assigned to it in this hemistich is founded upon a mistake. (TA.) See also أَلِيَّةٌ. — Also, Anything *great*, *big*, or *large in size*. (Ḳ.)

[يلم, &c.
See Supplement.]

ينبت

يَنْبُوتٌ *A certain thorny kind of tree, not of the kind called* عِضَاه. Mentioned here by IM. See art. نبت. (TA.)

ينبث

يَنْبِيثٌ *A kind of sea-fish*: (IAar, T:) different from the يَنْبِيث: it is doubtful whether it be Arabic, or a foreign word introduced into the Arabic language. (T.) [See arts. بنث and نبث.]

يهت

4. ايهت (as also اوهت, TA) *It* (flesh-meat, Ḳ, or a wound, TA) *became stinking*. (AZ, Ḳ.)

يهمت

اليَهْمُوتُ *A name of the fish upon which is the earth*: erroneously written with ب [البهموت]: so says Esh-Shihāb in the 'Ināyeh. (MF, TA.) [See my translation of the 1001 Nights, note to the Introduction.]

يوح

يُوحُ, (so accord. to AHat, Mbr, AAF, Kr, Abu-l-'Ala El-Ma'arree, A,) [of the fem. gender, (see يُوحُ,)] indecl., and without the art. ال, (ISd,) accord. to IAmb بُوحُ, but this is a mistake originating from a corrupt transcription of the word, (IKh, IB, &c.,) and يُوحَ, also indecl. like بَرَاحِ, (TA) and يُوحَى, (IAth, Ḳ,) names of *The sun*. (Ṣ, art. بوح, Ḳ, &c.) [See بُوحُ.]

[يوم, &c.
See Supplement.]

END OF BOOK I.

SUPPLEMENT TO PARTS VII. AND VIII.

ى – ق

ق

قبس

قبوس *A sort of* طُنْبُور : see مَعَازِف.

قبع

1. قَبَعَ السِّقَاء : see خَنَثَ.

قَبِيعَةٌ [The *pommel* of a sword;] *the thing of silver* or *iron at the extremity of the hilt of a sword.* (Ṣ, Ḳ.)

قبل

1. قَبَلَ as syn. with ↓ أَقْبَلَ, q.v.: see أَدْبَرَ, in two places. — قَبَحَ اللّٰهُ مَا قَبَلَ مِنْهُ وَمَا دَبَرَ : see دَبَرَ. — قَبِلَ *He took, received,* or *admitted, willingly,* or *with approbation; he accepted.* See قَبُولٌ. — قَبِلَتِ النَّعْلُ *The sandal had its* قِبَال *broken.* (TA in art. شسع.)

3. قَابَلَهُ *He faced,* or *fronted,* or *was opposite to* or *over against, him,* or *it.* (Ṣ,* Ḳ.) See also ↓ اِسْتَقْبَلَهُ *He,* or *it, corresponded to him,* or *it.* — قَابَلَهُ بِنَفْسِهِ [*He opposed himself to him*]. (TA, art. عرض.) See عَرَضَ لَهُ; and see 4. — قَابَلَ كَذَا بِكَذَا *He requited such a thing with such a thing;* or *did,* or *gave, such a thing in return for such a thing;* as good for good, evil for evil, good for evil, or evil for good. (The Lexicons passim.) — *He counteracted such a thing with such a thing.* — *He compared such a thing* &c. — قُوبِلَ بِكَذَا *It was compensated,* or *requited, by,* or *with, such a thing:* see an ex. of the part. n. voce غُنْمٌ. — قَابَلَ الشَّاةَ : see دَابَرَ الشاة. — فَرَسٌ قُوبِلَ مِنْ آفِقٍ وَآفِقَةٍ *A horse that is generous with respect to both parents.* (S in art. افق.)

4. أَقْبَلْتُهُ الشَّيْءَ *I made it to face the thing:* (Ṣ, Ḳ:) and ↓ قَابَلْتُهُ الشَّيْءَ app. signifies the same: see a verse of El-Aạshà voce اِرْتِسَامٌ. — أَقْبَلَ بِهِ [*He turned it forward; contr. of* أَدْبَرَ بِهِ]. (Ṣ, Ḳ, art. دبر.) — أَقْبَلَ *He came, facing;* (JK, Ṣ,* Ḳ;*) *came forward; came on; advanced; contr. of* أَدْبَرَ. (Ṣ, Ḳ.) — أَقْبَلْتُ قِبَلَكَ [not قُبْلَكَ] *I advanced,* or *came, toward thee.* Like قَصَدْتُ قَصْدَكَ. (L, art. حرد.) See also Ḳur, ii. 172. — أَقْبَلَ عَلَيْهِ *He advanced,* or *approached, towards him,* or *it.* — أَقْبَلَ عَلَى إِنْسَانٍ, as though he desired no other person. (JK.) — الإِقْبَالُ The *advancing of fortune; contr. of* إِدْبَارٌ. — إِقْبَالٌ فِي الدُّنْيَا [*Advance in the world,* or *in worldly circumstances*]. (Mgh in art. جد.) إِقْبَالٌ signifies The *being fortunate.* (KL.) — إِقْبَالٌ i.q. دَوْلَةٌ [*Good fortune;* &c.; see تَامِكٌ]: and عِزَّةٌ [*might;* &c.]. (Kull, p. 64.) — أَقْبَلَ عَلَيْهِ *He showed favour to him:* or, more properly, *he presented a favourable aspect to him;* or, accord. to general usage, *he met him kindly;* see بَشَّ لَهُ. — أَقْبَلَتْ عَلَيْهِ الدُّنْيَا, (A, art. فتح,) *The world favoured him.* — أَقْبَلَ عَلَى شَيْءٍ *He set about,* or *commenced, doing a thing.* (Ḳ, &c.) — See تَصَدَّدَ. — أَقْبَلَ عَلَيْهِ *He clave to it:* and *he took to, set about, began,* or *commenced it;* as also ↓ قَبَلَ عليه. (Ḳ.) — [أَقْبَلَ عَلَيْهِ بِالسَّيْفِ, and بِالعَصَا, and بِالسَّوْطِ *He advanced against him,* or *set upon him, with the sword,* and *with the staff* or *stick,* and *with the whip.*] — You say, أَقْبَلَ عَلَيْهِ بِالسَّوْطِ يَضْرِبُهُ [*He advanced against him,* or *set upon him, with the whip, striking him*]. (Ṣ in art. حول.) — See قَبْلٌ. — يَقْبِلُ بِالدَّلْوِ إِلَى البِئْرِ and أَقْبَلَ عَلَيْهِ. — أَمْرُ فُلَانٍ الَى إِقْبَالٍ : see أَدْبَرَ. — أَقْبِلْ عَلَى نَفْسِكَ : see Ḥar, p. ٥٠٨ بِالتَّعْنِيفِ [*Betake,* or *apply, thyself to thine own affairs*]. (T, voce إِلَى.) — دَبَرَتْ لَهُ الرِّيحُ بَعْدَ مَا أَقْبَلَتْ : see دبر. — أَقْبَلَ [*He recovered,* or *regained, health;*] occurring in the Ḳ, as the explanation of ثَابَ جِسْمُهُ. (Ḳ, art. ثوب.) أَقْبَلَ بَعْدَ هُزَالٍ. (Ḳ, voce حَتَمَ.) — أَقْبَلَ, with reference to the slit ear of a she-camel: see أَدْبَرَ. — أَقْبِلْنَا بِذِمَّةٍ, app. a mistranscription for أَقْلِبْنَا : see ذِمَّةٌ.

6. تَقَابَلُوا *They faced,* or *confronted, one another:* see Ṣ in art. فقح.

8. اِقْتَبَلَهُ *He began it,* or *commenced it;* namely, an affair; (Ṣ,* Mgh, Ḳ;*) as also ↓ إِسْتَقْبَلَهُ. (Mgh.)

10. اِسْتَقْبَلَهُ : see اِسْتَدْبَرَهُ. *He faced him,* or *it.* (TA) *He turned his face towards him,* or *it.* — *He came before his face.* — *He went to meet him; he met him,* or *encountered him. He saw it before him: he looked forward to it: he saw it,* or *knew it, beforehand. He saw,* or *knew, at the beginning of it what he did not see,* or *know, at the end thereof.* — استقبلهُ بِأَمْرٍ (T, Ṣ, Ḳ, &c., in art. بده) *He met him,* or *encountered him, with a thing,* or *an affair,* or *an action.* (TḲ in art. بده.) — استقبلهُ بِمَا يَكْرَهُ (A, Ḳ, in art. بكت, &c.) *He encountered him with,* or, as it often means, *he accused him, to his face, of a thing that he disliked,* or *hated:* see بَكَّتَهُ; and the phrases قَابَلَهُ ↓ بِالكَذِبِ and البُهْتُ اَسْتِقْبَالُكَ أَخَاكَ بِمَا لَيْسَ فِيهِ, voce بَهَتَهُ; and استقبلهُ بِالحَقِّ, voce قَرَحَهُ; in both senses like لَقِيَهُ بِمَكْرُوهٍ. — اِسْتَقْبَلْتُهُ بِكَلَامٍ فِيهِ غِلْظَةٌ [*I encountered him,* or *confronted him, with speech in which was roughness*]. (JK, M, TA, art. جبه.) — اِسْتَقْبَلَهُ *He anticipated it;* namely, Ramaḍán, by fasting before its commencement. (TA.) — See 8.

قَبْلُ *Before; contr. of* بَعْدُ; (Ṣ, Ḳ, &c.;) an adv. n. of time; and, as some say, of place also; (MF, TA;) and of rank, or station. (TA.)

سَقَى إِبِلَهُ قَبَلًا [and بِالقَبَلِ] *He poured the water into the trough while his camels were drinking, so that it came upon them:* (T, TA:) or قَبْلٌ signifies a man's *bringing his camels to water, and drawing the water over their mouths, not having prepared for them aught* [*thereof*] *before that:* (Aṣ, TA:) and سَقَى عَلَى إِبِلِهِ قَبَلًا *he poured the water over the mouths of his camels:* (M, TA:) and ↓ أَقْبَلَ عَلَى إِبِلِهِ *he drew the water over the heads of his camels while they drank,*

when they had drunk what was in the trough, (Lḥ, M, TA,) *not having prepared it before that:* and this is the most severe mode of watering. (Lḥ, TA.) See an ex. voce جَبًا, art. جبو and جبى. — قَبَلٌ as opposed to دَبَرٌ: see the latter. — إِنَّ الحَقَّ بِقَبَلٍ *Verily the truth is manifest; where one sees it.* (TA, art. عجز.) — مِنْ ذِى قَبَلٍ: see إِذًا — أُنُفٌ; and see قَبْلُ; and مِنْ ذِى عَوْضٍ — رَأَيْتُ الشِّعْرَى بِقَبَلٍ الخ: see M, art. دبر.

لَقِيتُهُ قَبَلًا *I met him face to face.* (JK.) — من ذى قَبَلٍ, i.q. قَبَلٍ: لَا أُكَلِّمُكَ إِلَى عَشْرٍ مِنْ ذِى قَبَلٍ, i. e. [*I will not speak to thee until ten* nights] *in what I* [*now*] *begin* [*of time*]: or the latter, *until ten* [*nights*] *which thou* [*now*] *beginnest:* and the former, *until ten* [nights] *of the days which thou* [*now*] *witnessest,* (Ḳ, TA,) i. e. *beginnest:* (TA:) or the latter, *of a time* [*now*] *begun;* or, *a future time.* (Mgh, Mṣb.) And أَتَيْتُ فُلَانًا مِنْ ذِى قَبَلٍ i. q. أَنِفًا. (Lth in T, art. انف.) — قَبَلَ *Towards.* (Bḍ. ii. 172.) قَبَلُ شَىْءٍ *What is next to a thing:* you say, ذَهَبَ قَبَلَ السُّوقِ [*he went to the part next to the market*]. (TA.) لِى قِبَلَهُ مَالٌ *I have property in his hands;* i. e. *due,* or *owing, to me by him;* syn. عِنْدَهُ [q.v.] (Ḳ,* TA.) And لَنَا قِبَلَكَ حَاجَةٌ: (S in art. روى &c.:) see رَوِيَّةٌ (and عِنْدَ also). — هٰذَا الأَمْرُ مِنْ قِبَلِهِ *This thing,* or *affair, is from him;* syn. مِنْ عِنْدِهِ and مِنْ لَدُنْهُ, meaning مِنْ تِلْقَائِهِ. (Lth, TA.) يَتَكَلَّمُ مِنْ قِبَلِ أَنْفِهِ [*He speaks from* (i. e. *through*) *his nose*]. (JK and Ḳ, voce أَدْغَمُ.) — اِنْشَقَّ من قِبَلِ نَفْسِهِ *It* (a garment) *rent of itself.* (L, art. صوخ, &c.)

قُبُلٌ The *front,* or *fore part.* See Ḳur, xii. 26. The *former* or *first part:* see القُبُلُ — دَفْئَى. *The anterior pudendum* (فَرْج) [*vulva,* and *vagina,*] of a man or woman; (Mṣb;) opposite of الدُّبُرُ. (S, Ḳ.)

مَا لَهُ قِبْلَةٌ وَلَا دِبْرَةٌ, &c.: see دبر.

قُبْلَى: see دُبْرَى.

فُلَانٌ مَا — شِبْرٌ. النِّسْعِ and قِبَالُ الشِّبْرِ: see قِبَالٌ — دبر; يَدْرِى قِبَالَ الأَمْرِ مِنْ دِبَارِهِ &c.: see دبر of the sandal: see زِمَامٌ.

قَبُولٌ *Favourable reception; acceptance; approbation:* (KL, PṢ:) *love,* and *approbation,* and *inclination of the mind.* (TA.) عَلَى فُلَانٍ قَبُولٌ [*Approbation is bestowed upon such a one;*] *the mind accepts,* or *approves, such a one.* (S.) — قَبُولٌ *Goodliness, beauty, grace, comeliness,* or *pleasingness:* and [*beauty of*] *aspect* or *garb.* (Ḳ.) [And *Acceptableness.* عَلَيْهِ قَبُولٌ may be rendered *Upon him,* or *it, is an appearance of goodliness,* &c.]

قَبِيلٌ: see دَبِيرٌ — قَبِيلٌ *Kind, species, class, race.* مِنْ قَ *Of the kind, &c.* See قَبِيلَةٌ.

جَآءَ قُبَيْلَ *He came a little while ago;* syn. آنِفًا. (M in art. انف.)

قُبَالَتَهُ *Opposite to, in a position so as to face, him* or *it.* (Ḳ, &c.) See حِيَالٌ in art. حول. — قُبَالَةٌ The *direction, point, place,* or *tract, in front* of a thing; the *opposite direction &c.*

قَبِيلَةٌ *A body of men from one father and mother:* and ▼قَبِيلٌ, without ة, *a body of men from several ancestors.* (Az in TA, art. سبط.) — قَبِيلَةٌ: see شَعْبٌ. — *A mass of stone* or *rock at the mouth of a well.* (Ḳ and TA voce عُقَابٌ, q. v.) See قَابِلٌ.

عَامٌ قَابِلٌ, and ▼مُقْبِلٌ, signify the same, [*A next-coming year*]. (S.) اللَّيْلَةُ المُقْبِلَةُ i.q. القَابِلَةُ [*The next night*]. (S, Ḳ.) See القُبَاقِبُ — قَابِلٌ لِكَذَا *Susceptible of such a thing.* — قَابِلٌ An arrow *that wins* [in the game of المَيْسِر]; (TA, art دبر;) *contr. of* دَابِرٌ, q.v. (S and TA, art. دبر.) — قَبَائِلُ of the head: see شَأْنٌ. — And قَبِيلَةٌ ▼ of a helmet: see طِرَاقٌ. — قَابِلَةٌ *A wife.* (TA in art. عزب.)

قَابِلِيَّةٌ [*The quality of admitting* or *receiving; susceptibility*].

أَقْبَلُ لِلْمَوْعِظَةِ [*More,* or *most, inclined to accept admonition*]. (TA, art. رق.)

إِقْبَالَةٌ and its syn. إِقْبَالٌ: see 4; and see إِدْبَارَةٌ.

مُقْبِلٌ: see قَابِلٌ. — [*I. q.* مُقْتَبَلٌ]. Ex. مُقْبِلَةُ الشَّبَابِ (Ḳ, voce جَوَارِحُ,) and الرَّحِمِ. (TA, ibid.) See مُدْبِرٌ.

ثَغْرٌ بَارِدُ المُقَبَّلِ [*A mouth,* or *front teeth, cold,* or *cool, in the part that is kissed*]. (A, art. خصر, &c.)

المُقَابِلُ مِنَ المَنَازِلِ *contr. of* المُدَابِرُ, (M, art. دبر, q. v.) — مُقَابَلٌ *Noble, by the father's and mother's side:* (S, Ḳ, TA:) see an ex. voce طَابَ; and see مُقَابَلَةٌ — إِزْدَوَجَا applied to a ewe: see العُجْرُ — دبر: see نَاقَةٌ مُقَابَلَةٌ مُدَابَرَةٌ — مُدَابَرَةٌ. والمُقَابَلَةُ: see جبر. — فِى مُقَابَلَةِ كَذَا *In comparison with such a thing:* see an ex. in art. غين in the Mṣb.

مُسْتَقْبَلٌ, with fet-ḥ to the ب, *Looked forward to, anticipated, begun.*

مُسْتَدْبِرٌ: see مُسْتَقْبِلُ المَجْدِ.

قبن

قَبَّانٌ *A steelyard:* see عَمُودُ المِيزَانِ.

قبو

قَبَآءٌ [*A kind of tunic, resembling the* قُفْطَانٌ, *generally reaching to the middle of the shank, divided down the front, and made to overlap over the chest.* So in the present day. See also Dozy, Dict. des noms de vêtements, pp. 352-62.]

قتر

2. قَتَّرَهُ *He prostrated him upon his side,* عَلَى قُتْرِهِ [not عَلَى قُتْرَةٍ, as in the Ḳ]; (L;) *he threw him down upon one of his two sides,* عَلَى أَحَدِ قُتْرَيْهِ, having pierced him [with a spear]; (JK;) like قَطَّرَهُ.

حَيَّةٌ إِبْنُ قِتْرَةَ *The* حَيَّة. (T in art. بنى.)

جُوبٌ قَاتِرٌ *A shield of good dimensions.* (S.) See يَلَبٌ.

قتل

1. قَتَلَ الشَّىْءَ, inf. n. قَتْلٌ, †*He knew the thing; he was,* or *became, acquainted with it:* (Mṣb:) [or rather, *i. q.*] قَتَلَهُ عِلْمًا, (Bḍ in iv. 156, and TA,) and خُبْرًا, (Ḳ,) and بِعِلْمِهِ, (Bḍ, ubi supra,) *he knew it* (Bḍ, Ḳ, TA) *completely,* (TA,) or *thoroughly, very well,* or *superlatively well;* as also نَحَرَهُ عِلْمًا. (Bḍ.) See أَثْبَتَ الشَّىْءَ مَعْرِفَةً in art. ثبت.

2. قَتَّلَ: see a verse cited in art. عتب, conj. 4.

3. قَاتَلَهُ *He fought,* or *combated, him; contended with him in fight* or *conflict* or *battle.* قَاتَلَ عَلَى دِينِ ٱللّٰهِ: see 3 in art. ازى.

5. تَقَتَّلَتْ لَهُ means تَخَضَّعَتْ لَهُ وَتَذَلَّلَتْ حَتَّى عَشِقَهَا. (A.)

10. اِسْتَقْتَلَ [properly *He sought,* or *courted, slaughter;*] *i. q.* اِسْتَمَاتَ; (S, Ḳ;) meaning *he cared not for death,* by reason of his courage; (JM;) *he resigned and subjected himself to slaughter, and cared not for death.* (Mgh.)

قَتْلٌ: from this word is formed the pl. قُتُولٌ, on the authority of hearsay. (El-Jurjánee, in Mṣb, art. قصد.)

قَتَّالٌ [*Murderous; slaughterous; very deadly.*] You say حَيَّةٌ قَتَّالَةٌ [*A very deadly serpent*]. (TA in art. اصل.)

قَاتِلٌ *Deadly;* applied to a tree; (Ḳ in art. خمط;) and to poison. (TA in that art.)

مَقْتَلٌ *A* [*vital*] *place* in a man [or an animal, i. e.] *where a wound causes death;* (S, Mṣb;) as the temple: (Mṣb:) pl. مَقَاتِلُ. (S.)

حَوِّلْ إِلَىَّ وَجْهَكَ وَلِّنِى مَقَاتِلَكَ means. (A.)

مُسْتَمِيتٌ: see مُسْتَقْتِلٌ.

قتن

1. قَتَنَ : see قَنَتَ.

قَتِينٌ : see قَنِيتٌ.

قحز

1. قَحَزَ *It* (an arrow) rose in the sky. (JSh, in TA, art. شخص.)

قحف

قُحْفٌ : see جُمْجُمَةٌ, in two places; — and قَدَّ. — *A glass bowl;* as also جُمْجُمَةٌ. (Az, TA in art. جمر.)

قحل

قُحُولٌ, applied to a man and to a horse, *i. q.* عَتِينٌ. (IAạr in TA, art. عجر.)

إِنْقَحَلَ ; see إِنْزَهُو.

قحم

1. قَحَمَ نَفْسَهُ فِي الأُمُورِ and تَقَحَّمَ فيها and اقتحم *He entered into affairs without consideration.* (A.)

5. تَقَحَّمَ *He experienced dearth, drought,* or *sterility.* See an ex. voce تَبِعَةٌ. — تَقَحَّمَ فِي الأَمْرِ بِلَا رَوِيَّةٍ [*He plunged,* or *rushed, into the affair without consideration*]. (Ḳ,* TA in art. علط.) See 1. — تَقَحَّمَ : see تَدَلَّثَ.

8. إِقْتَحَمَ. See 1. — Said of a young camel: see voce بَلْغَ. — اقتحم الغَمَرَاتِ : see 1 in art. خوض. And اقتحم العَقَبَةَ : see عَقَبَةٌ.

قَحْمَةٌ, like قَحْبَةٌ, *An old woman.* See قَحْبٌ.

مُقْحَمٌ *Redundant; pleonastic; foisted in:* applied to a word and to a letter. — حَرْفٌ مُقْحَمٌ *A letter inserted without reason.* مُقْحَمَةٌ is also applied in like manner to a word. [In a copy of the Ṣ, in art. بهت, I find it written مُقْحِمَةٌ]: *i. q.* زَائِدَةٌ. (TA in art. بهت.)

قحو

أُقْحُوَانٌ : see بَابُونَجٌ. See also a verse cited voce تَنُّومٌ.

قدس

قَادُوسٌ (pl. قَوَادِيسُ) *An earthen* or *wooden pot of a water-wheel.* (PU.)

قدع

1. قَدَعَ فَرَسَهُ *He pulled in his horse by the bridle and bit, to stop him;* (Ṣ, Ḳ;) *he curbed,* or *restrained, him.* (Ṣ.) — هُوَ الفَحْلُ لَا يُقْدَعُ أَنْفُهُ : see أَنْفٌ; and see قرع.

قدم

1. قَدَمَ القَوْمَ, aor. ـُ, inf. n. قَدْمٌ (Ṣ,* Mṣb, Ḳ) and قُدُومٌ; (Ḳ;) and ▼تَقَدَّمَهُمْ; (Ṣ,* Mṣb, Ḳ;) and ▼قَدَّمَهُمْ; and ▼اسْتَقْدَمَهُمْ; (Ḳ;) *He became before the people:* (TA:) syn. سَبَقَهُمْ; (Mṣb;) *he preceded them; went before them; took precedence of them; headed them; led them, so as to serve as an example,* or *object of imitation.* — See أَمَّهُمْ. — قَدِمَ البَلَدَ, aor. ـَ, inf. n. قُدُومٌ and مَقْدَمٌ, [*He came to,* or *arrived at, the town, &c.*] (Mṣb.) أَخَذَنِي مَا قَدُمَ وَمَا حَدُثَ : see art. حدث. — قَدِمَ عَلَى الأَمْرِ *i. q.* ▼أَقْدَمَ عَلَيْهِ [*He advanced boldly to undertake the affair*]. (TA.) See an ex. in a verse voce مُضَافٌ. — See 6.

2. قَدَّمَ زَيْدًا إِلَى الحَائِطِ *He brought Zeyd near,* or *caused him to draw near,* or *to approach, to the wall.* (Mṣb.) — قَدَّمَهُ *He put it forward; offered it; proffered it.* — *He brought,* and *brought forward, him* or *it.* — قَدَّمَ لَهُ طَعَامًا *He proffered, offered,* or *presented to him, food.* — قَدَّمَ *He did* good or evil *previously,* or *beforehand:* (Bḍ, and Jel in xxxvi. 11; &c.:) *he laid up in store.* (Bḍ in xii. 48.) See زَلَّفَهُ. — قَدَّمَ *He made foremost; put, brought,* or *sent, forward; he advanced* him or it: *he promoted* him. — قَدَّمَهُ عَلَى غَيْرِهِ, inf. n. تَقْدِيمٌ, *He made him,* or *it, to be before,* or *have precedence of, another, in time:* and *in place;* i. e. *he placed,* or *put, him,* or *it, before another;* or *made him,* or *it, to precede another:* and *in rank,* or *dignity;* i. e. *he preferred him,* or *it, before another;* or *honoured,* or *esteemed, him,* or *it, above another.* (Kull, p. 104.) — قَدَّمَهُ لِكَذَا *He prepared it,* or *provided it beforehand, for such a thing.* See Ḳur, xii. 48. — قَدَّمَ عِنْدَ اللّٰهِ خَيْرًا *He prepared,* or *provided in store, for himself, good,* [i. e. *a reward,*] *with God.* (A and Mgh in art. حسب.) — قدّم لَهُ الثَّمَنَ *He paid him in advance,* or *beforehand, the price.* — قَدَّمَ أَنْ يَفْعَلَ كَذَا *He preferred doing such a thing;* syn. آثَرَ, i. e. فَضَّلَ. (M in art. أثر.) [Hence, قَدَّمَ العَجْزَ فِي الشَّيْءِ *He preferred backwardness with respect to the thing.*] (See فَرَّطَ and فُرُطٌ: and see Kull, p. 279.) — قَدَّمَ syn. with تَقَدَّمَ, q.v.: like as أَخَّرَ is with تَأَخَّرَ: so in the Ḳur, xli. 1. (TA, art. أخر.) — قَدَّمَ [is trans. and intrans.: for its significations as an intrans. v., see its syn. تقدّم, and see 1:] as a trans. v. it is contr. of أَخَّرَ. (Mṣb, art. أخر.) — قَدَّمَهُ is syn. with بَدَأَ بِهِ. (Mgh and Mṣb in art. بدأ.) — قَدَّمَ إِلَيْهِ فِي كَذَا : see تَقَدَّمَ. — See تَأَذَّنَ voce أَذَنَ. — قَدَّمَ أَوْلَادًا and قَدَّمْتُهُمْ : see أَفْرَطَ. —

اِقْتَدَمَهُ and ▼أَقْدَمَهُ *He urged him forward.* (Mo'allaḳát, 157.) — قَدَّمَ has تَقْدِمَةٌ for an inf. n.

4. أَقْدَمَ *He was bold,* or *audacious.* — أَقْدَمَ عَلَى الأَمْرِ *He ventured upon,* or *addressed himself to, the thing boldly, courageously,* or *daringly;* (Ṣ, Ḳ;) *he attempted it.* — أَقْدَمَ على قِرْنِهِ *He behaved boldly, courageously,* or *daringly, against his adversary;* (Mṣb;) *he attacked him.* — See 1. — أَقْدِمْ, (improperly إِقْدِمْ,) said to a horse, *Advance boldly!* (Ṣ.) So rendered voce أَهَابَ, and هَبْ.

5. تَقَدَّمَ *He was,* or *became,* or *went, before,* or *ahead; preceded; had,* or *took, precedence; contr. of* تَأَخَّرَ, q. v. See 1. — تَقَدَّمَ إِلَى الحَائِطِ *He drew near,* or *approached, to the wall.* (Mṣb.) — تَقَدَّمَ *He advanced; went forward,* or *onward.* (L, art. قود.) — تَقَدَّمَ عَلَى الحَقِّ : see Bḍ, xviii. 27. — تَقَدَّمَ *He became advanced,* or *promoted.* — تَقَدَّمَ مِنْهُ كَلَامٌ : see فَرَطَ: but the primary meaning is, *Speech proceeded from him previously.* — تَقَدَّمَ عَلَى غَيْرِهِ quasi-pass. of قَدَّمَهُ عَلَى غَيْرِهِ; *He,* or *it, was,* or *became, before,* or *had precedence of, another, in time:* and *in place;* i. e. *he,* or *it, was,* or *became, before another; preceded another; went before another:* and *in rank,* or *dignity;* i. e. *he,* or *it, was,* or *became, preferred before another;* or *honoured,* or *esteemed, above another:* in all these senses like تَقَدَّمَ غَيْرَهُ. See بَكَرَ. — تَقَدَّمَ فِي أَمْرٍ [*He was forward in an affair*] قَبْلَ فِعْلِهِ [*before doing it*]. (A'Obeyd, T in art. رمى.) — تَقَدَّمَ *i. q.* سَبَقَ; (Ḳ, art. سبق, &c.;) and *contr. of* تَأَخَّرَ. (TA, art. أخر.) — تَقَدَّمَ إِلَيْهِ فِي كَذَا, (Ḳ,) or بِكَذَا, (Mṣb,) or both, (Mgh,) *He commanded, ordered, bade, charged,* or *enjoined, him respecting,* or *to do, such a thing;* (Mgh, Mṣb, Ḳ;) as also ▼قَدَّمَ, inf. n. تَقْدِيمٌ. (Mṣb.)

6. تَقَادَمَ is best rendered *It became old:* and ▼قَدُمَ *it was old.*

8. اِقْتَدَى بِهِ *He did as he did, following his example;* or *taking him as an example, an exemplar, a pattern,* or *an object of imitation.* (Mṣb.) *He followed his example, imitated him;* &c.

10. اِسْتَقْدَمَ *He went before.* — اِسْتَقْدَمَتْ رِحَالَتُكَ : see art. رحل.

قَدَمٌ The *human foot, from the ankle downwards.* (Mgh.) — لَهُ قَدَمٌ رَاسِخَةٌ فِي العِلْمِ : see art. رسخ. — عَلَى قَدَمٍ عَظِيمٍ *On an excellent foundation.* — فُلَانٌ عَلَى قَدَمِ فُلَانٍ *Such a one is successor of such a one.*

قِدَمٌ *Oldness; antiquity.* — *Existence, or duration, or time, without beginning; like* أَزَلٌ (Kull, p. 31; &c.) See أَزَلٌ. — عَلَى وَجْهِ الدَّهْرِ: قِدَمُ الدَّهْرِ means properly *the olden time; antiquity.* — عَلَى قِدَمِ الدَّهْرِ [*In,* or *from, old,* or *ancient, time; of old*]. (Ṣ, M, Ḳ, art. أس; in the first and last of which it is coupled with the like phrase.)

مِنْ قُدُمٍ [*In front*]. (Ḳ, voce طُنْبُوبٌ.) — قُدُمٌ: see أُمُرٌ.

قَادِمَةٌ as applied to a part of a camel's saddle is an improper word: the proper term is وَاسِطٌ.

قَدُومٌ *An adz;* [so in the present day, but pronounced قَدُّوم;] *a certain implement of the carpenter;* (Ṣ, Mgh, Mṣb;) *a* فَأْس *with which one hews, or forms or fashions by cutting.* (Ṣ.)

قَدِيمٌ *Ancient; old; to which no commencement is assigned.* — مَالٌ قَدِيمٌ *Old,* or *long-possessed, property.* (Ṣ, A, Mgh, Mṣb, all in art. تلد.) — قَدِيمٌ The *reputation* (حَسَبٌ) of a man or people. (TA, art. دثر.) See a verse in 1 of art. ثنى. — القَدِيمُ, as an epithet applied to God, *i. q.* القَدِيمُ الأَزَلِىُّ *The Ancient without beginning.*

القُدَّامُ *The location that is before.*

قَوَادِمُ: respecting the feathers thus called, see voce مَنَاكِبُ, and أَبْهَرُ.

المُقْدِمُ: جَرِىءُ المُقْدِمِ: see art. جرأ. المُقْدِم is here syn. with الإِقْدَام.

مِقْدَامٌ *Very bold or daring or courageous* (Ṣ, Ḳ,) *against the enemy;* (Ṣ;) as also مِقْدَامَةٌ. (Ṣ.) — مِقْدَامَةٌ: see voce مِعْزَابَةٌ. — [The pl.] مَقَادِمُ *Fronts; fore parts.* See an ex. voce أَعْتَرَ. — مَقَادِيمُ The *front of the forehead.* (JK.)

مُقَدَّمٌ *A provost, chief, head, director, conductor, or manager.* — مُقَدَّمٌ The *antecedent* (or *first proposition*) *in an enthymeme,* and (*first part*) *of a hypothetical proposition.* — مُقَدِّمَةٌ The *van,* or *vanguard,* of an army.

مُقَدِّمَةٌ The *ground whereon rests an inquiry* or *investigation:* and the *ground whereon rests the truth of an evidence* or *a demonstration:* and *a* [*premiss* or] *proposition which is made a part of a syllogism:* and المُقَدِّمَةُ الغَرِيبَةُ is *that* [*premiss*] *which is both actually and virtually suppressed in the syllogism; as when we say, A is equal to B, and B is equal to C, when it results that A is equal to C, by means of the* مُقَدِّمَة غَرِيبَة, *which is, every equal to the equal of a thing is equal to that thing.* (KT.)

مُتَقَدِّمٌ *Preceding: anterior; being,* or *lying, in advance of others.* — مُتَقَدِّمٌ فِى الأُمُورِ *Forward in affairs.*

المُسْتَقْدِمِينَ in the Ḳur, xv. 24: see Bḍ; and see its opposite, المُسْتَأْخِرِينَ.

قدو

قُدْوَةٌ and قِدْوَةٌ (Ṣ, Mṣb, Ḳ,) and قُدُوَّةٌ (Ḳ,) *A pattern; an exemplar; an example; an object of imitation; one who is,* or *is to be, imitated.* (Ṣ, Mṣb, Ḳ, TA.) See إِسْوَةٌ.

قِدْيَةٌ: see قِدْيَةٌ.

قَادِيَةٌ The *first that come to one,* or *come upon one, of a company of men.* (TA in art. طحم.)

قذع

3. قَاذَعَهُ *He reviled him, being reviled by him;* and *vied with him in foul,* or *unseemly, speech* or *language.* (A, Ḳ.) See 3 in art. قذم.

قذف

1. قَذَفَ بِالْحِجَارَةِ وَغَيْرِهَا, aor. ِ, inf. n. قَذْفٌ, *He threw stones, &c.* (Mṣb.) — قَذَفَ بِهِ *He cast it; cast it forth;* namely, an arrow, and a pebble, and speech, and anything. (Lth, TA.) It may sometimes be rendered *He shed it;* as, for instance, light into the heart, said of God. — يَقْذِفُ بِالْحَقِّ (Ḳur, xxxiv. 47,) *He* (God) *uttereth truth.* (Zj, TA.) — قَذَفَ بِالسَّهْمِ *He shot the arrow.* (Lth, TA.) — قَذَفَ *He reproached, upbraided, reviled, vilified, defamed,* or *gave a bad name to,* a chaste woman: (MA:) *he reproached, upbraided,* &c. another; syn. شَتَمَ. (JK.) Used tropically, قَذَفَهُ is most correctly rendered ‡ *He cast at him an accusation:* but it is commonly used and expl. as syn. with شَتَمَهُ q. v. — قَذَفَ *He charged, reproached,* or *upbraided,* (رَمَى,) a chaste, or an honest, or a married, woman, *with adultery.* (Ṣ, Mṣb, Ḳ.) — قَذَفَهُ *He aspersed him, reviled him;* syn. شَتَمَهُ. (JK.) — قَذَفَهُ بِهِ *He reproached,* or *upbraided, him with it; he accused him of it.* (TA.) — Also, *i. q.* أَصَابَهُ بِهِ. (TA.) — وَيَقْذِفُونَ بِالْغَيْبِ (Ḳur, xxxiv. 52,) *They uttering conjectures,* (Zj, TA,) or *uttering conjecture;* (Bḍ;) *speaking of that which was hidden* [*from them*], (Ksh,) *of that which had not become apparent to them.* (Bḍ.) — قَذَفَتْ بِاللَّحْمِ † *She* (a camel) *became fat and plump.* (TA, voce اِسْتَعْرَضَتْ.) — قَذَفَتْهُ القَوَاذِفُ: see طَوَّحَتْهُ الطَّوَائِحُ.

قَذْفٌ *Land in which is no pasturage wherein cattle may freely range.* (L, art. صح.)

قَذَّافٌ *i. q.* مَنْجَنِيقٌ: (Lth, Ḳ:) The *kind of instrument with which a thing is thrown so that it goes far;* n. un. with ة. (Aboo-Kheyreh, Ḳ.) See مِرْجَمَةٌ and مِرْجَامٌ. — قَذَّافَةٌ *A sling:* pl. قَذَّافَاتٌ. (MA.)

قَوَاذِفُ: see طَوَائِحُ; and طَوَّحَتْهُ الطَّوَائِحُ.

مَقَاذِفُ: see مَطَاوِحُ: *Places of perdition;* syn. مَهَالِكُ. (TA.)

قذل

القَذَالُ *The whole of the back of the head:* (Ṣ, Mṣb, Ḳ:) or the *part from the hollow of the back of the neck* (نُقْرَة القَفَا) *to the ear:* (El-Ghooree, Mgh:) [see القَمَحْدُوَةُ in art. قمحد:] and, in a horse, *the place where the* عِذَار *is tied, behind the forelock.* (Ṣ, Mṣb, Ḳ.)

قذى

1. قَذَاهُ: see حَرَضَهُ.

قَذًى *What falls into the eye;* (Ṣ, Ḳ;) *a little piece of wood,* or *dust, that falls into the eye:* (JK:) and *what falls into beverage;* (Ṣ, Ḳ;) *as flies, &c.;* (TA;) *what betakes itself* [or *is attracted*] *to the sides of a vessel, and clings thereto:* (AḤn, TA:) *dust, motes,* or *particles of rubbish, as of sticks and stalks and straws,* or *the like, that fall into the eye* or *into water and beverage:* (KL:) *any floating particles upon water, &c.:* [*scum:*] *dirt that falls into the eye;* (Mṣb;) *what collects in the inner angle of the eye;* (Ḥar, p. 65;) *what comes into the eye, such as a bit of straw, &c.:* (Id, p. 149:) [properly a coll. gen. n.:] قَذَاةٌ [the n. un.] *a thing that falls into the eye and pains it:* (Id, p. 259:) *a mote.* — أَغْضَى عَلَى قَذًى: see art. غضو.

قرش

1. قَرَشَ, aor. ِ, inf. n. قَرْشٌ; and ↓ اِقْتَرَشَ and ↓ تَقَرَّشَ; *He gained, acquired,* or *earned, and collected,* for his family. (M.)

5 and 8: see 1.

قرص

قُرْصٌ *A round convex ornament* worn on the crown of the ṭarboosh. (See Modern Egypt. Appendix A.)

قرط

قُرْطٌ: see قِرَاطٌ.

قِرَاطٌ *A lamp,* or its *lighted wick:* syn. مِصْبَاحٌ or شُعْلَتُهُ: (Ḳ:) the *lighted wick* (شُعْلَة) *of a lamp;* (Ṣ;) and so ↓ قُرْطٌ. (L, art. صبح.)

قرطف

قَرْطَفٌ *A red garment, of the kind called* كِسَاء. See كَذَبَ, p. 2598*c*.

قرطل

قِرْطَالَةٌ *An ass's pannier, one of a pair.* See كُوَارَةٌ.

قرع

1\. قَرَعَ in the sense of ضَرَبَ has مَقْرَعٌ for an inf. n. (Mgh, art. غمز.) — قَرَعَ فِى مَقْرَعِهِ *i.q.* ضَرَبَ فِى مَضْرَبِهِ. (TA in art. ضرب.) — قَرَعَ صَفَاتَهُ ‡ *He impugned his character: blamed* or *censured him; spoke against him* (Mgh, art. غمز.) See مَغْمَزٌ. — قَرَعَ بَيْنَ ظُفُرِ إِبْهَامِهِ وَظُفُرِ سَبَّابَتِهِ *He fillipped with the nail of his thumb and that of his forefinger.* (Lth, K,*TA, art. قدع.) see أَنْفٌ and هُوَ الفَحْلُ لَا يُقْرَعُ أَنْفُهُ — (.زنجر) قَرَعَ أَنْفَهُ, inf. n. قَرْعٌ, †*He rejected him, repelled him,* or *turned him back;* namely a suitor in a case of marriage. (TA, in art. بضع.) See بُضْعٌ. — إِنَّ العَصَا قُرِعَتْ لِذِى الحِلْمِ : see Freytag's Arab. Prov. i. 55; and Har, 656. — لَا يُقْرَعُ لَهُ العَصَا: see Freytag's Arab. Prov. ii. 543, and Har, 655, in two places. — قَرَعَهُ بِعَصَا المَلَامَةِ: see بِالسَّيْفِ and قَرَعْتُ رَأْسَهُ بِالعَصَا — عَصًا: see قَرَعَ لِأَمْرِهِ ظُنْبُوبَهُ and قَرَعَ ظُنْبُوبَ بَعِيرِهِ — قَرَعْتُ, &c.: see art. ظنب: and قَرَعَ لِلْأَمْرِ سَاقَهُ: see سَاقٌ.

2\. قَرَّعَهُ *He reproached him for his crime or the like, saying to him, Thou didst so and so.* (TA, voce مُثَرِّبٌ.) — قَرَّعَ *He took, got, or won, a bet, wager, or stake.* (L, in TA, voce نَدَبٌ.)

3\. قَارَعَهُ: see its syn. سَاهَمَهُ.

4\. أَقْرَعَ بَيْنَهُمْ *He ordered,* or *commanded, them to cast,* or *draw, lots,* or *to practise sortilege,* [*among themselves,*] for the thing (عَلَى الشَّىْءِ): (JM:) [see an ex. in the Mgh, in this art.:] or *he prepared,* or *disposed, them, for doing so,* for the thing (على الشىء): (Msb:) or *he cast,* or *drew, lots,* or *practised sortilege, among them.* (K.) The first explanation is generally preferable. See أَسْهَمَ بَيْنَهُمْ.

6\. تَقَارَعَا: see هُمَا يَتَقَارَعَانِ الخَيْرَ وَالشَّرَّ.

حَبُّ القَرْعِ *Worms in the belly.* (TA, voce شهدانج.) But see دُودُ القَرَحِ. القَرْعِ is not a mistake for القَرَحِ: حَبُّ القَرَحِ is a corruption, found in medical books: حب القرع is a name of the tape-worm, because each joint of it resembles a grain, or seed, of the gourd. (IbrD.)

قَرَعٌ *Bare pieces of ground amid herbage.* (TA in art. خفى, from a trad.)

قُرْعَةٌ [A *lot* used in sortilege: *lots* collectively: *sortilege itself.* Used in all these senses in the present day, and app. in the classical times.] ضَرَبَ القُرْعَةَ *He shuffled, or cast, or drew, lots; performed a sortilege.*

قَرِيعٌ; pl. قَرْعَى: see an ex. of the pl. in a prov. cited voce اِسْتَنَّ. — هُوَ قَرِيعُ وَحْدِهِ: see وحد.

قَارِعَةُ الطَّرِيقِ *The higher, or highest, part of the road; the part that is trodden by the passengers;* [*the beaten way*]. (Msb.) In law books expl. as meaning أَطْرَافُ الطَّرِيقِ; opposed to its جَادَّة.

قَارِعَةٌ *A sudden calamity.* (K.) See also Bd, and Jel, in xiii. 31, and an ex. voce اِنْفَرَجَ.

مَقْرَعٌ: see مَغْمَزٌ.

مَقْرَعٌ: see مَضْرَبٌ.

مِقْرَعَةٌ *A whip: or anything with which one beats:* (K:) or *a thing with which a beast is beaten:* (Az, TA:) or *a piece of wood with which mules and asses are beaten:* (TA:) [*a cudgel:* often applied in the present day to *a cudgel made of the thick part of a palm-stick;* and this, when used in sport, has several splits made in the thicker end, to cause the blows to produce a loud sound:] pl. مَقَارِعُ. (TA.)

قرف

3\. قَارَفَهُ *He was,* or *became, near to it;* meaning some base thing, or the like. (TA.) See قَرَفٌ.

قَرَفٌ The *mixing with others;* [and particularly *with others who are diseased* or *the like*]; a subst. from مُقَارَفَةٌ ♦: (K:) the *being near to* [*a person,* or *persons,* or *a place, infected with*] *disease:* (S, TA:) the *being near to pestilence,* or *epidemic disease.* (T in art. تلف.) See تَلَفٌ.

اِتَّسَعَتْ signifies أَعْرَضَتِ القِرْفَةُ: (TA, art. عرض:) and كَثُرَ مَنْ يَتَّهِمُهُ signifies اِتَّسَعَتْ قِرْفَتُهُ. (TA, art. لبس.) See voce عَرُضَ.

مِقْرَفٌ *A place of paring off:* see an ex. voce صَمْغٌ.

قرق

قِرْقٌ: see طِينَةٌ.

قرقع

قُرْقُعَةٌ (TA, art. نقض): properly قُرْقُعَةٌ, q. v.

قرم

1\. قَرَمَ *It gnawed:* see عَشِيَّةٌ.

قَرْمٌ: see مُصْعَبٌ.

قَرْمٌ: see شُورَى.

قُرْمَةٌ: see فُقْرَةٌ.

قِرَامٌ ? *A kid.* (IAar, in TA, art. عت.) — See مِقْرَمَةٌ.

مِقْرَمٌ: see مِقْرَمَةٌ.

مِقْرَمَةٌ *A coverlet of a bed;* (Mgh, in arts. قرم and حبس;) also called مِحْبَسٌ: (Id, in art. حبس:) or *a thin curtain,* accord. to some, *figured;* as also مِقْرَمٌ ♦ and قِرَامٌ ♦: (Msb:) or this last, *a figured curtain.* (Msb.)

قرمص

قُرْمُوصٌ *A hollow which a man digs wherein to sit to protect himself from the cold.* (Mgh, art. ربض.) See an ex. voce رَبَضٌ.

قرمل

قُرْمُلٌ, pl. قَرَامِلُ: see سُقَّةٌ.

قرن

1\. قَرَنَ شَيْئًا بِشَىْءٍ *He connected, coupled,* or *conjoined, a thing with a thing.* (S.)

3\. قَارَنَهُ, (S,) inf. n. قِرَانٌ, (S, K,) and مُقَارَنَةٌ, (K,) *He associated with him; became his companion.* (S, K.)

4\. أَقْرَنَ *He gave* of a thing *two by two.* (A'Obeyd in T, in art. بد, voce أَبَدَّ.) See أَبَدَّ. — أَقْرَنَ الشَّىْءَ, (Msb,) or لِلشَّىْءِ, (K,) [the latter more probably right,] *He was able and strong to do,* or *effect,* &c., *the thing;* (Msb, K;) *He had the requisite ability and strength for it.*

قِرْنٌ *One who opposes, or contends with, another, in science, or in fight, &c.;* (Msb;) *an opponent; a competitor; an adversary; an antagonist:* or one's *equal,* or *match, in courage,* (S, K,) or *generally,* one's *equal, match,* or *fellow.* (K.)

قَرْنٌ One's *equal in age;* syn. لِدَةٌ, (K,) or تِرْبٌ: with fet-h when relating to age, and with kesr when relating to fighting and the like. (Har, pp. 572, 64.) — قَرْنٌ, (JK, Msb,) or قَرْنٌ مِنَ النَّاسِ, (S,) [*A generation of men;*] *people of one time* (JK,* S, Ez-Zejjájee, Msb,) *succeeding another* قَرْن, (JK,) *among whom is a prophet,* or *class of learned men, whether its years be many or few.* (Ez-Zejjájee, Msb.) — قَرْنٌ The *part of the head* of a human being *which in an animal is the place whence the horn grows:* (K:) or the *side,* (S,) or *upper side,* (K,) *of the head:* (S, K:) or [more exactly the *temporal ridge* (see صُدْغٌ) i.e.] the *edge of the* هَامَة (which is the *middle and main part of the head* [i. e. *of the cranium*]), *on the right* and *on the left.* (Zj, in his "Khalk el-Insán,") — قُرُونٌ of the head: see a verse cited voce خَيْطٌ. قُرُونٌ of horses: see أَجْمَرُ. — قَرْنٌ of a solid hoof: see جُبَّةٌ. — قَرْنٌ of a desert, the *most elevated part.* (TA in art. جعف.) — قَرْنٌ أَعْفَرُ, as meaning *A spear-head,* see أَعْفَرُ. — قَرْنٌ *A pod, like that of the locust tree:* pl. قُرُونٌ. Occurring often in the work of AHn on plants, and in the TA, &c. See غَافٌ. — قَرْنٌ [*A thing*] *in a she-camel, which is like the* عَفَل *in a woman;*

and which is cauterized with heated stones. (AA, TA, in art. عقل.) — قَرْنٌ *An issue of sweat*: pl. قُرُونٌ: see two ex. voce سَنٌّ.

قَرَنٌ and ♦ قِرَانٌ *A cord of twisted bark which is bound upon the neck of each of the ploughing bulls* (K,* TA) *and to the middle of which is then bound the* لُومَة [or *whole apparatus of the plough*]. (TA.) See فَدَّانٌ. — [The pl.] أَقْرَانٌ *Sons of one mother from different men.* (TA, voce عَيْنٌ.) — قَرَنٌ: see جَعْبَةٌ.

قُرْنَةٌ The "*horn*" *of the uterus.*

قِرَانٌ: see قَرَنٌ.

أَبْرَمًا قَرُونًا: see بَرَمٌ.

قَرِينٌ *An associate; a comrade; a companion.* (S, K.) قَرِينَةٌ *A connexion; relation.* — [*A clause of rhyming prose, considered as connected with the similar clause preceding or following;* the two together being termed قرينتان]. (Har, pp. 9, 23.) — Also, *A context,* in an absolute sense. — ♦ أَسْمَحَتْ قَرُونَتُهُ and قَرِينَتُهُ: see 1 in art. سمح.

قَرُونَةٌ: see قَرِينٌ.

أَقْرَنُ [*Horned; having horns*]. (S, voce كُرَّازٌ [which see]). See an ex. of the fem. قَرْنَآءُ, voce دَانٍ in art. دين.

مِقْرَنٌ: see مِخْدَفٌ.

مُقَرَّنٌ: see خَشْخَاشٌ.

قرنفل

حَبُّ القَرَنْفُلِ: see زَجَاجٌ.

قرى

1. قَرَى الضَّيْفَ is doubly trans.: see a verse cited voce قُوَّةٌ.

8. اِقْتَرَى [meaning تَتَبَّعَ: see a verse of Aboo Dhu-eyb, voce خَافَةٌ, in art. خوف.] It also means *He investigated* a country or countries. (S,* K,* TA, all in art. قرى; and TA in art. قرو.) *He made much and diligent search.* (KL.) See also 10 in art. قرأ.

قِرًى *Entertainment for a guest; that with which a guest is entertained.* (S.) — *Water collected in a trough,* or *tank, for the drinking of beasts*: see بُيُوتٌ: thus explained in the M in art. بيت.

قَرِىٌّ *A place where water runs,* (T, S,) *to,* (T,) or *in,* or *into,* (S,) *meadows,* (T,) or *a meadow.* (S.) See شَيْخٌ (last sentence). — Pl. أَقْرِيَةٌ: see قَرْوٌ.

قَرْيَةٌ *A town,* or *village;* (Msb, TA;) *a small* بَلَد, *smaller than a* مَدِينَة: (MF, voce تَرْمِذ:) not well applied to a مَدِينَة unless qualified by an epithet denoting greatness. (TA in art. سبط.) See Bd, ii. 261.

نَاقَةٌ فِي قَرْوَتِهَا: see 4 in art. قرأ.

قَرِيَّةٌ [vulg. قَرْيَةٌ The *yard of a ship;*] *a squared piece of wood upon the head of the mast of a ship.* (Az, TA in art. رنح.)

قَارِيَةٌ *A certain bird.* See خُضَارِىٌّ and تَنُوطٌ.

قَارٍ for قَارِئٌ, q.v.

نَاقَةٌ قَرْوَآءُ *A long-backed she-camel.* (IB, in TA, voce هِرْجَابٌ.)

مُقْرًى: see 2 in art. حجل.

مَقْرُوٌّ and مَقْرِىٌّ for مَقْرُوءٌ: see art. قرأ.

قزدر

قَصْدِيرٌ: see قَزْدِيرٌ.

قزع

قُزَحٌ: see قَوْسُ قُزَعٍ.

قزم

قُزَامٌ: see أَحْصَنُ.

قسقس

قَسْقَاسٌ *I.q.* طُفَيْلِىٌّ. (IKh, TA, art. طفل.)

قسم

1. قَسَمَ and ♦ قَسَّمَ *He divided; parted; divided in parts* or *shares; distributed.* — قَسَمَ أَمْرَهُ, or ♦ قَسَّمَهُ: see 3 in art. عدل.

2: see 1.

3. قَاسَمَهُ الشَّىْءَ *He divided with him the thing, each of them allotting to himself his share,* or *portion.* — قَاسَمَهُ بِاللّٰهِ *He swore to him by God.*

4. أَقْسَمَ عَلَيْهِ *He conjured him; he said* بِحَقِّكَ. (Mgh, art. طمر.)

5. تَقَسَّمَ *It* (a thing) *was,* or *became, divided,* or *distributed.* (MA.) See an ex. in a verse, voce شَتَّانَ.

7. اِنْقَسَمَ إِلَى أَقْسَامٍ كَثِيرَةٍ *It was divided into many parts.*

10. اِسْتَقْسَمَ *He sought to know what was allotted to him,* by means of the أَزْلَام, (S,* Mgh, and Har, p. 465,) *and what was not allotted to him.* (Mgh, Har.)

قِسْمٌ *A division:* (Msb:) and particularly (Msb) *a portion,* or *share.* (S, Msb, K.) Pl. أَقْسَامٌ. — لَيْسَ مِنْ أَقْسَامِ كَذَا *It is not a part of such a thing; it does not belong,* or *appertain, to such a thing; it is independent of such a thing.*

قَسَمٌ *A conjurement.* See أَقْسَمَ عَلَيْهِ. — *An oath* (S, Msb, K) *by God* [&c.]. (Msb, K.) *An asseveration.* — وَاوُ القَسَمِ *The* و *denoting an oath.*

قِسْمَةٌ is also used in the sense of مَقْسُومٌ [meaning *A thing,* or *collection of things, divided into portions,* or *shares*]: (Bd and Jel in liv. 28:) *a portion,* or *share;* like قِسْمٌ: (Msb:) [and *portions,* or *shares;* as in the phrase,] نُخْرِجُ طَرِيقًا مِنْ بَيْنِ قِسْمَةِ الأَرْضِ أَوِ الدَّارِ [*We will exclude a way,* or *passage, from among the portions,* or *shares, of the land,* or *the house*]. (Mgh in art. رفع.)

قَسَّامٌ *An officer of the Kádee, who divides inheritances.*

قسى

3. قَاسَاهُ *He endured it; struggled,* or *contended, with,* or *against, it; struggled,* or *contended, with,* or *against, its difficulty,* or *severity; he endured,* or *he struggled,* or *contended, with,* or *against, the difficulty,* or *trouble,* or *inconvenience, that he experienced from it* or *him;* [and so عَانَاهُ; for both of which see Har, p. 564; and for the latter see شَاقَاهُ; and for both see also مُجَانَاةٌ]; syn. كَابَدَهُ, (S, K,) and عَالَجَ شِدَّتَهُ: (TA:) *he underwent difficulties, troubles,* or *inconveniences, in doing it.* (Msb in explanation of the syn. كَابَدَهُ.)

قِسِىٌّ pl. of قَوْسٌ.

قُسْوِىٌّ: see art. قوس.

قش

قَشٌّ *Stubble; stalk of corn, &c.; straw.* قَشُّ البَحْرِ *Seaweed.* قَشٌّ *Rushes of which mats are made.* حَصِيرَةُ قَشٍّ *A mat of rushes.*

قَشَّاشٌ: see رَمَّامٌ.

قشع

1. قَشَعَتِ الرِّيحُ السَّحَابَ *The wind removed,* or *cleared off, the clouds;* (S, K;) as also ♦ أَقْشَعَتْهُ. (K.)

4. أَقْشَعَ and ♦ اِنْقَشَعَ and ♦ تَقَشَّعَ *It* (a cloud) *became removed,* or *cleared off.* (S, K.) See 1.

5: } see 4.
7: }

قشف

1. قَشِفَ, inf. n. قَشَفٌ, *He was coarse in his*

living: this is the original signification: *he was neglectful of cleanliness*: (Msb:) *he was neglectful of washing and cleanliness; unfrequent in paying attention thereto; slovenly with respect to his person*: (M, Msb:) and ♦ تَقَشَّفَ signifies the like. (Msb.) — قَشِفَ, inf. n. قَشَفٌ, *He became sunburnt.* (M.)

5: see 1.

قشم

قُشَامَةٌ: see قُمْشٌ.

قصع

1. قَصَعَ: see an ex. voce صَارَّةٌ.

قَصْعَةٌ *A bowl not so large as a* جَفْنَة, *but next to it in size, that satisfies ten*: (S, voce صَحْفَةٌ:) it is *a wooden bowl.* — قَصْعَةُ المَسَاكِينِ: see الفَكَّةُ.

مُقَاصَعَةٌ: see أَخَذْتُهُ مُقَاصَعَةً.

قصف

نَبَاتٌ قَصِيفٌ رَيَّانٌ [*A weak,* or *fragile, sappy plant*]. (TA, in art. خرع.)

قصل

1. قَصَلَ: see خَصَلَ.

قَصَلٌ of wheat and barley: see جُرَامَةٌ.

قَصِيلٌ *Corn,* or *seed-produce,* (K,) or *barley,* (Msb,) *cut while green,* (Msb, K,) *for fodder.* (Msb.)

مِقْصَلٌ: see مِقْصَلٌ.

قصم

قَيْصُومٌ *Artemisia abrotanum,* or *southern-wood*; also called قَيْصُومٌ ذَكَرٌ: and قَيْصُومٌ أُنْثَى is applied to *santolina.*

قصى

2. قَصَّى: see قَصَّصَ.

5. تَقَصَّى: see تَقَصَّصَ. — تَقَصَّى شُرْبَ المَآءِ فلم يسئر منه شيئا [*He drank the water to the uttermost, not leaving any of it remaining*]. (TA, in art. شف.) — See 10.

10. إِسْتَقْصَى *He went to the utmost length,* or *point,* in a question, (K,) and in like manner you say, اِسْتَقْصَى الأَمْرَ and ♦ تَقَصَّاهُ. (TA.) — [*He exhausted* a subject. — *He proceeded to extremities. He was,* or *became, extreme,* in an action, &c.] — اِسْتَقْصَى مَسْأَلَتَهُ [*He went to the utmost point in questioning him,* or *asking him,*] respecting a thing, so as to draw forth the utmost that he possessed [of information respecting it]. (S, art. نص.) — اِسْتَقْصَى فِي المَسْأَلَةِ and ♦ تَقَصَّى (S, K) both signify the same; (S;) ‡ *He reached,* or *attained,* [*and elicited,* and *investigated,*] *the utmost* [*that was to be reached,* &c.] *in the question*: (K, TA:) and in like manner استقصى الأَمْرَ and ♦ تقصّاه (TA) ‡ [*He investigated,* or *searched, to the utmost the case,* or *affair*;] *he reached,* or *attained, the utmost of the case,* or *affair, in investigating it.* (MA in explanation of the former phrase.) — اِسْتَقْصَى عِلْمَهُ — *He attained the utmost knowledge of it.* — اِسْتَقْصَى مَا عِنْدَ نَاقَتِهِ مِنَ السَّيْرِ [*He elicited,* or *exacted, the utmost of his she-camel's pace,* or *power of going on*]. (TA, art. نص.) — اِسْتِقْصَآءٌ, metonymically, signifies ‡ The *being niggardly, stingy,* or *avaricious.* (Az, TA in art. وزق.) — اِسْتَقْصَيْتُ المَكَانَ [?] *i. q.* اِسْتَغْذَيْتُهُ. (TA in art. غذى.)

حَاطُوا القَصَآءَ: and القَصَآءَ, and حُطْنِى القَصَا: &c.: see art. حوط, and see 1 in art. حبو.

قُصْيَا is like دُنْيَا and عُلْيَا, with و changed into ى. (ISd in TA, voce بُقْوَى.)

قض

قَضْقَاضٌ, (K,) and some say قُضْقَاضٌ, (TA,) The أُشْنَان *of Syria*: (K, TA:) or the *green, and lank* (سَبْط), *thereof*: (Ibn-'Abbád, TA:) or *a species of trees of the* [*kind called*] حَمْض, (AHn, K, TA,) *slender and yellow.* (AHn, TA.) See فِرْسٌ.

قضف

قَضِيفٌ *Lean,* or *light of flesh.* (TA in art. شلو.)

قضم

1. قَضِمَ *He crunched, nibbled* or *gnawed?* See خَضِمَ: and see also Freytag's Arab. Prov. ii. 245.

قَضَامٌ: } see خُضَامَةٌ.
مِقْضَمٌ: }

قَضِيمٌ as meaning *A skin* &c. has for pl. أَقْضِمَةٌ [a pl. of pauc.] and قُضُمٌ, and قُضْمٌ, accord. to Sb, is a quasi-pl. n., (TA,) and قَضَمٌ is a pl. [or quasi-pl. n.] thereof as meaning *a white skin upon which one writes.* (S, K.) See an ex. of قُضُمٌ voce عَسِيبٌ.

قضى

1. قَضَى *He finished* a thing *entirely, by word,* or *by deed.* This is the primary meaning. (Bd, ii. 111.) *By word, as in* وَقَضَى رَبُّكَ (Idem; ibid.) *And thy Lord hath commanded decisively.* (Idem, xvii. 24.) And *by deed, as in* فَقَضَاهُنَّ سَبْعَ سَمٰوَاتٍ [Kur, xli. 11, *And he completed them seven heavens*]. (Idem, ii. 11.) — And *He* (God) *desired* a thing *so as to necessitate its being.* (Idem, ii. 11.) — إِذَا قَضَى أَمْرًا, [Kur, ii. 111,] *When He* (God) *desireth a thing to be.* (Bd, Jel.) — [Thus it signifies *He decreed* a thing; *ordained* it; *pronounced* it; or *decided* it *judicially.*] — قَضَى عَلَيْهِ, aor. ـِ, inf. n. قَضَآءٌ &c., *He decided judicially,* or *judged, against him*: and بَيْنَ الخَصْمَيْنِ *between the two litigants.* (TA.) See قَدَرٌ. — [*He completed; accomplished;* or *fully performed*; a thing.] — قَضَى *He attained,* or *obtained,* or *accomplished,* his want. (Msb.) — [*He paid, discharged,* or *satisfied,* a debt, due, claim, or demand.] — قَضَيْتُهُ حَقَّهُ *I gave him* [or *paid him*] *his due,* (Msb,) *fully.* (Har, p. 22.) — قَضَى عَنْهُ (S, K, in art. جزى, &c.) *He,* or *it, payed*; or *made,* or *gave,* or *rendered, satisfaction*; *for him.* (TK in that art.) And followed by شَيْئًا [*He paid a thing for him,* or *in his stead*; *gave,* or *rendered, it as a satisfaction*; lit. and fig.] (S, TA in that art., and Bd in ii. 45.) See جَزَى عَنْهُ; and see a verse cited voce دَانَ, in art. دين. — *He finished doing* a thing: *he finished* his prayer. (TA.) *He performed, fulfilled,* or *accomplished,* the pilgrimage, syn. أَدَّى, (Msb,) and the religious rites and ceremonies of the pilgrimage, (Bd, Jel in ii. 196,) syn. أَدَّى. (Jel, ibid, Msb.) — You also say, قَضَى بِهِ *He decreed it*; &c.; like حَكَمَ بِهِ: see an ex. voce سُلْطَانٌ. — قَوْلُهُ مِمَّا يَقْضِى العَجَبَ [*His saying* such a thing *is of the things that induce wonder in the utmost degree*]. (TA in art. جلب.) See Har, p. 22. — وَقَضَيْنَا إِلَى بَنِى إِسْرائِيلَ (Kur, xvii. 4): see إِلَى. — قَضْوٌ: see غَزْوٌ, and هُبُوٌّ, and بُطْآنٌ; and see طَمَعٌ in the S.

3. قَاضَاهُ *He cited him before a judge.* (TA.)

5: see 7.

6. تَقَاضَاهُ الدَّيْنَ *He took,* or *received, from him the debt.* (M, K.) — See 10. — And see تَشَارَيَا.

7. انقضى and ♦ تقضّى *It passed away: came to an end,* or *to nought; became cut off.* (K, TA.)

8. اِقْتَضَى كَذَا *It required such a thing: it required the inference of such a thing; it necessarily implied,* or *involved, such a thing as its consequence or concomitant; it required such a thing to be conceded; it necessitated such a thing.* — اِقْتَضَاهُ حَقَّهُ *He demanded of him his due.* (MA.) — اِقْتَضَيْتُ مِنْهُ حَقِّى *I took,* or *received, from him my due.* (Mgh, Msb.)

10. اِسْتَقْضَيْتُهُ *I demanded of him the giving* [or *payment*] *of my due,* (Msb, K,*) or *debt*; (K;) and in like manner ♦ تَقَاضَيْتُهُ دَيْنِى and بِدَيْنِى. (Mgh.)

قَضَآءٌ a term of the law; opposed to أَدَآءٌ, which see: and see an ex. cited voce صَحَّ. —

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A decree; an ordinance; a sentence, or *a judicial decision.* See دِينٌ, حُكْمٌ, and عُودٌ. — قَضَآءٌ The *exercise of the office of a ḳáḍee.* [You say] القَضَآءُ جَمْرٌ [meaning, the *exercise of the* office of a ḳáḍee is one that often leads to hell]. (L, art. عود.)

قَضِيَّةٌ *A thing; an affair; a matter; a case; an event; an action:* significations well known, but not found by me in any classical writing, nor in any lexicon, excepting as implied when the word is used in explanations: syn. أَمْرٌ and شَأْنٌ. — A *case* of law. (L in art. جهد.) — قَضِيَّةٌ كُلِّيَّةٌ [*A universal or general prescript, rule, or canon*]. (Kull, voce قَاعِدَةٌ, p. 290; KT, in explanation of the same word.) — قَضِيَّةٌ in logic, *A proposition.*

مُقْتَضَى [*Exigence.*] — مُقْتَضَى اللَّفْظِ *That which the word,* or *expression, indicates.* (El-Fárábee, Mṣb, voce مَعْنًى.)

قطع

2. قَطَّعَهُ بِالضَّرْبِ *He mangled him with beating.* — تَقْطِيعٌ ‡ [*A griping,* or *cutting pain, in the bowels;*] *i. q.* مَغْصٌ *in the belly;* (Ṣ, Ḳ, TA;) as also تَقْضِيعٌ. (TA.) See also قُطْعٌ. — تَقْطِيعُ الصَّوْتِ (Ḳ in art. جدف) *A repeated interrupting of the voice* in singing. (TḲ in that art.) See جَدَّفَ. — قَطَّعَ, inf. n. تَقْطِيعٌ, *He articulated,* or *spelled,* a word. — See تَقْطِيعٌ.

3. قَاطَعَهُ *He separated himself from him, with the latter's concurrence;* see فَارَزَهُ; and see إِنْقَطَعَ عَنْهُ. — قَاطَعَا *They disunited themselves, each from the other; severed the bond of friendship that united them, each to the other; contr. of* وَاصَلَا. (Ḳ.) See 6.

5. تَقَطَّعَ for قَطَّعَ: see Ṣ, voce خَطَرَ. — تَقَطَّعَ: see تَصَرَّمَ: *It* (a wound or ulcer) *became dissundered,* by putrefaction. — *It* (a garment, or a water-skin, &c.) *became ragged, tattered,* or *dissundered,* by rottenness. *It* (milk) *became decomposed; it curdled, clotted,* or *coagulated;* i. e. *separated into clots.*

6. تَقَاطَعَا [*They became disunited, each from the other: the bond of friendship that united them, each to the other, became severed*]; (A, art. يبس;) تَقَاطُعٌ signifies the *contr. of* تَوَاصُلٌ: (Ṣ:) see تَصَارَمُوا.

7. انْقُطِعَ بِهِ *He became disabled from prosecuting,* or *unable to proceed in,* or *prosecute, his journey,* (Ṣ, Mgh,) [*his means having failed him,* or] *his means of defraying the expense having gone, or his camel that bore him stopping with him from fatigue,* (Ṣ, Mgh,) *or breaking down or perishing,* (Mgh,) *or an event having befallen him so that he could not move.* (Ṣ.) — إِنْقَطَعَ فِى حُجَّتِهِ [*He was, or became, cut short,* or *stopped, in his argument,* or *plea*]. (TA, art. بلس.) — إِنْقَطَعَتْ قِرَآءَتُهُ is said when one is unable to perform [or continue] his recitation, or reading. (TA in art. عجم.) — إِنْقَطَعَ مِنَ الكَلَامِ [or عَنِ الكلام (Ḳ in art. رجو)] *He broke off, or ceased, from speech*]. (TA, art. بلت.) — انقطع الكَلَامُ *The speech stopped short,* or *broke off.* (TA.) — إِنْقَطَعَ عَنْهُ [*He broke off from him; separated,* or *disunited himself from him*]. See إِنْبَتَّ; and see قَاطَعَهُ here. — إِنْقَطَعَ *It became cut off, intercepted, interrupted;* or *stopped; was put an end to;* or *put a stop to; it stopped,* or *stopped short, it finished, it failed, it failed altogether; ceased; became extinct; was no longer produced; came to an end.* — *He cut himself off,* or *became detached,* or *he detached himself,* from worldly things, &c. — إِنْقَطَعَ وَسَكَتَ مُتَحَيِّرًا [*He was,* or *became, cut short, and was silent, being confounded,* or *perplexed, and unable to see his right course*]. (TA in art. بهت.) — إِنْقَطَعَ إِلَى فُلَانٍ ‡ *He made himself solely and peculiarly a companion,* or *an associate to such a one.* (TA.) And إِنْقَطَعَ إِلَيْهِ app. signifies † *He withdrew* from a person or persons, or a place, *to him,* or *it:* see بَآءَ إِلَيْهِ. — إِنْقَطَعَ فُؤَادُهُ: see إِنْذَعَفَ.

8. إِقْتَطَعَ [*He cut off for himself*] a piece from a thing: (Ṣ:) *took* a portion from another's property. (Mṣb.) — إِقْتَطَعَ حَدِيثَهُ: see 8 in art. قضب.

قُطْعٌ † *Pain in the belly,* and مَغْصٌ. (TA.) See 2.

قِطْعٌ, applied to an arrow: see مَقَاطِيعُ and بَرِىٌّ.

قِطْعَةٌ *A piece; bit; part,* or *portion, cut off, detached,* or *separated from the whole; a segment; a cutting; a slice; a slip;* or *the like: a piece,* or *portion,* or *parcel,* or *plot,* or *spot,* of land, ground, herbage, &c.: *a distinct quantity* or *number: somewhat,* or *some* of a number of things. — *A detached number* of locusts: see رِجْلٌ: and so of a herd or flock, &c.: and *a detached portion.* — قِطْعَةٌ, of poetry: see قَصِيدٌ: pl. قِطَعٌ, with which ▼ مُقَطَّعَاتٌ is syn.

قَطَعَةٌ: see جَدَعَةٌ. — ضَرَبَهُ بِقَطَعَتِهِ: see جُذْمُورٌ.

قَطِيعٌ *A herd, troop,* or *drove; a distinct collection* or *number;* of beasts, &c.; *a flock,* or *bevy,* of sheep, birds, &c.; *a party,* or *group,* or *collection,* of men, &c.; *a pack* of dogs. The term "herd" is applied to "a collective number" of camels by several good writers. We say a "flock" of sheep, and of geese; and "flock" or rather "herd" of goats; and a "herd" of oxen or kine, of camels, and of swine, and of antelopes; and a "swarm" of bees, &c. — قَطِيعٌ *A whip cut from the skin of a camel.* — قَطِيعَةٌ *A portion of land held in fee.* See Mgh, Mṣb. — قَطِيعَةٌ *i. q.* هِجْرَانٌ. (Ṣ, Ḳ.) And قَطِيعَةُ الرَّحِمِ [*The cutting,* or *forsaking,* or *abandoning, of kindred,* or *relations; contr. of* صِلَةُ الرَّحِمِ]. (Ḳ, voce حَالِقَةٌ.)

رَجُلٌ قَطَّاعٌ لِلْأُمُورِ (Ṣ, M, A, Ḳ, all in art. قضب); see قَضَّابَةٌ.

أَقْطَعُ اللِّسَانِ † *Unable to reply.* (AZ in TA, art. بكم.)

تَقْطِيعٌ *Conformation,* or *proportion,* of a man or beast; *lineament* of the face; *i. q.* قَدٌّ, of a man: (Ḳ:) and the *stature; or justness,* or *beauty, of the stature;* of a man; syn. قَامَةٌ: (Ḳ:) and the *cut, shape, fashion,* or *form,* of anything: see an ex. voce زَبَنٌ; and also voce قَدٌّ, where it is shown that, being an attribute of a thing as well as of a person, it does not always mean *stature* or *the like:* it signifies *cut, shape, fashion,* or *form:* and more commonly *conformation* or *proportion:* and hence, *beauty,* or *justness, of stature;* and simply *stature,* or *tallness:* pl. تَقَاطِيعُ, which is more commonly used than the sing. in the present day.

مَقْطَعٌ *A place of crossing,* or *traversing,* of a river [and a desert, &c.]: (Ḳ, TA:) pl. in this sense مَقَاطِعُ. (Ṣ.) — Also the *place of utterance* of a letter; like مَخْرَجٌ. — مَقْطَعُ الحَقِّ: see جَلَآءٌ. — قَهْوَةٌ لَذِيذَةُ المقطع: see مُزَّةٌ.

مَقْطَعَةٌ *A cause,* or *means, of cutting off,* or *stopping:* see مَحْسَمَةٌ.

ثِيَابٌ مُقَطَّعَةٌ [*Garments cut out of several pieces*] are *such as the shirt, and trousers,* or *drawers, &c.* (Mgh in art. ثوب.) — دَرَاهِمُ مُقَطَّعَةٌ *Dirhems* [or *coins*] *that are* [*clipped,* or] *light of weight,* [or] *in which is adulterating alloy:* or, as some say, *much broken.* (Mgh.) — الحُرُوفُ المُقَطَّعَةُ *The letters of the alphabet:* so applied in an explanation of حُرُوفُ المُعْجَمِ, as syn. with this, in the Ṣ in art. عجم. See also حَرْفٌ. — See قِطْعَةٌ.

إِسْتِثْنَآءٌ مُنْقَطِعٌ *An exception in which the thing excepted is disunited in kind from that from which the exception is made; contr. of* مُتَّصِلٌ. — مُنْقَطِعٌ: see مُرْسَلٌ.

مَقَاطِيعُ *Heads of spears,* or *arrows;* syn. نِصَالٌ. (L, art. صلد.) See also قِطْعٌ.

قطف

قِطْفٌ A *bunch* of grapes, &c.: pl. قُطُوفٌ: see an ex. voce ذَلَّلَ. — قِطْفٌ *i. q.* مَقْطُوفٌ. (TA in art. بسط.) See بَسِيطٌ.

قَطَفٌ: see بَقْلٌ.

قَطَافٌ and † قِطَافٌ The *time of gathering the crop of grapes*: (Ṣ, Mgh, Ḳ:) or the latter has this meaning; and the former is allowable accord. to Ks: (T, TA:) and the latter is also an inf. n., (Mgh,) or may be so, (Ks, T, TA,) meaning the *gathering of the crop of grapes*: (Mgh:) [or both have this meaning; for] you say, هٰذَا زَمَانُ القَطَافِ and القِطَافِ. (Mṣb.) See جَدَادٌ.

قَطِيفٌ a coll. gen. n. syn. with قَطَائِفُ, mentioned in the TA voce أُبْلُوجٌ, which see. — قَطِيفَةٌ *A villous, or nappy,* دِثَار [or *outer wrapping garment*]. (Ṣ, Mṣb, Ḳ.) See also رَاحُولَاتٌ.

قَطَائِفُ: see my 1001 Nights, note 23 to chap. viii. See also زَلَابِيَة. In the TA, art. كنف, it is applied to كُنَافَة.

مِقْطَفٌ (*vulg.* مَقْطَف) [pl. مَقَاطِف] A hand-basket, made of palm-leaves: *so called because originally used in gathering fruit.* (See also قُفَّة and زِنْبِيل.)

قطن

1. قَطَنَ بِالمَكَانِ *He resided in the place.* (Mṣb.)

قَطْنٌ syn. with قَطْ: see the latter.

قُطْنُ البَرْدِيّ: see بَرْدِيٌّ.

قَطَنٌ The *part between the two hips, or haunches*; (Ṣ, Ḳ;) or the *downward* [or *lower*] *and even part of the back* of a man; (Mṣb;) the *lower portion of the loins.*

قِطْنَةٌ *i. q.* حَفِثٌ, as its description plainly shows; i. e., the *third stomach,* commonly called the *manyplies,* and by some the *millet, of a ruminant animal.* See رُمَّانَة.

قِطْنِيَّةٌ and قُطْنِيَّةٌ [*Any kind of pulse, or seed of a leguminous plant that is cooked*; this is the general meaning, and includes almost all the particular definitions of the word]: pl. قَطَانِيُّ, (Ṣ, Mgh, Mṣb, Ḳ,) in the CḲ erroneously written with the article القطانى.

قَاطِنٌ *A resident.* (Mṣb.)

قَيْطُونٌ *A closet*; syn. مُخْدَعٌ; i. e., *a* [*small*] *chamber within a* [*large*] *chamber.* (L in art. سن.)

يَقْطِينٌ *A plant* (Ṣ, Ḳ) and *the like* (Ḳ) *that has no* سَاق [or *standing stem*]; (Ṣ, Ḳ;) *as the gourd-plant* and *the like*: (Ṣ:) *any tree* [or *plant*] *that spreads* [or *creeps*] *upon the ground, not rising upon a stem; such, for instance, as the colocynth*; but conventionally applied especially to the *gourd.* (Mṣb.) See سُطَّاحٌ.

قطو

قَطًا *Sand-grouse; pterocles melanogaster*: so Wilkinson, Anc[t] Egyp[ns], i. 250: see De Sacy's Chrest. Ar., 2nd ed., pp. 369, et seqq.

قَطْوَةٌ: see دَالِيَة.

قَطَاةٌ, of a beast, The *croup,* or *rump, and what is between the hips,* or *haunches*: (Ḳ:) or [the *fore part of the croup*; i. e.] the *place where the* رِدْف *sits.* (Ṣ, Ḳ.) See أَدَلُّ مِنْ — الغُرَابَانِ.

قَطَاةٌ: see تُبَّعٌ.

قع

4. أَقَعَّ المَاءَ: see أَعَقَّ.

R. Q. 1. قَعْقَعَ: see an ex. voce شَنٌّ.

R. Q. 2. تَقَعْقَعَ *It made a sound,* or *noise*; a "*crepitus*;" *a succession of sharp,* or *harsh, sounds,* or *noises*; *a creaking, crackling, rustling, clattering, clashing, rattling,* &c.: see an ex. voce صَلَّ.

قَعْقَعَةُ السِّلَاحِ *The clash of arms.* — See عَقْعَقٌ. — قَعْقَعَةٌ *A gnashing of the teeth.*

قُعٌّ or مَآءٌ قُعٌّ: see عُقٌّ.

مَآءٌ قُعَاعٌ: see حُرَاقٌ and عُقٌّ.

خِمْسٌ قَعْقَاعٌ: see خِمْسٌ and حَثِيثٌ.

قعط

8. اِقْتَعَطَ: see اِعْتَجَرَ. — الاِقْتِعَاطُ and العِمَّةُ الطَّابِقِيَّةُ signify the same. (O, Ḳ, in art. طبق.)

قعف

7. انقعف: see انقعش; *He died.* (TA, art. قعص.)

قعى

4. أَقْعَى *It* (a star) *rose high, and then quitted not its place.* (TA, art. عرد.)

الإِقْعَآء: see عَقِبٌ.

قف

1. قَفَّتِ الأَرْضُ *The land had its herbs,* or *leguminous plants, dried up for want of water.* (A, TA, in art. حف.) [See also قَفْقَفَتْ, said of land.] — قَفَّ: see R. Q. 2 in art. جف.

8. اِقْتِفَافٌ The *eating until nothing remains.* (Ḥam, p. 239.)

قُفٌّ: see غُفٌّ.

قُفٌّ *High ground,* (Mṣb, Ḳ,) *less than what is termed* جَبَل: (Mṣb:) or *a high portion of the* مَتْن *of the earth*: (Ṣ:) or *high and rugged ground, not amounting to what is termed* جَبَل. (Sh, TA.)

قُفَّةٌ (pl. قُفَفٌ) *A basket of the same kind as that called* مِقْطَف*, but larger; smaller than the* زِنْبِيل: *i. q.* مَرْجُونَةٌ. (TA in art. غون.)

قَفِيفٌ: see قَبِيبٌ: and جَفِيفٌ.

قفر

القَفْرُ اليَهُودِيُّ *Jews-pitch,* i.e. *asphaltum*; also called *mumia,* and in Arabic مُومِيَا: see De Sacy's Abd-allatif, p. 273: and see تِرْيَاق and حُمَر.

قَفُورٌ *i. q.* كَافُورٌ. (IDrd in TA, art. كفر.)

قفش

قَفْشٌ *A boot*: (M:) or *a short boot*: (IAạr, Ḳ, TA:) or *such as is cut, and not well made.* (Az, TA.)

قفل

4. أَقْفَلَ البَابَ *He locked the door.* (TḲ.) See also أَغْلَقَ.

قُفْلٌ: see فَرَاشٌ.

قَافِلٌ A *slender* horse. (TA, art. خشب.)

قَافِلَةٌ *A company, or an assemblage of persons, travelling together*: (El-Fárábee, Mṣb:) or *a company returning from a journey*: (Ṣ, Ḳ:) and *commencing a journey*: as auguring their return: (El-Fárábee, Mṣb, Ḳ:) he who restricts it to those returning from a journey errs: (El-Fárábee, Mṣb, in which see more:) *a caravan.*

قفو

1. قَفَا أَثَرَهُ and إِتَّرَهُ *He followed his track,* or *footsteps; tracked him.* (Ṣ, Mṣb.) — قَفَا فُلَانًا *He followed the footsteps of such a one.* (TA.) See قَصَّ أَثَرَهُ, which signifies the same, for a better explanation. See also قَفَوْتُ أَثَرَهُ.

قَفًا The *back of the neck.* (Ṣ, Mṣb, Ḳ.) — عَيْنَاهُ فِى قَفَاهُ is said of him who is put to flight, because he looks behind him, fearing pursuit.

(TA in art. انف.) And جَعَلَ أَنْفَهُ فِى قَفَاهُ : see أَنْفٌ. — [Also the *back* of the hand: and the *flat back* of a knife and the like.]

قَفِيَّةٌ : see دَوَاءٌ.

قَافِيَةٌ, by synecdoche, for ذُو قَافِيَةٍ, (IJ,) ‡ *A verse; a single verse of a poem.* (Akh, Az, TA.) — Also, [by a further extension of the proper signification,] *A* قَصِيدَة [or *an ode, or a poem*]. (Az, IJ, TA.)

قفز

قَافُوزَةٌ and قَافُزَةٌ : see طَاسٌ.

قل

1. قَلَّ, *It was*, or *became, few; small*, or *little, in number, quantity*, or *amount; scanty*. — هُوَ يَقِلُّ عَنْ كَذَا *He*, or *it, is smaller than*, or *too small for, such a thing;* syn. يَصْغُرُ. (TA.) — قَلَّ لَبَنُهَا *Her milk became little*, or *scanty; she became scant in her milk.* — قَلَّ خَيْرُهُ [*His good things*, or *wealth*, and *his beneficence, became few*, or *little; scanty*, or *wanting; he became poor;* and *he became niggardly:*] for قِلَّةُ خَيْرٍ signifies "poverty" and "niggardliness." (A, TA, in art. جهد.) And *It became scanty*, or *deficient*, or *wanting, in goodness.* — قَلَّ *He had few aiders:* see an ex. voce قُلٌّ.

2. قَلَّلَهُ *He made it*, or *held it, to be little.* (Mṣb.) — *He showed it*, or *made it to appear, to be little, in quantity.* (TA.) — See 4.

4. أَقَلَّهُ *He lifted it*, or *raised it, from the ground;* and *carried it.* (Mṣb.) — أَقَلَّهُ الغَضَبُ † *Anger disquieted*, or *flurried, him.* (Mj, TA, in art. حمل.) And أُقِلَّ [alone] † *He was disquieted*, or *flurried, by anger.* (T, TA, in that art.) — أَقَلَّ مِنْهُ *i. q.* ↓ قَلَّلَهُ. (M.) — أَقَلَّ *He became poor:* (Ṣ, Mṣb:) or *he had little property.* (Ḳ.)

5. تَقَلَّلَ (Ḳ, art. نزر) *It became diminished*, or *rendered little or small in quantity.* (TḲ, same art.) — تَقَلَّلَهُ *He saw it*, or *deemed it, to be little in quantity.* (TA.)

10. اِسْتَقَلَّ *He was independent*, or *alone; with none to share*, or *participate, with him.* (TA.) [And اِسْتَقَلَّ بِنَفْسِهِ, *the same;* or (as shown by an explanation of the act. part. n. in the TA) *he managed his affairs, by himself alone, thoroughly, soundly*, or *vigorously.*] And هُوَ لَا يَسْتَقِلُّ بِهٰذَا *He is not able* [*by himself*] *to do this.* (TA.) — اِسْتَقَلَّ *He was independent of all others; absolute.* — اِسْتَقَلَّ *He* (a man) *rose*, or *raised himself*, with a burden: (JK:) and a bird in his flight. (JK, Ḳ.) — اِسْتَقَلَّ غَضَبًا *He* (a man) *became affected with a tremour*, or *trembling, by anger.* (JK.) — اِسْتَقَلَّ بِالشَّىْءِ *i. q.* اِسْتَبَدَّ بِهِ. (TA in art. حكر.)

قُلٌّ *Poverty:* see an ex. in a verse cited voce طَلَّاعٌ.

قُلُّ بْنُ قُلٍّ : see ضُلٌّ.

قُلَّةٌ The *top*, or *highest part*, of a mountain, &c. (Ṣ, Ḳ.) — The *top of the head and hump.* (Ḳ.) See a verse cited voce ظِلٌّ. — قلتان [app. قُلَّتَانِ, or rather قَلْتَانِ, from قلت] *The hollows of the two collar-bones* (الترقوتان). (TA, art. ترب.)

قِلَّةٌ [*Paucity; smallness; littleness; scantiness; want of due amount* of anything: as in قِلَّةُ مُبَالَاةٍ *want of due care:* or this phrase signifies *want of care:* also *fewness:* for] قِلَّةٌ sometimes signifies *i. q.* عَدَمٌ. (Mgh in art. حفظ.) — قِلَّةٌ may often be well rendered *Lack.*

قَلِيلٌ *Few; small*, or *little, in number, quantity*, or *amount; scanty.* — *A small quantity*, or *quantum*, or *number*, مِن مَالٍ وَغَيْرِهِ *of property*, or *cattle, &c.* — قَلِيلُ الخَيْرِ : [see art. خير, where an explanation is given equivalent to عَادِمُ الخَيْرِ : and in like manner] قَلِيلُ الأَلَايَا is used to signify *Not making use of oaths at all.* (Mgh in art. حفظ.) It may be well rendered *Lacking*, or *destitute of, good*, or *wealth;* as well as *having little thereof:* it generally means *having little*, or *no, wealth*, or *good;* or *lacking*, or *destitute of, goodness* or *good things.* — قَلِيلٌ : see مُطَرَّدٌ. — *Possessing little*, or *possessed in a small degree*, of anything.

قَلِيلَةٌ as a subst., *Little:* see كَثِيرَةٌ.

أَقَلُّ مَالًا وَوَلَدًا *Possessing*, or *possessor, of less* than another *in respect of wealth and children:* see an ex. (from the Ḳur xviii. 37) in art. ف.

مُسْتَقِلٌّ A writing *on a particular, peculiar*, or *special, subject.* — رِسَالَةٌ مُسْتَقِلَّةٌ *A monograph.* See also a verse cited voce عَنْتَرٌ. — مَعْنًى مُسْتَقِلٌّ بِهِ *An independent meaning.*

قلص

القَلَائِصُ, or القِلَاصُ, *Some small stars before* الدَّبَرَان; [i. e., *towards* الثُّرَيَّا; *being between the Hyades and the Pleiades;*] *following* الثُّرَيَّا. (Mir-át ez-Zemán.) Or *The Hyades.*

قلع

1. قَلَعَ and ↓ اِقْتَلَعَ *He pulled, plucked, tore, wrenched*, or *rooted, out, or up, or off; detached; removed from his or its place; displaced;* (Mṣb, Ḳ*;) *eradicated; uprooted; unrooted.* (Ḳ.) — تَقْلَعُ السَّيْرَ (Ḳ in art. جذو) and تقلع السّير (TA in that art.) [app. for تَقْلَعُ فِى السَّيْرِ], said of she-camels, (Ḳ ib.) [app. *They raise their feet clear from the ground:* see قَلَعَ and قُلْعٌ: the pret. seems to be قَلَعَ: so if تَقْلَعُ be the right reading: but in a copy of the Ḳ it seems to be تُقْلِعُ: see جَاذٍ, art. جذو.

4. أَقْلَعَ *It* (rain) *left off.* (The lexicons passim.) *It cleared away;* syn. اِنْجَلَى. (TA.) — أَقْلَعَ عَنْهُ *He*, or *it, left him*, or *quitted him*, or *it.* (Mgh, Mṣb, Ḳ.) *He abstained*, or *desisted, from it.* (Ṣ.) — أَقْلَعَ *It* (hard fortune) *departed:* see an ex. voce إِبْدٌ. — أَقْلَعَتِ الحُمَّى *The fever passed away.*

5. تَقَلَّعَ فِى مَشْيِهِ *He walked as though he were descending a declivity.* (TA.)

7. اِنْقَلَعَ *It became pulled out*, or *up*, or *off; became removed from its place, displaced, eradicated, uprooted*, or *unrooted; it fell*, or *came, out.* You say, اِنْقَلَعَتْ أَسْنَانُهُ [*His teeth fell*, or *came, out.*] (TA, art. حس.)

8: see 1.

قَلْعَةٌ as meaning *Large stones:* see مِرْدًى.

قَلْعِىٌّ : see رَصَاصٌ and آنُكٌ; in Turkish قَلَاىْ.

قُلُوعٌ is a quasi-inf. n. of the verb in the phrase أَقْلَعَتِ الحُمَّى : see صَلٌّ.

مُقْلَعٌ : see an ex. voce صَمْغٌ.

مِقْلَاعٌ *A thing with which one throws a stone;* (Ṣ;) *a sling:* (PṢ;) so in the present day. — See also مِزْعَقٌ.

قلف

2: see 8.

8. اِقْتَلَفَ الظُّفْرَ *He pulled out the finger-nail by the root:* (Lth, TA:) and so ↓ قَلَّفَهُ, accord. to a usage of its pass. part. n. in the T, art. ظفر.

قُلْفَةٌ [also The *prepuce of the clitoris* of a woman;] *a piece of flesh between the* شُفْرَان of a woman, *which is cut off in circumcision.* (Mṣb, voce بَظْرٌ.)

أَقْلَفُ has also for pl. قُلْفَانٌ : see أَغْرَلُ.

قلفع

Q. 2. تَقَلْفَعَتْ عَنِ الكَمْءِ أَنْقَاضُهُ ‡ [*The crusts of earth broke up from over the truffle*]. (M, art. نقض.)

قلق

1. قَلِقَ, aor. ـَ, (M, Mṣb, TA,) inf. n. قَلَقٌ, (Ṣ, M, Mṣb, Ḳ,) *It was*, or *became, unsettled, unsteady,*

unfixed, loose, mobile, unquiet, or *restless; it did not settle, become fixed* or *motionless* or *quiet* or *at rest,* or *it did not rest* or *remain* or *continue, in its place.* (TA.) *He,* or *it, became disquieted, disturbed, agitated, flurried,* or *in a state of unrest* or *commotion;* syn. اِنْزَعَجَ, (Ṣ, Ḳ, TA,) and اِضْطَرَبَ. (M, Mṣb.) — قَلِقَ إِلَيْهِ, or الى جَنْبَ لِقَائِهِ, see .

2: see 4.

4. أَقْلَقَهُ *He,* or *it, disquieted him; disturbed him; agitated him; flurried him.* (Ṣ, Mṣb.) *He moved it,* a thing, from its place; as also قَلَّقَهُ ↑. (M.)

قَلِقٌ *Unsteady; loose.* — عِبَارَةٌ قَلِقَةٌ *A loose expression.* (TA &c., passim.)

قَلَاقَةٌ *Looseness* in an expression. (TA &c., passim.)

قلم

قَلَمٌ and قِلْمَانٌ ↑ and قَلْمَانٌ ↑: see جَلَمٌ. — *A writing-reed prepared for writing; a reed-pen.*

قَلْمَانٌ: see قَلَمٌ.

مُقَلَّمُ الظُّفُرِ and الأَظْفَارِ: see ظُفُرٌ.

قلمس

قَلَمَّسٌ: see نَاسِئٌ.

قلى and قلو

1. قَلَا and قَلَى *He fried* wheat; i. e. *roasted* it *in a* مِقْلَى [or *frying-pan* or *roasting-pan*]. (Mgh.) — قَلَى with يَقْلَى for its aor.: see أَبَى. — قَلَى: see بَرَى. — هُوَ يَقْلُو البُرَّ *He roasted in a frying-pan* (MA, KL) flesh-meat (MA) or anything: (KL:) and شَوَى signifies the same. (MA.) قَلَى البُرَّ بِالمِقْلَى and المِقْلَاةِ means شَوَاهُ [i. e. *he parched,* or *roasted, the wheat with the* مقلى]. (Mgh.) The aor. is يَقْلِى and يَقْلُو, and the inf. n. قَلْىٌ (MA, Mgh) and قَلْوٌ. (Mgh.)

قِلْىٌ *Potash;* as is shown by the explanations in the Ṣ, Ḳ, and TA. Hence our term "alkali." See حُرُضٌ.

مِقْلَى *A frying-pan; i. q.* طَاجِنٌ. (Mṣb in art. طجن.)

قم

1. قَمَّهُ: see 4; and قَمَّهُ, in two places.

4. أَقَمَّ الفَحْلُ شَوْلَهُ and قَمَّتِ ↑ الشَّوْلُ: see اشْمَلَ.

R. Q. 2. تَقَمْقَمْتُهُ *I took it,* or *devoured it, altogether.* (TA in art. عب.)

قُمَامَةٌ *Sweepings.* (Ṣ, Ḳ.)

مِقَمٌّ A man *who eats all that is upon the table.* (Ṣ, Ḳ.*) — مِقَمٌّ and مِقَمَّةٌ: see مِشَمٌّ.

قُمْقُمٌ *A certain well-known vessel;* arabicized from كُمْكُمْ; (Ḳ, TA;) *a vessel of copper, in which water is heated;* also called مِحَمٌّ; and called by the people of Syria غَلَّايَةٌ; as also قُمْقُمَةٌ: (Mṣb:) or *a well-known vessel of copper, &c., in which water is heated, narrow in the head:* and hence, ‡ *a small vessel of copper* or *silver* or *china-ware, in which rose-water is put* [*for sprinkling, having a long and narrow neck, with a cover pierced with a hole* or *with several holes*]; (TA;) the *vessel of the perfumer:* and, with ة, *a vessel of brass, having two loop-shaped handles, which the traveller takes with him:* pl. قَمَاقِمُ. (Mṣb.)

قُمْقَامَةٌ: see حَلَمَةٌ and حَمْنَانٌ and طَبُّوعٌ.

قمع

1. قَمَعَهُ: see قَمَاهُ.

قِمَعُ البُسْرِ *What sticks to the date, around its stalk:* (Mgh:) *the base of the date.* (Mgh, art. ذنب.) See ثُفْرُوقٌ. — See also a use of the pl. أَقْمَاعٌ, voce دِرْدَارٌ. — قِمَعُ الأُذُنِ *The meatus of the ear:* see جُلْجُلَانٌ.

قمل

1. قَمِلَ: see تِينٌ.

4. أَقْمَلَ, said of the رِمْث: see حَنَطَ.

قُمَّلٌ *i. q.* سُوسٌ: or *a kind of* قُرَادٌ. (Jel, vii. 130.) See سَاسَ.

مُقْمِلٌ: see تِينٌ.

قمه

1. قَمَهَ, aor. ـَ, inf. n. قُمُوهٌ, *i. q.* قَمَحَ, q. v.

قن

قُنَّةٌ *An isolated mountain.* (Ḳ, voce جَبَلٌ.) See a verse cited in art. عز.

قِنَّةٌ *Galbanum:* so in the present day: see سَكْبِينَج.

رَجُلٌ أُنَنَةٌ قُنَنَةٌ: see art. ان. The last word may perhaps be a mistranscription for فُنَنَةٌ (from فَنَّ): but this I have not found in art. فن.

قِنِّيَّةٌ The *state,* or *condition, of slavery.*

قنبر

قُنَابَرَى *A certain herb,* or *leguminous plant,* (بَقْلَةٌ,) *growing forth in the beginning of the* رَبِيع; a Nabathæan word; *called in Arabic* تَمْلُول [correctly تُمْلُول] *and* غُمْلُول; *eaten by men; and called in Pers.* بَرْغَشْت [correctly بَرْغَسْت]; *called by the people of Ghazneh* ثُرُنْد: (O:) correctly with teshdeed to the ن, though in most of the copies of the Ḳ without teshdeed; and with kesr to the ب, as in the Tekmileh. (TA.) See غُمْلُولٌ.

قنبع

1. قَنْبَعَ, said of seed-produce or corn: see أَحْنَقَ.

قُنْبُعٌ: see رُكْبَانُ السُّنْبُلِ, voce رَاكِبٌ.

قنر

قَنَوَّرٌ *A large, long-bodied* man. (Az, in TA, voce هِرْدَبَّةٌ.)

قنس

قَنَسٌ: see رَاسَنٌ.

قَوْنَسٌ The [*tapering*] *top of an iron helmet.* (Ḳ.) See دَنٌّ.

قنع

5. تَقَنَّعَ بِشَىْءٍ *He was content with a thing.* (K, voce تعصّب.)

قُنْعَانٌ [not قِنْعَانٌ, as in the CḲ] *With whom one is contented,* or *satisfied,* (Ṣ, Ḳ,) like ↑ مَقْنَعٌ, (Ṣ, Ḳ,) in respect of his judicial decision, or his evidence: (Ḳ:) used alike as masc. and fem. and sing. and pl. (Ṣ, Ḳ) and dual. (Ṣ.)

قِنَاعٌ *A woman's covering worn over the* خِمَار [or *head-covering*]; (Mṣb;) *a woman's head-covering, wider than the* ↑ مِقْنَعَة. (Ṣ, Ḳ.) — قِنَاعُ القَلْبِ *The integument of the heart; the pericardium.* (Mgh in art. خلع; and Ḳ.)

قَانِعٌ, as used in the Ḳur, xxii. 37, accord. to some, One *who asks,* or *begs.* (TA, art. عر.)

إِنَّ فِي ذٰلِكَ لَمَقْنَعًا — قُنْعَانٌ: see مَقْنَعٌ [*Verily in that is a sufficiency*]. (Ṣ, M, in art. سود.)

مُقْنِعٌ: see صَافِحٌ.

مِقْنَعَةٌ [and مِقْنَعٌ, PṢ] *A woman's head-veil.* (MA, PṢ.)

قنفذ

مَا أَبْيَضُ شَطْرًا أَسْوَدُ ظَهْرًا يَمْشِي قِمْطَرًا وَيَبُولُ

قَطْرًا *What is white in one half, black in the back, that walks contractedly, and makes water in drops?* An enigma: to which the answer is, The قُنْفُذ [q.v.]. (L.) — قُنْفُذُ لَيْلٍ *One who sleeps not* [*during the night*]; because the قنفذ sleeps not: (L:) and *a calumniator; a slanderer;* (L, Ḳ;) as also أَنْقَدُ لَيْلٍ. (L.) — Also قُنْفُذٌ and قُنَفَذٌ The *rat,* or *mouse;* syn. فَأْرٌ: (Ḳ:) fem. with ة. (TA.) — قُنْفُذٌ † The *part behind the ear* of a camel, *whence the sweat exudes.* (Ṣ, L, Ḳ.) — And, with ة, † The *part of the head that is below that which is called the* قَمَحْدُوَة. (L.) — قُنْفُذٌ †*A place that produces tangled herbage:* (Ṣ, L, Ḳ:) *an elevated place abounding with trees:* AḤn says, that what is thus termed is in hard ground, between what is termed قُفّ and sand. (L.) — قُنْفُذُ رَمْلٍ † *Sand collected together,* (Aboo-Kheyreh, L, Ḳ,) *and elevated,* (Ḳ,) or *somewhat elevated:* (Aboo-Kheyreh, L:) or the *abundance of trees of sand:* or, as some say, قُنفُذُ رَمْلٍ, with fet-ḥ, signifies *abundance and tallness of trees of sand.* (L.) — قُنْفُذٌ (L, Ḳ) and with ة (L) † *A tree in the midst of sand.* (L, Ḳ.) — قَنَافِذُ † *Mountains that are not long:* or *long and narrow tracts,* (أَحْبُل, L, Ḳ, TA: in the CḲ, أَجْبُل, or *mountains,*) of sand: (L, Ḳ:) or *hills with pointed heads* (نَبَكٌ) *lying in the way,* or *road.* (Th, L, Ḳ.)

قنقل

قَنْقَلٌ *Half an* إِرْدَبّ. (T, voce إِرْدَبّ.) See كُرّ.

قنى and قنو

1. قَنِيَ الحَيَآءَ *He kept to the sense of shame,* or *modesty;* (Ṣ, Ḳ;) *he preserved it:* and *i. q.* اِسْتَحْيَى: and ▼ اِسْتَقْنَى *he kept to* [or *preserved*] *his sense of shame,* or *modesty.* (TA.) — قَنَا غَنَمًا, and ▼ اِقْتَنَى, *He took for himself, got,* or *acquired, sheep,* or *goats* [*for a permanent possession*], *not for sale.* (JK.) — قَنَا, aor. يَقْنُو, inf. n. قُنُوٌّ; a dial. var. of قَنَأَ, q. v. (TA.)

3. قَانَى: see قَانَأَ.

8. اِقْتَنَى *He gained, acquired,* or *got, for himself,* (Ṣ, Ḳ,) or *took for himself,* (Mgh,) property, or camels, &c., (Ṣ, Mgh,) *as a permanent stock, for propagation,* (Mgh,) *not for merchandise:* (Ṣ, Mgh;) *he made* it *to be in his possession, not to depart from his hand:* (TA:) *he acquired* it *for himself permanently,* or *for a permanence.* See 1.

10: see 1.

قَنًا of the nose: see شَمَمٌ. — قنا وُشَّق a name given in Egypt to وُشَّق; also called أُشَّق and أُشَّج. (TA in art. اشق.)

قَنَاةٌ *A spear-shaft;* (Mgh;) *a spear* (T, Ṣ, Ḳ) *that is hollow, like a cane;* (Az, in TA;) *a spear with a head affixed to it.* (Mṣb.) — Hence, *A subterranean channel,* or *conduit, for water.* (Mgh.) — [And A *pipe.*] — قَنَاةُ الكُوزِ *The* بُلْبُل [or *spout*] *of the* كوز [or *mug*], *that pours forth the water.* (M, Ḳ, in art. بل.) — قَنَاةٌ, said to signify بَقَرَةٌ وَحْشِيَّةٌ: see فَنَاةٌ.

قِنْوَةٌ: see قِنْيَةٌ.

قِنْيَةٌ and ▼ قِنْوَةٌ Sheep, or goats, *taken for oneself, gotten,* or *acquired,* [*for a permanent possession,*] *not for sale.* (JK.)

أَقْنَى in the prov., خَلَاؤُكَ أَقْنَى لِحَيَائِكَ *i. q.* أَلْزَمُ [as meaning *Most preservative:* see that prov. in art. خلو, and see قَنِيَ الحَيَآءَ, above]. (Ṣ in art. خلو, and Meyd.)

مُقَانَاةٌ The *weaving with one thread white and one thread black.* (T, voce نِيرٌ.)

قهزب

قَهْزَبٌ *Short:* (Ḳ:) an epithet applied to a man. (TA.)

قهق

R. Q. 1. قَهْقَهَ *He uttered a reiterated* (Ḳ, TA) *and prolonged,* (TA,) or *a vehement, laughter:* (Ḳ:) or *he laughed, reiterating the sound of* قَهْ. (Ṣ, Mṣb, Ḳ.)

قَهْقَاهٌ: see حَقْحَاقٌ.

قهقب

قَهْقَبٌ *Big, bulky,* or *large in body;* as also قَهْقَمٌ: (Seer, L:) or the same as an epithet applied to a camel: (TA:) or *big, bulky,* or *large in body, and advanced in years;* as also قَهْقَبٌّ, (Ḳ,) and قَرْهَبٌ. (TA.) — *Tall,* or *long, and having a capacious belly.* (Ḳ.) — *Hard, and strong,* or *robust.* (M.) — *I. q.* بَاذِنْجَانٌ; (IAạr, Ḳ:) as also كَهْكَبٌ. (TA.)

قهقم

قَهْقَمٌ *i. q.* قَهْقَبٌ *Big; bulky; large in body.* (L.)

قهل

5. تَقَهَّلَ *He was,* or *became, unfrequent in washing and cleansing his person; slovenly with respect to his person.* (Ḳ.)

قهنب

قَهْنَبَانٌ: see what follows.

قَهَنَّبٌ *Tall, and having a curving back, the upper part bending forward over the breast,* or *a bent and humped back,* or *a projecting breast and hollow back;* accord. to the different explanations of أَجْنَأُ: or *tall;* (Ḳ;) i. e., in an absolute sense; (TA;) as also ▼ قَهْنَبَانٌ. (Ḳ.) But AḤei and others assert that the ن is augmentative. (MF.)

مُقَهْنِبٌ *Always remaining at the water.* (Ḳ.)

قو: see قوى

قور

قَارَةٌ *A she-bear:* see an ex. in art. قطن (conj. 2).

قوط

قَوْطٌ: see an ex. in a verse cited voce رَاجِلَةٌ.

قوع

قَاعٌ *An even place;* (Ṣ, voce مَقَدٌّ;) *plain,* or *level, land,* (Ṣ, Mṣb,) *that produces nothing;* (IF, Mṣb;) *plain,* or *soft, land,* (أَرْضٌ سَهْلَةٌ,) *low, and free from mountains.* (Ḳ.) See also رَوْضَةٌ. Respecting its pls., see جَارٌ.

قوف

قُوفٌ of the ear, The *upper part:* or the *helix:* see سَكٌّ and أُسْكٌ and شَنْفٌ. Not to be confounded with فُوقٌ. — قُوفٌ and قَافٌ: see صُوفٌ.

قوق

قَاقٌ: see فَاقٌ, in two places. — القَافُ المَقْعُودَةُ: see art. قعد.

قُوقٌ: see فَاقٌ.

قول

1. قَالَ. The objective complement of قال, meaning *He said,* or what is termed مَقُولُ القَوْلِ, must be a complete proposition, or a word signifying at least one complete proposition, as كَلَامًا; or a word signifying a command or the like; or a word significant of a sound, termed إِسْمُ صَوْتٍ: it may be a verb; but *cannot* be an inf. n., as عِبَادَةٌ. (Gr.) [This is what is meant where] it is said in the Keshsháf, العِبَادَةُ لَا تُقَالُ. (Kull, p. 327.) — قَالَ لَهُ signifies خَاطَبَ لَه: قَالَ عَنْهُ, رَوَى عنه: قَالَ عَلَيْهِ, اِفْتَرَى: قَالَ بِهِ, حَكَمَ به: and قَالَ فيه, اِجْتَهَدَ فِيهِ: عليه. (Marg. note in Additions to a copy of the KT.) — قَالَ فِيهِ فَمَا اتَّرَكَ, i. e. اِجْتَهَدَ فِيهِ: see تَرَكَ. — قَالَ عَلَيْهِ, aor. ـُ, *He lied,* or *said what was false, against him.* (TA in art. تلو.) See تَقَوَّلَ. — قَالَ فِيهِ and عَنْهُ *He said of him,* or *it,* such a thing. — قَالَ بِكَذَا *He asserted his belief in such*

a thing, as a doctrine or the like: a well-known meaning. — قَالَتِ العَيْنَانِ *The eyes made a sign* [as though saying . . .]. (TA.) — قَالَ بِرَأْسِهِ *He made a sign with his head:* (TA:) or *a motion.* (Ham, p. 242.) — قَالَ بِيَدِهِ *He took* [*with his hand*]. (TA.) — قَالَ بِرِجْلِهِ *He walked*, or *struck* [*with his leg*, or *foot*]. (TA.) — قَالَ بِثَوْبِهِ *He raised his garment.* (TA.) — قَالَ بِالْمَآءِ عَلَى يَدِهِ *He poured the water on his arm* or *hand.* (TA.) — قَالَ فِيهِ *He spoke against him; vituperated him.* — قَالَ شِعْرًا lit., *He said*, or *spoke*, or *put forth*, or *uttered*, or *gave utterance to*, or *recited*, *poetry; he spoke in verse; he poetized*, or *versified.* — قَالَ *He made a sign;* syn. أَوْمَأَ. (Ham, p. 601, where see other meanings: see also p. 242 of the same: and see Mgh.) قَالَ بِيَدِهِ [*He made a sign with his hand*, meaning to say . . .]. (A trad. cited voce خَطَّ; and another voce حَرَّفَ.) Also, *He struck his hand* upon a thing. (Mgh.) See an ex. voce أَشْرَبَ.

5. تَقَوَّلَ عَلَيْهِ *He lied against him.* (Har, p. 256.)

8. إِقْتَالَ عَلَيْهِ, (S,) or عَلَيْهِمْ, (K,) *i. q.* تَحَكَّمَ, (S,) or اِحْتَكَمَ. (K.) See مُؤْتَالٌ.

قَوْلٌ *A saying; something said:* and *speech*, or *diction.* — صَعُبَ عَلَيْهِ القَوْلُ [*Diction, or speech, was*, or *became, difficult to him*]. (K in art. جبل.)

قِيلٌ and ♦ مَقُولٌ: see زَعِيمٌ.

قِيلٌ: see exs. voce أَصْبَحَ and voce صِرًى. — قِيلَةٌ [*A saying*]. (M, art. أبد.)

قَالَةٌ: see فُوهَةٌ, near the end.

قَوَّالٌ, &c., *Good in speech:* or *loquacious;* or *copious in speech; chaste*, or *perspicuous, in speech; and eloquent.* (K.) — اِبْنُ أَقْوَالٍ *The man who talks much.* (TA in art. بنى.)

مَقُولُ القَوْلِ *The thing said:* as كَذَا in the phrases قَالَ كَذَا and يُقَالُ كَذَا. See قَالَ.

قِيلٌ: see مَقُولٌ.

المَقُولَاتُ العَشْرُ, in logic, *The Ten Predicaments*, or *Categories;* namely, الجَوْهَرُ *Substance*, الكَمُّ *Quantity*, الكَيْفُ *Quality*, الإِضَافَةُ *Relation*, الأَيْنُ *Place*, or *where*, المَتَى *Time*, or *when*, الوَضْعُ *Collocation*, or *posture*, المِلْكُ *Possession*, or *having*, الفِعْلُ *Action*, or *doing*, and الاِنْفِعَالُ *Passion*, or *suffering.*

قوم

1. قَامَ *He stood still* (Ksh and Bd in ii. 19) *in his place.* (Ksh.) — قَامَتِ الدَّابَّةُ *The beast stopped* (S, K, TA) *from journeying*, (TA,) *from fatigue*, or *being jaded;* (S, TA;) *i. q.* انقطعت. (A.) And قَامَتْ عَلَيْهِ الدَّابَّةُ *His beast, being jaded, stopped with him, and moved not from its place.* (Mgh.) — قَامَ *He*, or *it, stood up*, or *erect;* syn. اِنْتَصَبَ. (K.) And hence, *He rose*, i.e. from sitting or reclining. — قَامَ بِاللَّيْلِ *He rose in the night* to pray. — قَامَ رَمَضَانَ *He passed the nights of Ramadán in prayer:* (El-'Alkamee in a marginal note in a copy of the Jámi' es-Sagheer, voce مَنْ:) or *he performed the prayers* [*of Ramadán*] *called* التَّرَاوِيح. (En-Nawawee, ibid.) — قَامَتِ الصَّلَاةُ *The people rose to prayer:* or *the time of their doing so came.* (TA.) — قَامَتِ السَّاعَةُ *The resurrection*, or *the time thereof, came to pass.* — قَامَتِ الشَّمْسُ وَكَادَ الظِّلُّ يَعْقِلُ [*The sun became high, and the shade almost disappeared, at mid-day*]. (JK.) — قَامَ عَلَيْهِ *He rose up against him:* see a verse cited voce حُوبٌ. — قَامَ بِالأَمْرِ *He undertook the affair; took*, or *imposed, it upon himself;* syn. تَكَفَّلَ بِهِ; and the epithet is قَائِمٌ and قَيِّمٌ: (Ham, p. 5:) [and] *he managed, conducted, ordered, regulated*, or *superintended, the affair;* syn. سَاسَهُ; (TA in art. سوس;) and قام عَلَيْهِ has this latter signification; and *he tended*, or *took care of, it*, or *him?* syn. سَاسَهُ and وَلِيَهُ: (Ham ubi supra:) [and] the former signifies *he attended to the affair;* [*occupied himself with it*]; (this should be the first explanation;) *was mindful of it; kept to it constantly*, or *steadily;* and is *contr. of* قَعَدَ عَنْهُ and تَقَاعَدَ: (JM, q. v.:) [or,] as *contr. of* قعد عنه and تقاعد عنه, *he acted vigorously in the affair;* as also ♦ أَقَامَهُ; syn. جَدَّ فِيهِ, and تَجَلَّدَ. (Bd in ii. 2.) — You say, قَامَ بِشَأْنِهِ *He undertook*, or *superintended*, or *managed, his affair*, or *affairs.* And you say, قَامَ بِالْيَتِيمِ, (Msb in art. عول,) and بِالصَّبِيِّ, (Idem, art. كفل,) *He maintained the orphan*, and *the child;* syn. عَالَهُ, and كَفَلَهُ: (Idem:) and قَامَ الْمَرْأَةَ, and عَلَيْهَا, *He undertook the maintenance of the woman;* or *he maintained her;* مَانَهَا) [i. e. قَامَ بِكِفَايَتِهَا (S and K in art. مون)];) *and undertook*, or *managed, her affair*, or *affairs.* (K.) And الرِّجَالُ يَقُومُونَ عَلَى النِّسَآءِ *The men govern the women:* (Bd, iv. 38:) or *are mindful of them, and act well to them*, or *take care of them.* (TA.) — قَامَ بِعُذْرِى [*He undertook, and it served, to excuse me*]. (Msb and TA in art. عذر; &c.) — قَامَ بِهِ *He*, or *it, was supported*, or *sustained, by it; subsisted by it:* see the explanation of قِوَامٌ in the Msb. — قَامَ عَلَيْهِ كَذَا *It cost him such a thing, such a sum*, or *so much.*

قَامَ فِى نَفْسِهِ often signifies ثَبَتَ: so in قَامَ — أَنَّهُ كَذَا *It was*, or *became, established in his mind that it was so.* — قَامَ بِهِ قِيَامًا تَامًّا *He managed it perfectly.* — قَامَ يَفْعَلُ كَذَا *He began to do such a thing; he betook himself to doing such a thing.* (Zj, in TA, art. قدم.) — قَامَ المَآءُ †*The water congealed*, or *froze;* syn. جَمَدَ. (S, M, voce جَمَدَ.) — قَامَتْ عَيْنُهُ: see عَيْنٌ قَائِمَةٌ. — قَامَ قَائِمُ الظَّهِيرَةِ: see ظَهِيرَةٌ: there expl. from JK. — قَامَ وَقَعَدَ: see قَعَدَ; and أَقْعَدَهُ; and see an ex. voce سُدَّةٌ. — قَامَ has also for an inf. n. مَقَامٌ, agreeably with a general rule: see Bd in x. 72, &c.; and see مَرَامٌ in art. روم.

2. قَوَّمَهُ *He made it straight*, or *even;* namely, a crooked thing; as also ♦ أَقَامَهُ: (TK:) and *made it right*, or *in a right condition; direct*, or *rightly directed.* — قَوَّمَهُ بِكَذَا *He valued it*, or *rated it, as equal to*, or *worth, such a thing.* A phrase well known, and used in the present day. — قَوَّمَهُ *He set its price; assigned it its price; valued it;* (S,* Msb, K;) as also ♦ اِسْتَقَامَهُ. (Msb, K.) — قَوَّمْتُهُ فَتَقَوَّمَ ♦ *i. q.* عَدَّلْتُهُ فَتَعَدَّلَ. (Msb.) — قَوَّمَ *He made* a writing, and an account, or a reckoning, *accurate*, or *exact*, or *right.*

3. قَاوَمَهُ [*He rose against him, and withstood him*, or *opposed him, in contention;*] namely, his adversary. (Mgh in art. نهض.) — *It was equal*, or *equivalent, to it.* (Msb.) — قَاوَمَهُ فِى الحَرْبِ *He opposed him*, or *contended with him for equality, in war*, or *battle.* (MA.) — قَاوَمَهُ فِى حَاجَةٍ *He rose*, or *stood, with him* [or *assisted him*] *to accomplish some needful affair.* (IAth, TA.) — قَاوَمَهُ *It was equal*, or *equivalent, to it:* see Msb: syn. عَادَلَهُ, q. v. (TA in art. بوأ.) — يُقَاوِمُ السُّمُومَ [*It counteracts poisons*]. (TA, art. بلس.)

4. أَقَامَ *He set up, put up, set upright*, a thing. (Msb.) — أَقَامَهُ, said of food, [*It sustained him, supported him*]. (Msb.) — أَقَامَ عَلَى خَطَرٍ *He stood to a bet, wager*, or *stake.* (TA, voce نَدَبٌ.) — أَقَامَ دَرْأَهُ: see درأ. — أَقَامَ عَلَيْهِ الحَدَّ *He inflicted upon him the punishment termed* حَدّ. (Mgh, art. حد.) — أَقَامَ لِلصَّلَاةِ, inf. n. إِقَامَةٌ, *He* (the مُبَلِّغ) recited *the form of words called* إِقَامَة, q. v. infra. — أَقَامَ *He remained, continued, stayed, tarried, resided, dwelt*, or *abode*, in a place: *he remained stationary.* — أَقَامَ الصَّلَاةَ, *He observed prayer:* or أَدَامَ فِعْلَهَا. (S, Msb.) See also Bd, and Jel ii. 2. — أَقَامَ فِعْلًا *He performed an action.* — See 1. — أَقَامَهُ عَلَى الطَّرِيقِ *He made him to keep to the road:* and لِلْقَصْدِ, *to the right way.* (L, art. لغد.) — See 10. — أَقَامَ الأَمْرَ *He put the affair*

into a right state; like نَظَّمَهُ: see the latter in the Mṣb. — أَقَامَهُ (Ḳ in art. عدل) *He made it to be conformable with that which is right;* namely, a judgment, a judicial decision. (TḲ in that art.) — See 2. — أَقَامَ بِهِ in the Ḥamáseh, p. 75, l. 9, app. signifies *He stood in his stead.* — أَقَامَ *He observed,* or *duly performed,* a religious, or moral, ordinance or duty. — أَقَامَ البَيِّنَةَ [*He established the evidence* or *proof;* and so اقام بها ? the ب being redundant]. (Bḍ, iii. 68.) And [in like manner,] اقام حُجَّتَهُ *i. q.* أَثْبَتَهَا; (TA in art. ثبت;) and so, app., بِحُجَّتِهِ; the ب being redundant, as in an ex. voce خُطَّةٌ; but this is the only ex. that I know, and it is without explanation: Golius mentions the phrase أَقَامَ بِي عَلَيْكُمْ; but without indicating his authority. — أَقَامَ عَلَى حَالٍ *He abode,* or *continued, in a state,* or *condition;* and اقام على أَمْرٍ *the same;* and *he abode, continued, stayed,* or *waited, intent upon,* or *occupied in, an affair, a business,* or *a concern; he kept to it.*

5. تَقَوَّمَ *It subsisted:* see رُكْنٌ. — تَقَوَّمَ *It had a price; was valued.* — See 2.

6. تَقَاوَمُوهُ فِيمَا بَيْنَهُمْ *They valued it,* or *estimated its price, among them.* (TA.)

10. اِسْتَقَامَ *It became right; direct; in a right state; straight: even: tended towards the right,* or *desired, point, or object; had a right direction,* or *tendency; was regular.* — اِسْتَقَامَ عَلَى طَرِيقِ الحَقِّ (Ḳ, art. رشد) *He continued in the way of truth, or the right way;* as also أَقَامَ ↓ عَلَيْهِ? — لَمْ يَسْتَقِمِ الأَمْرُ *The affair was,* or *became, difficult:* see تَعَذَّرَ. — استقام لَهُ الأَمْرُ *The affair,* or *case, became in a right state for him;* syn. اِعْتَدَلَ. (Ṣ.) — اِسْتَقَامَ *He,* or *it, was,* or *became, right, direct, rightly directed, undeviating, straight,* or *even:* and *he,* or *it, stood right,* or *straight,* or *erect.* (MA, KL.) *He went right on, straight on,* or *undeviatingly:* (see زَعَبَ:) whence اِسْتَقَامَ عَلَى الطَّرِيقَةِ *he went on undeviatingly in the way.* (See Ḳur lxxii. 16.) *He went right; pursued a right course; acted rightly,* or *justly.* See also سَدَّ, with which it is syn. *It* (an affair) *was direct in its tendency,* or *had a right tendency. It* (discourse, &c.) *had a right tenour.* — See 2.

قَوْمٌ [*A people,* or *body of persons composing a community:* and *people,* or *persons:*] *a company,* or *body,* [or party, (see what follows,)] *of men,* [properly] *without women:* (Ṣ, Mṣb, Ḳ, &c.:) or *of men and women together;* (Ḳ;) for the قوم of every man is his *party,* and his *kinsfolk,* or *tribe:* (TA:) or (Ḳ) sometimes *including women, as followers;* (Ṣ, Mṣb, Ḳ;) for the قوم of every prophet is of *men and women.* (Ṣ, Mṣb.) — قَوْمٌ opposed to نِسَآءٌ: see a verse cited voce سُوقٌ.

قَامَةٌ The *stature* of a man; his *height in a standing posture;* it is *a span* (شِبْر) *shorter than a* بَاع: (JK:) *tallness, height;* and *beauty,* or *justness, of stature.* (Ḳ.) — قَامَةٌ *A structure* [*or post*] *like the figure of a man, raised at the side of a well, whereon is placed the wood to which the pulley is attached:* pl. قَامٌ: (JK:) also called قَائِمَةٌ ↓: see Ḳ, voce عَمُود: or قَامَةُ البَكَرَةِ signifies *the sheave* (بَكَرَة) *with its apparatus.* (Ṣ, Ḳ.)

دِينٌ قِيَمٌ *A right religion.* (Ḳur, vi. 162.) See دِرَّةٌ.

الرِّيَاحُ القُوَّمُ *The right* [or *cardinal*] *winds.* (Ṣ, voce نَكْبَاء.)

الدِّينُ القَيِّمُ (Ḳur ix. 36) *The right, correct,* or *true, reckoning.* (T in art. دين.) — قَيِّمُ الأَمْرِ *i. q.* مُقِيمُهُ ↓ and سَائِسُهُ: fem. قَيِّمَةٌ. (TA.) — قَيِّمٌ بِأَمْرٍ *A manager of an affair; i. q.* إِزَاؤُهُ. (Ṣ, Mṣb, art. ازى.) See قَامَ بِالأَمْرِ. — قَيِّمٌ *A manager, conductor, orderer, regulator,* or *superintendent,* of an affair: (TA:) *a manager, conductor,* &c., *of the affairs* of a people. (JK.) قَيِّمٌ عَلَى المَالِ *A good* [*manager and*] *tender of camels,* &c. (TA in art. بلو.)

قِيمَةٌ The *real value,* or *worth,* of a thing; its *equivalent;* differing from ثَمَنٌ, q. v. (MF in art. ثمن.)

قَوَامٌ *Stature,* and *goodly stature,* or *tallness,* of a man: (Ṣ:) *symmetry,* or *justness of proportion.* (Mṣb.) — قِوَامُ الأَمْرِ and قِيَامُهُ and قَوَامُهُ *The stay,* or *support, of the thing,* or *affair, whereby it subsists, and is managed and ordered.* (Mṣb.) And قِوَامٌ The *food that is a man's support;* (Mṣb;) [his *subsistence.*] — قِوَامٌ [The *main stay* of a thing.] — لَا قِوَامَ لَهُ بِهِ [*He has not power to withstand him.* (Ḳ, art. نجز.)

قِوَامٌ *Subsistence:* see رُكْنٌ and طَبْعٌ.

قِيَامٌ [*A state of purging,* or *flux of the belly:* used in this sense in the Ṣ, Ḳ, voce هَيْضَةٌ].

قُوَيْمٌ: see صُوَيْبٌ.

القَيُّومُ: see يَا قَيُّومُ in the last paragraph of art. شره, where I have rendered it on the authority of an explanation in the TA.

قَوَّامٌ One *who rises much,* or *often, in the night* to pray. (TA.) See صَوَّامٌ.

قُومِيَّةٌ is written with ḍamm in copies of the Ṣ, Ḳ, JK: in the CḲ, erroneously, قَوْمِيَّةٌ, in both senses. See voce مُتَشَمِّسٌ.

قَائِمٌ *Appearing; conspicuous;* [as though standing before one]: *said of a thing whether standing or thrown down.* (TA, in explanation of the phrase هٰذَا نُصْبُ عَيْنِي, art. نصب.) — قَائِمَةٌ, pl. قَوَائِمُ, *Leg* of a horse, &c. — عَيْنٌ قَائِمَةٌ *An eye* [*blind,* or *white and blind, but still whole:* or] *that has become white and blind, but not yet burst,* (AZ in L, art. سد,) or *sightless, but with the black still remaining.* (Mgh, Mṣb.) — قَائِمٌ and قَائِمَةٌ The *hilt* of a sword. (Mṣb.) — قَائِمَةٌ A *leg* of a table, and of a throne, or moveable seat, &c. (JK.) See also قَامَةٌ; and see قَوْمَةُ بَيْتِ النَّارِ — إِسْنَادٌ; (Ḳ, art. هربذ.) *The servants of the fire-temple.* (TA, same art.) — القَوَائِمُ *The winds.* So in a verse of Umeiyeh Ibn-Abi-ṣ-Ṣalt. (TA, voce سدر.) — قَوَائِمُ المَائِدَةِ [*The legs of the table*]. (Ḳ, art. عقر.) — قَطٌّ قَائِمٌ *A nibbing in which the pith and the exterior of the reed are made of equal length:* opposed to مُصَوَّبٌ. (TA in art. حرف.) — مَآءٌ قَائِمٌ *Frozen water.* And *stagnant water:* see حِبَاكٌ.

إِقَامَةٌ The *form of words chanted by the* مُبَلِّغ, not by the مُؤَذِّن, *consisting of the common words of the* أَذَان, *with the addition of* قَدْ قَامَتِ الصَّلَاةُ (*The time of prayer has come!*) *pronounced twice after* حَيَّ عَلَى الفَلَاحِ. See ثَوَّبَ.

مَقَامٌ The *place of the feet;* (Ḳ;) *a standing-place;* (Ṣ, Mṣb;) as also مُقَامٌ ↓: (Ṣ:) or the latter, *a place of stationing:* (Mṣb:) and both, *a place of continuance, stay, residence,* or *abode:* (Ḳ:) [*a standing:*] and the latter, *a place of long continuance, stay, residence,* or *abode:* (Expos. of the Mo'allaḳát, Calc., p. 138:) and both, *continuance, stay, residence,* or *abode.* (Ṣ, Ḳ.)

مُقَامٌ: see مَقَامٌ.

مُقِيمٌ *Lasting; continuing:* (Bḍ, ix. 21:) *unceasing.* (Bḍ, ix. 69.) — أَخَذَهُ المُقِيمُ المُقْعِدُ: see art. قعد. — See قَيِّمٌ.

مَقَامَةٌ *A standing-place.* Hence, † *A sitting-place.* Hence, † The *persons sitting there.* Hence, † *An oration, or a discourse,* or *an exhortation,* (خُطْبَة او عِظَة,) *or the like, there delivered;* as also مَجْلِسٌ. (Mṭr, in De Sacy's ed. of El-Ḥareeree, p. 5.)

حَجَرٌ مُتَقَوِّمٌ (Ḳ, art. موس) *A precious stone.* (TA, same art.)

المِعَى المُسْتَقِيمُ *The rectum.*

تَقْوِيمَاتٌ [pl. of تَقْوِيمٌ] *Stellar calculations.* (TA, voce زِيجٌ.)

قوه

قُوهَةٌ: see فُوَّهَةٌ, last sentence.

قوى

1. قَوِىَ and ✱ تَقَوَّى (Ṣ, Ḳ) and ✱ اِقْتَوَى (Ḳ) *He became strong:* (Ṣ, Ḳ:) *vigorous, robust,* or *sturdy;* like اِشْتَدَّ, or the last signifies *he became excellent in strength.* (TA.) — قَوِىَ عَلَيْهِ *He had strength,* or *power, sufficient for it;* or *he had strength,* or *power, to endure it; he prevailed against it;* namely, travel, adversity, &c. And *He* or *it, prevailed over him,* or *it.* — See 4. — قَوِىَ is [said to be] originally قَوِوَ, because it is from القُوَّةُ: (I'Aḳ, p. 368:) but Lth holds قُوَّةٌ to be [anomalous,] originally قُوِيَةٌ. (TA.) I prefer the former opinion, and think it should be mentioned in art. قو, or I would rather head this art. قو or قوى, like غـو or غوى. ISd holds قُوَّةٌ to be from قوو, like ثُوَّةٌ, q. v. from ثوو.

2. قَوَّاهُ: see شَدَّهُ. — قَوَّانِى عَلَيْهِ: see 2 in art. طوق.

3. قَاوَاهُ *He vied with him, strove to surpass him, or contended with him for superiority,* (Ṣ, Ḳ,) *in strength:* (TA:) *i. q.* شَادَّهُ. (A, L in art. شد.)

4. أَقْوَتِ الدَّارُ *The house became empty, vacant,* or *unoccupied;* (Ṣ, Mgh, Mṣb, Ḳ;) as also ✱ قَوِيَت. (Ṣ, Ḳ.)

5. تَقَوَّى *He strengthened himself; made himself,* or *constrained himself to be, strong; affected,* or *endeavoured to acquire, strength.* See 1. — تَقَوَّى مِنَ الشَّىْءِ بِقَوْمِهِ: see تَمَنَّعَ.

8: see 1.

قُوَّةٌ *Strength, power, potency, might,* or *force; contr. of* ضَعْفٌ; (Ṣ, Ḳ;) in body, and in intellect: (TA:) *vigour, robustness,* or *sturdiness;* like شِدَّةٌ. — قُوَّةٌ *A strand;* i. e., *a single twist of a rope; a yarn; a distinct, and separately twisted, portion, of two or more which, being twisted together, compose the whole, of a rope,* and *of a string,* or *thread.* See also ثِنْىٌ. — *A faculty.* Ex. السَّمْعُ قُوَّةٌ فِى الأُذُنِ بِهَا تُدْرِكُ الأَصْوَاتَ [السمع *is a faculty in the ear by which it perceives sounds*]. (TA in art. سمع.) — بِالقُوَّةِ *Potentially,* or *virtually;* as opposed to بِالفِعْلِ, i. e. actually. — قُوَّةُ لَفْظٍ: see بَيْتٌ.

بِتُّ قَوِيًّا, and قَاوِيًا, and مُقْوِيًا: see غَوِىَ and غَوِىٌّ in art. غو.

قيس

قَيَّاسٌ: see قَوَّاسٌ.

مَقِيسٌ (not مَقْيُوسٌ) *Consistent with analogy.*

قيص

مِقْيَصٌ: see مِقْوَصٌ.

قيض

1. قَاضَ: } see انقاص, art. قيض.
7. إِنْقَاضَ: }

مُنْقَاضٌ: see مُنْقَاضٌ.

قيظ

قَيْظِىٌّ: on the تَبَاح thus called see صَفَرِىٌّ.

قيق

قِيقَآءٌ, (Ḳ, voce تَلْتَلَةٌ; Ṣ, Ḳ, voce رَفَضٌ, and voce وَلِيعٌ; Ḳ, voce جُفٌّ; &c.,) or قِيقَاةٌ, (Ṣ, voce تَلْتَلَةٌ; and TA,) and قِيقَاةٌ, (TA,) or قِيقَاةٌ and قِيقَايَةٌ, (JK,) The *envelope* (قِشْرٌ, JK, or وِعَآءٌ, TA) *of the* طَلْعٌ [or *spadix of the palm-tree*]; (JK, TA;) *which is made into a drinking-vessel, like the* تَلْتَلَة: (JK:) the قِيقَآء of the طَلْع is the *envelope* (غِشَآء) *that is with the* وَلِيع. (Ḳ, voce جُفٌّ.)

قِيقٌ and } see فَاقٌ.
قُيَاقٌ: }

قِيقَاء see voce جَرَبٌ and Ḳ, voce وَلِيعٌ and جُفٌّ.

قيل

1. قَالَ *He slept during midday:* (Mgh:) or *he stayed during midday.* (TA, art. هجر.) — قَيَّلَ: see another meaning, voce بَيَّتَ.

3. قَايَلَهُ البَيْعَ [*He dissolved, rescinded, or annulled, with him the sale*]. (A, art. رد.)

4. أَقَالَ اللّٰهُ عَثْرَتَكَ, and عِثَارَكَ, [*May God cancel thy slip, lapse, fault, wrong action,* or *mistake:* (A, art. عثر:) *may God raise thee from thy fall.* (Mṣb, art. قيل.) أَقَالَهُ عَثْرَتَهُ *He forgave him his slip, lapse,* or *fault.* (MA.)

5. تَقَيَّلَ أَبَاهُ: see تَقَيَّضَ and تَأَسَّلَ.

10. اِسْتَقَالَ البَيْعَ *He desired,* or *demanded, the rescinding of the sale,* or *purchase.* (MA.) And استقال العَثْرَةَ *He desired,* or *demanded, his passing over,* or *forgiving, the slip, lapse,* or *fault.* (MA.) See also Ḥar, p. 7. See also a verse cited voce عَثْرَةٌ.

قَائِلَةٌ: see غَائِرَةٌ.

مَقِيلٌ *A resting-place;* syn. مُسْتَقَرٌّ: hence, مَقِيلُ الحُبِّ [*the resting-place of love*] and مَقِيلُ الغَيْظِ [*the resting-place of wrath*], applied by El-Mutanebbee to *the heart.* (W, i. 112.) See an ex. (mistranslated) in De Sacy's Ar. Gr., sec. ed., ii. 165: the same, with a var., in Ibn-Aḳeel p. 210.

قين

قَيْنٌ The *part,* of a camel, *that is the place of the shackle,* or *hobble.* (Ḥam, p. 558.) See a verse of Dhu-r-Rummeh, voce وَانٍ.

ك

ك prefixed to a noun is called كَافُ التَّشْبِيهِ *The* ك *of comparison.* Respecting its being prefixed to pronouns, see أَنْ, suprà, p. 106. — إِجْعَلْ هٰذَا الشَّىْءَ كَأْنًا وَاحِدًا *Make thou this thing to be* [*uniform,* or] *of one way,* or *mode, or manner.* (ISk, in TA, art. بأج.) — كَذٰلِكَ *The like thereof; such like;* and simply *such;* and *so.* — كَأَىٍّ and كَأَيِّنْ or كَأَيٍّ: see كَأَىٍّ voce أَىٌّ. — كَمَا followed by a pret. often means *Like as when:* see an ex. in a verse cited above, p. 740. — كَمَا is often followed by a pret. in the sense of an aor.: see exs. in EM., pp. 41 & 214. — كَمَا أَنْتَ وَزَيْدًا [*Keep as,* or *where, thou art, and approach not Zeyd!* like مَكَانَكَ وَزَيْدًا]. Heard by Ks. (L, art. عند.) — كَمَا أَنْتَنِى *Wait for me where thou art!* Heard by Az from certain of the Benoo-Suleym. (L, art. عند.) — ك of allocution is varied like the pronominal affix of the sec. pers., accord. to the sex and number of the persons addressed: see exs. in the Ḳur, iii. 42 and xix. 21 (Flügel's ed., and Lees' Keshsháf), xii. 37, ii. 46, &c., and xii. 32. But sometimes the same form is used in addressing a number of persons *as in addressing* one man: see, for ex., Ḳur, iv. 96.

كبن

1. كَبَنَ: see صَبَنَ. — كَبَنَ الثَّوْبَ: see غَبَنَ.

كبا

كَبَا: said of a horse: see above, art. حَنَذَ, p. 656 *b.* — See also a phrase voce سَلَّةٌ. — كَبَا *He fell upon his face:* (Ḳ, TA:) or so كَبَا لِوَجْهِهِ: Ṣ, TA:) and كَبَا also signifies عَثَرَ [*he stumbled,* or *tripped*]. (TA.)

كت

R.Q. 1. كَتْكَتَ: see طَحْطَحَ.

كُتْكُتٌ The *coarse part of silk, and of tow, &c.*

كتب

كِتَابٌ (same as عَقْدٌ) *The ceremony* (not certificate) *of a marriage-contract.* كَتَبُوا كِتَابَهُ عَلَى فُلَانَةَ *They performed the ceremony of the contract of his marriage to such a woman* (*same as* عقدوا عقده). — أَهْلُ الكِتَابِ: see أَهْلٌ.

كتف

كَتِفٌ [The *shoulder-blade;*] *a wide bone behind the shoulder-joint.* (Mgh.) — [Hence, The *shoulder* itself.] See طُرَّةٌ and مُؤَرَّبٌ.

كُتْفَانٌ, as an epithet applied to the locust, see in TA, voce مُسَبَّحٌ. See also جَرَادٌ.

كِتَافٌ of a زَبِيل: see خُتْبِىٌّ.

كَتِيفَةٌ *i. q.* ضَبَّةٌ *A broad piece of iron.* A poet speaks of a wooden vessel of which a fracture is mended with a كتيفة. (Ṣ.)

كتل

2. كَتَّلَهُ, inf. n. تَكْتِيلٌ, *He made it* (أقِط [&c.]) *into lumps,* or *compact pieces* or *portions.* (TA.) — And *He,* or *it, fattened him.* (Kr, TA.)

5. تَكَتَّلَ *It became compacted together in a mass; it became lumpy.* See قَيَدَ, art. قود.

كُتْلَةٌ *A lump,* or *compact piece* or *portion,* (Ṣ, M,* Mṣb, Ḳ,) of a thing, (Mṣb,) or of gum, &c., (Ṣ,) or of dates, and of clay, &c.: (M, Ḳ:) *a piece,* or *portion,* of dates packed together in a receptacle: (Mgh:) and *a piece* of flesh-meat. (Ḳ.)

كتلة *i. q.* زُبْلٌ. (TA in art. حصن.)

مِكْتَلٌ *A* زِنْبِيل, (Mṣb, Ḳ,) or *thing like a* زِنْبِيل, [or زَبِيل,] (Ṣ,) *holding fifteen measures of the quantity termed* صَاع; (Ṣ, Ḳ;) *it is a thing* [or *basket*] *made of palm-leaves, in which dates, &c., are carried.* (Mṣb.)

مُكَتَّلٌ *Round and compact;* (Ḳ;) applied to a head: (TA:) *short* (Ṣ, Ḳ, TA) *and strong:* (TA:) a man *thick in body,* (Ḳ, TA,) *compact therein, and inclining to shortness.* (TA.)

كتم

1. كَتَمَ, aor. ـُ, inf. n. كَتْمٌ [and كِتْمَانٌ], doubly trans., *He concealed,* or *suppressed,* a secret. (Mgb.) — كَتَمَ الرَّبْوَ: see a verse cited in the last paragraph of art. عور.

5. تَكَتَّمَ (Ḳ, art. دلس) *He* (a man) *concealed,* or *hid, himself.* (T, Ḳ, same art.)

6. تَكَاتَمُوا *They practised concealment, one with another:* see تَدَاقَنُوا.

كَتُومٌ *A strict concealer of secrets.*

كَاتِمٌ meaning مَكْتُومٌ: see وَادِقٌ, in two places. — فِى كَاتِمِ السِّرِّ: see a verse cited in conj. 3 of art. عرض.

كتن

كَتَنٌ for كَتَّانٌ: see an ex. in a verse cited voce شَارِبٌ.

كج

كُجَّةٌ, see بُكْسَةٌ in the Ḳ and TA.

كحط

4. أَكْحَطَ: see أَقْحَطَ, in two places.

كحل

1. كَحَلَ † *He put out,* or *blinded,* an eye with a heated nail, &c.: see an ex. voce سَمَرَ.

8. مَا ٱكْتَحَلْتُ غَمَاضًا and غِمَاضًا &c.: see أَغْمَضَ. See also حَثَاثٌ.

10. ٱسْتَكْحَلَ السَّهَرَ † [*He became sleepless;* as though he took sleeplessness as a collyrium]. (TA in art. حلس, from a trad.)

كُحْلٌ and كُحُلٌ (Ṣ, Ḳ) *A year of drought, barrenness, or dearth;* (Ṣ;) *a hard year.* (Ḳ.)

كُحَيْلٌ a proper name for *A horse of high breed;* as also ↓ كُحَيْلَانٌ. (TA.) — كُحَيْلٌ *Tar* (قَطِرَان) in the dial. of El-Ḥijáz. (TA, voce غَرْبٌ; from the T.) See نفط.

كُحَيْلَانٌ: see كُحَيْلٌ.

عَيْنٌ كَحْلَآءُ *An eye that is black,* [or *black in the edges of the lids,*] *by nature, as though it had* كُحْل *applied to it.* (Mgh.) Not in the TA. [It seems to have both of these meanings.]

كَحْلَآءُ *A certain plant:* see Ḳ, voce شُنْجَار: *calendula arvensis:* see Delile, Flor. Aeg., no. 864.

الأَكْحَلُ *The median vein.* See وَرِيدٌ and أَبْجَلُ and أَبْهَرُ and الصَّافِنُ.

كدم

1. كَدَمَ *He bit with the fore part of the mouth.* (Ṣ, Mṣb, Ḳ.)

6. تَكَادَمَ الحُمُرُ [*The wild asses' biting one another with the fore part of the mouth*]. (TA in art. سحج.) See also تَسَانَّتْ.

كذبن

كَذْبَانُونَةٌ [Pers. كَذْبَانُو] *An intelligent housewife, who is a good manager.* (Ḳ, art. هلج; but omitted in some copies.)

كذنق

كُذَيْنَقٌ: see مِدَقٌّ, in art. دق.

كرز

3. فلان يُكَارِزُ عن الحق الى الباطل, inf. n. مُكَارَزَةٌ: *i. q.* يُعَاجِزُ, expl. in art. عجز. (TA, art. عجز.)

كرس

7. اِنْكَرَسَ فِى الشَّىْءِ *He entered into the thing and concealed himself.* (IḲṭṭ, in TA, art. نمس.)

كُرْسِىُّ الخَاتَمِ (T, Ḳ, art. بظر) *The bezel of the ring.* (TḲ.)

كِرِسَّنَةٌ, thus written: (TA:) [*Bitter vetch:*] see خَانِقٌ.

كِرْسِنِىٌّ [or كَرْسَنِىٌّ ?] *A sort of* حِمَّص. (The Minháj, in TA, art. حمص.)

كرش

كَرْشٌ or كِرْشٌ *The plant so named:* see رِقَّةٌ.

كرض

كَرِيضٌ *A kind of* أَقِط: see كَثْءٌ.

مَكْرُوضٌ: *i. q.* مَضْرُوبٌ, q. v.

كرع

1. كَرَعَ فِى المَآءِ, and فِى الإِنَآءِ, *He put his mouth into the water, or into the vessel, and so drank.* (See عَبَّ.)

كَرَاعٌ: see عِدٌّ.

كُرَاعٌ: see حَرَّةٌ, رَكَضَ, ذِرَاعٌ, and بَدَنٌ.

كُرْسُوعٌ *The prominent extremity of the ulna, next to the little finger, at the wrist.* (Ṣ,* Ḳ.)

كرك

كُرْكِىٌّ The *Numidian crane; ardea virgo:* also called إِوَزٌّ عِرَاقِىٌّ, and وَزٌّ عِرَاقِىٌّ. See أَبُو العَيْزَارِ and غُرْنَيْقٌ.

كرم

1. كَرُمَ, inf. n. كَرَمٌ, *It* (a thing) *was,* or *became, highly esteemed* or *prized* or *valued; excellent, precious, valuable,* or *rare:* (Mṣb:) followed by عَلَيْهِ: see 1 in art. فجع. — كَرُمَتْ أَرْضُهُ *His land yielded increase of its seed-produce,* (ISh, Ḳ,) *and its soil became good,* (ISh,) *being manured;* (ISh, Ḳ;) [or *it was,* or *became, generous,* or *good;* i. e., *productive,* or *fertile*]. — كَرُمْتُ عَلَيْهِ, (Ṣ, Ḳ, art. عز,) *I exceeded him in generosity, or nobleness.* (TḲ, voce عَزَّ.)

2. كَرَّمَهُ عَلَىَّ [*He honoured him above me*]. (Ḳur, xvii. 64). — كَرَّمَهُ عَنْ كَذَا [*He preserved him from such a thing*]: see an ex. in a verse cited in art. عل (conj. 3): and see, here, 4 and 5. — كَرَّمَ *He highly regarded* a horse or the like. — See تَكْرِمَةٌ.

4. أَكْرَمَهُ *He treated him with honour,* or *courtesy.* — أَكْرَمَ, and ↓ اِسْتَكْرَمَ, *He found a generous horse* (فَرَسًا كَرِيمًا). (TA in art. ربط.) See رَبَطَ. — أَكْرَمْتُ عَنْهُ عِرْضِى *I preserved myself from it.* (Ṣ in art. عرض. See also 2.)

5. تَكَرَّمَ عَنْهُ, and ↓ تَكَارَمَ, *He shunned it; avoided it; kept,* or *removed, himself far from it;* or *preserved himself from it;* (Ḳ;) for instance, from foul speech. (TA in art. وقع.) — تَكَرَّمَ *He affected,* or *constrained himself, to be generous.* (Ṣ.)

6: see 5.

10. اِسْتَكْرَمَ الشَّىْءَ: see 10 in art. فره. — See also 4.

The قِطْفُ اِبْنِ الكَرْمِ [i. e. *grape,* or *bunch of grapes*]. (T in art. بنى.)

كَرَمٌ in a horse, &c., *generous quality.* See حَسَبٌ; and see كَرِيمٌ, and مَكْرُمَةٌ, and شَرِيفٌ.

ذُو الجَلَالِ وَالإِكْرَامِ (Ḳur, lv. 27) *Possessed of majesty,* or *greatness, and bounty:* (Jel:) or, *of absolute independence and universal bounty.* (Bḍ.)

العُرُوقُ الصُّفْرُ: see الكُرْكُمُ الصَّغِيرُ.

كَرِيمٌ *Generous; liberal; honourable; noble; high-born;* contr. of لَئِيمٌ. (Ḳ, &c.) — [A *generous,* a *noble,* a *high-bred,* a *well-born,* or an *excellent,* horse, &c.; *of generous, high,* or *good, breed* or *quality.*] — A thing *highly esteemed* or *prized* or *valued; excellent, precious, valuable,* or *rare.* (Mṣb.) — [أَرْضٌ كَرِيمَةٌ *Productive land.* See كَرُمَتْ أَرْضُهُ.] — بَعِيرٌ كَرِيمٌ عَلَى أَهْلِهِ [*A camel held in high estimation by his owner*]. (TA in art. دفع.) — [وَجْهُ اللّٰهِ الكَرِيمُ] means *The glorious face of God:* see an ex. voce سُبْحَةٌ. — كَرَائِمُ المَالِ (TA) or الأَمْوَالِ (Mgh, Mṣb) *Such as are held in high estimation, precious,* or *excellent, of cattle* or *other possessions;* (Mgh, Mṣb, TA;) the *choice,* or *best, thereof.* (Mgh, Mṣb.)

حُبًّا وَكَرَامَةً, see حُبٌّ. — لَا وَلَا كَرَامَةَ *No; nor a jar-cover:* i. e., *No: (I will not give thee,* or *I will not do, what thou requirest,) nor anything else.* See حُبٌّ; and see تَكْرِمَةٌ. — كَرَامَةٌ, the kind of miracle so called: pl. كَرَامَاتٌ; like the term χαρίσματα as used by St. Paul in 1 Cor. xii. 9: it may be well rendered *thaumaturgy:* and صَاحِبُ كَرَامَاتٍ *a thaumaturgus,* or *thaumaturgist:* see مُعْجِزَةٌ, and فِرَاسَةٌ.

أَكْرَمُ in the sense of كَرِيمٌ, as in أَكْرَمُهُمْ أَبًا: see بَيَاضٌ.

تَكْرِمَةٌ, *syn. with* تَكْرِيمٌ; (Mgh;) subst. from كَرَّمَهُ; as also ↓ كَرَامَةٌ. (Mṣb.)

مَكْرَمَةٌ *A means,* or *cause, of attaining honour.* (Mgh, Mṣb.)

مَكْرَمٌ: see أَلُوكٌ and يُسْرٌ.

مَكْرُمَةٌ *A generous,* or *honourable, quality* or *action.* (Mṣb, &c.) — عَلَى فِى المَكَارِمِ [*He became eminent in generous,* or *honourable, actions* or *practices* or *qualities* or *dispositions*]. (Mṣb in art. علو.) — مَكَارِمُ may often be rendered *Excellencies.*

أَرْضٌ مَكْرَمَةٌ and ↓ كَرَمٌ ‡ *Generous, good, land:* (Ḳ, TA:) [*good and fertile land:*] or *dunged and tilled land.* (TA.) And أَرْضٌ مَكْرَمَةٌ لِلنَّبَاتِ ‡ *Land producing good herbage* or *plants.* (Ṣ,

TA. [In some copies of the Ṣ, *good for herbage* or *plants*.])

كره

1. كَرِهَهُ [*He disliked, was displeased with, disapproved of, hated, him or it.*] الكَرَاهَةُ is the contr. of الإِرَادَةُ and الرِّضَى. (Marg. note in TA.) — كَرِهَهُ (Mgh, Mṣb), inf. n. كَرَاهَةٌ and كَرَاهِيَةٌ, (Mgh,) or كُرْهٌ and كَرْهٌ, (Mṣb,) *He did not desire it; he disapproved it,* or *was displeased* or *discontented with it;* (Mgh;) *he disliked it; disapproved it; hated it; contr. of* حَبَّهُ. (Mṣb.) — كَرِهَ and ↑تَكَرَّهَ: see سَخِطَ.

2. كَرَّهْتُ إِلَيْهِ الشَّىْءَ, inf. n. تَكْرِيهٌ, *I made the thing to be an object of dislike, disapprobation,* or *hatred, to him.* (Ṣ, Ḳ.*)

4. أَكْرَهْتُهُ عَلَى كَذَا *I made him to do such a thing against his will.* (Ṣ.)

5. تَكَرَّهَهُ *He showed,* or *expressed, dislike, disapprobation,* or *hatred, of it;* see تَأَجَّمَهُ and تَسَخَّطَهُ: and ↑تَكَارَهَ عَلَيْهِ signifies the same; see تَنَحَّ. — تَكَرَّهَ *He expressed dislike, displeasure, disapprobation, discontent,* or *hatred.* (IbrD.) See examples in the Ḳ, voce أَخٌّ, and voce أُفٌّ, &c. The above *is the* prevailing signification, and often occurs. — تَكَرَّهَهُ *i. q.* كَرِهَهُ, q. v. (Ḳ,* TA.) See also تَأَجَّمَهُ.

6: see 5.

كَرِيهٌ *Disliked, disapproved of, blamed,* or *hated; hateful, blameable, displeasing,* or *odious;* as also ↑مَكْرُوهٌ.

عَدَمُ البُغْضِ لَهُ and الكَرَاهِيَةُ لِلشَّىْءِ signifies مُلَاءَمَتُهُ. (MF in art. ابى.)

كَارِهٌ *Unwilling:* see an ex. voce أَسَآءَ.

مَكْرَهٌ *A thing that one dislikes, disapproves,* or *hates,* or *that one dislikes to do:* opposed to مَنْشَطٌ: (TA in art. نشط:) [*a thing,* or *an event, that is an object of dislike* or *hatred*].

مَكْرُوهٌ *Foul, abominable,* or *evil; i. q.* سَيِّئٌ; (Beyḍ, xvii. 40;) and شَرٌّ: (TA:) [*held in aversion*]. See كَرِيهٌ. — مَكَارِهُ, a pl. of مَكْرُوهٌ. — مَكَارِهُ الدَّهْرِ *The afflictions,* or *calamities, of fortune;* syn. نَوَازِلُهُ and شَدَائِدُهُ. (TA.) See also مَكْرَهٌ.

مُسْتَكْرَهٌ: see an ex. voce عَرَضٌ.

كرى

3. كَارَى عَلَى دَابَّةٍ *He employed a beast of carriage to carry for hire.* (IbrD.)

4. أَكْرَانِى دَارَهُ, and دَابَّتَهُ, *He let me his house, and his beast of carriage, on hire.* (Mgh.)

6: see 8.

8. اِكْتَرَى and ↑اِسْتَكْرَى and ↑تَكَارَى *He hired,* or *took on hire* a house, and a beast. (Mgh.)

10: see 8.

كَرًى or كَرًا *Drowsiness.* (Ṣ, Mṣb, Ḳ.)

كَرِىٌّ *One who lets a thing on hire;* (Mgh:) *one who lets beasts on hire.* (Mṣb.) See an ex. in a verse cited art. شر, conj. 4. — And *One who is hired.* (Mgh, &c.) In one copy of the Mgh, المكترى is put by mistake for المُكْتَرِى: *i. q.* مُكْرٍ: and مُكْتَرًى. (TA in art. حرم.)

كُرِىٌّ *Spherical:* see Ksh in ii. 20.

كُرِيَّةٌ *Sphericalness:* see Bḍ in ii. 20.

كَرَوْيَا [*Caraway-seed*] is of the measure فَعَوْلَلٌ [and if so must be written كَرَوْيًا]: (Ḳ:) or it may be فَعَوْلَى: [but see what follows:] AḤn says that, if with medd, it is fem. [and therefore كَرَوْيَآءُ]: but it is not Arabic [and therefore, without medd, it is probably كَرَوْيَا]. (TA.)

كَرَوَانٌ: see ضَوْعٌ and قَبْجٌ.

مُكَارٍ *One who lets beasts of carriage, &c., on hire;* like كَرِىٌّ, q.v.; *an owner, and letter on hire, of asses* [*&c.*]. (KL.) See فَلَّاحٌ.

كسف

كَاسِفُ البَالِ: see بَالٌ.

كسق

كُوسَقٌ *i. q.* كُوسَجٌ. (M.)

كسل

2. كَسَّلَهُ, inf. n. تَكْسِيلٌ, said of satiety, *It rendered him heavy, sluggish, lazy, indolent,* or *torpid.* (TA.)

4. أَكْسَلَ عَنْهَا signifies أَوْلَجَ وَلَمْ يُنْزِلْ; [*Inivit sed non emisit;*] (IAạr, in TA, art. فهر;) [i. e., أَوْلَجَ ثُمَّ تَرَكَهَا وَلَمْ يُنْزِلْ].

كَسْلَانُ *Heavy, sluggish, lazy, indolent, torpid.* (Ḳ.)

مَكْسَلَةٌ: see an ex. voce كِظَّةٌ.

كسو

1. كَسَوْتُهُ سَيْفًا [*I invested him with a sword*]. (TA in art. غشو.)

5. تَكَسَّى: see تَسَقَّى.

كِسَآءٌ [*A garment*]. See عَبَآءٌ, and حِلْسٌ and مُسَبَّحٌ. ذُو كِسَآءٍ, as opposed to ذُو بُرْدٍ, † *A poor man.* (Ṣ, art. عسج.) [The كساء was evidently a simple oblong piece of cloth; for الكِسَائِى is said to have been thus named because he wore a كساء while in the state of إِحْرَام; as is mentioned in the TA, art. كسو; but it seems to have been sometimes sewed in the manner of the عَبَآءٌ, which see; and see also مُسَبَّحٌ, and بُرْدٌ.] It is [properly] not *one of the garments which are cut and sewed* [but is a single piece]: (Mgh, art. قطع:) [*a wrapper,* or *wrapping garment, of a single piece*]. — رَكِبَ كِسَآءَهُ *He fell upon the back of his neck.* (IAạr, in TA, art. ردع.)

كَاسٍ *Having clothing:* see an ex. voce رُبَّ.

أَكْسَى: see بَصَلٌ.

كشف

1. كَشَفَهُ and كَشَفَ عَنْهُ *He uncovered it; unveiled it; laid it open; displayed it; exposed it to view; discovered it; detected it; revealed it; disclosed it.* — كَشَفَ عَنْهُ *He investigated, explored,* or *scrutinized, it; searched, examined,* or *inquired, into it.* — كَشَفَهُ *He removed it;* namely, a cover, or covering, or the like: and *he uncovered it, laid it open, &c.;* as also كَشَفَ عَنْهُ. — كَشَفَ شَيْئًا عَنْ شَىْءٍ *He removed, put off, took off,* or *stripped off, a thing from over,* or *from before, a thing which it covered* or *concealed.* (Ḳ.) — كَشَفَ *He removed, cleared away,* or *dispelled,* grief, or sorrow: see فَرَّجَ (of which it is an explanation in the Mṣb and Ḳ). — See 7.

3. كَاشَفَهُ, inf. n. مُكَاشَفَةٌ, [*He acted openly with him,* or *towards him;*] syn. of the inf. n. مُجَاهَرَةٌ. (Ḥar, p. 470.) *He,* or *it, appeared to him;* as also كَاشَفَ عَلَيْهِ; syn. ظهر له. (TA.) — كُوشِفَ بِمَا أَخْفَيْتُ *He became acquainted with, knew,* or *got knowledge of, what I concealed:* syn. إِطَّلَعَ عَلَيْهِ. (Ḥar. p. 686.) — مُكَاشَفَةٌ The *showing open enmity,* or *hostility, with any one.* (KL.) [I. e. كَاشَفَهُ alone, or] كاشفه بالعَدَاوَةِ signifies *He showed open enmity,* or *hostility, with him;* (Ṣ, MA, Ḳ;) and so كاشفه العَدَاوَةَ. (MA.) See صَفْحَةٌ. — [Also *Discovery,* or *revelation:* pl. مُكَاشَفَاتٌ: see Ḥájjee Khaleefeh, s. v.] — كَاشَفَهُ الحَرْبَ [*He made war with him openly*]. (Mṣb, art. نبذ.)

5. تَكَشَّفَ *He uncovered,* or *exposed, himself* in sitting. (TA, voce أَعْفَتْ.)

6. تَكَاشَفُوا *They revealed* their faults, or secrets, *one to another:* see تَدَافَنُوا.

7. اِنْكَشَفَ عَنْهُ [*He,* or *it, withdrew,* or *became withdrawn,* or *removed* or *became removed, from him,* or *it,* or *from over it*]. — اِنْكَشَفَتْ said of a she-camel: see مُفَنَّنٌ. — اِنْكَشَفُوا [*They were*

routed, defeated, or put to flight; like † كُشِفُوا: the former is quasi-pass. of كَشَفَ, "he routed," &c.]. (Ḳ, voce جال in art. جول.) See also تَفْرِجَةٌ, in art. فرج.

كَشَّافٌ: see Ham, p. 49, l. 2.

مَكْشُوفٌ Uncovered, &c.; overt.

مُكَاشِفٌ [A discoverer, or revealer: thus I have rendered it voce عَيْنٌ.]

كشك

كَشْكٌ Barley-water: (Ḳ:) or pounded wheat or barley: a Persian word, arabicized. (Mgh.) Hence, كَشْكِيَّةٌ A kind of broth. (Mgh.)

كظم

1. كَظَمَ غَيْظَهُ He repressed, or restrained, his wrath, or rage. (Ḳ.) — كَظَمَ, aor. ِ, inf. n. كَظْمٌ, He restrained himself. (TA.) — مَا يَكْظِمُ and لَا يَكْظِمُ عَلَى جِرَّتِهِ: see جِرَّةٌ; and عَلَى جِرَّةٍ. — كَظَمَ عَلَى غَيْظِهِ i. q. كَظَمَ غَيْظَهُ. (TA.)

كَظَائِمُ [pl. of كِظَامَةٌ] Subterranean conduits for water. (TA in art. قنو.)

كعبر

كُعْبُرَةٌ and † كُعْبُورَةٌ Anything compact (Ḳ, TA) and round: (TA:) and the latter, i.q. عُقْدَةٌ [meaning a knot, or a knob]: (TA:) [pl. of the latter كَعَابِيرُ: see خرو: see also أُخْرُورٌ]. — Also The seed-vessel [i.e. siliqua, or pod,] of the radish and some other plants. (IAạr, TA voce إِسْحَارٌ.)

كُعْبُورَةٌ: see كُعْبُرَةٌ.

كعك

كَعْكٌ A well-known bread; (Ḳ;) biscuit; (MA;) or [a kind of] dry bread: (MA, TA:) now applied to a sort of bread made in the form of a ring, hollow, [and generally containing some دبس or the like,] the best of which is brought from Syria, and given as a present. (TA.)

كعل

كُعَلٌ: see ثُعَلٌ.

كعم

1. كَعَمَ البَعِيرَ: see كَمَّ.

كِعَامٌ A muzzle for a camel. (PṢ.)

كِعَامَةٌ The iron thing that embraces, or clasps, (تَلْتَقِمُ,) the muzzle of the horse. (IDrd in his book on the Saddle and Bridle, p. 8.)

كف

1. كَفَّ الثَّوْبَ He sewed the edge, or border, of the garment, or piece of cloth, the second time, (Ṣ, Ḳ,) after the [slight] sewing termed الْمَلُّ, (Ṣ,) or الشَّلُّ. (Ḳ.) — [He felled (a seam or garment).] — كَفَّ عَنْهُ, aor. ُ, He refrained, or forbore, from it, as forbidden; abstained, or desisted, from it; left, relinquished, or forsook it: (Mṣb:) [as also † اِنْكَفَّ]. — كَفَّ عَنْهُ He refrained, desisted, forbore, abstained, or held, from it. (Ḳ, &c.) — كَفَّهُ عَنْهُ He made him to refrain, forbear, or abstain, from it; averted him, turned him away or back, from it; (Ḳ;) prevented, hindered, held, withheld, or restrained, him from it. (Mgh, Mṣb, TA.) — [كَفَّ بَيْنَهُمَا He interposed as a restrainer between them two: a phrase of frequent occurrence]. — كَفَّ مِنَ الشَّعْرِ (M, Ḳ, art. قصر) He shortened the hair. (M, ibid.)

3. كَافُّوا عَدُوَّهُمْ i. q. حَاجَزُوهُمْ, which see. — مُكَافَّةٌ signifies i. q. مُحَاجَزَةٌ, because it is a preventing, or an abstaining, from fighting. (Mgh.)

7: see 1.

كَفٌّ [generally The hand: sometimes, app., the palm only:] accord. to Az, the palm with the fingers. (Mṣb.) — [Hence, A cake of the length and thickness of the hand: thus in the present day. See عُجَّالٌ.] — كَفٌّ A handful; what one takes with the hand, or grasps; syn. قُبْضَةٌ. (Ṣ, art. قبض.) — [ضَرَبَهُ كَفًّا He struck him a slap with the hand.] — [كَفٌّ often signifies The paw of a beast.] — الكَفُّ الجَذْمَآءُ The star α of Cetus. — الكَفُّ الخَضِيبُ The star β of Cassiopeia.

كُفَّةٌ: see كِفَّةٌ.

كُفَّةٌ The selvage, i.e. border, or side, of a garment or piece of cloth, (Ṣ, Mṣb,) that has no هُدْب [or end of unwoven threads]: (Ṣ, voce طُرَّةٌ:) or what surrounds the skirt of a shirt: or whatever is oblong; as the حَاشِيَة of a garment or piece of cloth, and of sand: and the edge of a thing. (Ḳ.)

كِفَّةٌ The bezel, or collet, i.e. the part in which the stone is set, of a signet-ring. (TA in art. ركب.) See كُرْسِيٌّ. — See also طَرْقٌ. — كِفَّةٌ A scale of a balance: (MA:) vulg. † كَفَّةٌ. (Ḳ.)

كَفَافٌ The like of a thing. (Ṣ, Ḳ.) — Food, or sustenance, that renders one independent of others: (Ṣ, Ḳ:) or sufficient for one's want, not exceeding nor falling short. (Mṣb.)

كِفَافٌ The circuit, rim, or surrounding edge, of a thing. (Ṣ, Ḳ.)

كِفَافَةٌ [app. a subst., not an inf. n.,] The act, or art, of sewing in the manner termed كَفٌّ; (TA;) contr. of شِلَالَةٌ. (TA in art. شل.)

نَاقَةٌ كَافَّةٌ An old and weak she-camel. (AO, TA in art. سدم.) — [مَا كَافَّةٌ The restrictive مَا, which is annexed to إِنَّ, أَنَّ, &c.: so called because it restrains the particle to which it is adjoined from exercising any government.] — كَافَّةٌ Wholly. (Bḍ and Jel in ii. 204.)

حَرْفُ مُكَافَأَةٍ A particle denoting compensation, or the complement of a condition; like حَرْفُ جَزَآءٍ.

كفل

1. كَفَلَ بِالمَالِ He was, or became, responsible, answerable, accountable, amenable, surety, or guarantee, for the property (Mṣb) owed by another person: (IbrD:) [it may be rendered he guaranteed the property. See مَكْفُولٌ]. — كَفَلَ بِالنَّفْسِ He was, or became, responsible, answerable, amenable, or surety, for another person, (Mṣb,) i.e., for the latter's appearance, or presence, to answer a suit. (IbrD.)

كَفَلٌ The عَجُزٌ [or hinder part, posteriors, buttocks, or rump]: (Mṣb, Ḳ:) or the رِدْف [or hindermost part] thereof: or the [part called] قَطَن. (Ḳ.)

كَفِيلٌ One who is responsible, answerable, amenable, or a sponsor or surety. (Ṣ, Ḳ, &c.)

كَفَالَةٌ Responsibility; answerableness; amenability; or suretiship; (Ṣ, Mgh, Mṣb, Ḳ;) the conjoining of one responsibility (ذِمَّة) to another, [i.e., the conjoining one's own responsibility to that of another person,] with respect to the right of suit, [so that one person becomes liable to be sued for that which another owes]; (Mgh;) i. q. ضَمَانٌ. (Ṣ, &c.)

مِكْفَالٌ A woman large in the كَفَل [or hinder part, or posteriors]. (TA in art. ثقل.)

مَكْفُولٌ app. signifies Guaranteed, or pledged: for, accord. to IḲṭṭ, as is said in the Mṣb, you say كَفَلْتُ بِالمَالِ as well as كَفَلْتُ المَالَ; meaning I took upon myself the property; became responsible, or answerable, for it; [or I guaranteed it:] or مَكْفُولٌ is better rendered ensured by an acknowledgment of responsibility for it: see an ex. voce مَرْهُونٌ.

كفن

5. تَكَفَّنُوا بِالْأَنْطَاعِ [They wrapped themselves with انطاع for grave-clothing]. (TA, art. حنط.)

كفهر

4. اِكْفَهَرَّ, said of clouds: see a verse cited voce عَزْلَآءُ.

كفى

1. كَفَى *He*, or *it, sufficed*, or *contented*: hence كَفَانِى فُلَانٌ الأَمْرَ *Such a one sufficed me*, or *contented me, in respect of the affair*; i. e., by taking upon himself to perform it or accomplish it if good, or to prevent it or avert it if evil: and كَفَانِى شَهِيدًا *He sufficed me as*, or *for, a witness*; or *he suffices me as*, or *for, such*: and sometimes بِ is redundantly prefixed to its agent, and sometimes to its objective complement; as in exs. cited in art. بِ. See Ḥam, p. 152. كَفَى [*It sufficed*, or *satisfied*, or *contented*,] *it stood instead of another thing*, or *other things*; (Mṣb;) [as also كَفَى عَنْ غَيْرِهِ.] — كَفَى بِنَا for كَفَانَا &c. See W, pp. 5 and 6. — كَفَى, aor. يَكْفِى, inf. n. كِفَايَةٌ, also signifies مَنَعَ and دَفَعَ followed by مِنْ. (Ḥar, p. 43, q.v.) [You say, كَفَاهُ الشَّرَّ *He repelled from him evil*; and hence, *he defended him therefrom*; and *he freed him therefrom*: said of God, and of a man, &c.]

8. اِكْتَفَى بِالشَّىْءِ *He was*, or *became, sufficed* by the thing, *so as to need nothing more*; or *content with it*. (Mṣb.)

كِفَايَةٌ *A sufficiency; enough; a thing that suffices*, or *contents, and enables one to obtain what one seeks*. (TA, art. بلغ.) — قَامَ بِكِفَايَتِهِ *He undertook his maintenance; he maintained him*; syn. مَانَهُ. (Ṣ, Ḳ, art. مون.)

أَكْفَى [*More*, and *most, satisfying*]. (Mgh, in art. جزأ.)

ككنج

كَاكَنْج or كَاكُنْج [Pers. كَاكُنْج]: see عِنَبٌ.

كل

1. كَلَّ *It* (the sight) *was*, or *became, dim, dull*, or *hebetated*. (Ḳ.) — *He* (a camel) *was*, or *became, fatigued, tired*, or *wearied*. (MA.) — كَلَّتِ الأَيْدِى *The hands*, or *arms, became weak*; syn. ضعفت [i.e. ضَعُفَتْ]. (Ḥam, 296.) [كَلَّ عَنْ فِعْلٍ *He was fatigued*, or *weak, and so disabled*, or *incapacitated, from doing a thing*; like ضَعُفَ عَنْهُ, and أَعْيَا عَنْهُ: see نُصِبَ and عَرِسَ.] — كَلَّتْ أَسْنَانُهُ, (Ḳ, art. ضرس,) inf. n. كَلَالٌ, (Ṣ, in that art.,) *His teeth were set on edge*, (TḲ, in that art.,) by eating, or drinking, what was acid, or sour. (Ṣ, Ḳ, in that art.) — كَلَّ *It* (a sword, &c.) *was blunt, and would not cut*. (Ḳ, &c.) — كُلُّهُنَّ for كُلُّهُنَّ: see Bḍ xxxi., last verse.

2. كَلَّلَ *He adorned* a thing with gems or jewels.

4. أَكَلَّ أَسْنَانَهُ [*It set his teeth on edge*]; said of acid, or sour, food or drink. (Ibn-'Abbád, in TA, art. ضرس.) See 1.

كَلٌّ *A burden*; syn. ثِقْلٌ: (Ṣ, Mgh, Mṣb, Ḳ:) *a person*, or *persons, whom one has to support*; syn. عِيَالٌ, (Ḳ,) and عَيِّلٌ: (Ṣ, Mgh, Mṣb, Ḳ:) applied to one and to more. (Mṣb.) See an ex. voce ذِمَّةٌ (last sentence but two).

كُلٌّ when preceded by a negative and followed by an exception, means *Any one*; as in the Ḳur, xxxviii. 13, إِنْ كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ *There was not any one but accused the apostles of lying*. See also another ex. voce لَمَّا. — See بَعْضٌ. — هُوَ العَالِمُ كُلُّ العَالِمِ [lit. *He is the possessor of knowledge, the entirety of the possessor of knowledge*,] means that he is one who has attained to the utmost degree of the quality thus attributed to him. (Sb, Ḳ, TA.) — كُلَّمَا *Whatever*. — كُلَّمَا *Whenever; as often as; every time that; in proportion as*. — كُلُّمَنْ *Whoever*.

كِلَّةٌ [*musquito-curtain*]: see أَبُو دِثَارٍ and بَعُوضٌ.

كُلِّىٌّ *Relating to all* or *the whole; universal; total*: and often meaning *relating to the generality; general; contr. of* جُزْئِىٌّ. — And, as a subst., *A universal; that which comprises all* جُزْئِيَّات, or *particulars*: pl. كُلِّيَّاتٌ. — كُلِّيَّةٌ The *quality of relating to all* or *the whole; relation to all* or *the whole; universality; totality*: and often meaning the *quality of relating to the generality; generality*. — الكُلِّيَّاتُ الخَمْسُ, in logic, *The Five Predicables*: namely, الجِنْسُ *Genus*, النَّوْعُ *Species*, الفَصْلُ *Difference*, الخَاصَّةُ *Property*, and العَرَضُ *Accident*.

كَلِيلٌ *Weak*, or *faint, lightning* [app. likened to a blunt sword]. (TA in art. عمل.) — كَلِيلٌ — لِسَانٌ كَلِيلٌ *A dull tongue; lacking sharpness*. (Ṣ.*) — ظُفْرٌ: see الظُّفُر.

عَنْ كَلَالَةٍ, and وَرِثَ رَجُلًا كَلَالَةً, *He was heir of a man who left neither parent nor offspring* (IbrD.)

الإِكْلِيلُ *The 17th Mansion of the Moon*; (Ḳzw;) *the head of Scorpio*. (Aboo-l-Heythem, quoted in the TA, voce رَقِيبٌ.) — الإِكْلِيلُ *Three bright stars in* [*or rather before*] *the head of Scorpio*, [*namely* γ, η, *and* θ,] *disposed in a row, transversely*. — *The border of flesh round the nail*: (Ḳ:) in the TA, art. شظف, إِكْلِيلُ الظُّفُرِ.

مُكَلَّلٌ *Adorned* with gems or jewels. (L, art. نجد; a common meaning.)

كلف

1. كَلِفَ بِهِ *He became attached, addicted, given*, or *devoted, to it*; or *he attached, addicted, gave*, or *devoted, himself to it*; (Ṣ, Mṣb, Ḳ, TA;) *he loved it*: (Mṣb, TA:) [*he was fond of it*:] *he loved him*, [or *it*,] *vehemently*. (TA.) — كَلَفٌ, inf. n. of كَلِفَ: [*violent* or *intense love*:] see حُبٌّ; and see a verse cited in the first paragraph of that art.

2. كَلَّفَ نَفْسَهُ شَيْئًا *He tasked himself with a thing*, as also ▼ تَكَلَّفَ شَيْئًا. — كَلَّفَهُ أَمْرًا *He tasked him to do a thing; imposed upon him the task of doing a thing*. — So تَكْلِيفٌ The *imposition of a task* or *duty*. — *A task; compulsory work; a duty imposed*. — كَلَّفَهُ الأَمْرَ *He imposed upon him the thing*, or *affair*; syn. حَمَّلَهُ إِيَّاهُ. (Mṣb.) — كَلَّفَ نَفْسَهُ *He put himself to trouble* or *inconvenience*; like ▼ تَكَلَّفَ alone. — كَلَّفَهُ كَذَا *He imposed upon him the task of doing*, or *procuring*, or *bringing, such a thing*. — كَلَّفَهُ أَمْرًا *He imposed upon him a thing*, or *an affair, in spite of difficulty, trouble*, or *inconvenience*: (Mṣb:) *he ordered him to do a thing that was difficult, troublesome, or inconvenient, to him*: (Ṣ, Ḳ:) *he made, required*, or *constrained, him to do a thing; exacted of him the doing a thing*; meaning, *a thing that was difficult, troublesome*, or *inconvenient, to him*: (Kull, 123; and the Lexicons, passim.) See جَشَّمَهُ. — تَكْلِيفٌ *An imposition; a requisition; constraint, &c.*

5. تَكَلَّفَ أَمْرًا *He* [*undertook a thing*, or *an affair, as imposed upon him*; or] *took*, or *imposed, upon himself*, or *undertook, a thing*, or *an affair*, [*as a task*, or] *in spite of difficulty, trouble, or inconvenience*; (Mṣb;) syn. تَجَشَّمَهُ: (Ṣ, Ḳ:) *he constrained*, or *tasked*, or *exerted, himself*, or *took pains*, or *made an effort, to do a thing*; meaning, *a thing that was difficult, troublesome, or inconvenient, to him*: or *he affected, as a self-imposed task, the doing of a thing*. (The Lexicons, passim: see تغزّل: and see كَلَّفَهُ أَمْرًا.) — تكلّف صِفَةً *He affected*, or *endeavoured to acquire, a quality*. So in the explanations of verbs of the measure تَفَعَّلَ; as تَحَلَّمَ. (Sharḥ El-'Izzee, by Saad-ed-Deen.) — Also, *He affected, or pretended to have, a quality, not having it*. So in the explanations of verbs of the measure تَفَاعَلَ, as تَجَاهَلَ: (idem:) [and sometimes in verbs of the measure تَفَعَّلَ also, as تَكَبَّرَ &c.]. And تَكَلَّفَ alone, *He exercised self-constraint*, or *put himself to trouble or inconvenience*. — تَكَلَّفَ *He affected* what was not

natural to him. — تَكَلَّفَ *He used forced efforts to do* a thing, and *to appear to have* a quality. *He affected, or endeavoured to do or acquire, &c.; he constrained himself to do, &c.; he applied himself, as to a task, to do a thing.* تكلّف الشَّجَاعَةَ *He made himself, or constrained himself to be, courageous; affected,* or *endeavoured to acquire,* or *characterize himself by, courage.* — تكلّف الشَّجَاعَةَ also, *He acted, or behaved, with forced courage; endeavoured to be courageous.* — تكلّف فى عَرَبِيَّتِهِ *He used a forced, or affected, manner in his Arabic speech.* — تَكَلُّفٌ *A straining of a point* in lexicology. — تَعَقَّلَ signifies *He affected or endeavoured to acquire, intelligence;* explained by تكلّف العَقْلَ: and تَعَاقَلَ, he pretended to be intelligent, not being really so. (Ṣ, art. عقل.) تَكَلُّفٌ in a verb of the measure تَفَعَّلَ is as above explained, signifying a desire for the existence of an attribute in one's self: in a verb of the measure تَفَاعَلَ it is different, and means the pretending to be or to do something which in reality one is not or does not; as in the instance of تَجَاهَلَ, he pretended to be ignorant, not being so in reality. (Sharḥ El-'Izzee, by Saad-ed-Deen.) تَكَلَّفَ كَذَا *He did so purposely.* — تَكَلَّفَ *He tasked himself.* — تَكَلَّفَ القَىْءَ *He vomited intentionally.* (TA, art. قىء.)

كَلَفٌ [*A discolouration of the face, by*] *a thing that comes upon the face resembling sesame;* [by *freckles,* accord. to present usage:] and *a dingy redness that comes upon the face.* (Ṣ, Ḳ.)

كُلْفَةٌ *A difficulty,* or *difficult affair,* or *a duty,* or *an obligation, that one imposes upon himself;* (Ṣ, Ḳ;) or *a thing imposed upon one as difficult, troublesome,* or *inconvenient.* (Mṣb.) See حُبٌّ. — [*Constraint,*] *trouble, pain,* or *inconvenience.* (MA.)

كلم

3. كَالَمَهُ i.q. نَاطَقَهُ. (TA in art. نطق.)

5. تَكَلَّمَ عَنْهُ *He spoke for him;* syn. عَبَّرَ. (Ṣ, Mṣb, art. عبر.)

6. تَكَالَمَا *They spoke, talked,* or *discoursed, each with the other.* (Ṣ,* M.)

كَلِمَةٌ *A word:* (Kull, 301:) *an expression:* (Ḳ:) *a proposition: a sentence:* [*a saying:*] *an argument.* (Kull.) *An assertion: an expression of opinion.*

كَلَامٌ is a gen. n., applying to little and to much, or to few or many; (Ṣ, TA;) to what is a sing. and to what is a pl. (TA.) It may therefore be rendered *A saying,* &c.; and *sayings,* or *words:* see an ex. voce أَفْكَلُ, in art. فكل. — كَلَامٌ *Speech; something spoken;* [*diction; language;*] *parlance; talk; discourse:* (Mṣb, &c.:) *a saying: a say: something said:* in grammar, *a sentence.* طَيِّبُ الكَلِمِ الطَّيِّبِ: see طَيِّبٌ. — كَلَامٌ: also, a quasi-inf. n. for تَكْلِيم, sometimes governing as a verb, [like the inf. n.,] accord. to some of the grammarians; as in the following ex.:

* قالوا كلامك هنداً وهى مصغية *
* يشفيك قلت صحيح ذاك لو كانا *

(Sharḥ Shudhoor edh-Dhahab.) See اِسْمُ مَصْدَرٍ. — عِلْمُ الكَلَامِ [*The theology of the Muslims;*] *a science in which one investigates the being and attributes of God, and the conditions of possible things with respect to creation and restitution, according to the rule of El-Islám;* which last restriction is for the exclusion of the theology of the philosophers. (KT.)

رَجُلٌ كِلِّيمٌ, like سِكِّيتٌ [and جِدِّيثٌ] *i.q.* مِنْطِيقٌ. (Ibn-'Abbád, Z, TA.)

مُتَكَلِّمٌ *A Muslim theologian.* See عِلْمُ الكَلَامِ.

كلو

1. كَلَا, first pers. كَلَاتُ, aor. يَكْلُو; and كَلَا, first pers. كَلَيْتُ, aor. يَكْلَا; inf. n., كِلَايَةٌ; see كَلَأَ.

الكُلَى: *the feathers* so called: see مَنَاكِبُ and أَبْهَرُ.

كُلْيَةٌ of a bow: see أَبْهَرُ — of a مَزَادَة: see خُرْبَةٌ.

الكُلْيَتَانِ *A name of two stars on the ear of Taurus.* (See الكَلْبَانِ.)

كم

كَمْ: see its syn. كَأَيِّنْ or كَأَيٍّ voce أَىٌّ. — As an interrogative with the specificative suppressed, *What number? How many?* and, as in an ex. voce سِقْىٌ, virtually meaning *How much?* and so in an ex. voce مَسَافَةٌ and voce شِبْرٌ. Also *How long?* as in the Ḳur, ii. 161, &c.; a noun signifying a period of time being understood: see also an ex. voce عَسَفَ, and voce فَرْشٌ.

كِمْ and كُمْ are both app. right: see قَدْ.

كِمٌّ The *calyx of a flower.* (Ḳ, &c.) — كِمٌّ The *envelope* [or *spathe*] *of the* طَلْع [or *spadix of a palm-tree*]: and the *covering* [or *calyx*] *of flowers* or *blossoms;* as also † كِمَامَةٌ. (Ṣ, Mṣb, Ḳ.)

كُمَّةٌ *A* قَلَنْسُوَة: (TA in art. بطح:) or *a round* قلنسوة: (Ṣ, Ḳ:) pl. كِمَامٌ. (Ḳ,* TA in art. بطح.)

كِمَامَةٌ: see كِمٌّ.

كَمِّيَّةٌ *Quantum,* or *quantity,* as answering to "how many."

مُكَمَّمٌ *Covered over,* or *concealed* (مَسْتُور). (Ṣ, art. خصب.) See بُرَاةٌ.

كَنْكَامٌ The *cancamum-tree:* see بُطْمٌ and ضِرْوٌ.

كمفطس

كَمَافِيطُوس [χαμαίπιτυς, *the ground-pine*]: see عَرْصَفٌ.

كمر

كَمَرٌ *A kind of belt with a receptacle for money.*

كمل

1. كَمَلَ *He,* or *it, was,* or *became, perfect;* and sometimes, *it was,* or *became, complete, entire, whole,* or *full;* which latter signification is more properly expressed by تَمَّ, which see.

كَامِلٌ *Complete* with respect to bodily vigour, having attained the usual term thereof. See لَيْثُ عِفِرِّينَ, art. عفر. Also *Consummate, perfect.*

نَقًا: see عَيْنُ الكَمَالِ.

مُكَمِّلَاتٌ *Supererogatory acts of religious service.*

كمن

الكَامَانُ المُذَابُ, mentioned in the TA, in art. نبط, *i.q.* عِلْكُ الأَنْبَاطِ, which is applied as a لزوق to a wound.

كَامِنٌ *Latent.*

مَكْمَنٌ *A place of concealment, a lurking-place:* (Mgh, Mṣb:) pl. مَكَامِنُ. (Mṣb.)

كمه

أَرْضٌ كَمْهَاءُ *i.q.* مَغْمَةٌ and مُغِمَّةٌ. (TA in art. غم.)

كمى

كَمِىٌّ A *courageous* man: or one *wearing arms* or *armour:* (Ḳ:) or a *courageous* man *covered,* or *protected, by arms* or *armour;* (Ṣ;) a *courageous armed* man.

كن

كِنٌّ *A place of retreat* or *concealment;* such as a cave, and an excavated house or chamber: (Beyḍ, xvi. 83:) see بِرٌّ. — كِنٌّ The *shelter* of a wall: see دِفْءٌ. — *A thing that serves for veiling, covering,* or *protecting.* (Ṣ,* Mṣb,* K.) See ظِلٌّ, where I have thus rendered it.

كُنَّةٌ: see طُنُفٌ.

كِنَانَةٌ: see جَعْبَةٌ.

كَانُونٌ *A fire-place; a place in which fire is lighted.* (Ṣ, Ḳ.)

مَكْنُونُ الفَائِلِ: see a verse of El-Aạshà in art. فيل.

مُسْتَقِنٌّ: see فاعل مُسْتَكِنٌّ.

كنخب

كَنْخَبَةٌ *Confusion of speech, or discourse, by reason of errors, or mistakes.* (Yoo, Ḳ.) [App. an inf. n. of which the verb is كَنْخَبَ.]

كنس

كَنِيسٌ [*a kind of roast flesh-meat*]: see مَرْمُوضٌ.

كنف

8. اِكْتَنَفَهُ القَوْمُ *The people were on his right and left.* (Mṣb.) — اِكْتَنَفَهُ *It bordered it on either side.*

كَنَفٌ *Vicinage* or *neighbourhood,* or *region* or *quarter* or *tract,* and *shadow* or *shelter* or *protection.* (Ḳ.) — كَنَفَا الإِنْسَانِ *The man's two sides, right and left.* (TA.)

كَنُوفٌ: see قَذُورٌ, in two places.

كَنِيفٌ: see زَرْبٌ.

كُنَافَةٌ *A kind of pastry,* resembling vermicelli, made of fine flour and water mixed in such proportions as to compose a thin paste, which is poured into a vessel whose bottom is pierced with numerous small holes: the vessel being then moved circuitously over a large round tray of tinned copper, beneath which is a fire, the paste runs in fine streams, is quickly but slightly baked, and swept off. For eating, it is slightly baked with clarified butter (سمن), and then sweetened with honey, or sometimes with treacle, or sugar. — كُنَافَةٌ *i. q.* Pers. رِشْتَهٔ قَطَائِف [*Thread-ḳaṭáïf*]. (KL.) See اِطْرِيَةٌ.

كُنَافِىٌّ A maker or seller of كُنَافَة.

مُكَانِفٌ A she-camel *that lies down behind the other camels.* (Az, cited in L, art. روح.)

كنه

4. أَكْنَهَ: see an ex. in a verse cited voce مَعَسَ.

كُنْهٌ: see نَصٌّ. — كُنْهٌ may often be rendered *Entity.*

كنى

1. كَنَى, *He affixed a* كِنَايَة, meaning, with the Koofees, *a pronoun,* to a verb [&c.]: (TA in art. ريب:) but accord. to the usage of the verb in two instances in the M and Ḳ, voce رَابَ in art. ريب, it clearly means *he spoke allusively.* — كَنَى بِهِ عَنْ كَذَا, *He used it metonymically for such a word* or *phrase; he alluded thereby to such a thing.*

كُنْيَةٌ *A surname of relationship.*

كِنَايَةٌ *A metonymy:* see تَعْرِيضٌ; where the difference between these two words is explained. — Also, *An allusion.* (TA.) — Also, and ↓ مُكَنًّى, accord. to De Sacy, in his Ar. Gr. i. 455, or ↓ مُكَنٍّ, for I find its plural written in a copy of the Ṣ مُكَنَّيَات, *A pronoun;* see كَنَى.

مُكَنًّى and مُكَنٍّ: see كِنَايَةٌ.

كهب

كُهْبَةٌ, accord. to Ibn-El-Aạrábee, *Yellowness inclining to redness.* (TA, voce خُشْبَة.)

كهل

8. اِكْتَهَلَ, said of a plant, *It became tall and full-grown:* (TA:) or *it became of its full height, and blossomed:* (Ṣ:) see زَاخِرٌ.

كَهْلٌ *Of middle age;* or *between that age and the period when his hair has become intermixed with hoariness.* See شَبَابٌ; and شَيْخٌ and غُلَامٌ.

كُهُولَةٌ: see شَبَابٌ.

كَاهِلٌ [The *withers* of a horse, &c.] *i. q.* حَارِكٌ: or the *anterior portion of the upper part of the back, next the neck,* which is the *upper third part, containing six vertebræ:* or the *part between the two shoulder-blades:* or the *part where the neck is joined to the back-bone;* [the *base of the neck:* see تَبَعٌ]. (Ḳ.)

كِهَانَةٌ *Divination; soothsaying.* (Ḳ, &c.)

كَاهِنٌ: see عَرَّافٌ and عَائِفٌ.

كو

كُوَّةٌ and كَوَّةٌ (Ṣ, Mṣb, Ḳ) and كُوٌّ (Ḳ) *A hole, or perforation, or an aperture,* (Ṣ, Mgh, Mṣb, Ḳ,) *in a wall* (Mṣb, Ḳ) *or chamber;* (Ṣ, Mgh;) [*a mural aperture;*] or the first and second, *a small one;* and the third, *a large one.* (Ḳ.) See also مِشْكَاةٌ.

كور

كَارِى [? كَارِىٌّ] *i. q.* غَرِيبٌ, applied to a man. (AA, in TA, voce غَرِيبٌ.)

كوع

كُوعٌ The *extremity of the radius,* or *bone of the fore-arm, next the thumb:* (Ṣ, Mṣb, Ḳ:) or the *protuberance formed thereby.*

كوف

5. تَكَوَّفَ: see تَشَأَّمَ.

كَافٌ *Same as* كَشٌّ (*because it is the name of the incipient letter of this word:* 1001 Nights ii. 304).

كُوفِيَّةٌ *A thing that is worn upon the head; so* called because of its roundness, or its being round. (TA.)

كوم

8. اِكْتَامَ *He walked upon the extremities of his toes, by choice.* (TA, voce حَارِقَةٌ, q. v.)

كون

1. كَانَ *He or it was.* A verb of the class called incomplete, (نَاقِصٌ,) because, with the agent which it comprises, or to which it relates, it cannot constitute a complete proposition; i. e., non-attributive. The other verbs of this class are, صَارَ, أَصْبَحَ, أَمْسَى, أَضْحَى, ظَلَّ, بَاتَ, مَا زَالَ, مَا بَرِحَ, مَا فَتِئَ, مَا ٱنْفَكَّ, مَا دَامَ, and لَيْسَ. Each of these governs its noun, or subject, in the nom. case, and its enunciative, or predicate, in the acc. case; as, كَانَ زَيْدٌ قَائِمًا *Zeyd was standing.* — (The ن in يَكُنْ and the like is often irregularly elided.) — كَانَ, divested of all signification of time, is often used as a copula. (See De Sacy's Gr. Ar. i. 196.) So too is كَائِنٌ; for هٰذَا كَائِنٌ زَيْدًا and هٰذَا زَيْدٌ signify the same. (Mughnee, voce أَنَّ.) — كَانَ as a complete, i. e., an attributive, verb, see حَصَلَ, in three places.

5. تَكَوَّنَ *He, or it, received,* or *took, his, or its, being, or existence; came into existence; originated.*

10. اِسْتَكَانَ *He was,* or *became, lowly, humble, submissive,* or *in a state of abasement.* (Ḥar, p. 4, q. v.) See اِسْتَكَنَ in art. سكن: and see art. كين.

حَوْرٌ: see نَعُوذُ بِٱللّٰهِ مِنَ الحَوْرِ بَعْدَ الكَوْنِ and كَوْرٌ.

كَيْنُونَةٌ: see شَاخَ.

مَكَانَةٌ *A particular place of being* or *existence.* See an ex. voce نَفْسٌ. — مَكَانَكَ وَزَيْدًا [*Keep where thou art and approach not Zeyd!*] Heard by Ks. (L, art. عند.) — *State,* or *condition.* [Bḍ, xi. 122, and xxxix. 40.] See art. مكن. — مَكَانٌ *i. q.* مَنْزِلَةٌ. (Bḍ, xii. 77.) — هٰذَا مَكَانٌ لِقَوْلِنَا كَذَا *This is a ground for our saying thus.* — أَصْبَحَ مَكَانَ كَذَا *It became as,* or *like, such a thing.* See a verse cited voce زَنْزٌ.

كوى

1. كَوَاهُ *He* (a veterinary, and any other, TA) *cauterized him;* i. e. *burned his skin; with an iron,* and *the like:* (Ḳ:) or *he burned him* with fire. (Mgh.)

كيس

كَيِّسٌ *Intelligent; ingenious, clever.* (S, Mṣb, Ḳ.) [Plur. كُوسَى:] also أَكْيَاسٌ. (Mṣb.)

أُمُّ كَيْسَانَ a metonymical name of *The knee*, in the dial. of El-Azd. (TA, art. ركب)

كيص

كِيصٌ: see دَنِيقٌ.

كيف

2. كَيَّفْتُهُ فَتَكَيَّفَ, used by the Muslim theologians, (Ḳ, TA,) verbs derived from كَيْفَ, (TA,) [signifying *I specified by the ascription of its quality* and *it became so specified,*] are formed in accordance with analogy, not heard from the Arabs. (Ḳ,* TA.)

5. تَكَيَّفَ: see what next precedes.

كَيْفِيَّةٌ *Quality as answering to "how?"; mode,* or *manner, of being.*

كَيْفُوفِيَّةٌ for كَيْفِيَّةٌ: see تَيْسِيَّةٌ.

كيل

8. اِكْتَالَ عَلَيْهِ and مِنْهُ: see عَلَى in the sense of مِنْ.

كَيْلٌ: see مِكْيَالٌ.

كَيَّالٌ [*A measurer* of corn and the like]. (A, art. بخس.)

مِكْيَالٌ *A measure with which corn is measured;* (Ṣ, Mṣb, Ḳ;) as also ▼ كَيْلٌ; (Mṣb;) *a measure of capacity.*

كين

10. اِسْتَكَانَ: see اِسْتَكَنَ in art. سكن: and see art. كون.

كَيْنٌ (also written كَيْنَةٌ, Ḳ, voce زَرْنَبٌ): see بَظْرٌ.

كيه

كَيَّهًا A *large,* or *bulky,* she-camel: see the last sentence in art. غذو.

ل

ل. — لَنَا فِى بَنِى فُلَانٍ دِمَآءٌ [*We have a claim, upon the sons of such a one, to blood,* lit. *bloods*]. (Ṣ in art. حبل.) — لَهُ أَنْ يَفْعَلَ كَذَا *He shall have a right to do such a thing:* see عَقَبٌ. — رَأَيْتُ لَهُ بَرِيقًا *I saw it to have a glistening:* and سَمِعْتُ لَهُ صَوْتًا *I heard him,* or *it, to have a sound* proceeding from him, or it; or rather, *I heard a sound attributable,* or *to be attributed, to him,* or *it;* meaning, *I heard him,* or *it, utter* or *produce, a sound;* or *I heard in consequence of it,* &c. (see سَطَعَ.) — لَهُ كَذَا often means *Such a thing appertains,* or *is attributable, to him,* or *it.* — مَا لَنَا أَلَّا نُقَاتِلَ, in the Ḳur ii. 247, [i.e. أَنْ لَا,] means *What object have we* (أَىُّ غَرَضٍ لَنَا) *in* (فِى) [*that we should not fight?* or, *in our*] *not fighting?* (Bḍ:) And مَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى ٱللّٰهِ, in the same, xiv. 15, means *What excuse have we* (أَىُّ عُذْرٍ لَنَا) *in* (فِى) [*that we should not rely upon God?* or, *in our*] *not relying upon God?* (Bḍ.) مَا لَنَا أَنْ لَا نَفْعَلَ كَذَا [may be rendered *What reason,* or *motive, have we that we should not do such a thing?* or, *in that,* &c.? or *in our not doing* &c.? for] the original form of the phrase is مَا لَنَا فِى أَنْ لَا نَفْعَلَ كَذَا. (Mugh, voce أَنْ.) Often أَنْ is omitted, but meant to be understood: you say also, مَا لَكَ تَفْعَلُ كَذَا *What reason,* or *motive, hast thou* that *thou dost such a thing?* or *what aileth thee* &c.? It is often like مَا بَالُكَ. — غَرَّدَ بِصَوْتٍ لَهُ ضَعِيفٍ *It* (a bird) *warbled with a feeble voice peculiar to it.* — مَا لِى وَلِلْبَغْىِ بَعْضُكُمْ عَلَى بَعْضٍ: see بَغَى. مَا لِى أَرَاكَ تَفْعَلُ كَذَا *What hath happened to me that I see thee doing such a thing,* or *thus?* See an ex. in conj. 3 of art. بلو. — مَا لَكَ بِكَذَا: see a verse cited in art. علو. — أَنَا لَهَا *I am for it;* i.e., I am the man for it; meaning a war, or battle, حَرْبٌ, which is of the fem. gender. Often occurring in old Arabic stories. — ل in the sense of فِى: see Mṣb, voce عِدَّةٌ. — مَنْ لِى *Who is,* or *will be, for me, as aider,* or *helper,* or *defender,* or *surety?* For exs., see سَبْعٌ, and شَبْرٌ, and أُفٌّ. — تَعْسًا لَهُ, and تَبًّا لَهُ, and قُبْحًا لَهُ, &c.: see the first word of each of these phrases. — مَنْ لِى بِكَذَا: see بِ (near the end of the paragraph): and see also above. — ل in the sense of بَعْدَ: see an ex. voce أَفْطَرَ, and see other exs. in the Mṣb, art. فطر. — ل in the sense of بَعْدَ, or مِنْ وَقْتِ: see غُمَّ. — لِلَيْلَةٍ خَلَتْ *When one night had passed;* i.e. *on the first day* of the month: ل in this case meaning عِنْدَ. — يَا لَلْفَلِيقَةِ *O come with succour to the calamity:* see فَلَقَ. — ل in the sense of عَلَى: see Ḳur xvii. 108-9, and xvii. 7, and xxxvii. 103: and see exs. voce فُوهٌ (last quarter). — ل in فَدًى لَكَ &c.: see art. فدى. — ل used as a corroborative, (see Ṣ in art. لوم,) after لَوْ and لَوْلَا the conditional إِنْ, is sometimes difficult to express in English, except by emphasis in pronunciation; as in أَمَا إِنَّهُ لَرَجُلٌ كَرِيمٌ *Verily,* or *now surely, he* IS *a generous man.* This ex. occurs voce أَمَا. — لَ redundantly prefixed, for corroboration, to the كَ of comparison: see a verse of Ṭarafeh voce ثُنْىٌ; and another similar instance in the Mugh, art. ل. — لَظَرُفَ زَيْدٌ means *How excellent,* or *elegant, in mind, manners, address, speech, person,* or *the like, is Zeyd!* syn. مَا أَظْرَفَهُ: and لَكَرُمَ عَمْرٌو *How generous,* &c., *is 'Amr!* syn. مَا أَكْرَمَهُ. (Mugh.) — لَنِعْمَ هُوَ *Excellent indeed is he,* or *it.* — مَا كَانَ لِيَفْعَلَ means, accord. to the Koofees, مَا كَانَ يَفْعَلُ; the ل being redundant, to corroborate the negation: accord. to the Baṣrees, مَا كَانَ قَاصِدًا لِأَنْ يَفْعَلَ. (Mugh.) See an ex. voce عَلَى as equivalent to فِى. — لَ in sentences beginning with إِنَّ for إِنْ: see p. 107, cols. 2 and 3: and see conj. 3 in art. قرأ. — ل of inception (لَامُ الاِبْتِدَآءِ): see exs. of this voce إِنَّ: and see De Sacy's Gr. Ar. ii. 582, &c. — لَ termed لَامُ الجَوَابِ is, I think, best rendered by *Then;* or *in that case:* see exs. voce أَمَا.

— ل in لَعَمْرُ ٱللّٰهِ is [not a particle denoting swearing, but merely] a corroborative of the inchoative; the enunciative of which, i.e. قَسَمِى, or مَا أُقْسِمُ بِهِ, is understood. (Ṣ, art. عمر.) — يَالَ زَيْدٍ, and يَا لَزَيْدٍ, accord. to the Koofees, is a contraction of يَا آلَ زَيْدٍ. (Mugh, letter ل; and El-Ashmoonee on the Alfeeyeh, § الاستغاثة.) It seems that where the ل is not connected with the word following it, يَالَ is generally, if not always, for يَا آلَ; and so sometimes when it *is* connected. See يَالَ غُدَرَ, voce غَادِرٌ, and see عَجَبٌ. See also De Sacy's Gr. Ar., 2nd ed., i. 476, note.

لَا, the negative, does not necessarily restrict to the signification of future time a marfooạ aor. following it: in a case of this kind, مَا is often substituted for it in the explanation of a phrase; as in the instance of لَا يَعْرِفُ هِرًّا مِنْ بِرٍّ, in the TA, art. بر; and the aor. is more properly rendered by the present than by the future. — لَا رَجُلَ قَائِمٌ *There is not any man standing:* (Mugh:) but when the subst. and epithet are both simple words, and not separated, the latter may be used in three different ways; as in لَا رَجُلَ ظَرِيفَ and ظَرِيفًا and ظَرِيفٌ; otherwise it must be marfooạ or manṣoob, but not mebnee: this relates to لا used لِنَفْىِ الجِنْسِ. (Ibn-'Aḳeel, p. ١٠٢.) — لَا, also, *Lest.* See رَكِبَهُ. — [لَا لَهُ وَلَا عَلَيْهِ *There is nothing due to him, nor anything to be demanded of him.* (Thus I have rendered this phrase, voce مَلَسَى, in three places.) For] when لا is a general negative, the context renders it allowable to suppress its subject, as in لَا عَلَيْكَ, for لَا بَأْسَ عَلَيْكَ; and sometimes the predicate, when known, is suppressed, as in لَا بَأْسَ. (Mṣb.) — لَاشَ, for لَا شَىْءَ: see art. لوش. — كَلَا وَلَا [*As the time occupied in saying* لَا وَلَا]. See an ex. in the TA, voce لَوْذَانِ. — لَا وَلَا *Olive-oil:* in allusion to the words in the Ḳur xxiv. 35, occurring in a trad. —

لَا يَقْرَأْ, as a prohibition, and لَا يَقْرَأُ as an enunciative with the same meaning: see a trad. thus commencing in the Jámiʼ es-Ṣagheer: and see the Ḳur lvi. 78: and see an ex. voce رَهْنٌ. — لَا أَغَرُّ وَلَا بَهِيمٌ: see بَهِيمٌ. — لَا in a case of pausation pronounced لَأْ: see art. ا (near the end).

لأك

1. لَأَكَ He sent. (Mṣb in art. الك.) — أَلِكْنِى إِلَيْهِ; and أَلْكَنَهُ: see art. الك.

10. اِسْتَلْأَكَ: see استألك.

مَلْأَكٌ: see مَأْلَك.

لأل

لَآلٌ: see art. لأ.

لَآلَةٌ: see art. لأ.

لِئَلَّا Lest; in order that not.

لأم

1. لَؤُمَ He was base, base-born, low, ignoble, ungenerous, mean, sordid; (Ṣ:) contr. of كَرُمَ. (Ḳ.) See لَئِيمٌ. — لَأَمَ: see also ظَاهَرَ.

3. لَاءَمْتُ بَيْنَ القَوْمِ, inf. n. مُلَاءَمَةٌ, I reconciled the people, (Ṣ, Mṣb,) and brought them together. (Ṣ.) — لَاءَمَهُ He was suited to him as a companion: see 5 in art. زوى. — لَاءَمَهُ It (food, T, and an affair, M) suited him. (T, M.) — And i. q. لَازَمَهُ. (T.) — And It coalesced, or united, with it.

8. اِلْتَأَمَ It (a wound, and a crack) became coalesced, consolidated, closed, or closed up: (Ṣ:) it (a hole, or rent,) became repaired. (Mṣb.) — اِلْتَأَمَا They (two things) agreed together, or became consistent. (Ṣ, Mṣb.) — اِلْتَأَمَ It drew, and stuck, together; coalesced; or consolidated. (Mgh.)

لُؤْمَةٌ: see لُؤَمَةٌ.

لُؤَمَةٌ, (Ṣ, Ḳ,) or † لُؤْمَةٌ, (M, IB,) The whole apparatus, or gear, of the plough: (AḤn, Ṣ, M, Ḳ:) or its iron [or share] and its wooden parts: (M:) or the سِنَّة [or ploughshare] with which the earth is ploughed up, and which, when upon the plough, is termed عِيَانٌ, pl. عِيِن: (IAạr, TA:) the سِكَّة. (IB, TA.) See عِيَانٌ.

رَجُلٌ جَمِيعُ اللَّأْمَةِ: see جَمِيعٌ.

لَئِيمٌ Mean; ungenerous; sordid; ignoble; base; base-born; contr. of كَرِيمٌ. (Ḳ, &c.) See لَؤُمَ.

أَلْأَمُ الأُمُورِ: see مَدَاقّ.

أَلْأَمُ Baser, and basest; &c.: see an ex. voce زَكْمَةٌ.

المُلَاءَمَةُ i. q. الاِجْتِمَاعُ: see اِسْتَلْمَ.

رِيشٌ مُتَلَائِمٌ i. q. لُؤَامٌ. See لَفَتَ.

لأى

بَعْدَ لَأْىٍ After difficulty, &c. (Lth, TA.) See an ex. cited voce بَيَّنَ. — لَأْياً With difficulty, trouble, labour, or exertion.

لبس

مُلَبَّسٌ pl. مُلَبَّسَات Sugared almonds, &c.

لبع

لَبْعًا: see ضَبْعٌ.

لبق

عَبِقَةٌ لَبِقَةٌ and عَبِقٌ لَبِقٌ: see عَبِقٌ.

لَبِقٌ بِالقُلُوبِ: see عَذِقٌ.

لَبَاقَةٌ: see إِنَاقَةٌ in art. انق.

لبك

1. لَبَكَهُ is like رَبَكَهُ.

لَبَكَةٌ: see عَبَكَةٌ.

لبلب

لَبْلَابٌ: see جِلْبَابٌ or جِلِبْلَابٌ.

لبن

بَنَاتُ لَبَنٍ [app. The small guts or intestines, in which originate the lacteals;] the intestines in which is the milk. (M, Ḳ.) See حَوِيَّةٌ, termed بَنَاتُ اللَّبَنِ. — لَبَنَةٌ [n. un. of لَبَنٌ]. (Az, in TA, art. خرس.)

لَبِنٌ Bricks; (T, Ṣ, M, Mgh, Mṣb, Ḳ;) crude, or unburnt, bricks. (MA.)

لِبْنَةٌ: see بَنِيقَةٌ.

لُبَانٌ [The frankincense-tree] is a tree of the kind called عِضَاه, having a fruit resembling the pistachio-nut, and a resin like the كُنْدُر, [which is said in the Ṣ and TA to be the same as the لُبَان,] when it concretes: (O and TA in art. سيع:) it is also, and more commonly, applied to the resin itself, i. e. frankincense, or olibanum: the tree that produces it is now known to be of the genus Boswellia, found in Ḥadramowt and other parts of Southern Arabia, and also in the opposite (eastern) region of Africa, and in India: it was formerly erroneously supposed to be the Juniperus Lycia. — حَصَى لُبَانٍ: see Ḳ, voce عَسَلٌ; and see art. حصى.

لِبَانٌ The sucking of milk or of the breast: (Ṣ, Mṣb, Ḳ:) see an ex. in a verse of El-Aạshà cited voce أَسْحَمُ: and see 1 in art. غذو.

لَبُونٌ: see لَقُوحٌ and اِبْنُ لَبُونٍ. — بَكْرٌ A male camel that has entered upon his third year: (Ṣ, Mgh, Ḳ:) or entering upon his third year: (Mṣb:) or in his second year. (Ḳ.)

عَسَلُ اللُّبْنَى i. q. المَيْعَةُ [now applied to Storax, or styrax] sometimes used for fumigation. (TA.) See art. عسل.

لُبَانَةٌ مَغْرِبِيَّةٌ: see فَرْبِيُونٌ.

لَبَنِيَّةٌ Food made with milk: so in modern Arabic: see خَطِيفَةٌ.

لُبَيْنَةٌ [A little milk: dim. of لَبَنَةٌ, n. un. of لَبَنٌ]: see رَثَأَ.

مِلْبَنٌ A thing like the مِحْمَل, upon which bricks (لَبِن) are carried from place to place. (M.) See فَنْخَاءَ.

لبى

2. لَبَّاهُ [inf. n. تَلْبِيَةٌ] He said to him لَبَّيْكَ. (MA.)

لَبَّيْكَ, and لَبَّيْهِ, and لَبَّىْ يَدَيْكَ: see art. لب.

لث

لِثَةٌ The gum. See art. لوث.

لثغ

لُثْغَةٌ The changing, in pronunciation, س into ث, or ر into غ or ل, (Ṣ, Ḳ, Mṣb,) and the like: (Mṣb:) or, one letter into another. (Az, in Mṣb, Ḳ.) Also, A word mispronounced; as when a word is said to be لُغَةٌ أَوْ لُثْغَةٌ a dialectal variant or a word mispronounced.

لثم

1. لَثَمَتِ الحِجَارَةُ خُفَّ البَعِيرِ The stones wounded the camel's foot, and made it bleed. (Ṣ.) — لَثَمَتْ. She muffled herself with a لِثَام. (Ḳ.)

لِثَامٌ A kind of muffler for the mouth. (Ḳ.)

لثو

لَثًى : see عَبِيبَة.

الحُرُوفُ اللِّثَوِيَّةُ [*The gingival letters:*] these are ث, ذ, and ظ. (TA, commencement of باب الثاء.)

لج

1. لَجّ فِى الأَمْرِ *He kept, attended,* or *applied himself, constantly, perseveringly, or assiduously, to the thing; he was persevering,* or *assiduous, in the affair.* (Mṣb.)

لجف

لَجَفٌ : see قِصَابٌ.

لجم

4. أَلْجَمَ *He bridled* a beast; agreeably with an explanation in the Ḳ: and sometimes *he bitted* him; as expl. in the Mṣb.

5. تَلَجَّمَتْ : see 10 in art. ثفر.

لُجَمٌ : see لُجْمَةٌ.

لُجْمَةٌ and ♦ لِجَامٌ *A thing from which one augurs evil; an omen,* or *a bodement, of evil:* because it refrains one from a thing that he wants. (A, art. عطس.) ♦ لُجَمٌ, which is originally the plural of both, is also used as a sing. (A, ibid, where see an ex.) See عَطَسَ and عَطُوسٌ.

لِجَامٌ [*A bit;* i. e., *the iron appurtenances of a bridle*]. To the لجام belong pieces of iron which are fastened one to another; as the عِضَادَتَانِ, and the مِسْحَل, and the فَأْس and its extremities of iron. (Az, in TA, voce قَيْقَبٌ.) The above explanation is incomplete: it means the *bridle,* or *headstall and reins, with the bit and other appurtenances;* like its Persian original, لِكَامْ : see قَرَّطَ. It signifies The *piece of iron in the mouth of the horse:* thus, by extension, applied to *this with its thongs,* or *straps, and apparatus:* it comprises the شَكِيمَة, which is the transverse piece of iron in the mouth; and the فَأْس, which is the piece of iron standing up in the mouth; and the مِسْحَل, which is the iron beneath the حَنَك; and the خُطَّافَانِ, which are two bent pieces of iron in the مِسْحَل and the شكيمة, on the right and left; and the فَرَاشَتَانِ, which are two pieces of iron wherewith are fastened the extremities of the عِذَارَانِ; and the حَكَمَة, which is the ring surrounding the مَرْسِن and the حَنَك, of silver or iron or thong. (IDrd, in his Book on the Saddle and Bridle.) ═ See لُجْمَةٌ.

لجن

1. لَجِنَ : see لَجِذَ.

5. تَلَجَّنَ النَّبَاتُ : see تَلَزَّجَ.

لحظ

لَحْظٌ : see عَيْرٌ.

لحف

لِحَافٌ : see what follows.

مِلْحَفَةٌ *A* مُلَآءَة *that is* سُمْط [*not lined, nor stuffed*]: if lined or stuffed, the vulgar also call it by this name, but the Arabs do not know this: (L, TA:) and the same applies to the ♦ لِحَاف : Az says, that لِحَافٌ and مِلْحَفٌ mean the same: like إِزَارٌ and مِئْزَرٌ, and قِرَامٌ and مِقْرَمٌ; and sometimes one says مِلْحَفَةٌ and مِقْرَمَةٌ; and it is the same whether the garment be سُمْط or *lined.* (TA.) He says also, [in another place,] that the Arabs apply the terms ♦ لِحَافٌ and مِلْحَفَةٌ to *A night-wrapper* (إِزَارُ لَيْلٍ) *if it be* طَاقٌ وَاحِدٌ [*a single piece of stuff;* i. e. *not double, not lined nor faced, nor stuffed*]. (TA in art. سمط.) — See إِزَارٌ.

لحق

1. لَحِقَهُ and لَحِقَ بِهِ and ♦ أَلْحَقَهُ *He reached him; overtook him;* or *came up with him.* (Ṣ, Mṣb, Ḳ.) — لَحِقَهُ *It* (grief, &c.) *overtook him;* or *ensued to him.* — Also, and لَحِقَ بِهِ *He overtook him; came up with him.* — لَحِقَ بِهِ *He became,* or *made himself, on a par,* or *as though on a par, with him.* See an ex. voce تَوَحَّشَ. — *It became adjoined,* or *annexed, to it.* — ♦ لُوحِكَ *It was firmly,* or *strongly, compacted* or *coherent* or *knit together:* and *its several parts were inserted one into another.* (TA.) — لَحِقَهُ الثَّمَنُ, inf. n. لُحُوقٌ, [*i. q.* أَدْرَكَهُ, i. e. The payment of] *the price was,* or *became, obligatory on him.* (Mṣb.) — لَحِقَتْ قُوَّتُهُ وَسِنُّهُ : see the last sentence of art. عون. — لَحِقَهُ has for its inf. n. لُحُوقٌ as well as لَحَاقٌ. (TA.)

3 : see 1.

4. أَلْحَقَهُ بِهِ *He made him to reach, overtake,* or *come up with, him;* (Ṣ, Mṣb,* Ḳ;*) or *to follow him.* (Mṣb.) *He made it* (a punishment) *to* [*overtake him,* or] *befall him.* (Mṣb.) *He removed him to it;* namely, a place; lit., *caused him to reach it:* see an ex. voce خَافِقٌ. — *He affiliated him to him; announced him to be his son,* because of a mutual likeness. (Mṣb.) — أَلْحَقَهُ بِهِ *He classed him, as an adjunct, with him; put him on a par with him;* or *made him to be as though on a par with him.* See two exs. voce لَاطَ, in art. ليط. — See 1.

6. تَلَاحَقَتِ المَطَايَا *The saddle-camels overtook one another.* (Ṣ, Ḳ.) تَلَاحَقُوا *The last of them overtook,* or *came up with, the first of them.* (Ṣ, TA in art. درك.)

لُحُوقٌ *i. q.* لُزُومٌ and لُصُوقٌ. (TA.)

لَاحِقُ الآطَالِ *Lean,* or *lank, in the sides.* (Ḥam, p. 496.) لَاحِقُ البَطْنِ *Lank in the belly.* (TA in art. رهف.)

إِلْحَاقٌ The *rendering a word quasi-coördinate to another word of which the radical letters are more in number than those of the former word.* A letter *which is added to a word for the purpose above mentioned.* See أَلِفُ الإِلْحَاقِ and أَلِفُ التَّكْثِيرِ in art. ا. — حَرْفُ إِلْحَاقٍ *A letter of adjunction,* or *quasi-coördination.*

مُلْحَقٌ, pl. مُلْحَقَاتٌ, A word *rendered quasi-radically coördinate to another word of which the radical letters are more in number than those of the former word.* — مُلْحَقٌ بِالرُّبَاعِيِّ *A quasi-quadriliteral-radical word.* — See إِلْحَاقٌ.

بِرْذَوْنٌ مُتَلَاحِكٌ *i. q.* مُتَعَاوِنٌ. (TA in art. عون.)

لحم

4. أَلْحَمَ خَرْقَهُ [*He closed up the hole thereof* with a patch]; meaning a garment, or piece of cloth, and a skin, or hide. (TA in art. رقع.) — إِلْحَامُ الجِرَاحَاتِ [*The consolidating of wounds*]. (Ḳ in art. سبع.) ═ أَلْحَمَهُ عِرْضَهُ ‡ *He empowered him to revile, vilify,* or *censure, him:* (Ṣ, Ḳ, TA:) *he made his honour,* or *reputation, to be to him* [*as*] *a* ♦ لُحْمَة [or *hawk's portion of the quarry*]. (Ḥar, p. 392.) — أَلْحِمْ مَا أَسْدَيْتَ : see أَسْدَى.

6. تَلَاحَمَ *It was joined,* or *knit, together.* See Ḳ, voce مَزْفُورٌ.

8. اِلْتَحَمَ *It coalesced, consolidated, closed up,* or *became closely united.* (TA.)

تَمْرٌ لَهُ لَحْمٌ [*Dates having flesh*]. (Mṣb in art. حشف.) — لَحْمٌ : see ثَرِيدٌ, last sentence.

شَحْمٌ لَحِمٌ : see مَحْضٌ and شَحِمٌ.

لَحْمَةٌ and ♦ لُحْمَةٌ The *woof;* or the *threads that are woven into the* سَدَى, or *warp, of a piece of cloth.* (Mṣb, &c.)

لُحْمَةٌ : see 4, and لُحْمَةٌ شَابِكَةٌ — لَحْمَةٌ : see مُشْتَبِكٌ.

لَحَّامٌ *A butcher.* (Fr, TA in art. سطر.)

مَلَاحِمُ الفَرْجِ (Ḳ) *The narrow,* or *strait, parts of the pudendum muliebre:* (TA;) or rather, *the fleshy parts thereof:* the sing. مَلْحَمَةٌ signifying, accord. to analogy, *a place of much flesh:* see بِطَانٌ.

المُلْتَحِمَةُ [*The tunica albuginea,* or *white of the eye:* so in the present day]. (Ḳ, voce سَبَلٌ.)

شَجَّةٌ مُتَلَاحِمَةٌ : see شَجَّةٌ, and بَازِلَةٌ (voce بَازِلٌ).

لحن

1. لَحَنَ *He erred in speech; spoke incorrectly.* (Mṣb,) — لَحَنَ لَهُ *He said to him something which he (the latter) understood, but which was unintelligible to others:* (Az, Ṣ, Mṣb, Ḳ:) *he intimated to him something which he (the latter) alone understood.*

3. لَاحَنَهُمْ *i. q.* فَاطَنَهُمْ. (Ṣ, Ḳ.) See an ex. voce جَامِعٌ; and see my explanations of مُفَاطَنَةٌ.

لَحْنٌ The *meaning* of speech; its *intended sense* or *import:* (Ṣ, Ḳ, TA:) its *intent:* (TA:) [it is *direct:* and also *indirect:*] *an indication* thereof *whereby the person addressed is made to understand one's intent;* so says Az (Mṣb: [and the like is said in the TA on the authority of AHeyth:]) *an oblique,* or *ambiguous, mode* of speech: (Mṣb:) *an inclining* of speech *to obliqueness,* or *ambiguity, and equivocal allusion.* (Bḍ, in xlvii. 32.) — *A barbarism, an incorrect word.* — عَرَفْتُهُ فِي لَحْنِ كَلَامِهِ and فِي مِعْرَاضِ كَلَامِهِ and فِي نَحْوِ كَلَامِهِ signify the same. (Mṣb in art. عرض.) See the last of these voce عَرُوضٌ. — لَحْنٌ *A modulated sound;* expl. as being مِنَ الأَصْوَاتِ المَصُوغَةِ المَوْضُوعَةِ: pl. أَلْحَانٌ and لُحُونٌ. (Ḳ.) You say, أَلْحَانُ الأَغَانِي [*The modulated sounds of songs*]. (Mgh.)

لحى

1. لُحِىَ : see a verse cited voce خَطَبَ. — لَحَاهُ اللّٰهُ : see شَرَاهُ.

5. تَلَحَّى, (Ṣ, Mgh,) and تلحّى بعمامته, (TA, art. عجر,) *He wound a part of his turban under his lower jaw:* (Ṣ, Mgh:) as also تَحَنَّكَ, q.v.

8. اِلْتَحَيْتُ اللَّحْمَ عَنِ العَظْمِ [*I peeled off the flesh from the bone*]. (O, Ḳ, in art. سلق.)

لَحْىٌ [not لُحْىٌ] The *jaw-bone;* (Mgh, Mṣb;) either *upper or lower:* (Mṣb:) and, in a man, (Mṣb,) the *part on which the beard grows.* (Ṣ, Mṣb, Ḳ.) — And sometimes *Either lateral portion of the lower jaw:* see ذَقَنٌ, and الفَنِيكُ.

لِحْيَةُ التَّيْسِ : see لِيلٌ. — لِحْيَةٌ is sometimes, by a synecdoche, put for the whole *person:* see a verse cited voce خُنْثٌ.

عَقَّ بِالشَّعْرِ : see مَسَحَ اللِّحَى.

لِحَآءٌ *Bark;* and in particular the *bark* of a plant, or of a tree, *of which ropes &c. are made.* — The لِحَآء of the date is [its *Pulp, pulpy pericarp,* or *flesh;* i.e.] the *part that clothes the* نَوَاة [or *stone*]. (TA.) — لِحَآءُ العِنَبِ [*The skin of grapes*]. (TA in art. شحم.)

لَوَاحِى الشَّيْبِ, for لَوَائِحُ الشيب, q.v.

لخق

لُخْقُوقٌ [*A sort of trench,* or *channel, made by water, which has worn and undermined its sides;*] *a place in which water flows, having sides worn and undermined thereby, and hollowed in the form of the river,* or *river-bed:* pl. لَخَاقِيقُ. (ISh, TA.)

لخى

أَلْخَى *Distorted in the mouth.* (CḲ; L, art. لخ, but written الخاء.)

لدم

مُلَدَّمٌ A garment, or piece of cloth, *patched,* or *pieced;* or *patched,* or *pieced, in several places;* like مُرَدَّمٌ. (Lth, T, in art. ردم.)

لدن

لَدْنٌ *Supple; lithe; limber; limp; pliant; pliable; flexible.*

مِنْ لَدُنْ *From the time of:* see a verse cited in art. عى, conj. 4. — هٰذَا الأَمْرُ مِنْ لَدُنْهُ *i. q.* مِنْ قِبَلِهِ, q. v. (Lth in TA, in art. قبل.)

لذع

1. لَذَعَ اللِّسَانَ [*It burned the tongue; was acrid*]. (Ṣ, Mṣb, art. حرف; &c.)

لَذْعُ البَرْدِ [*The hurting,* or *paining, of cold*]. (Ṣ, O, Ḳ, voce شَفِيفٌ.)

لز

3. لَازَّهُ *i. q.* ضَايَقَهُ. (TA, voce ذَاقَنَهُ.)

لِزٌّ *i. q.* زُوْفِينٌ. (A, Ḳ.) In the CḲ, وَلِزَزُ فَيْنٌ is a mistake for وَاللِّزُّ الزُّوفِينُ.

لزق

لِزْقَهُ and بِلِزْقِهِ *Close by his,* or *its, side.*

لزم

1. لَزِمَهُ *It necessarily,* or *inseparably, belonged,* or *pertained,* or *it clave,* or *adhered, to him,* or *it;* as also لَزِمَ لَهُ: *it* (disgrace, &c.) *attached to him.* — لَزِمَهُ أَمْرُ فُلَانٍ *The management of the affair,* or *affairs, of such a one was,* or *became, incumbent,* or *obligatory, upon him.* — لَزِمَ شَيْئًا *He kept close, clave, clave fast, clung,* or *held fast, to anything.* (Ṣ, Ḳ, &c.) And hence, *He preserved a thing:* see قَنِىَ. — See 3. — لَزِمَ الغَرِيمَ, and لَزِمَ بِهِ, and ↓ لَازَمَهُ, *He adhered, kept, clave, clung, or held fast, to the debtor.* (Mṣb.) — لَزِمَ بَيْتَهُ *He kept,* or *clave, to his house* or *tent; did not quit it; was not found elsewhere.* (Kull, p. 318.) — لَزِمَهُ المَالُ *The* [*paying of the*] *money &c. behoved him, lay on him, was incumbent on him,* or *obligatory on him.* (Mṣb.)

3. لَازَمَهُ *He kept, confined himself, clave, clung, or held fast, to him, or it:* as also ↓ أَلْزَمَهُ : *he held on,* or *continued, it.* See 1.

4. أَلْزَمَهُ شَيْئًا signifies *He necessitated him,* or *obliged him, to do,* and *to pay,* &c.; or *to suffer,* or *endure, a thing:* and hence, said of God, *He decreed,* or *appointed,* or *ordained, to him a thing.* And *He made him to cleave to a thing;* and *he made a thing to cleave to him.* See جَدَعَ. — أُلْزِمَ شَيْئًا لَا يُفَارِقُهُ [*He was made to cleave to a thing, not quitting it*]. (Ḳ.) — أَلْزَمَهُ اللّٰهُ الشَّرَّ *May God make evil to cleave to him:* or, *to attend him constantly:* or *decree evil to him.* — أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ, (Ḳur xvii. 14,) *We have decreed to him his happiness* or *his misery,* foreseeing that he would be obedient, or disobedient: (AM, in TA, art. طير:) or *we have made his works* and *what is decreed to him to cleave* to him like the طَوْق *upon his neck.* (Bḍ.) أَلْزَمَهُ البَيِّنَةَ *He compelled him,* or *constrained him, to accept,* or *admit, the evidence,* or *proof.* (Jel xi. 30.) — أَلْزَمَهُ المَالَ *He obliged him to pay the money &c.* أَلْزَمَهُ العَمَلَ *He obliged him to do the deed.* (Mṣb.) — أُلْزِمْتُهُ الذَّنْبَ, and الحَقّ: see زَكَّ. — أَلْزِمْ نَعْلَيْكَ قَدَمَيْكَ [*Keep thou thy sandals upon thy feet*]. (From a trad. in the Jámi' eṣ-Ṣagheer.)

8. اِلْتَزَمَ *He took upon himself* an affair. (KL.) You say, اِلْتَزَمَهُ *He took it upon himself; charged himself with it; obliged himself to do it; became,* or *made himself, answerable for it by an inseparable obligation:* see بَآءَ. — تَكَفَّلْتُ, أَلْزَمْتُ بِهِ نَفْسِى *i. q.* اِلْتَزَمْتُ بِالمَالِ, and

بِهِ, accord. to IAmb, or تَحَمَّلْتُ بِهِ, accord. to AZ; (Mṣb in art. كفل;) *I made myself answerable, responsible, or accountable, by an inseparable obligation, for the property:* see ضَمِنَ. — اِلْتَزَمَ المَالَ, and العَمَلَ, *He obliged himself,* or *took upon himself the obligation, to pay the money &c., and to do the deed.* (Mṣb.) — اِلْتَزَمَهُ *He kept,* or *restricted himself, to it;* i.e. an action, or usage, &c. — And *It was,* or *became, necessary for him,* or *obligatory upon him, to do it,* or *pay it,* &c.; or *to suffer it,* or *endure it.* — دَلَفَ لِٱلْتِزَامِى *He hastened to take me by the hand and embrace me:* see دَلَفَ. — اِلْتِزَامُ i.q. لُزُومُ مَا لَا يَلْزَمُ: see below.

10. اِسْتَلْزَمَهُ *It necessarily required it* or *involved it.*

لَزُومٌ One *who keeps, cleaves, clings,* or *holds fast, much,* or *habitually,* لِشَيْءٍ *to a thing:* see an ex. in the Ḥam, p. 238, line 21.

لُزُومُ مَا لَا يَلْزَمُ *The imposing upon one's self what is not indispensable; or adhering to a mode of construction that is not necessarily to be followed:* as in the following instance in the خُطْبَة of the Ḳámoos: وَبَلَغُوا مِنَ الْمَقَاصِدِ قَاصِيَتَهَا وَمَلَكُوا مِنَ الْمَحَاسِنِ نَاصِيَتَهَا.

لَازِمٌ *Keeping, keeping close, cleaving,* &c.; *tenacious:* and *pertinacious.* — لَازِمٌ *A thing inseparable from another thing:* pl. لَوَازِمُ. (TA.) *Such as cleaves fast; inseparable:* as an epithet. — اِسْمٌ لَازِمٌ: see جَمْعٌ, as signifying "a plural." — لَوَازِمُ *Necessary,* or *inseparable, adjuncts, accompaniments, consequences,* or *results.*

أَلْزَمُ as syn. with أَقْنَى in the prov. حَلَاؤُكَ أَقْنَى لِحَيَائِكَ means *Most preservative:* see that prov. in art. حلو, and see قَنِىَ الحَيَآءَ, and لَزِمَ شَيْئًا.

لزن

لَزَنٌ: see أَسْلَفَ.

لس

سُلْسُلٌ: see لُسْلُسٌ.

سُلْسُلَةٌ: see لُسْلُسَةٌ.

مُسَلْسَلٌ: see مُسَلْسَلٌ and مُلَسْلَسٌ.

لسن

لَسَنٌ *Chasteness,* or *perspicuity,* or *clearness, of speech,* (Ṣ, Mṣb, Ḳ,) and *eloquence;* (Mṣb;) i.q. بَيَانٌ: or, as some say, the *quality of speaking well:* and *chasteness,* or *perspicuity,* or *eloquence, of speech, and sharpness of tongue.* (TA.)

لِسَانٌ of a sandal, The *thing* (هَنَة) *projecting in the fore part* thereof. (TA.) See مِسْرَدٌ. — لِسَانٌ The *tongue* [or *cock*] of a balance: see مِنْجَمٌ in the Ṣ and Ḳ. — لِسَانٌ *Information, news,* or *tidings;* syn. خَبَرٌ. (Ṣ in art. علو.) See a verse cited voce عُلْوٌ.

تَلَسُّنٌ: see خَلْبَةٌ, voce خَلِىٌّ.

مُلَسَّنٌ, (Ṣ,) or with ة, (Ḳ,) A sandal *long and slender, like the form of the tongue:* (Ṣ, Ḳ:) or *having the extremity of its fore part like the extremity of the tongue.* (TA.)

لصق

3. لَاصَقَهُ *He associated with him.*

لَصِيقٌ *An associate; an adherent.*

مُلْصَقٌ i.q. دَعِىٌّ (TA;) as also مُلَصَّقٌ (TA in art. لسق) and مُلَسَّقٌ: (Ḳ, and TA *in that art.*:) or [*a consociated alien;*] *one residing among a tribe of which he is not a member by lineage.* (TA.)

مُلَصَّقٌ: see مُلْصَقٌ.

لط

لُطْلُطٌ: see دَلُوقٌ. — لُطْلُطٌ A she-camel *far advanced in age, and having lost her teeth.* (T, in L, voce كُحْكُحٌ.)

لطس

مِلْطَاسٌ *A pickaxe.* (TA.)

لطف

1. لَطُفَ *It* (a thing) *was small,* or *little;* (Ṣ, Mṣb, Ḳ, KL;) and *slender, thin,* or *fine:* (Ḳ, KL:) and *elegant,* or *graceful.* (KL.)

2. لَطَّفَ *It* (a medicine) *acted as an attenuant, and as an emollient.* — لَطَّفَهُ, inf. n. تَلْطِيفٌ, [*He made it slender*]. (A, and Ḳ, art. حشر; &c.)

3. لَاطَفَ *He caressed; treated with blandishment; soothed; coaxed; wheedled; cajoled:* i.q. بَارَّهُ. (Ṣ, Ḳ.) — لَاطَفَهُ also signifies *He spoke softly, gently,* or *blandly, to him.* (TA.) *He acted in a good manner with him:* (KL:) *manifested goodness towards him:* (PṢ:) *he acted towards him with goodness:* and *he did so, experiencing from him the same:* (TḲ:) or rather, as syn. with بَارَّهُ, *he behaved towards him with goodness and affection and gentleness, and regard for his circumstances;* or *did so, experiencing from him the same behaviour.*

4. أَلْطَفَهُ *He gave him a gift* or *present.* (TA.) — *He showed him kindness,* or *goodness, and affection and gentleness, and regard for his circumstances,* بِكَذَا [*by such a thing,* or *such an action, &c.*]. (Ṣ, Ḳ, TA.) Often occurring in the latter sense: but أَلْطَفَهُ بِكَذَا, expl. in the Ṣ and Ḳ by بَرَّهُ بِهِ, may mean *He presented him with such a thing;* like وَصَلَهُ بِهِ. — See أَتْحَفَهُ.

5. تَلَطَّفَ لِلْأَمْرِ i.q. تَرَفَّقَ: (Ṣ:) see طَبَّ. — *I.q.* تَكَلَّفَ اللُّطْفَ. (Bḍ xviii. 18.) — تَلَطَّفَ بِهِ i.q. تَرَفَّقَ. (Mgh in art. رفق.)

لُطْفٌ *Gentleness; graciousness; courtesy; civility:* (Ṣ, &c.:) see رِفْقٌ: and *delicacy of flavour,* &c.

لَطَفٌ *A gift,* or *present:* pl. أَلْطَافٌ. (MA.) — See لَطَفَةٌ.

لَطَفَةٌ *A present;* i.e. *a thing sent to another in token of courtesy or honour;* syn. هَدِيَّةٌ; (Ṣ, Ḳ;) as also لَطَفٌ, as stated by Z and others: pl. of the latter أَلْطَافٌ. (TA.)

لَطِيفٌ *Gentle, gracious, courteous,* or *benignant:* and also *subtle; knowing with respect to the subtilties, niceties, abstrusities,* or *obscurities, of things, affairs,* or *cases:* in both of these senses often applied to a man. And *Refined in manners,* &c. — *Obscure, recondite,* or *abstruse,* language. (Kull.) — See Ḥam, p. 455. — Applied to a medicine, &c., *Delicate:* see سَوْسَنٌ.

لَطِيفَةٌ *A nice, subtile, subtilely excogitated, quaint, facetious,* or *witty, saying, expression,* or *allusion; a witticism; a quaint conceit.* — [*A nicety of language;*] *any indication of subtile meaning, apparent to the understanding, but not to be expressed;* as [matters of] the sciences of taste (عُلُومُ الأَذْوَاقِ). (KT.)

الإِنْطَافُ *Self-pollution,* by a woman: see جَلَدَ عُمَيْرَةَ in art. جلد.

لطم

2. لَطَّمَ *He slapped much, or violently.* See مُلَطَّمٌ, and see Ḳ, voce طَلَّمَ.

لُطْمَةٌ: see نَطِيحٌ.

لُطَيْمٌ: see نَطِيحٌ. — لُطَيْمٌ A *small* camel. (TA, voce عُسْجُدٌ.) — لُطَيْمَةٌ see زَوْمَلَةٌ. — *Small* weaned camels. (TA in art. عسجد.)

لعط

لُعْطَةٌ: see عُلْطَةٌ, in two places.

لعق

1. لَعِقَ *He licked* (Ṣ, Ḳ, TA) *his fingers:* (TA:) *he ate* a thing *with his finger* [*by taking it up therewith*]. (Mṣb.)

لَعُوقٌ *A linctus.*

مِلْعَقَةٌ [*A spoon;* vulgo مَعْلَقَة;] *a well-known instrument.* (Mṣb.)

لعل

لَعَلَّ [*May-be; perhaps*]; a word denoting hope and fear. (Ḳ.) It governs the subject in the accus. case, and the predicate in the nom. See Ibn-'Aḳeel, ed. of Dieterici, p. 90; and see لَيْتَ. — لَعَلَّ, in its original and general acceptation, expresses hope; but in the word of God it [often] expresses certainty, and may be rendered *Verily.* (Jel, ii. 19.)

لعن

لُعْنَةٌ A man *who is much cursed.* (TA in art. خدع.)

لَعِينٌ The *base,* or *lower part, of a raceme of a palm-tree.* (TA in art. عهن.)

لعو

لَعًا, said to a camel when it stumbles: see تَعْسًا, voce تَعَسَ: and see the first paragraph of art. عول, last sentence but one.

لَعْوَةٌ *A hunting bitch.* (L, art. عقد.)

لغذ

3. لَاغَذَهُ *i.q.* ضَايَقَهُ. (TA, voce ذَاقَنَهُ.)

لغم

لُغَامٌ: see an ex. in a verse cited voce تَرَغَّمَ.

لغن

لُغْنُونٌ The *sides,* or *adjacent parts,* (النَّوَاحِى) *of the* لَهَاة, *impending* (مُشْرِفَة) *over the* حَلْق [or *throat*]; as also لُغَانِينُ: (JK:) see غُنْدُبَةٌ, and لُغْدٌ.

لُغْنُونَةٌ: see غُنْدُبَةٌ.

لغو

3. لَاغَاهُ *He jested,* or *joked, with him;* inf. n. مُلَاغَاةٌ. (A, TA.) You say, لَاغَاهُ فِى البَيْعِ. (A, TA, art. كيس.)

لَغْوٌ, applied to speech, &c., *Nought; of no account;* (M, Ḳ;) *unprofitable.* (M.) — اليَمِينُ اللَّغْوُ: see KT, voce يَمِينٌ.

اللُّغَةُ *The genuine language* of the Arabs; which is *the classical language.*

لُغَوِىٌّ *Of,* or *relating to, the genuine language* of the Arabs. مَعْنًى لُغَوِىٌّ *A genuine lexicological meaning.*

لُغَيَّةٌ *A word of weak authority.* (TA, voce جِرَاب, et passim.)

لَاغٍ: see مَائِرٌ.

لف

1. لَفَّ *He folded,* or rather *wrapped; folded up,* or rather *wrapped up,* or *rolled up,* a thing in another thing. — لَفَّ العَدُوَّ [app. *He involved the enemy (in difficulty), or entangled him:*] said with reference to war, and excellence of judgment, and knowledge of the case of the enemy, and the subduing him, with the infliction of many wounds. (L, in TA, voce عَمَتَهُ.) But see عَمَتَ.

5: see 8.

8. اِلْتَفَّ *It* (herbage) *tangled; became confused, and caught,* one part to another: (Mṣb:) or *became luxuriant,* or *abundant;* (Ṣ;) *it* (a collection of trees) *became luxuriant,* or *abundant, and close together:* (AḤn:) [or *thickly intermixed:*] *it* (a thing) *became collected together, and dense;* (TA:) best rendered *tangled,* or *luxuriant,* or *abundant and dense.* — اِلْتَفَّ and ▾ تَلَفَّفَ *He wrapped,* or *enwrapped, himself* in, or with, a garment; (KL, PṢ;) *i.q.* اِشْتَمَلَ. (Mṣb.) — اِلْتَفَّ وَجْهُ الغُلَامِ means اِتَّصَلَتْ لِحْيَتُهُ [i. e. *The face of the young man became continuous,* or *uninterrupted, in its beard*]. (TA.) — اِلْتَفَّ *It* (an affair) *became complicated.*

لَفٌّ وَنَشْرٌ in rhetoric, [*Complication and explication, involution and evolution;* i.e., *a construction in which two or more words are mentioned, and, after them, two or more other words, as epithets, &c., referring to the former.* لف ونشر مُرَتَّبٌ, *Involution and evolution regularly disposed,* is when the order of the latter words agrees with that of those to which they refer. لف ونشر مَعْكُوس, or مُشَوَّشٌ, *Involved, or disordered, involution and evolution,* is when the order of the latter words is contrary to that of those to which they refer]. (TA, passim.) See Ḥar, p. 383.

لُفَّةٌ *i.q.* لُقْمَةٌ: see صُفَّةٌ, last sentence.

لَفَّآءُ *A thick thigh:* see a verse voce تَسَاهَمُوا.

فُلَانٌ مِنْ لَفِيفِنَا وَضَفِيفِنَا: see art. ضف.

لِفَافَةٌ *A wrapper for the leg* or *foot &c.* (Ṣ, Ḳ.) — And *A pericarp;* a *glume,* and *the like; an envelope:* pl. لَفَائِفُ.

لَفِيفَةٌ *A lock* (خُصْلَةٌ) of hair. (Ṣ, voce خُصْلَةٌ.)

نَاقَةٌ مُلَفَّفَةُ السَّنَامِ [*A she-camel having the hump much enveloped with fur:* see اِلْتَفَّ وَجْهُ الغُلَامِ]. (Ibn-'Abbád, O, Ḳ, voce عُلْفُوفٌ, q.v.)

مُلْتَفُّ الخَلْقِ A man *having a well-knit frame; compact in make.* (L, art. مسد.)

لفط

3. لَافَطَهُ: see فَارَطَهُ.

لفع

اِشْتَمَلَ: see التَّلَفُّعُ.

لفق

1. لَفَقَ الثَّوْبَ *He joined and sewed together,* or *put together and sewed, the two oblong pieces of cloth of the garment;* (Ṣ, Mṣb, Ḳ;) and ▾ لَفَّقَ, inf. n. تَلْفِيقٌ, signifies the same, and is more common; or has an intensive signification. (TA.) — See also Ḥar, pp. 253 and 254. — ▾ تَلْفِيقٌ The *bringing,* or *putting, together.* (KL.) And The *making suitable,* or *conformable.* (KL.) — And The *speaking,* or *telling, what is untrue,* or *false:* (KL:) the *embellishing* [of speech] *with lies.* (Ḥar, p. 254.) — لَفَقَ *He felled* (a seam or garment).

2: see 1. — لَفَّقَ بَيْنَ الكَلَامِ, (JK, voce رَسَّغَ, &c.,) inf. n. تَلْفِيقٌ, (Ḳ, voce تَرْسِيغٌ, &c.,) *He interlarded,* or *embellished, the speech,* or *discourse, with falsehood:* see the pass. part. n. مُلَفَّقَةٌ: and see رَسَّغَ, and رَبَقَ, and رَمَّقَ.

5. تَلَفَّقَ بِهِ: see تَأَفَّقَ.

لِفْقَانِ *Two pieces which compose a* مُلَاءَة, (Mgh, Mṣb, TA, in art. ربط,) *being joined together,* (Mgh, TA, in that art.,) *by sewing* or *the like.* (TA in that art.)

لِفَاقٌ: see رَدِيمَةٌ.

أَحَادِيثُ مُلَفَّقَةٌ *Narrations,* or *stories, compounded,* or *combined, with falsehood; embellished* [or *interlarded*] *therewith;* and *put together.* (MA, Ḥar, p. 254.) — شُقَّةٌ مُلَفَّقَةٌ: see بَصِيرَةٌ.

لفم

لِفَامٌ *A kind of woman's face-veil.* See نِقَابٌ.

لفو

6. تَلَافَاهُ *i.q.* تَدَارَكَهُ [*He repaired it;* a meaning well known]; (Ṣ, Mṣb, Ḳ, TA;) namely, a short-coming; or failing, or falling short, of what

was requisite, or due; and an inconsistent act. (TA.) You say, هٰذَا أَمْرٌ لَا يُتَلَافَى [*This is an affair that will not be repaired*]. (TA.) And تَلَافَى أَمْرَهُمْ بِالصُّلْحِ [*He repaired their condition by peace*, or *reconciliation*]. (EM, p. 117.) See وقه.

لَقَاةٌ : see لَقَاتٌ.

لق

لَقٌّ *A fissure* in a rock. (AA, in TA, voce بَقَاقٌ.) — لَقْلَاقٌ بَقْبَاقٌ and لَقٌّ بَقٌّ : see تَتٌّ.

لقف

1. لَقِفَهُ *He seized it*, or *took it quickly*; (Ṣ, M, Ḳ;) namely, a thing thrown to him with the hand, or said to him. (M, TA.) See also last sentence of 1 in art. حنك.

5. تَلَقَّفَهُ مِنْ فَمِهِ *He caught it and retained it quickly*, [i. e., what he said,] *from his mouth*. (TA.)

لقم

1. لَقَمَ لُقْمَةً, [aor. ـُ,] inf. n. لَقْمٌ, (JK, MṢ,) [*He gobbled a gobbet*, or *morsel*, or *mouthful*, or] *he swallowed the gobbet*; and so ↓ اِلْتَقَمَهَا. (Ṣ.) لَقِمَهُ, aor. ـَ, (Mṣb, K, &c.,) inf. n. لَقْمٌ, (JK, MA, Ḳ, MṢ, JM,) or لَقَمٌ (Mṣb, [app. a mistake,]) *He gobbled it*; i. e., *ate it quickly*, (Mṣb, Ḳ, TA,) as also ↓ اِلْتَقَمَهُ, (Mṣb, [see above,]) and *hastily; drew it with his mouth, and ate it quickly*. (TA.) — لَقَمَ بِيَدِهِ *He put morsels into his mouth* (i. e., his own mouth) *with his hand*. See an ex. voce رَقَعَ. This seems to be the primary signification.

2. لَقَّمَهُ الطَّعَامَ and ↓ أَلْقَمَهُ إِيَّاهُ [*He fed with the food by the mouthful; put it into his mouth by the mouthful*]: (Mṣb:) or لَقَّمَهُ إِيَّاهُ and ↓ أَلْقَمَهُ إِيَّاهُ *he put a mouthful* [*of it*] *into his mouth*. (TA.) And لَقَّمَهُ and ↓ أَلْقَمَهُ [*He fed him by the mouthful; put mouthfuls into his mouth*]. (Ṣ.)

4. أَلْقَمَ *He put morsels into the mouth of* [such a one]. See 2. — أَلْقَمْتُهُ الحَجَرَ † *I silenced him in an altercation*. (Mṣb.) — أَلْقَمَهُ البِرْطِيلَ : see the latter word.

5. تَلَقَّمَ اللُّقْمَةَ *He swallowed the gobbet*, or *morsel*, or *mouthful*, *in a leisurely manner*. (Ṣ, TA.)

8: see 1. — اِلْتَقَمَ فَاهَا فِى التَّقْبِيلِ [*He took her mouth within his lips in kissing*]. (Ṣ in art. كعم.) Hence the verb signifies †*It embraced*, or *clasped*, a thing: see an instance, voce مُحْصَنٌ.

لُقْمَةٌ *A morsel, gobbet*, or *mouthful: what is* [*swallowed*, or] *eaten quickly, at once*, of bread [&c.]; like as جُرْعَةٌ signifies what is swallowed at once in drinking: (Mṣb:) or *what is prepared to be* [*swallowed*, or] *eaten quickly* [*at once*]. (Ḳ, TA.) — لُقْمَةُ القَاضِى, and لُقْمَةُ الخَلِيفَةِ : see زُمَاوَرْدٌ, art. ورد; and مُيَسَّرٌ.

لُقَمَاتُ القَاضِى *Same as* لُقَيْمَاتُ القَاضِى.

لقن

3. لَاقَنَهُ i. q. ضَايَقَهُ. (TA voce ذَاقَنَهُ.)

لَقَنٌ, arabicised from [the Persian] لَگَنْ [also written لَكَنْ], *A thing* [or *basin*] *resembling a* طَسْت, *of* صُفْر [or brass]. (TA.) See إِجَّانَةٌ.

لقى

1. لَقِيَهُ *He met him*, or *it*. (Mṣb.) — And *He* [*met with*, or] *found him*, or *it*. (Mṣb.) You say, تَلْقَاهُمْ أُسْدًا [*Thou wilt find them lions*]. (Mughnee, voce إِنَّ.) See also لِقَآءٌ. — لَقِيتُهُ and ↓ لَاقَيْتُهُ *I came near to him, facing him; came before his face, near to him*. (Ksh, in ii. 13.) — لَقِيَهُ بِمَكْرُوهٍ (Ḳ in art. جبه, &c.) *He* [*encountered with him*, or] *said to him*, or *did to him, a thing disliked*, or *hated*: (TḲ in art. جبه:) like اِسْتَقْبَلَهُ بِمَا يَكْرَهُ.

2. لَقَّاهُ شَرًّا [*He made him to experience evil treatment*]. (TA in art. جدع, voce جَدَّعَ.) See below; and see مُلَقًّى. — يُلَقَّوْنَ تَحِيَّةً *They shall be greeted with prayer for length of life*, or *everlasting existence*. (Bḍ in xxv. 75.)

3. لَاقَاهُ [*He met him face to face; had an interview with him*;] i. q. قَابَلَهُ. (TA.) See 1. — لَاقَى *He experienced* pain &c. See an ex. voce دَبِرٌ; and voce آلٌ: like لَقِىَ, voce آلٌ. — لَاقَى بَيْنَ طَرَفَىْ إِزَارِهِ وَشَدَّهُ [*He made the two ends of his* ازار *to meet, and tied it*]. (A, art. حجز.)

4. أَلْقَاهُ *He threw it where he would find it*. (Er-Rághib.) — And hence, conventionally, *He threw it in any way*: (Er-Rághib:) *he threw it on the ground*: (Mgh:) [*he put it*:] أَلْقَيْتُ المَتَاعَ عَلَى الدَّابَّةِ *I put the goods upon the beast*. (Mṣb.) — أَلْقَتْ وَلَدَهَا *She cast her young one*, or *her young*. — أَلْقَى also signifies *He let fall* a thing, a curtain, &c. — أَلْقَيْتُ إِلَيْهِ خَيْرًا † *I did good to him*. (TA.) And أَلْقَيْتُ إِلَيْهِ المَوَدَّةَ and بِالمَوَدَّةِ †[*I offered* or *tendered to him*, or *gave* or *granted him, love*, or *affection*]. (TA.) — أَلْقَى عَلَيْهِ رَحْمَتَهُ †[*He made his love, &c., to fall*, or *light, upon him*, i.e. *he bestowed it upon him*]. (Ḳ, TA in art. رخم.) [See this and three similar exs. voce رَخْمٌ.] — أَلْقَى إِلَيْهِ السَّلَامَ *He offered to him salutation*, or *submission*: see سَلَمٌ. — شَرِبَ مَا أُلْقِىَ إِلَيْهِ : see art. شرب. — أَلْقَيْتُ إِلَيْهِ القَوْلَ and بِالقَوْلِ *I told*, or *communicated, to him the saying*. (Mṣb.) — أَلْقَى عَلَيْهِ شَرَاشِرَهُ : see art. شر. — أَلْقَاهُ عَلَيْهِ *He put it into his mind; he suggested it*: القاه [thus used] is said of God and of the Devil. (Kull, p. 277, in explanation of الفيض. [See 1 in art. فيض, last sentence but one.]) — [And] *He dictated it*; (Mṣb;) namely, a writing to the writer. (Mṣb, in art. مل.) — أَلْقَى إِلَىَّ سِرَّهُ [*He revealed to me his secret*]. (TA, art. سر.) — لَا أُلْقِى إِلَيْهِ بَالًا : see art. بول. — أَلْقَى بِنَفْسِهِ, said of night (اللَّيْل): see رَبَضَ. — أَلْقَى إِلَيْهِ كَلَامًا *He addressed to him speech*.

5. تَلَقَّاهُ مِنْهُ *He received it from him*. (TA.) — تَلَقَّى i. q. تَلَقَّنَ. (Bḍ in I. 16.)

8. اِلْتَقَى مَسْلَكَاهَا [*Her vagina and rectum met together in one*, by the rending of the part between,] on the occasion of devirgination. (M, in art. اتم.)

10. اِسْتَلْقَى *He lay*, syn. نَامَ, (Ḳ,) upon the back of his neck. (JK, Ṣ, Ḳ.) And *It* (anything) *was* [or *lay*] *as though thrown down* or *extended*. (T, JK, TA.)

لُقًى *Muscles* of the flesh. (TA, art. ضيج.) — لُقًى بُقًى : see بَقَاقٌ.

لِقَآءٌ The *facing* a thing: [*encountering it*:] and *meeting* it, *meeting with* it, or *finding* it: and *perceiving* it *by the sense*, and *by the sight*. (Er-Rághib, TA.) — لِقَآءٌ : its predominant application is *Encounter*, i. e. *conflict, fight, battle*, or *war*. (Mgh.) — يَوْمُ اللِّقَآءِ *The day of encounter* in fight &c.

بَيْعُ إِلْقَآءِ الحَجَرِ : see نَابَذَهُ, and art. لمس.

وَجَدْتُ هٰذَا مِنْ تِلْقَائِكَ *I experienced this from thee*, or *on thy part*; syn. مِنْ جِهَتِكَ and مِنْ قِبَلِكَ. (Mgh in art. قبل.) هٰذَا الأَمْرُ مِنْ تِلْقَائِهِ *This thing*, or *affair, is from him*; syn. مِنْ عِنْدِهِ; as also مِنْ لَدُنْهُ and مِنْ قِبَلِهِ. (Lth, in TA in art. قبل.) — تِلْقَآءَ *In the direction that meets* or *faces*. (El-Khafájee, TA.) You say, تَوَجَّهَ تِلْقَآءَ فُلَانٍ [*He went towards such a one*], and تِلْقَآءَ النَّارِ [*in the direction of*, or *towards, the fire*]. (Ḳ.) And جَلَسْتُ تِلْقَآءَهُ *I sat over against him*, or *opposite to him*. (Ṣ.) And وَقَفَ تِلْقَآءَ البَيْتِ *He stopped facing the house*. (Mṣb.)

تِلْقَآءَ القِبْلَةِ — [*The direction of the Kibleh*]. (M, Ḳ, voce إِمَامٌ.) = See بَيِّنَةٌ.

مَلَاقِى الفَرْجِ [pl. of مُلْقًى,] *The narrow*, or *strait, parts of the pudendum muliebre.* (TA in art. لحم.) — ٱلْمَلَاقِى *The horizontal slabs in which is the aperture in a privy.*

مُلَقًّى *Greeted:* see بُلَهْنِيَةٌ, in art. بله.

لك

1. لَكَّهُ *He pushed him*, or *thrust him;* like صَكَّهُ and دَكَّهُ. (Aṣ, TA in art. دك.)

لِكَاكٌ *A pressing*, or *crowding:* see an ex. voce عَكَّةٌ.

لكز

لَكْزٌ [inf. n. of لَكَزَهُ] *i. q.* طَعْنٌ, like لَنْزٌ. (TA, art. لنز.)

لكم

لَكْمَةٌ *A blow with the fist.*

لكن

لُكْنَةٌ *An impotence, or impediment, or a difficulty, in speech* or *utterance;* (Mṣb;) *a barbarousness*, or *viciousness, and an impotence, or impediment, in speech:* (Ṣ:) or the *not speaking Arabic rightly, by reason of a barbarousness*, or *viciousness, in the tongue:* (Ḳ:) or the *interposing of* [*words of*] *a foreign language in one's speech.* (Mbr, TA.) See رُتَّةٌ; and عُجْمَةٌ, with which it is syn.

لٰكِنْ, with the ن quiescent, has no government. — It means *But* after a negative proposition: *but not* after an affirmative: see إِلَّا.

لم

1. لَمَّ ٱللّٰهُ شَعَثَهُ *God rectified*, or *repaired, and consolidated, what was disorganized, disordered*, or *unsettled, of his affairs.* (Ṣ.)

2. لَمَّمَ *He made a* لِمَّة *of his hair.* (Z, TA in art. جمر.)

4. أَلَمَّ بِالقَوْمِ *He came to the people, and alighted at their abode as a guest.* (Mṣb.) See أَطَافَ. — And hence, أَلَمَّ بِالمَعْنَى † *He knew the meaning.* (Mṣb.) — And أَلَمَّ بِالذَّنْبِ † *He committed the sin*, or *offence.* (Mṣb.) — And أَلَمَّ *He*, or *it, visited covertly;* (Ḥam, p. 23;) or *in a light, slight*, or *hasty manner.* (Idem, pp. 385 and 815.) *It became near.* (Mṣb.) — *It happened.* (Ḥam, p. 385.) — أَلَمَّ بِهِ *He came to him.* (Ḥam, p. 127.) — *I. q.* زَارَهُ غِبًّا; as also أَلَمَّ عَلَيْهِ. (TA.)

8. اِلْتَمَّ *It was collected, accumulated.* — اِلْتَمُّوا *They collected themselves; congregated.*

لَمْ with an aor. following it is often to be rendered in English by the preterperfect: ex., لَمْ أَرَهُ مُذْ يَوْمَانِ *I have not seen him for two days.* — لَمْ يَضْرِبْ *He did not beat.* (Ṣ, &c.) See also لَمَّا. — أَلَمْ: see the latter half of art. أَلَا; and the former part of art. أَمَا. — لَمَّا as a particle of exception [is equivalent to our *But;* meaning both *except* and, after an oath or the like, *only*, or *nothing more than;* and] is put before a nominal proposition; as, إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ [*There is not any soul but over it is a guardian*, (Ḳur lxxxvi. 4,)] accord. to those who pronounce the م with teshdeed: and before a verb which is literally, but not in meaning, a preterite; as in أَنْشُدُكَ ٱللّٰهَ لَمَّا فَعَلْتَ [*I conjure*, or *beg*, or *beseech, thee by God but that thou do* such a thing], i. e. مَا أَسْأَلُكَ إِلَّا فِعْلَكَ [*I do not ask of thee anything save thy doing such a thing*]. (Mughnee.) See its syn. إِلَّا. In the Ḳur xxxviii. 13, accord. to one reading, it occurs before a verb which is a preterite literally and in meaning. — لَمَّا, accord. to Ibn-Málik, is *syn. with* إِذْ: [and sometimes, like إِذْ, it means *Since*, or *because:*] one may say, لَمَّا أَكْرَمْتَنِى أَمْسِ أَكْرَمْتُكَ اليَوْمَ: but this is said to mean لَمَّا ثَبَتَ اليَوْمَ إِكْرَامُكَ لِى أَمْسِ أَكْرَمْتُكَ. (Mughnee.) See also an ex. voce رَزَقَ. — لَمَّا يَضْرِبْ *He has not yet beaten.* (Ṣ, &c.) See also لَمْ.

لَمَمٌ *A slight insanity* or *diabolical possession;* (Mgh, Mṣb:) *a slight taint* or *infection of insanity.* See طَيْفٌ.

لَمَّةٌ *A touch*, or *somewhat* [*of a taint* or *an infection of insanity*], from the jinn. (Ṣ, Ḳ.) See لَمَمٌ.

لِمَّةٌ *Hair that descends below the lobe of the ear.* (Ṣ, Ḳ.) But see وَفْرَةٌ: and see a tropical use of it in a verse of Kumeyt cited in art. حف, p. 597 *c*.

مِلَمٌّ: see مِلْمٌ.

مُلِمَّةٌ *A misfortune that befalls in the present world.* (Ṣ.) See an ex. in a verse cited voce حَجَا.

مُلَمَّمٌ A boy *having a* لِمَّة. (IDrd, TA, voce مُجَمَّمٌ.)

لمع

1. لَمَعَ *It* (lightning, &c.) *shone; shone brightly; gleamed; glistened.* (Ṣ, Mṣb, Ḳ.) — لَمَعَ بِيَدِهِ, (Ḳ, TA,) and بِثَوْبِهِ, (TA, Ṣ, Ḳ, &c., in art. خفق &c.,) and بِسَيْفِهِ, (TA,) *He signalled*, or *made a sign, with his hand* or *arm*, (Ḳ, TA,) and *with his garment*, and *with his sword;* or *did so for the purpose of information* or *warning; by raising it, and moving it about*, [or *waving it*, or *brandishing it*, i. e., *he waved it as a sign* or *signal*,] *in order that another might see it, and come to him;* as also ↓ أَلْمَعَ; but the former is the more approved; [*i. q.* Lat. *micuit;*] and sometimes the verb is used without the mention of the hand or arm [&c.]. (TA.) See a verse cited voce قَرْضٌ. — لَمَعَ بِسَيْفِهِ, (Ṣ, and Ḳ, art. لوح,) and بِثَوْبِهِ, (Ṣ, ibid, and Ṣ, Ḳ, &c., in art. خفق,) *He made a sign with his sword*, and *with his garment*, [*waving it about, to make it seen by some one whom he desired to see it*]. (Ṣ, Ḳ.)

4. أَلْمَعَ بِيَدِهِ, &c.: see 1.

8. اِلْتَمَسَهُ *He sought*, or *asked*, or *demanded, it.* (Ṣ, Ḳ.) *He sought it out.*

لُمْعَةٌ *A shining, glistening*, or *glossy, appearance*, [or *hue*,] of the body: (Ḳ:) *any colour different from another colour* [*in which it is*]; (TA;) [*a spot of colour*]. — [Primarily] *A portion* of herbage *beginning to dry up.* (Ṣ, Mṣb, Ḳ.)

تَلَامِيعُ: see ابريق in the Ḳ, and my rendering in explaining the latter word, s. v.

لمق

لُمَاقٌ: see عَلَاقٌ, voce عُلْقَةٌ.

لن

لَنْ A particle denoting negation, rendering the aor. manṣoob, and restricting it to the future sense: not implying corroboration of the negation, nor its never-ending continuance; though Z asserts it to imply these. (Ḳ.) [Hence لَنْ يَضْرِبَ signifies simply *He will not beat:* not *he assuredly will not beat;* nor *he will never beat.*]

لنجر

لَنْجَرٌ *An anchoring-place, a harbour*, or *a port*, (مَرْسًى,) *for ships.* (TA.) Occurring in the Ḳ art. رسو. (TA.)

لهذم

لَهْذَمٌ *A sharp spear-head:* see an ex. in a verse of Zuheyr, cited voce زُجٌّ.

لهزم

لِهْزِمَةٌ accord. to different authorities, app. The

angle of the lower jaw: or the *ramus thereof:* or the *flesh upon the hinder part thereof.* See مَحْزُون.

لهط

1. لَهَطَ بِهِ *He, or it, was cast,* or *thrown.* (TA in art. خشف.)

لهف

1. لَهِفَ عَلَيْهِ, (inf. n. لَهْفٌ, S,) and ♦ تَلَهَّفَ, *He grieved for it, or at it; regretted it;* syn. حَزِنَ and تَحَسَّرَ; (S, K;) meaning a thing that had escaped him after he been at the point of attaining it: (JK, TA:) or *he grieved for it,* or *at it;* or *regretted it;* and *was angry,* or *enraged, on account of it.* (TA.) But see تَحَسَّرَ; and see S, voce أَسِفَ. — تَلَهَّفَ signifies *He felt,* or *expressed, grief, sorrow,* or *regret.*

5 : see 1.

يَا لَهْفَ *O the grief!* see an ex. in art. خطأ, conj. 4.

لَهْفَةٌ *Greediness; voracity; eagerness.*

مَلْهُوفٌ *Greedy; ravenous; eager;* إِلَى or عَلَى *for* a thing.

لهم

4. أَلْهَمَهُ ٱللّٰهُ لِلْخَيْرِ [*God directed him by inspiration to that which was good,* or *to prosperity*]. (TA, art. وفق.) — أَلْهَمَهُ إِيَّاهُ *He suggested it to him;* (in the order of the words, *he suggested to him it;*) *he put it into his mind.*

8. اِلْتَهَمَ *He gulped.*

لَاهُمَّ and اَللّٰهُمَّ: see اللّٰه.

لهو

1. لَهِيَ عَنْهُ, (S, Msb, K) and لَهَا عنه, (Msb, K,) *He became diverted from it, so as to forget it.* (S, Msb, K.) — See an ex. voce استأثر: and see عَنْ. — لَهَتْ إِلَى حَدِيثِهِ, inf. n. لَهْوٌ and لُهُوٌّ, *She* (a woman) *was,* or *became, cheered,* or *delighted,* and *pleased, with his discourse.* (M, K.) And so لَهَوْتُ بِحَدِيثِهِ. (T in art. رنو.)

4. أَلْهَانِى الشَّىْءُ *The thing diverted me;* syn. شَغَلَنِى. (Msb.) — أَلْهَاهُ بِالغِنَآءِ [*He diverted him by singing*]. (S, art. سمد.)

5. تَلَهَّى بِالشَّىْءِ i. q. تَعَلَّلَ: (TA:) and أُولِعَ بِهِ. (Msb.) — And تَلَهَّى *He diverted himself.* (TA.)

لَهْوٌ *Diversion; pastime; sport; play:* or especially, *such as is vain,* or *frivolous; idle sport:* (from various explanations:) *what occupies a man so as to divert him from that which would render him sad* or *solicitous, &c.:* (TA:) or *relief of the mind by means which wisdom does not require:* this [it is said] is the original signification: (Et-Tarasoosee, Msb:) *a thing in which a man delights himself, and which occupies him so as to divert him, and then ceases.* (KT.) It has a more general application than لَعِبٌ: for ex., the hearing of musical instruments or the like is لَهْوٌ, but not لَعِبٌ. (TA.) — آلَةُ لَهْوٍ [*An instrument of diversion,* meaning, *of music*]. (K voce رَبَابٌ.)

لَهَاةٌ [The *uvula;*] the *red piece of flesh that hangs down from the upper* حَنَك. (Zj, in his Khalk el-Insán.) See also الأَسَالِقُ, and شِقْشِقَةٌ. — اللَّهَاةُ [generally expl. as meaning *The uvula:* or] *what is between the end of the root of the tongue and the end of the* قَلْب [thus in all the copies of the K that I have seen, an evident mistranscription for قَلْت, i. e. *hollow*] *of the upper part of the mouth:* (K: [app. meaning *the arches,* or *pillars, of the soft palate;* agreeably with the next explanation here following:]) or *the furthest part of the mouth:* [see غَنَّةٌ:] and, of the he-camel, *the* شِقْشِقَة [i. e. *bursa faucium*]. (JK.) See also a usage of the pl., لَهَوَاتٌ, in the last explanation of قَلْتٌ.

لُهْوَةٌ *What is thrown,* [i. e. the *quantity of corn that is thrown,*] (S, K,) *by the grinder, with his hand,* (S,) *into the mouth of the mill* or *millstone.* (S, K.) And The *mouth* [*itself*] of the mill or mill-stone. (IKtt, TA; and S voce خُرْتٌ.)

لو

لَوْ: see مَصْدَرِيَّةٌ. — It is used as an optative particle, لِلتَّمَنِّى. See Kur, ii. 162; and Jel, ibid. See also كَرَّةٌ. — لَوْ كَانَ هٰذَا لَكَانَ ذَاكَ *Had this been,* or *if this were, that had been,* or *would have been.* — صَلِّ وَلَوْ عَجَزْتَ عَنِ القِيَامِ means [*Pray thou though thou be unable to stand;* i. e.] *pray thou whether thou be able to stand* or *unable to do so.* (Msb in art. ان.) — See also exs. voce أَنَّ, and بَلْ. — لَوْ often begins a sentence ending with an aposiopesis. — لَوْ meaning أَنْ: see وَدَّ. — لَوْ تُسَوَّى بِهِمُ الأَرْضُ: see بِ as syn. with عَلَى. —

لَوٌّ The *word* لَوْ: see a prov. cited voce ذَنَبٌ (near the end of the paragraph). And see سَوْفَ.

لَوْ أَنَّ [*If*]. Ex. لَوْ أَنَّكَ قَائِمٌ لَقُمْتُ [*Hadst thou been standing, I had stood*]. (K, art. ان.) See Kur, xxxix. 58; &c.

لَوْلَا and لَوْمَا: see حَضَّ. — لَوْلَا فَعَلْتَ كَذَا means *Wherefore didst not thou such a thing?* and لَوْلَا تَفْعَلُ كَذَا means *Wherefore wilt not thou do such a thing?* and in like manner, لَوْمَا and أَلَّا and هَلَّا. See an ex. in the Kur, x. 98, explained in art. إِلَّا. — لَوْلَا هٰذَا لَكَانَ ذَاكَ *Had not this been,* or *but for this, that had been,* or *would have been.* — لَوْلَا is followed by a noun in the nom. case (as in the Kur, viii. 69), or by a verb, as in exs. above.

لَاتَ: see أَلَتَ.

لوص

مُلَوَّصٌ *The sweet food called* فالوذ: see مُزَعْفَرٌ.

لوع

لَوْعَةُ حُبٍّ *Ardour of love:* see حُبٌّ.

لوف

1. مَا عَاقَتْ وَلَا لَاقَتْ: see 1 in art. عوق.

لوق

لَوْقٌ and لَيِّقٌ: see عَوْقٌ and عَيِّقٌ.

لوك

1. لَاكَ *He chewed* a morsel: (S, K, Msb:) or *chewed in the gentlest manner:* or *chewed* something hard; (K;) *rolling it about,* or *turning it round, in his mouth:* (TA:) [*he* (a child) *mumbled,* or *bit softly,* his finger]: (S, art. مرث:) *he* (a horse) *champed,* (Msb,) or *chewed,* the bit. (Lth in TA, art. الك.)

4. أَلِكْنِى إِلَيْهِ; and أَلِكْتُهُ; as though from أَلَاكَهُ: see art. الك.

5. مَا تَلَوَّكْتُ بِلَوْكٍ: see أَلُوكٌ.

لوم

1. لَامَ, inf. n. لَوْمٌ, *He blamed, censured,* or *reprehended,* syn. عَذَلَ, (S, M, Msb, K,) a person, (S, Msb,) عَلَى كَذَا [for such a thing]. (S.)

4. أَلَامَ *He did a thing for which he should be blamed.* (S in art. جنف, and L and TA in art. ريب.)

5. تَلَوَّمَ i. q. تَكَلَّفَ اللَّوْمَ. (Ham, p. 356.)

لَائِمَةٌ *A thing for which the doer is blamed.* (TA.)

لون

2. لَوَّنَ i. q. ♦ تَلَوَّنَ *It became coloured.* (M.) — *It* (a palm-tree) *had dates which had become coloured.* (T.) — لَوَّنَ فِي الكَلَامِ [*He varied in speech*]. (Sgh, K, voce تَمَطَّطَ.)

5. تَلَوَّنَ *It became coloured.* (MA, KL.) See 1.

— *It became variegated, or diversified in colour.* — And hence, (see تغوّل) *It varied in state,* or *condition; it was,* or *became, variable therein. He assumed various forms,* or *appearances.* — تَلَوَّنَ فُلَانٌ *Such a one varied in disposition.* (Mṣb.)

لَوْنٌ *Colour:* (Ṣ, Mṣb, Ḳ:) *distinctive quality* or *property:* (M, Ḳ:) *sort,* or *species:* (Ṣ, Ḳ:) *mood, disposition,* or *character.*

أَلْوَانُ الأَطْعِمَةِ [*Sorts,* or *species, of viands*]. (Ṣ in art. باج.)

مُتَلَوِّنٌ *Varying,* or *variable, in dispositions.* — *Unsteady in disposition.* (Ḳ.)

لوى

1. لَوَى عَلَيْهِ *He waited for him.* (Mṣb.) — مَرَّ لَا يَلْوِى عَلَى أَحَدٍ *He went along, not pausing nor waiting for any one.* (Mṣb.) See the Ḳur-án, iii. 147. — لَوَاهُ بِدَيْنِهِ *i. q.* مَطَلَهُ. (Ṣ, Mṣb, Ḳ.) — لَوَى *He twisted* a thing; *turned* or *wreathed* it *round* or *about: contorted* it: *wound* it: *curled* it: *curved* it: or *bent* it. (Ḳ, &c.) And *He,* or *it, turned him* from his course; *made him to deviate,* or *swerve.* — لَوَى عَلَيْهِ *He went round it,* or *round about it.* (Bḍ, in liii. 20.) — لَوَى عَلَيْهِ أَمْرَهُ [*He made his case,* or *affair, difficult and intricate to him:* see إِلْتَوَى عَلَيْهِ]. (Ṣ, Ḳ, art. عوص.) — لَوَى خَبَرَهُ, † *He concealed his information.* (T, TA.) And لَوَى أَمْرَهُ عَنِّى ‡ *He concealed his affair from me.* (Ḳ, TA.)

4. أَلْوَى بِالكَلَامِ *He distorted, wrested,* or *wrung, the language.* (M, Ḳ.) [Hence, perhaps, فُلَانٌ يُلْوِى بِخَصْمِهِ, if the verb be correctly thus: see عَفْسٌ, last sentence.]

5. تَلَوَّى *It twisted,* or *coiled, itself:* (KL:) *it became twisted,* or *coiled:* one says, تَلَوَّتِ الحَيَّةُ. (MA.) — تَلَوَّى مِنْ وَجَعِ الضَّرْبِ [*He writhed by reason of the pain of beating*]. (M, A, Ḳ, art. ضور.)

6. يَتَلَاوَيَانِ said of two serpents [*They twist together*]: see عِقَامٌ, last sentence.

8. إِلْتَوَى, neuter verb, *It twisted: wound: bent.* (Ḳ, &c.) — إِلْتَوَى عَلَيْهِ *It* (an affair) *became difficult;* or *difficult and intricate.* (TA.) — اِلْتَوَتْ عَلَىَّ حَاجَتِى *My want became difficult of attainment.* (TA.) — التوى عليه also *He acted,* or *behaved, perversely towards him.*

لِوَآءٌ *A banner,* or *standard,* syn. عَلَمٌ, (M, Mgh, Ḳ,) *of a commander,* (T,) or *of an army, less than the* رَايَة, *being a strip of cloth, twisted,* or *wound, and tied to a spear-shaft.* (Mgh.) See رِفَادَةٌ. Respecting the لِوَآء of the Kaabeh, see سَدَنَ and فَادَةٌ.

سَوَّآءٌ لَوَّآءٌ : see art. سوى.

اللَّوَا occurs in poetry for اَللَّوَاتِى. (TA in art. شرف.)

أَلْوَى *Very contentious.* (Ḳ.) See an ex. voce مُسْتَمِرٌّ.

ليس

أَلْيَسُ : see the latter part of art. أَلَا.

ليغ

1. لَاغَ, aor. يَلَاغُ, inf. n. لَيَغٌ : see an ex. in a verse cited voce تَرَنَّدَ.

ليف

لِيفٌ [The *membranous fibres that grow at the base of the branches of the palm-tree:*] the best sort is the لِيف of the cocoa-nut. (TA.) See شَرِيعٌ. — لِيفٌ is used by Ibn-Muḳbil as meaning † A she-camel's *tail.* (TA in arts. شذب and شمل.)

ليق

1. مَا يَلِيقُ بِهِ *It is not suitable to him, does not befit him,* that he should do such a thing. (Mṣb.)

ليك

لَيْكَا, [i.e. لَيْكَ with an adjunct alif for the sake of the rhyme,] for إِلَيْكَ : see art. إِلَى, near the end.

ليل

لَيْلٌ : see نَهَارٌ. — بَنَاتُ اللَّيْلِ *Wishes:* (T, TA in art. بنى:) and *anxieties.* (TA ibid.) — إِبْنُ اللَّيْلِ *The thief,* or *robber:* (T in art. بنى:) and *the wayfarer,* or *traveller.* (Er-Rághib in TA in that art.) — أَخُو اللَّيْلِ *A nightfarer:* see a verse cited voce عَدَسَ.

لَيْلَةٌ *A night-journey,* or *night's journey.* — كَانَ كَذَا وَكَذَا اللَّيْلَةَ ; and رَأَيْتُ اللَّيْلَةَ فِى مَنَامِى ; and مَا أَشْبَهَ اللَّيْلَةَ بِالبَارِحَةِ : see above, p. 183 *a.*

أُمُّ لَيْلَى *Wine:* لَيْلَى signifying النَّشْوَةُ. (T in art. ام.)

لَيْلَى : see نَهْرٌ.

لَيَالٍ is pl. of لَيْلَاةٌ. (TA, voce أَرْضٌ.)

مُلَايَلَةٌ from اللَّيْلُ is like مُيَاوَمَةٌ from اليَوْمُ, and مُشَاهَرَةٌ from الشَّهْرُ, &c. (TA in art. ربع.)

لين

1. لَانَ, inf. n. لِينٌ [not لَيْنٌ as in the CḲ] and لَيَانٌ, (T, Ṣ, M, Ḳ,) *contr. of* خَشُنَ; (Ṣ, Ḳ in art. خشن, and TḲ;) *It was,* or *became, soft, as opposed to rough* or *harsh; smooth; plain; without asperities; fine to the touch; delicate; tender; supple; lithe; limber; pliant; pliable; flexible; ductile; malleable; soft,* or *flabby; lax:* and *he was,* or *became, soft; tender; pliant; gentle; bland;* or *mild.* Hence لَانَ جَانِبُهُ : see لَيِّنٌ. — لَانَ بَطْنُهُ *His bowels became relaxed.* — لَانَ *He relented.*

3. لَايَنَهُ بِالقَوْلِ *He soothed, coaxed,* or *wheedled, him with words.* (L, art. مسح.) — لَايَنَهُ [*He acted gently towards him;* (M, Ḳ;) *treated him with gentleness,* or *blandishment; soothed him; coaxed him; wheedled him;*] *i. q.* دَارَاهُ. (Ṣ, M, Mṣb, voce داراه.) — لَايَنَهُ *He was soft, tender, gentle, bland,* or *mild, towards him.* (M, Ḳ.)

4. أَلَانَ بَطْنَهُ [*It relaxed his bowels*]; said of medicine. (Ḳ in art. سهل.)

10. اِسْتَلَانَ : see its contr. استخشن.

لَانَ for أَلْآنَ : see the latter in art. اين.

لِينُ العَيْشِ *Softness, delicateness,* or *easiness, of life.*

لِينَةٌ applied to *a palm-tree:* see art. لون ; and see عَجْوَةٌ.

لَيِّنٌ — عَيْشٌ لَيِّنٌ *Soft, delicate,* or *easy, life.* — لَيِّنُ الجَانِبِ : see جَانِبٌ. — لَيِّنُ الأَعْطَافِ ; &c.: see art. عطف.

مُلَيِّنٌ A *lenitive,* or *laxative,* medicine.

ليه

لَاهُ أَنْتَ : لَاهِ : and الحَمْدُ لَاهِ : and لَاهُمَّ : see اللّٰه, and art. ليه in the Ṣ; and see an ex. of لَاهُمَّ voce شَادِخَةٌ.

م

مَر for the interrogative مَا immediately following a prep.: see مَا in the Ṣ, Ḳ; and إِلَى last sentence. — مِر for مِنْ: see an ex., from a poet, voce رُبَّ. — مُ ٱللّٰهِ &c.: see أَيْمُنُ ٱللّٰهِ. — مَرّ for أَمَرّ: see the latter.

مَا when following أَىّ or أَيْنَ or إِنَّ or كُلّ, if having the signification of الَّذِى, is written separately. (El-Ḥareeree, in De Sacy's Anthol. Gram. Ar., p. 67 of the Ar. text.) — مَا added to certain adverbial nouns is not merely redundant, but gives to them a conditional and general signification; as in أَيْنَمَا *Wherever;* and حَيْثُمَا *Wherever*, and *whenever;* &c.: see Ḳur, ii. 143, 145, &c.: and see De Sacy's Gram., i. 537 and 538. — مَا *While;* as in مَا دُمْتَ حَيًّا: and *as much as;* see Ḳur, lxiv. 16. — بِمَا *Because* بِمَا كَانُوا يَفْسُقُونَ *Because they did transgress;* or *for that they did transgress.* (Ḳur.) — إِنَّكَ مَا وَخَيْرًا, for مَعَ خَيْرٍ. See خَيْرٌ. — مَا is also added to a noun to denote the *littleness* of that which is signified by the noun; as in أَرَبٌ مَّا *Some little want.* (IAth in TA, art. ارب.) — مَا in أَمَّا and إِمَّا (of which latter إِمَّا لَا is an instance) I have mentioned in arts. أَمَّا and إِمَّا. — بَالِغًا مَا بَلَغَ: see بَلَغَ. — مَا أَنْتَ [*What art thou?*] means *what are thy qualities*, or *attributes?* (Ḥar, p. 155.) مَا رَبُّ العَالَمِينَ, in the Ḳur, xxvi. 22, means أَىُّ شَىْءٍ هُوَ. (Jel.) See also an ex. voce فَى. — مَا لَكَ signifies أَىُّ شَىْءٍ ثَبَتَ لَكَ (IbrD) and may be rendered *What aileth thee?* — شَىْءٌ مَّا *Some particular thing: something.* (See إِيهِ.) Also, *Any particular thing?* (IbrD.) See an ex. cited voce صَبَاحٌ. — فَتًى مَّا فُلَانٌ *An excellent youth is such a one.* (IbrD.) See Kull, p. 336. See also Bḍ, middle p. 42. — مَا is sometimes put for مَا دَامَ, مَا دَامُوا, and the like; i.e. *As long as:* see an ex. voce كَاظَّ, and التَّرْكُ, and جَلَّ. — الشَّكْلُ إِلَى الطُّولِ مَا هُوَ *The form inclines somewhat to length;* agreeably with a rendering voce عُقْرٌ: see De Sacy's Gr., sec. ed., i. 543 and 539: see also شَىْءٌ مَّا above: in the Ḳur xxxviii. 23, ما is redundant, (Bḍ,) denoting vagueness and wonder, (Ksh, Bḍ,) or a corroborative of fewness: (Jel:) it means *somewhat* whether great or little in degree or importance. ═ مَا, the negative particle, followed by a pret., often requires the latter to be rendered in English by the preterperfect: ex. مَا رَأَيْتُهُ مُذْ يَوْمَانِ *I have not seen him for two days.* See De Sacy's Anthol. Gram. Ar., p. 253.

مأق

مَأْقٌ and مُؤْقٌ and مَأْقٍ: see مَأْوَى.

مَأْقَةٌ *A sobbing;* i.e. *an affection like what is termed* فُوَاق, *as though it were breath heaved from the chest, on an occasion of weeping*, and *of being choked with weeping.* (Ṣ, Ḳ.)

مأن

1. مَأَنَهُمْ *He sustained them; bore the burden of*, or *undertook, their maintenance; he maintained them.* (Ṣ, Ḳ, arts. مأن and مون.) — مَأَنَ القَوْمَ and ↑ مَأَّنَهُمْ *He maintained*, or *sustained, the people*, or *party.* (M.)

2: see 1.

مَأْنَةٌ of the belly: see جَأْبَةٌ. — المَأْنَتَانِ of the hump of a camel: see قَمَحْدُوَةٌ.

مُؤْنَةٌ *i. q.* قُوتٌ [*Food, &c.*]; (M;) a dial. var. of ↑ مَؤُونَةٌ (q.v.); as also مُونَةٌ: pl. مُؤَنٌ. (Mṣb.)

مَئِنَّةٌ: see art. ان, where will be found the explanations of this word given in the Ṣ and Ḳ in art. مأن.

مَؤُونَةٌ *A weight, or burden.* (Mgh, Mṣb.) See مِثْقَالٌ. — *Trouble, molestation*, or *embarrassment;* as also ↑ مُؤْنَةٌ: pl. of the former مَؤُونَاتٌ; and of the latter مُؤَنٌ. (MA.) — The *requisite means of subsistence.* (KL.) — مَؤُونَةُ الجِمَاعِ: see زَافِنَةٌ: it seems to mean *the pudendum muliebre considered as the means of* جِمَاع.

ماه

مَاهِيَّةٌ [The *quiddity*, or *essence*, or *substance*, of a thing;] *that whereby a thing is what it is.* (KT.) See also حَقِيقَةٌ, and جَوْهَرٌ, and ذَاتِيَّةٌ, and مَعْنًى.

مِئِينٌ: see سِنِينٌ, voce سَنَةٌ, in art. سنه.

مأى

1. مَأَى (like مَاءَ) *It* (a cat) *mewed.* (TA, voce مَاءَ, art. موأ.)

متع

1. مَتَعَ النَّهَارُ *The day became advanced, the sun being high*, (Ṣ, Ḳ,) *before the declining of the sun from the meridian.* (Ḳ.)

2. مَتَّعَهُ *He* (God) *made him to live.* (Bḍ in xi. 3.) — See مَلَّا. — مَتَّعَهَا *He gave her a gift after divorce.* (Ḳ.) And مَتَّعَهَا بِكَذَا *He gave her* (a divorced wife) *such a thing.* (Mṣb)

5. تَمَتَّعَ بِهِ and ↑ اِسْتَمْتَعَ and ↑ اِمْتَتَعَ are syn., signifying اِنْتَفَعَ بِهِ زَمَانًا طَوِيلًا; (Ḥam, p. ٣٤٣;) [*He benefited*, or *profited by it; had the benefit, use*, or *enjoyment, of it; he enjoyed it;* accord. to the above authority, *for a long time;* but this restriction is not always meant.] You say, اِسْتَمْتَعْتُ بِٱصْطِبَاحِ خَمْرٍ [*I enjoyed the drinking a morning-draught of wine*]: and بِالإِصْغَآءِ إِلَى أَغَانِى جَارِيَةٍ [*the listening to the songs of a girl*].

(Mo'allaḳát, p. 169.) — تَمَتَّعَ *He became provided with* مَتَاع, *or utensils and furniture for the house, or tent.* (TA, voce تَبَنَّتَ, q. v.) — تَمَتَّعَ بِهِ i. q. عَاشَ. (Bḍ, Jel, xi. 68.) — تَمَتَّعَ generally signifies *He enjoyed it:* (MA:) so in many cases in the Ḳur, &c.

8: see 5.

10. اِسْتَمْتَعَ بِكَذَا, and † تَمَتَّعَ, *He benefited* or *profited by such a thing.* (Mṣb.) — See 5. — مُسْتَمْتَعٌ: see مَلْبَسٌ.

مُتْعَةٌ *Enjoyment;* a subst. in the sense of تَمَتُّعٌ; (Ṣ, Mṣb, Ḳ;) syn. نَعْمَةٌ. (Jel, xlvi. 26.) See an ex., in a verse of Lebeed, voce فُرُطٌ. — مُتْعَةٌ *A gift to a divorced wife.* (Mṣb, Ḳ.) See مَتَاعٌ. — متعة الضُّحَى [i. e. مُتْعَة?] *i. q.* أَوَّلُهَا. (TA voce فيقة, in art. فوق.)

مَتَاعٌ *Anything useful* or *advantageous;* as *goods:* such as the *utensils and furniture of a house or tent, or household-goods: any utensils,* or *apparatus: chattels: a commodity,* and *commodities;* (Mgh, &c.;) generally best rendered *goods, chattels, household-goods or chattels,* or *utensils and furniture.* — المَتَاعُ [signifies ‡ الفَرْجُ;] *a woman's pudendum:* (TA:) [see مُتَوَهِّجَةٌ, in art. وهج: and] the *penis.* (Mgh.) — مَتَاعٌ also applies to *Food,* the *necessaries of life:* see two exs. voce حَفَفٌ. — مَتَاعٌ for a divorced wife, *A provision of necessaries, such as food and clothing and household-utensils* or *furniture:* see عُرْفٌ, and Bḍ in ii. 242: *i. q.* تَمْتِيعٌ. (Bḍ in ii. 237.) — مَتَاعٌ *i. q.* مَا يُتَمَتَّعُ بِهِ, and الاِسْتِمْتَاعُ; (Jel in iv. 79;) generally best rendered *Enjoyment,* in the Ḳur iv. 79 and ix. 38 and similar cases. See مُتْعَةٌ.

متن

2. مَتَّنَهُ, inf. n. تَمْتِينٌ, *He made it,* or *rendered it, strong, stout, firm,* or *hard.* (TA.) — مَتَّنَ *He seasoned* a skin *with rob, or inspissated juice* (رُبّ). (Ḳ.)

مَتْنُ الظَّهْرِ is *The erector spinæ muscle, which consists of the sacro-lumbalis and longissimus dorsi and spinalis dorsi.* The مَتْنٌ is The *back:* (M, Mṣb:) or, as also † مَتْنَةٌ, (M,) or مَتْنَانِ, (T,) *two portions of firmly-bound flesh between which is the back-bone,* [or *that confine the back-bone,*] *rendered firm by being tied* (مَعْلُوبَتَانِ) *with,* or *by,* عَقَب [or *sinews,*] (T, M,) or the مَتْنَتَانِ are the *two sides of the back.* (M.) — مَتْنَا الظَّهْرِ *The two portions of flesh and sinew next the back-bone, on each side.* (Ṣ.) — مَتْنٌ [The *broad side,* or the *middle of the broad side, of the blade, of a sword;*] *the part in the middle of which is the* [*ridge called*] عَمُود, (En-Naḍr, in L, voce عَمُودٌ,) or the *part in which is the* [*ridge called*] عَمُود: (Ḳ, voce سَفْسَقَةٌ,) and شَطِيبَة, and شُطْبَة, (Ḳ, voce عَمُودٌ:) or the *ridge* [*itself*] (عَيْر) *rising in the middle of a sword.* (T.) — مَتْنٌ The *hard and outer* or *apparent part* of anything: pl. مُتُونٌ and مِتَانٌ. (M.) — مَتْنٌ The *middle* of a bow, and of a spear. (Munjid of Kr.) — مَتْنُ أُذُنِ الفَرَسِ: see عَيْرٌ. — مَتْنٌ The *part between two poles* of a بَيْت, or tent. (AZ in TA, art. ربع.) — مَتْنٌ *Elevated, and level, or plain, ground:* (M:) or *hard and elevated ground.* (Ṣ, Mṣb, Ḳ.) — مَتْنُ الفَرَسِ *One of the four bright stars in Pegasus, that (a) at the extremity of the neck:* see الفَرْغُ. — مَتْنٌ *i. q.* حَدِيثٌ and خَبَرٌ and أَثَرٌ, *A tradition of Moḥammad, or of another, namely a companion of Moḥammad, &c.* (IbrD.)

مَتْنَةٌ: see مَتْنٌ.

مَتِينٌ *Strong; stout; firm; hard.* (Ṣ, Ḳ, Mṣb.) [*Well seasoned. Possessing any quality in a strong degree.*]

أَمْتَنُ حَلَاوَةً, *i. q.* أَشَدُّ حَلَاوَةً, *More sweet.* (TA, voce حَمُتَ.)

تَمْتِينٌ: see تِمْتَانٌ.

تِمْتِينٌ (a subst., properly speaking, like تَلْبِيبٌ, q. v.) and † تِمْتَانٌ The *threads, or strings, of tents.* (Ḳ.)

متى

مَتَى signifies *When?* and *when* used to denote a condition: see أَنَّى and أَيْنَ. — حَتَّى مَتَى *Until when? how long?* and also *until the time when.* See Freytag's Arab. Prov. i. 382.

مثل

1. مَثَلَ aor. ـُ, inf. n. مُثُولٌ; (Ṣ, M, Ḳ, &c.;) and مُثُلٌ; (M, Ḳ;) *He stood erect;* (Ṣ, M, Ḳ, &c.;) بَيْنَ يَدَيْهِ *before him.* (Ṣ, &c.) — مَثَلَ بِهِ, inf. n. مُثْلَةٌ, *He mutilated him; castrated him;* namely, a sheep or goat. (TA in art. دجن, from a trad.)

2. مَثَّلَ: see a verse of Kutheiyir in art. رود, conj. 4. — مَثَّلَهُ: see شَبَّهَهُ.

3. مَاثَلَهُ *i. q.* شَابَهَهُ. (TA.)

4. أَمْثَلَهُ *He set it up:* from مَثَلَ "he stood erect." — *He set up* a butt or mark: see an ex. voce غَرَضٌ.

5. تَمَثَّلَ بِكَذَا [*He affected to be like, or imitated, such a thing;*] *i. q.* تَشَبَّهَ بِهِ. (TA, art. شبه.) — تَمَثَّلَ البَيْتَ and [more commonly] بِالبَيْتِ *He used,* or *applied, the verse as a proverb,* or *proverbially.* (MA.) — See تَشَبَّهَ.

6. تَمَاثَلَ *He became nearly in a sound,* or *healthy, state;* or *near to convalescence:* (Ḳ:) or *he became more like the sound,* or *healthy, than the unsound,* or *unhealthy, who is suffering from a chronic and pervading disease;* (TA;) or so تماثل لِلْبُرْءِ. (M.) Said also of a wound: (T, Ṣ in art. دمل:) and of a disease; like أَشْكَلَ. (TA, art. شكل.) — تَمَاثَلَا *i. q.* تَشَابَهَا. (M, Ḳ in art. سوى.)

8. اِمْتَثَلَ أَمْرَهُ *He followed his command, order, bidding,* or *injunction; did like as he commanded, ordered, &c.;* (Mgh;) *he obeyed his command, order, &c.* (Mṣb.)

مِثْلٌ *A like; a similar person* or *thing; match; fellow; an analogue.* (Ḳ, &c.) See نِدٌّ and voce بَدَلٌ. — *A likeness, resemblance,* or *semblance;* see شِبْهٌ. — *An equivalent; a requital.* — مِثْلٌ, used as a denotative of state, means *Like.* Ex. مَرَّ مِثْلَ البَرْقِ *He passed like the lightning.* See an ex. in the Ḳur li. 23; and another, from Ṣakhr-el-Ghei, voce فَرْضٌ.

مَثَلٌ *i. q.* صِفَةٌ [as meaning *A description, condition, state, case, &c.*]; (Ṣ, Ḳ, &c.;) or وَصْفٌ [meaning the same]: (Mṣb:) or this is a mistake: (Mbr, AAF, TA:) or it may be a tropical signification: (MF, TA:) for in the language of the Arabs it means *a description by way of comparison:* (AAF, TA:) you say مثل زيد مثل فلان [*The description of Zeyd, by way of comparison,* or *the condition, &c., is that of such a one*]: it is from المِثَالُ and الحَذْوُ: (Mbr, TA:) it is metaphorically applied to *a condition, state,* or *case,* that is important, strange, or wonderful. (Ksh, Bḍ in ii. 16.) The phrase here given is more literally, and better, rendered, *The similitude of Zeyd is the similitude,* or *is that, of such a one;* for a similitude is a description by way of comparison. — You say also, جَعَلَهُ مَثَلًا لِكَذَا [*He made it* (an expression or the like) *to be descriptive, by way of comparison, of such a thing*]. (TA passim.) [And مَثَلٌ لِكَذَا means *An expression denoting, by way of similitude, such a thing.*] — عَلَى المَثَلِ *As indicative of resemblance* to something. — See بَدَلٌ.

مِثَالٌ *Quality, mode, manner, fashion,* and *form;* (Mṣb;) *a model according to which another thing is made or proportioned; a pattern,* (مِقْدَار) *by which a thing is measured, proportioned, or cut out:* (T:) *an example* of a class

of words, of a rule, &c. — مِنْ غَيْرِ سَبْقِ مِثَالٍ [*Without there having been any precedent*]. (Mṣb in art. قرح, &c.) — [*A bed:*] بَنَاتُ المِثَالِ *The daughters of the bed*; meaning *women*. (T in art. بنى.)

جَوْزٌ مَاثِلٌ : see جَوْزٌ.

تَمَاثِيلُ, in the following hemistich of Ibn-Aḥmar,

تَمَاثِيلُ قِرْطَاسٍ عَلَى هَبْهَبِيَّةٍ

signifies كُتُبٌ يَكْتُبُونَهَا. (L, in TA, voce هَبْهَبِىٌّ, as signifying a "light, or active," camel.)

مجر

1. مَجَرَ, app. an imitative sequent to فَجَرَ. See دَعَرَ.

مجل

1. مَجَلَتْ يَدُهُ *His hand became blistered*, or *vesicated, by much work*. (Mgh.)

مجمج

مَجْمَجَ : see جَمْجَمَ and مَجْمَجَةٌ.

مجن

1. مَجَنَ *He cared not for what he did* (Ṣ, Mgh, Ḳ*) *nor for what was said to him*. (Mgh, Ḳ.*) The epithet is مَاجِنٌ. (Ṣ, Mgh, Ḳ.)

عُقْبَةٌ مَجُونٌ [*A stage of a journey*, or *a march* or *journey from one halting-place to another*,] *that is far*, or *distant*, or *long*. (ISk in TA, voce بَاسِطَةٌ: but it is not quite clear in my copy of the TA whether it be مَجُونٌ or هَجُونٌ.)

مَجَّانٌ The *gift of a thing without price*. (IF, Mṣb.) — فَعَلْتُهُ مَجَّانًا *I did it without compensation*. (Mṣb.) هٰذَا الشَّىْءُ لَهُ مَجَّانًا *This thing is for him without an equivalent*. (El-Farábee, Mṣb.)

مَاجِنٌ : see 1.

مجنق

1. مَجْنَقُوا : see art. جنق.

محت

مَحْتٌ and مَحْتَةٌ : see أَبْتٌ.

محق

1. مَحَقَ, aor. ـَ, inf. n. مَحْقٌ, *He rendered a* thing *deficient, and deprived* it *of its blessing, or increase*: or [*he annihilated, annulled*, or *obliterated*, it;] *he did away with* it *wholly, so that no trace thereof remained*. (Mṣb.) — أَعْمَدُ مِنْ كَيْلٍ مُحِقَ, or مُحِقَ : see عَمَدَ.

2 : see 1.

لَيَالِى المُحَاقِ : see دَأْدَآءٌ and الدَّعْجَآءُ.

محل

4. أَمْحَلَتِ النُّجُومُ *The stars set aurorally and brought no rain*. (Ṣ, Ḳ* in art. خوى.)

5. تَمَحَّلْتُ مَالًا بِغَيْرِ ثَمَنٍ *I laboured to acquire property without price*: (Mṣb:) or, accord. to Az, تَمَحَّلَ مَالًا means *he laboured*, and *exercised art* or *management, in seeking* [*to acquire*] *property*. (TA.) See also تَعَلَّثَ.

مَحْلٌ *Drought*, or *suspension of rain*, (Ṣ, Ḳ, Mṣb in art. جدب,) *and dryness of the earth* (Ṣ, Mṣb ubi suprà) *depriving it of herbage*; (Ṣ, TA;) and *i. q.* جَدْبٌ. (Ḳ.)

مَحَالَةٌ : see art. حول; and see also فَوهَآءُ voce أُفْوَهُ, and فَوْقَآءُ voce أَفْوَقُ, and قَبٌّ.

لَبَنٌ مُمَحَّلٌ *Sour milk upon which much fresh is milked*: see قَارِضٌ.

مُتَمَاحِلٌ : see رَدَاحٌ.

محن

مِحْنَةٌ *A trial*, (Ṣ, Mṣb, Ḳ,) or *trying affliction*: (Ṣ:) pl. مِحَنٌ. (Mṣb.)

مَحُونَةٌ (not مُحُونَةٌ): see art. حين.

محو

1. مَحَاهُ *He effaced, erased, rased, obliterated*, or *cancelled, it*; *removed*, or *did away with, its impression* or *trace*. (Ḳ.) — مَحَتِ الرِّيحُ السَّحَابَ *The wind made to pass away*, or *dispelled, the clouds*. (TA.) — مَحَا الصُّبْحُ اللَّيْلَ *Daybreak dispelled the night*. (TA.) — مَحَا اللّٰهُ عَنْهُ الأَسْقَامَ وَالذُّنُوبَ [*God removed from him diseases and sins*; as though He cancelled them]. (Mṣb in art. عفو.) — الإِحْسَانُ يَمْحُو الإِسَآءَةَ *Beneficence effaces, obliterates*, or *cancels, evil conduct*. (TA.)

مدن

مَيْدَانٌ : see art. ميد.

هُوَ ٱبْنُ مَدِينَتِهَا, said of a skilful guide: see بَجْدَةٌ.

مده

1. مَدَهَ : see مَدَحَ.

مدى

6. تَمَادَى فِى غَيِّهِ *He persevered in his error*. (Mṣb.)

مَدًى The *utmost extent, term, limit*, or *reach*, of a thing; syn. غَايَةٌ: (Ṣ, Mṣb, Ḳ:) *an extent, a distance*; *a space, an interval*; syn. مَسَافَةٌ: [meaning *a space that is*, or *that is to be, traversed*] and hence used in the sense before explained because extending to a غَايَة: (Z, in the Fáïḳ, quoted in the TA:) *a goal*. (The Lexicons passim.)

مُدْيَةٌ *A butcher's knife*. (Mgh.) See سِكِّينٌ.

مذق

مَذُوقٌ Milk *mixed with much water*. (TA in art. فضح.)

مَمْذُوقُ النِّقْيِ [*Having diluted marrow*]; applied to a soft, or flabby, camel. (O, Ḳ in art. رك.) — عَيْشٌ مَمْذُوقٌ † *A turbid life*. (TA in art. سمر.)

مذقر

Q. 4. اِمْذَقَرَّتِ الإِبِلُ *The camels became dispersed*. (TA in art. صعر.)

مذى

4. أَمْذَى *Humorem tenuem e pene emisit* vir *propter lusum amatorium vel osculum*. (Mṣb, &c.)

مَذْىٌ *Humor tenuis qui propter lusum amatorium vel osculum e pene virili effluit*; *a discharge of a thin humour from the* ذَكَر, *occasioned by amorous toying* or *by kissing*: [app. the *prostatic fluid*; *a discharge from the prostate gland*.] (Ṣ, Mṣb, &c.)

مَذَّآءٌ app., Is *qui multum passus est seminis effluxum ex contactu feminæ aut osculo*. See مَزْكُوتٌ. See also أَمْذَى.

مَاذِىٌّ *Honey*: (Ḳ:) or *white honey*: (Ṣ, M:) or *fine, or thin, white honey*. (AA, TA.)

مر

مَرٌّ *A spade*; [so in the present day;] syn. مِسْحَاةٌ; (M, Ḳ;) *with which one works in land of seed-produce*: (M and Ḳ, voce بَالٌ:) or the *handle thereof*: (M, Ḳ;) and in like manner, *of the* مِسْعَرَاتٌ [app. here meaning *fire-shovel*]: (M:) [see سِعِّينٌ] the *thing with which one works in earth*, or *mud*. (Ṣgh, TA.)

مَرِيرَآءُ *An anæsthetic herb*: see سَكْرَةٌ.

مرز

مَرْزٌ [an inf. n.] *i. q.* غَيْبٌ; as also لَمْزٌ. (Fr in TA, art. لمز.)

مرس

مَرَاسَةٌ [*A wooden rake or harrow*:] *i. q.* مِلْأَسَةٌ. (TA, art. صلع.)

مرطرط

مِرِطْرَاطٌ [*A sweet food*:] *i. q.* فَالُوذٌ; as also سِرِطْرَاطٌ. (TA in art. زع.)

مرع

1. مَرُعَ and ↓ أَمْرَعَ *It* (a valley) *abounded with herbage.* (Ṣ, Mṣb, Ḳ.)

4: see 1.

مُرَعٌ, the bird so called: see an ex. voce بُلْعٌ.

مرغ

2. مَرَّغَ *He rolled,* or *turned over,* a beast of carriage, *in the dust.* (Ḳ.) — مَرَّغَ *He smeared, seasoned, imbued,* or *soaked,* a mess of ثَرِيد, *with grease,* or *gravy,* or *dripping; i. q.* رَوَّغَ, and سَغْبَلَ, and دَسَّمَ. (TA in art. روغ.)

3. مَارَغَهُ [*He rolled with him upon the ground,* or *in the dust*]; said of a man after his wrestling with another. (TA in art. وسع.) See 3, in that art.

مرق

8. اِمْتَرَقَ *He drew* a sword from its scabbard. (TA, voce اِخْتَلَبَ; and voce اِعْتَقَ.)

مَرْقُ الإِهَابِ *The burying of the skin,* or *hide, in the earth, so that its hair may be removed, and it may become ready for tanning.* (Ḳ,* TA in art. افق.) See also فَلَقَ.

مَرَقٌ in grapes: see سُكَّرٌ. — مَرَقٌ *Broth; gravy-soup;* and *any decoction.*

سَهْمٌ مَارِقٌ *An arrow of which the whole has passed through the animal at which it is shot.* (A, art. مرد.) See صَارِدٌ, and مُخْتَلِمٌ.

مُرِّيقٌ: see دُرِّيٌّ. — مُرِّيقٌ in the Ḳ is a mistake for مُرَّيقٌ. (TA.) See also عُلَّيْقَةٌ, in art. علو, in which مُرَّيقَةٌ is mentioned as the n. un.

مَمْرَقٌ *A kind of small lantern in the roof of a chamber, for the admission of air, generally octagonal, the sides of wooden lattice-work, and the top a cupola; a sky-light; any kind of window or aperture in a roof.*

مرن

1. مَرَنَ *It was,* or *became smooth,* (Ṣ, M, Ḳ,) *with a degree of hardness.* (M, Ḳ.) Said of a camel's foot: see أَسْحَقَ. — مَرَنَ عَلَى شَيْءٍ *He became accustomed, habituated, or inured, to a thing.* (Ḳ.)

2. مَرَّنَهُ *He made it soft, or smooth,* لَيَّنَ. (Mṣb.)

مَارِنٌ The [*soft,* or *cartilagenous*] *part of the nose, beneath,* or *exclusive of, the bone.* (Zj, in his "Khalḳ el-Insán:" and the like is said in the Ṣ and Mṣb, and partially in the Ḳ.)

مرى

1. الرِّيحُ تَمْرِى السَّحَابَ and ↓ تَمْتَرِيهِ *The wind draws forth the clouds.* (M, TA.) See an ex. in a verse cited voce عَزْلَاءُ.

3. مَارَاهُ, inf. n. مُمَارَاةٌ and مِرَآءٌ, *i. q.* جَادَلَهُ; (Ṣ, Ḳ;*) *He disputed with him,* or *did so obstinately, &c.:* (TA:) it is only *in opposing* [what has been said; not in commencing a disputation]. (Mṣb.)

6. التَّمَارِى *The disputing,* or *contending, together.* (TA.) You say, هُمَا يَتَمَارَيَانِ بِالشِّعْرِ [*They two dispute,* or *contend, together, with verses* or *poetry*]. (TA in art. بده.)

8. اِمْتَرَى *He doubted,* بِهِ *of it.* (Ḳur, xliii. 61.) — See 1.

10. اِسْتَمْرَأَتْهُ for اِسْتَمْرَتِ الإِبِلُ الحَمْضَ: see 1 in art. عدن.

مَرْوٌ *A certain plant:* see خَافُورٌ, and حَبَقٌ, and قَاخُورٌ.

مزر

مَزِيرٌ *Strong-hearted.* (Ṣ.) So I have rendered the fem. (with ة) in explaining بَلْهَآءُ: it seems there to mean *bold.*

مزق

2. مَزَّقَ † *He scattered,* or *dispersed.* (Ḳur, xxxiv. 18; and Expos. of the Jeláleyn.) — [مَزَّقَ, used tropically, may sometimes be rendered † *He mangled, rent much,* or *dissundered;* but more generally, † *he,* or *it, shattered, disorganized,* or *dissipated;* or † *he,* or *it, marred,* or *impaired;* being opposed to أَصْلَحَ, or to رَقَعَ or رَقَّعَ, in the sense of أَصْلَحَ, as in an ex. cited voce رَقَعَ; sometimes several of these renderings will be found to be appropriate in a single instance. You say, مَزَّقَ عِرْضَهُ † *He mangled, rent,* or *shattered,* or *marred, his honour,* or *reputation.* And مَزَّقَ عَقْلَهُ, and رَأْيَهُ, and أَمْرَهُ, † *It shattered,* or *disorganized* or *dissipated,* or *it marred* or *impaired, his intellect,* and *his judgment,* and *his state of affairs* or *circumstances.*] — مَزَّقَهُ *He rent it,* or *tore it, much;* or *in several,* or *many, places, mangled,* or *dissundered, it;* and *cut it much;* &c. (TA.)

5. تَمَزَّقَ عَلَيْهِ عَقْلُهُ † [*His intellect became shattered,* or *dissipated,* or *impaired*]. (TA in art. رقع.) And تَمَزَّقَ عَلَيْهِ رَأْيُهُ وَأَمْرُهُ † [*His judgment,* and *his state of affairs* or *circumstances, became shattered, disorganized, dissipated, marred,* or *impaired.* (A and TA in art. رقع.) See مَزَّقَ, of which تَمَزَّقَ is quasi-pass. — تَمَزَّقُوا † *They became scattered,* or *dispersed.* (TA.) — تَمَزَّقَ عِرْضُهُ † *His honour,* or *reputation, became mangled, rent,* or *shattered,* or *marred.*

مَزْقٌ The *rending, tearing,* or *slitting,* a garment and the like. (JK.)

مِزْقَةٌ *A piece torn off* of a garment (Ṣ, Ḳ*) &c. (Ḳ.)

مِزَاقٌ [A she-camel] *whose skin almost becomes rent in pieces by reason of her swiftness.* (O in art. عنسق.)

مزن

مُزْنٌ *Clouds* (Ḳ, and Ḥam, p. 564) *of any kind:* (Ḥam, ibid:) or *white clouds:* (Ṣ, Ḳ, and Ḥam, p. 53:) or *clouds containing water.* (Ḳ.)

اِبْنُ مَازِنٍ *The ant.* (TA in art. بنى.)

مزو and مزى

2. تَمْزِيَةٌ The *praising,* or *eulogizing* [*another*]. (Ḳ, TA.) You say, مَزَّيْتُهُ عَلَيْهِ, syn. فَضَّلْتُهُ. (IAṭr, TA.)

5. تَمَزَّيْتَ عَلَيْنَا *Thou thoughtest,* or *hast thought, thyself superior to us in excellence:* and so تَفَضَّلْتَ. (TA.)

6. تَمَازَوْا *i. q.* تَفَاضَلُوا. (TA.)

مَزِيَّةٌ *An excellent quality; an excellence.* (Ṣ, Mṣb, Ḳ.)

مسك

1. يُمْسِكُ الرَّمَقَ: see art. رمق.

2. مَسَّكَ بِالنَّارِ: see ثَقَّبَ.

4. أَمْسَكَ *He retained; he withheld.* (Mṣb.) — *He maintained: he was tenacious,* or *niggardly.* — *He,* or *it, held fast* a thing: and *arrested* it. — أَمْسَكَهُ *He held, retained, detained,*

restrained, stayed, confined, imprisoned, or *withheld, him.* (K.) — أَمْسَكَ عَنِ الأَمْرِ *He held, refrained,* or *abstained, from the thing.* (Msb.) — أَمْسَكَهُ *He grasped it, clutched it, laid hold upon it,* or *seized it,* (قَبَضَ عَلَيْهِ بِيَدِهِ) *with his hand:* (Msb:) or *he took it;* or *took it with his hand,* (أَخَذَهُ,) namely, a rope, &c.: (Mgh:) or *he held,* or *clung, to it:* (TA:) [as also تَمَسَّكَ ↓ بِهِ]. Also, أَمْسَكَ بِهِ signifies [*the same;* or] *he laid hold upon,* or *seized, somewhat of his body,* or *what might detain him, as an arm or a hand, or a garment, and the like:* but أَمْسَكَهُ may signify *he withheld him,* or *restrained him, from acting according to his own free will.* (Mugh, art. ب.) — أَمْسَكَ بَطْنَهُ [*It bound,* or *confined, his belly* (or *bowels*)]: said of medicine. (Ṣ, O, Msb, K; all in art. عقل.) — الإِمْسَاكُ, in relation to تَعْجِيل: see an unusual application of it in art. طلق, conj. 4.

5: see 4 and 8. — تَمَسَّكَ بِحَبْلِهِ *He held fast by his covenant:* see أَعْصَمَ.

6. تَمَاسَكَ *He withheld,* or *restrained, himself:* (PṢ:) *he was able,* or *powerful;* as also تَمَالَكَ, q.v. (KL.) — مَا تَمَاسَكَ أَنْ فَعَلَ كَذَا *He could not restrain himself from doing so;* syn. مَا تَمَالَكَ. (Ṣ.) — تَمَاسَكَ *It held together.* — إِنَّهُ لَذُو تَمَاسُكٍ † *Verily he possesses intelligence.* (TA.) And مَا بِهِ تَمَاسُكٌ ‡ *There is no good in him.* (TA.) See مُسْكَةٌ.

8. اِمْتَسَكَ بِهِ *He clutched,* or *griped, him,* or *it;* i.q. تَمَسَّكَ ↓ بِهِ. (MA.)

10. اِسْتَمْسَكَ البَطْنُ [*The belly* (or *bowels*) *became bound,* or *confined*]. (TA in art. عقل.) — اِسْتَمْسَكَ بِهِ [sometimes] *He sought to lay hold upon it.* (Bd, in ii. 257.) — اِسْتَمْسَكَ: see an ex. voce صِرِعَةٌ.

مِسْكٌ [*Musk:* it is obtained from the musk-deer, moschus moschiferus; being found in the male animal, in a vesicle near the navel and prepuce.] It is masc. and fem. (IAmb, TA voce ذَكِىٌّ.)

مَسَكٌ *Tortoise-shell;* syn. ذَبْلٌ: (K:) *bracelets made of tortoise-shell* (ذَبْل), or *of* عاج [*ivory*]: (Ṣ, Msb:) *bracelets and anklets made of horn and of* عاج: n. un. with ة. (K.)

مُسْكَةٌ *Intelligence:* (Msb:) or *full intelligence,* (K, TA,) *and judgment; judgment and intelligence to which one has recourse;* as also مُسُكٌ, not ↓ مَسِيكٌ, as in the K; (TA;) i.q. تَمَاسُكٌ. (Mgh.) You say, لَيْسَ لَهُ مُسْكَةٌ *He has no intelligence.* (Msb.) — لَيْسَ بِهِ مُسْكَةٌ *He has no strength.* (Msb.)

مُسْكَانٌ: see art. سكن.

مِسَاكٌ or مَسَاكٌ A kind of *needles:* see مِيدَادٌ.

مَسِيكٌ: see مُسْكَةٌ.

مَسَّاكَاتٌ [in the CK, art. روض, written مُسَّاكَات,] *Places, in land,* or *in the ground, to which the rain-water flows, and which retain it.* (TA.) See ضَابِطَةٌ.

مُمْسِكٌ, said of a horse, *white on both fore and hind leg on the same side:* see مُحَجَّلٌ.

مُتَمَاسِكٌ *Compact in the limbs,* (TA in art. بدن,) or *flesh.* (TA in this art.)

مسل

مَسَلٌ: see مَسِيلٌ, in art. سيل.

مسى

2. مَسَّاهُ بِكَذَا *He came to him in the evening with such a thing.* (TA, voce صَبَّحَ.)

4. أَمْسَى *He entered upon the* مَسَآء. (Msb.) — أَمْسَى as syn. with صَارَ: see an ex. voce نَشَطَ, in a verse of Himyán, and another voce عَسَى.

صُبْحٌ: see أَتَيْتُهُ لِمُسْيِ خَامِسَةٍ.

مَسَآءٌ *Afternoon, counted from noon to sunset:* (Az, IKoot, Mgh, Msb, TA:) or, accord. to some, *to midnight:* (TA:) *contr. of* صَبَاحٌ: (Ṣ, K, Msb, &c.:) and *evening, after sunset.* (Mgh.) — أَتَيْتُهُ ذَا مَسَآءٍ [*I came to him in the evening*]. (IAṭr, TA, art. صبح.) See صَبَاحٌ. — صَبَاحٌ: see أَتَيْتُهُ صَبَاحًا مَسَآءً.

أُصْبُوحَةٌ: see ↓ أُمْسِيَةٌ.

مُمْسًى a name for the مَسَآء; and the *time thereof;* and *the place thereof;* like as مُصْبَحٌ is a name for the صَبَاح; and the time thereof; and the place thereof. (Marg. note in a copy of the Ṣ, in art. صبح.)

مُسْتَمْسَكٌ *A place, or thing, to lay hold of:* see مُعَصٌّ.

مش

R.Q. 2. تَمَشْمَشَتِ الإِبِلُ *The camels became dispersed.* (TA in art. صعر.)

مشق

1. مَشَقَ الخَطَّ *He elongated the handwriting:* or *was quick in it.* (M.)

2. تَمْشِيقٌ The act of *lacerating much:* see an ex. voce دَحِيقٌ.

كِتَابٌ مَشْقٌ *Writing with spaces,* or *gaps, and with elongated letters;* (JK;) [or *quick,* or *hasty, writing;* (see مَشْقٌ;)] *contr. of* كِتَابُ التَّحَاسِينِ. (K in art. حسن.)

مِشَاقٌ *Tow; oakum.*

مُشَاقَةٌ [the *hards,* or *hurds, of flax* or *hemp* and *any similar coarse fibres:* (see سَلَبٌ:) or *tow;* i.e.] *what falls from the combing of hair* and *flax* and *the like:* (Ṣ, K:) or *what is long:* or *not cleared:* (K:) or *what remains, of flax, after combing,* that is, *after it has been drawn through the* ↓ مِمْشَقَة, [or *heckle,*] *which is a thing like a comb, whereby the best becomes cleared, the broken particles and integuments, which constitute the* مُشَاقَة, *remaining.* (Mgh.)

مُشْقٌ *A certain sea-fish.* (K, voce مُدْخٌ: in the CK, مُشُقٌ.)

مُشَاقَةٌ: see مِمْشَقَةٌ.

مَمْشُوقٌ A man *light of flesh:* (K:) a horse *lean, lank, light of flesh, slender,* or *lank in the belly.* (S.) — مَمْشُوقَةٌ A damsel *tall and slender:* (K:) *slender:* or *perfect in make, and goodly,* or *beautiful:* (Msb:) or *goodly,* or *beautiful, in stature.* (S.)

مشل

2. تَمْشِيلٌ: see تَقْشِيلٌ.

مشن

1. مَشَنَ الأَدِيمَ *He pared,* or *removed the superficial part of, the hide.* (TA in art. ادم.)

6. تَمَاشَنَ *He wiped his hands together:* see طَرِيَانٌ.

جُرَذٌ: see مُوشَانٌ.

تَمْشَآءٌ: see تِبْيَانٌ, voce بَيَّنَ.

مشى

1. مَشَى *He walked, went,* or *went along;* (MA, KL;) [in its primary sense] *He went any pace upon his feet, afoot,* or *on foot; he footed;* whether *quickly* or *slowly:* (Mgh, Msb:) *he removed from place to place at pleasure:* (Er-Rághib:) *walked; went along, marched; travelled; trod; paced; stepped.* See 5. — مَشَى also signifies *He went on,* or *continued, in his course of action,* &c. (Mughnee voce أَنْ, in explanation of this verb as used in Kur xxxviii. 5.) — [مَشَى † *It* (money) *passed; was,*

or became, current. — † It (a calumny) was, or became, current. See مِثْبَرٌ. — مَشَى بَطْنُهُ [His belly became moved, or in motion; it discharged itself.] (Ṣ, Ḳ, art. طلق; &c.)

2: see 4.

3. مَاشَاهُ He walked, or went on foot, with him: he kept pace with him. See an ex. voce الأَحْصَّان.

4. أَمْشَى الدَّوَآءُ بَطْنَهُ (A, Ḳ, art. حدر,) [The medicine moved, or purged, his bowels; made his belly to discharge itself:] and مَشَّى ▾ البَطْنَ. (TA, art. طوس, &c.)

5. تَمَشَّى i. q. مَشَى: (TA:) [or, properly, and accord. to general usage, he walked with slow steps: so I have rendered it voce دَلَفَ, &c.:] he walked heavily, with an effort. (TḲ voce تَزَحَّفَ.) [One says in the present day, خَرَجْتُ أَتَمَشَّى I went forth taking a walk; and تَمَشَّى He walked; walked about.] — [Hence the saying,] تَمَشَّتْ فِيهِ حُمَيَّا الكَأْسِ [The intoxicating influence of the cup of wine pervaded him, or] crept in him. (TA.) See also تَفَشَّى.

6. تَمَاشَوْا They walked, or went on foot, one towards, or to, another. (TA.)

10. إِسْتَمْشَى بِالدَّوَآءِ [He used the medicine as a laxative or purgative. (IbrD.)] (Az in L, art. عقر.) — إِسْتَمْشَى بِهِ, referring to a plant, (Ḳ in art. صع,) He drank its water (i.e. infusion or the like) for moving the bowels. (TA ibid.)

مَشَّآءٌ [That goes with energy; a good or strong goer;] strong to walk, or go, or go on foot. (TA voce رَجِيلٌ.)

دَوَآءُ المَشْىِ Medicine that moves, or purges, the bowels. (TA in art. طوس.)

مَاشِيَةٌ A she-camel having numerous offspring. (Ṣ, Mgh.) — Hence, and مَوَاشٍ, as ominous of good, Camels, and cows, and sheep or goats that are for breeding and gain. (Mgh.)

مَمْشَى A passage, or way, by a place; (TA;) [a walking-place: the gangway of a ship?]

مصع

4. أَمْصَعَتْ بِوَلَدِهَا She (a woman) brought forth, or cast forth, her child with a single moan, or hard breathing [or with a single throe;] like زَكَّبَتْ بِهِ. (IAạr, L, art. حفد.)

مصل

مَصْلٌ [A kind of اقط]: see كَشْءٌ and عَبِيثٌ.

مضغ

مُضْغَةٌ A piece, or bit, of flesh (T, Ṣ, Ḳ), &c.: (T, Ḳ:) or a morsel, or gobbet, of flesh, i.e. a piece of flesh such as a man puts into his mouth: (Khálid Ibn-Jembeh, TA:) or as much as is chewed [at once]: (Mṣb:) and such as the heart, and the tongue, of a man: (TA:) and a fœtus when it has become like a lump of flesh: see Ḳur. xxii. 5; and see خَلِيقٌ.

مضف

مَضْفٌ: see سِيرَآءٌ.

مضى

1. مَضَى and تَمَضَّى ▾ i. q. تَقَدَّمَ [He advanced, proceeded, &c.]. (M.) — مَضَى He, or it, passed; passed away; went; or went away. (Ṣ, M, Mṣb, Ḳ.) — [He went on.] — مَضَى لَهُ, said of time: see تَشْهِيرٌ. — مَضَى فِى سَيْرِهِ [He advanced, or pressed onward, with a penetrative energy or force, or a sharpness and effectiveness, in his pace.] — مَضَى الأَمْرُ, and القَوْلُ, † The command, or order, and the saying, was effectual; had effect; was, or became, executed, or performed; syn. نَفَذَ. (Mṣb, art نفذ.) — مَضَى فِى الأَمْرِ † He acted [or went on, and did so] with penetrative energy, or with sharpness, vigour, and effectiveness, in the affair; syn. نَفَذَ. (Ṣ, M, Ḳ.) See مَاضٍ فِى الأُمُورِ, below; and جَسَرَ. — مَضَى عَلَى الأَمْرِ He executed, performed, or accomplished, the affair; as also أَمْضَاهُ ▾: (Ṣ:) and he kept, or applied himself, constantly, or perseveringly, to it. (Mṣb.) — مَضَيْتُ على بَيْعِى and أَمْضَيْتُهُ ▾ I effected, or executed, my sale. (Ḳ.) — مَضَى It (a sword) cut; (M, Ḳ;) penetrated; was sharp.

4. أَمْضَاهُ [† He made it (i.e., a contract, sale, oath, &c.) to take effect; executed it; performed it.] — أَمْضَى الأَمْرَ: see مَضَى عَلَى الأَمْرِ. — أَمْضَى اليَمِينَ He made the oath to be unconditional, without exception, absolutely or decisively or irreversibly binding. (TḲ voce جَزَمَ.) See جَزَمَ. — أَمْضَى عَهْدَهُ † He made his covenant, or contract, or the like, to have, or take, effect; executed or performed it. (L, art. نفذ.) — أَمْضَى رَأْيًا He formed, or gave, a decided opinion. — أَمْضَى He signed a writing with his name, and so rendered it effective. — See 1.

5: see 1.

مَاضٍ فِى الأُمُورِ [† Penetrating, sharp, energetic, or acting with penetrative energy, or vigorous, and effective, in the performing of affairs; like شَخْشَخٌ, q.v. — مَاضٍ is coupled with the epithets مَاهِرٌ and جَادٌّ, &c., and implies penetration and skill, or proficiency in anything;] excelling, or surpassing, in doing, or performing, a thing: (KL from the "Destoor":) [it is also coupled with جَرِىٌّ and مُتَقَدِّمٌ, in the T, art. جهر. See also نَافِذٌ, its syn.] — أَمْرٌ مَاضٍ † A command, or an order, that is effectual; that has effect; that is executed, or performed; syn. نَافِذٌ. (L, art. نفذ.) — فَرَسٌ مَاضٍ † A sharp, spirited, vigorous horse [&c.]; contr. of بَلِيدٌ; (Lth, TA, voce نَدْبٌ;) exerting, or having, a penetrative energy, &c.: see مَضَى. — كَانَ ذٰلِكَ فِى الزَّمَنِ المَاضِى That was in the time that is past; contr. of المُسْتَقْبَل. (TA.)

إِمْضَآءٌ A signature.

تِمْضَآءٌ One who performs affairs with energy and perseverance: an intensive epithet: see صَمَيَانٌ.

مطق

5. تَمَطَّقَ He tasted repeatedly, or smacked his lips: see two explanations of this verb voce لَمَظَ.

مطل

1. مَطَلَهُ بِدَيْنِهِ, inf. n. مَطْلٌ, and مَاطَلَهُ ▾, inf. n. مِطَالٌ, He delayed, or deferred, with him, or put him off, in the matter of his debt, by promising time after time to pay him. (Mṣb.) See دَافَعَهُ and سَوَّفَهُ.

3: see 1.

مَطُولٌ Much given to delaying, or deferring, with a creditor, or putting him off, in the matter of a debt, by promising time after time to pay him. (Mṣb.)

مَمْطُولٌ Iron, or a sword, (Az, TA,) beaten into a long shape: (Az, Ḳ:) or anything extended, elongated, or lengthened. (Ṣ.)

مطى

1. مَطَا signifies He drew, or pulled, a thing; as, for instance, a well-rope: for] مَدٌّ and مَطٌّ and مَطْوٌ are all one. (Az and TA in art. مط.) See an ex. from Zuheyr, voce ثَنَايَةٌ.

5. تَمَطَّى He stretched, in a neuter sense: as also تَمَطَّطَ and تَمَدَّدَ.

مُطَآءٌ [for مُطَوَآءٌ?] A stretching, through weariness, &c.? (TA, art. ثأب.)

مَطِيَّةٌ A camel: (Mṣb:) a camel, or beast, that one rides; a beast that goes with energy and

speed: (Ḳ:) or *a she-camel,* or *he-camel, that is used for riding;* (TA;) [and so *a horse,* &c.;] *a saddle-camel,* or *camel that one rides.* (KL.) — See two exs. of a metaphorical meaning voce زَعْمٌ.

مُطَوَآءُ The *stretching oneself by reason of fever.* (Aṣ in TA, voce بُرَحَاءُ.) — See ثُوَبَآءُ.

مع

مَعَ [generally thus in all cases] is a word, or noun, (Ṣ, Ḳ,) or particle, (Ḳ,) denoting concomitance, (Ṣ, Ḳ,) &c. (Ḳ.) It is said to denote the commencement of concomitance, though this is not invariably the case. (MF and TA, voce فى.) — جِئْتُ مَعَ العَصْرِ means عِنْدَ العَصْرِ. (Mughnee.)

معس

8. إِمْتَعَسَ: see أَلْوَتْ.

معص

1. مَعِصَ: see مُغِصَ.

معق

1. مَعُقَ: see عَمُقَ.

4. مَا أَمْعَقَهَا: see عمق.

مَعِيقٌ: see عَمِيقٌ.

معك

مُتَمَعَّكُ الفَرَسِ (T, art. ردى) or الحِمَارِ (Ṣ, M, art. ردى) *The horses'* or *asses' place of rolling upon the ground.* See ردى.

معل

مَعْلٌ [not مَعِلٌ] *An agile, acute, clever,* man: see شُغْلٌ.

معن

4. أَمْعَنَ *He* (a horse) *went far,* (Ṣ, Mṣb, Ḳ,) in his run. (Ṣ, Mṣb.) — Hence, أَمْعَنَ فِى الطَّلَبِ *He went very far in search:* (Mṣb:) or *he went far,* or *to a great* or *an extraordinary length, therein.* (Mgh.) — امعن فى الشَّىْءِ, (Ḥam p. 817,) or فى الأَمْرِ, (MA, Ḳ, Ḥar p. 176,) *He went far,* (Ḳ, Ḥam, Ḥar,) or *deep,* or *beyond bounds,* (MA,) *in,* or *into, the thing,* or *affair.* (Ḥam, &c.) — أَمْعَنَ لِى بِحَقِّى: see أَذْعَنَ.

المَعْنُ *The drawing of* water.

معى

مِعًى *A narrow, depressed place.* (See طَاطَآءٌ.) — بَنَاتُ مِعًى *The* بَعْر. (T in art. بنى.) — المِعَى المُسْتَقِيمُ *The rectum.*

الأَمْعَآءُ *i. q.* الأَقْصَابُ; (AO: see voce قُصْبٌ;) *the guts;* i. e. *bowels,* or *intestines, into which the food passes from the stomach:* الحَشَا is the name of all the places of the food; and in the belly are the أَعْفَاج and the أَقْتَاب, to which the food passes after the stomach, and these are the lower امعاء; and all these are called the قُصْب: the حَوَايَا are all the امعاء that wind, or take a coiled, or circular, form. (Zj, in his "Khalḳ el-Insán.") — أَمْعَآءٌ: see a tropical signification (*water-holes*) of this pl. voce حَوِيَّةٌ.

مقط

مَاقِطٌ *A player with the ball.* (O in art. صوع.) See صَاعٌ, last sentence.

مقل

3. مَاقَلَهُ, inf. n. مُمَاقَلَةٌ *He vied with him in diving:* see غَامَسَهُ.

6. تَمَاقَلَا: see تَغَاطَسَا.

مُقْلٌ The *Theban palm; palma Thebaïca* of Pococke; the *cucifera* of Theophrastes. — Also The خُوص, or *leaves, of the tree thus called:* see صَمْغٌ — نظر. See also

مَقْلَةٌ, for جُرْعَةٌ مَقْلَةٌ: see 3 in art. صفن.

مُقْلَةٌ The *ball,* or *globe,* or *bulb* (lit. *fat,* شَحْمَة), *of the eye,* i. e., the *eyeball, which comprises the white and the black.* (Khalḳ el-Insán of Zj; and Ṣ, Mṣb, Ḳ.)

مكر

1. مَكَرَ بِهِ *i. q.* خَدَعَهُ, (Mṣb, &c.,) see كَادَهُ.

مَكْرٌ [*Artifice; machination; stratagem; fraud; fraudulence; guile*].

مكن

2. مَكَّنَهُ *He gave him a place:* (Jel, vi. 6:) *he assigned him a place, and settled,* or *established, him.* (Bḍ, ibid, where see more.) You say also, مَكَّنَ لَهُ فِى مَنْزِلٍ [*He assigned,* or *gave, him a place in an abode*]. (Ṣ in art. بوأ.) — مَكَّنَهُ مِنْ شَىْءٍ, and ↓ أَمْكَنَهُ, *He made him to have mastery,* or *dominion,* or *ascendancy,* or *authority, and power, over a thing;* (Mṣb;) *put it in his power.* — مَكَّنَهُ مِنَ الشَّىْءِ, and أَمْكَنَهُ ↓ مِنْهُ, *He empowered him, enabled him,* or *rendered him able, to do the thing: he enabled him to have the thing within his power.* Ex. أَمْكَنَ ↓ يَدَيْهِ مِنْ رُكْبَتَيْهِ *He enabled his hands to take and grasp his knees:* from a trad. (Mgh.)

4. أَمْكَنَهُ مِنْ شَىْءٍ *He made him to have a thing within his power, or reach: enabled him to do, reach, get,* or *obtain, a thing.* See 2. — أَمْكَنَهُ *It was within his power, or reach; was possible, or practicable, to him.* — أَمْكَنَهُ *It became easy to him.* (Mṣb.) *It* (an object of the chase) *offered him an opportunity* to shoot it or capture it; or *became within his power, or reach.* — أَمْكِنِى, said to a woman, [meaning *Empower thou;* i. e. *grant thou access;*] occurs in a poem. (Ṣ, art. عرض.) — أَمْكَنَتْهُ *She granted him attainment.*

5. تَمَكَّنَ *i. q.* إِسْتَقَرَّ: (Mṣb, art. قر:) it is very often used in this sense, as meaning *He,* or *it, settled; became fixed,* or *established; it became fixed,* or *steady, in its place;* when said of a man, particularly implying *in authority and power:* see قَرَّ. — تَمَكَّنَ مِنْ شَىْءٍ, and ↓ إِسْتَمْكَنَ, *He became possessed of mastery,* or *dominion,* or *ascendancy,* or *authority, and power, over a thing; he was able to avail himself of it:* [*he was,* or *became, within reach of him,* or *it.*] (Mṣb.) — تَمَكَّنَ مِنْهُ *He assumed authority over him.*

10. إِسْتَمْكَنَ: see 5. — *He,* or *it, was,* or *became, firm.* It seems sometimes to mean *It* (a plant) *took firm root.*

مُكْنَةٌ, (Mṣb, TA,) with ḍamm, (TA,) *Power;* (Mṣb,* TA;) *ability;* (TA;) *strength.* (Mṣb.)

النَّاسُ عَلَى مَكِنَاتِهِمْ — .(Sb, TA) *i. q.* تَمَكُّنٌ مَكِنَةٌ means عَلَى مَقَارِّهِمْ. (IAạr, TA.)

مَكَّانٌ: see مَصَّانٌ in art. مص.

مُكْنَانٌ: see رِبْحَةٌ.

مَكَانَةٌ *Greatness, and high rank* or *standing,* in the estimation of the Sulṭán: (Mṣb:) *an honourable place* in the estimation of a king. (Ḳ.)

جَلَسَ مُتَمَكِّنًا *He sat in a firm,* or *settled, posture;* as when one sits cross-legged.

مكو

مُكَّآءٌ *The bird so called,* because of its colour: see أَخْرَجُ.

مل

1. مَلَّهُ *He put it* (namely bread, or flesh-meat,) *into hot ashes,* [*to bake, or roast*]. (Ḳ, &c.) — مَلَّ الثَّوْبَ *He sewed,* or *tacked, the garment,* or *piece of cloth,* [*slightly,*] *previously to the* [*stronger*] *sewing termed* الكَفّ. (Ṣ.) See also شَلَّ. — مَلِلْتُ مِنْهُ, & مَلِلْتُهُ, *I was averse from it;* (T;) *loathed it;* *was disgusted by it, with it,* or *at it;* (T, Ṣ, Ḳ;) [*was weary of it;*] *turned*

away from it with disgust. (T.) See سَئِمَ. — مَلَّ مَلَالُكَ [*May thy disgust pass away, or cease*]: see أَضَلَّ ٱللّٰهُ ضَلَالَكَ.

4. أَمْلَلْتُ & أَمْلَيْتُ: see 4 in art. حظ. — أَمَلَّ: see an ex. voce أَدَلَّ.

8. اِمْتَلَّ مِلَّتَهُ *He follows his way of religion:* see 8 in art. شرع.

مَلَّةٌ The *hollow that is made for baking bread: or the hot dust and ashes* [*in which the bread is baked*]. (Mṣb.) — *Hot ashes:* (Ṣ, Ḳ:) *ashes,* and *earth, in which fire is kindled.* (TA, art. خبز.) — خُبْزُ مَلَّةٍ *Bread baked in hot ashes.* (Ṣ.) [It is generally made in the form of thick round cakes.]

مِلَّةٌ *A religion;* (Ṣ, Mṣb, Ḳ;) *a way of belief and practice in respect of religion.* (T, &c.) — See 8.

مَلُولٌ *Conceiving* [*frequent*] *disgust.* (Mṣb.) See ذَوَّاقٌ.

مَلَالٌ: see 1.

مَلِيلٌ A man *burned by the sun;* as also ↓ مَمْلُولٌ. (TA.) See an ex. in a verse cited voce أَصْرَمُ; and see طُلْمَةٌ.

مَمْلُولٌ Flesh-meat *covered over in live coals.* (TA, art. عرص.) — See مَلِيلٌ.

مُلْمُولٌ *An iron style with which one writes on tablets.* (Ḳ.) — The *style,* or *bodkin, with which collyrium is applied to the eyes.* (Ṣ, Ḳ.) In the CḲ, incorrectly, مَلْمُولٌ: the former is found in MS. copies of the Ḳ, as well as in the Ṣ, and is right accord. to the TḲ.

ملع

مَلِيعٌ: see غُمْلُولٌ.

ملق

1. مَلَقَهُ *He flayed him* with a whip: like سَلَقَهُ. (TA in art. سلق.)

5. تَمَلَّقَهُ, (Ṣ, Ḳ,) and تَمَلَّقَ لَهُ, (Ṣ, Mṣb, K,) inf. n. تَمَلُّقٌ and تِمِلَّاقٌ, [like تِجِمَّالٌ and تِكِلَّامٌ, not تَمْلَاقٌ as in the CḲ,] *He behaved in a loving,* or *an affectionate, and a blandishing,* or *coaxing, manner to him.* (Ṣ, Mṣb,* Ḳ.) See a verse cited in art. رضو, conj. 5.

مَلِقَةٌ [*A swiftly-running mare*]. See عَبَّرَ بِهِ. مَلَّاقٌ *Vehement in journeying, or in his pace;* i. q. مَلَّاجٌ. (TA, voce مَلَّاجٌ.)

مِمْلَقَةٌ *A harrow:* see مَلَّسَ.

ملك

1. مَلَكَهُ *He possessed it,* or *owned it,* [and particularly] *with ability to have it to himself exclusively:* (M, Ḳ:) [and *he exercised,* or *had, authority over it;* for] مُلْكٌ signifies the *exercise of authority to command and to forbid in respect of the generality of a people* [&c.]: (Er-Rághib, TA:) or the *having possession and command* or *authority:* and the *having power to exercise command* or *authority.* (TA.) مِلْكٌ, as inf. n. of مَلَكَهُ meaning *He possessed it,* is more common than مُلْكٌ and مَلْكٌ. — [مَلَكَ أَمْرَهُ *He had the ruling,* or *ordering, of his affair,* or *case*] And مَلَكَ عَلَى ٱلنَّاسِ أَمْرَهُمْ *He had the dominion,* or *sovereignty,* or *ruling power, over the people.* (Mṣb.) = See 4.

2. مَلَّكَهُ *He made him to possess* a thing; (Ṣ, Ḳ;) as also ↓ أَمْلَكَهُ. (Ḳ.) — *He made him king;* or *made him to have dominion, kingship,* or *rule.* (Mṣb, Ḳ.) — يُمَلَّكُ ٱلرَّجُلُ أَمْرَهُ [*The man shall be made to have the ruling,* or *ordering, of his affair,* or *affairs,* or *case*]. (Sh, T in art. دين.)

3. مَالَكَ أُمَّهُ: see شَدَنَ.

4. أَمْلَكَهُ and ↓ مَلَكَ ٱلعَجِينَ *He kneaded well the dough.* (Ṣ, Ḳ.) = See 2.

5. تَمَلَّكَهُ *He took possession of* a thing [*absolutely* or] *by force.* (Mṣb.)

6. مَا تَمَالَكَ أَنْ فَعَلَ *He could not restrain himself from doing;* (Mgh, Mṣb;) syn. مَا تَمَاسَكَ [q. v.] (Ṣ.)

مِلْكٌ: its pl. أَمْلَاكٌ, in common conventional language means [or rather includes] *Houses* and *lands.* (TA.) See its pl. pl. أَمْلَاكَاتٌ.

مُلْكٌ *Dominion; sovereignty; kingship; rule; mastership; ownership; possession; right of possession; authority; sway.* — مُلْكُ ٱللّٰهِ *God's world of spirits; or invisible world.* (TA, art. شهد.) — [مُلْكٌ (when distinguished from ملكوت) The *dominion that is apparent;* as that of the earth.]

مَلَكٌ *An angel:* see مَأْلَكٌ. — مَلْكٌ *Water.* (Ṣ.)

مَلِكُ ٱلأَمْلَاكِ *The king of kings.* See أَخْنَعُ.

مِلَاكُ ٱلأَمْرِ and ↓ مَلَاكُهُ *That whereby the thing* &c. *subsists:* (Ṣ, KL:) *its* قِوَام [q. v.] *by whom,* or *by which, it is ruled,* or *ordered:* (Ḳ:) *its foundation;* syn. أَصْلُهُ: (KL:) *its support; that upon which it rests:* (T, TA:) it may be rendered *the cause,* or *means, of the subsistence of the thing;* &c.

مَلَاكٌ see مِلَاكٌ.

مَالِكُ ٱلأَمْرِ: see رَبٌّ. — مَالِكُ ٱلأَمْرِ *The possessor of command,* or *rule.* — ٱلمَالِكُ ٱلكَبِيرُ *The Great Master, or Owner;* i.e., God; in contradistinction to ٱلمَالِكُ ٱلصَّغِيرُ *the little master, or owner;* i. e., the human owner of a slave, &c. — مَالِكُ ٱلحَزِينِ: (so in one copy of the Ṣ: in another, and the MA, and Ḳzw, مَالِكُ ٱلحَزِينِ:) [*The heron:* or a species thereof] in Pers. بو تيمار; (MA;) *a certain bird, long in the neck and legs, called in Pers.* بو تيمار. (Ḳzw:) see سُبَيْطَرٌ. — أَبُو مَالِكٍ *Hunger.* (MF, art. جبر.) See also أُبٌّ.

أَمْلَاكَاتٌ pl. of أَمْلَاكٌ pl. of مِلْكٌ *Goods,* or *chattels, of a bride:* see أَغْنَاءٌ in art. غنى.

مَلَكَةٌ [*A faculty.*] *A quality firmly rooted in the mind.* (KT.)

مَلَكُوتُ ٱللّٰهِ *God's world of corporeal beings.* (TA, art. شهد.) Generally *The kingdom of God.*

مَلِيكٌ is also *syn. with* مَمْلُوكٌ; this is meant in the TA where it is said that مُلَكَآءُ in the saying لَنَا مُلُوكٌ وَلَيْسَ لَنَا مُلَكَآءُ [*We have kings* of bees, *but we have not slaves*] is pl. of ٱلمَلِيكُ from ٱلمَمْلُوكُ: it is also said in art. رغو in the TA, (see 4 in that art.) that مَلِيكَةٌ is syn. with مَمْلُوكَةٌ.

أَمْلَكُ: see شَرْطٌ: and also أَمْلَأُ, and أَرْبُ. — شَدَّ: see مَا أَمْلِكُ شَدًّا وَلَا إِرْخَآءً.

مَمْلَكَةٌ *A kingdom, or realm.* (Ṣ.)

مَمْلُوكٌ *A slave; a bondman;* syn. عَبْدٌ, (Ṣ,) or رَقِيقٌ. (TA.) In the present day, specially, *A white male slave.* (TA.) See مَرْبُوبٌ.

ملى

1. مُلِّيَ أَبَاهُ: see لَبِسَ أَبَاهُ in art. لبس. — مُلِّيتُ فُلَانًا *I was made to live long with such a one.* (Ḥam, p. 412.) — مَلَّاكَ ٱللّٰهُ حَبِيبَكَ *May God make thee to have enjoyment of thy friend* (مَتَّعَكَ بِهِ) *and to live long with him.* (Ṣ.) See لَبِسَ.

4. أَمْلَلْتُ and أَمْلَيْتُ: see 4 in art. حظ.

5. تَمَلَّى ٱلعَيْشَ *He lived long.* (T.) — تَمَلَّى بِشَيْءٍ *He enjoyed a thing.* — تَمَلَّيْتُ عُمْرَهُ: see a verse of Ibn-Aḥmar cited voce أَبْلَى in art. بلو.

مَلِيًّا *A while:* (Mṣb:) or *a long time.* (Ṣ, Mṣb.)

من

1. مَنَّ عَلَيْهِ, (S, M, Msb, K,) aor. ـُ, (Msb,) inf. n. مَنٌّ (S, M, Msb, K) and مِنِّيَنَى; (K;) and ↓ امتنّ; (Msb;) *He conferred*, or *bestowed, upon him, a favour*, or *benefit*. (S, M, Msb, K.) You say, مَنَّ عَلَيْهِ شَيْئًا, and بِشَيْءٍ, which latter is more common, and ↓ امتنّ عليه به *He conferred, or bestowed, a thing upon him as a favour.* (Msb.) — مَنَّ عَلَيْهِ, (S, M, Msb, K,) inf. n. مَنٌّ (T, Msb) or مِنَّةٌ; (S, K;) and ↓ امتنّ (S, M, Msb, K) and ↓ تمنّن; (M;) *He reproached him for a favour, or benefit, which he* (the former) *had conferred, or bestowed;* (M;) *he recounted his gifts or actions to him.* (Msb.) Ex., إِمْتَنَّ ↓ عَلَيْهَا بِمَا مَهَرَهَا [*He reproached her for the dowry he had given her*]. (K, art. مهر.) See Bd, ii. 264. See also an ex. in a verse cited voce سَرِفَ.

5: } see 1.
8: }

مَنْ [used for مَا in the sense of *What?* as in the following of El-Khansà,

* أَلَا مَنْ لِعَيْنِي لَا تَجِفُّ دُمُوعُهَا *

O! what aileth mine eye, that its tears dry not? quoted in the TA, art. فتأ.] — مَنْ: respecting its dual مَنَانْ and مَنَيْنْ, and its pl. مَنُونْ and مَنِينْ, see I'Ak, p. 319. — مَنْ لِى بِكَذَا: see ب (near the end of the paragraph).

مِنَ means زَيْدٌ أَعْقَلُ مِنْ أَنْ يَكْذِبَ — : مِنْ الَّذِى يَكْذِبُ (Kull, p. 78) [i. e. *Zeyd is more reasonable than he who lies:* but, though this is the virtual meaning, the proper explanation, accord. to modern usage, is, that أَنْ is here for أَنَّ with the adjunct pronoun ه; for in a phrase of this kind, an adjunct pronoun is sometimes expressed; so that the aor. must be *marfooa*; and the literal meaning is, *Zeyd is more reasonable than that he will lie;* which is equivalent to saying, *Zeyd is too reasonable to lie.* It may be doubted, however, whether a phrase of this kind be of classical authority. The only other instance that I have found is هُوَ أَحْصَنُ مِنْ أَنْ يُرَامَ وَأَعَزُّ مِن أَنْ يُضَامَ, in the TA, voce أَلَّ. Accord. to modern usage, one may say, أَنْتَ أَعْقَلُ مِنْ أَنَّكَ تَفْعَلُ كَذَا, which virtually means *Thou art too reasonable to do such a thing;* and here we cannot substitute الَّذِى for أَنَّ. See أَنْ for أَىُّ: see أَخْزَى ٱللّٰهُ ٱلْكَاذِبَ مِنِّى وَمِنْكَ — [.أَنْ مِنْهُ — لَقِيتُ: see أَسَدٌ: and لَقِيتُ مِنْهُ أَسَدًا — مِنْ — بحر: see رَأَيْتُ مِنْهُ بَحْرًا; and بَحْرًا in the sense of عِنْدَ: see جَدٌّ — جَرَى مِنْهُ مَجْرَى — كَذَا: see 1 in art. جرى — مِنْ and عَنْ, differences between: see مِنْ — عَنْ often means *Some.* — Often redundant: see 1 in art. عيض. — *Of*, or *among*: see two exs. voce فِى, latter part. — حُسَيْنٌ مِنِّى وَأَنَا مِنْهُ *Hoseyn and I are as one thing,* [as though each were a part of the other,] in respect of the love that is due to us, &c. (Commencement of a tradition in the Jámi' es-Sagheer: thus explained in the Expos. of El-Munáwee.) See Ham, p. 139; and De Sacy's Gr. i. 492. — مَا أَنَا مِنْ دَدٍ وَلَا الدَّدُ مِنِّى: see art. دد. IbrD confirms my rendering of this saying. — يَتَعَرَّضُ إِلَى شَيْءٍ لَيْسَ مِنْهُ [*He applies himself to a thing not of his business to do*]. (TA, art. عش.) — لَيْسَ مِنَّا *He is not of our dispositions, nor of our way, course,* or *manner, of acting,* or *the like.* (TA, art. غش.) — لَيْسَ مِنِّى (Kur, ii. 250) *He is not of my followers:* (Bd, Jel:) or *he is not at one,* or *in union, with me.* (Bd. See 1 in art. طعم.) See a similar usage of مِن, voce عيض. — أَنَا مِنْهُ كَحَاقِنِ الإِهَالَةِ: see حَاقِنٌ. — مِنْ is used in the sense of فِى in the phrase مِنْ يَوْمِ الجُمُعَةِ [*In*, or *on, the day of congregation*] in the Kur lxii. 9. (K, Jel.) So, too, in مِنْ يَوْمِهِ *In*, or *on, his,* meaning, *the same,* day: and مِنْ سَاعَتِهِ *In*, or *at, his,* meaning *the same, instant of time.* See also De Sacy's Gr., ii. 526.

أَيْمُنُ ٱللّٰهِ is for مُنَ ٱللّٰهِ.

مُنَى and أَلْمُنَى, from مَنْ: see أَيُّ; and De Sacy's Anthol. Gr. Ar., pp. 374 and 401, and ۱۲۲.

مَنٌّ: see رِطْلٌ.

مِنَّةٌ [*An obligation,* عَلَى أَحَدٍ *upon one,* and also لَهُ *to him.*] — *A favour, or benefit, conferred, or bestowed.* (M, Msb.) — Also an inf. n. See مَنَّ عَلَيْهِ.

لَا أَفْعَلُهُ أُخْرَى المَنُونِ *I will not do it till the end of time.* (S.) — مَنُونٌ is fem. and sing. and pl. (Fr, S.)

مَنِينٌ *The first (or main) rope of a well.* See كَرَبٌ.

مَنَّانٌ *Very bountiful* or *beneficent.* — Also [*Very reproachful for his gifts;*] *one who gives nothing without reproaching for it and making account of it:* an intensive epithet. (TA.)

إِمْتِنَانِىٌّ *Gratuitous; granted as a favour:* opposed to وُجُوبِىٌّ.

منجنق and منجن

مَنْجَنُونٌ, مَنْجَنُوقٌ, مَنْجَنُونٌ, مَنْجَنُوقٌ, and مَنْجَنِيقٌ: see art. جنق.

منع

1. مَنَعَ *He prevented, hindered, held back,* [*impeded, withheld, arrested, restrained, kept, debarred, precluded, inhibited, forbade, prohibited, interdicted:*] (MA, KL, &c.:) *he denied,* or *refused;* doubly trans.; (S, K, &c.:) مَنْعٌ is the *contr.* of إِعْطَآءٌ. (S, Mgh, K.) — مَنَعَهُ [*He protected it,* or *defended it,* or *guarded it,* (namely a place or the like) *from,* or *against, encroachment, invasion,* or *attack:*] *he protected, defended,* or *guarded, him.* (T in art. ذب.) — مَنَعَهُ العَطِيَّةَ [*He refused him the gift*]. (TA in art. حرم.) — مَنَعَهُ الشَّىْءَ i. q. حَرَمَهُ إِيَّاهُ [q. v.] (S in art. حرم.) — مَنُعَ الشَّىْءُ, inf. n. مَنَاعَةٌ, i. q. اِعْتَزَّ and تَعَسَّرَ. (TA.) See 8. — مَا مَنَعَكَ أَلَّا تَسْجُدَ (Kur vii. 11): see أَبَى.

3. مَانَعَهُ الشَّىْءَ *He disputed,* or *contested, with him the thing:* (Msb:) *he refused him the thing:* (TK:) *he endeavoured,* or *contended with him, to make him,* or *to entice him, to abstain from,* or *relinquish, the thing;* (TA;) [*he endeavoured to turn him away from the thing; to prevent his obtaining it* or *doing it; he prevented him from obtaining* or *doing the thing, being also prevented by him;* i. e. *he reciprocally prevented him,* &c.: and hence the meaning in the TA; and then that in the Msb:] مَانَعُوا عَدُوَّهُمْ signifies *i. q.* حَاجَزُوهُمْ: (TK, art. حجز:) see the latter. — تُمَانِعُ عَلَى السَّنَةِ [*he resisted,* or *withstood, the year of dearth*]: said of an animal. (K.)

5. تَمَنَّعَ مِنَ الشَّىْءِ بِقَوْمِهِ and ↓ اِمْتَنَعَ *He became strengthened,* or *fortified, against the thing by his people,* or *party;* syn. تَقَوَّى. (Msb.) — تَمَنَّعَ عَنْهُ *He refrained, forbore,* or *abstained, from it, as being forbidden,* or *prohibited.* (K,* TA.) See 8. — تَمَنَّعَ بِهِ and ↓ اِمْتَنَعَ بِهِ *he protected,* or *defended, himself by it,* namely, a fortress; syn. اِحْتَمَى. (TA.)

6. تَمَانَعَا i. q. تَحَاجَزَا: (K, art. حجز:) see the latter.

8. اِمْتَنَعَ [*It was,* or *became, prevented from being; it necessarily was not.* You say يَمْتَنِعُ هٰذَا لِوُجُودِ ذَاكَ *This is prevented from being,* or *may not be,* or *necessarily is not, because of that's being.* And يَمْتَنِعُ أَنْ تَكُونَ هٰذَا *This may not be.*] — اِمْتَنَعَ *He refrained, forbore, abstained,* or *held back,* (Msb, K,) مِنَ الأَمْرِ *from the thing,* or *affair;* (Msb;) as also ↓ تَمَنَّعَ عَنْهُ: (TA:) *he did so voluntarily, of his own free will* or *choice; he refused:* you say, اِمْتَنَعَ عَنْهُ *he refrained,* &c., *from it voluntarily,* &c.; *refused it;* or *refused to do it.* (MF. in art. حصر.) See أَبَى. — اِمْتَنَعَ عَلَيْهِ *He, or it, opposed him; resisted him; withstood him; repugned him; was incompliant,* or

unyielding, to him; see أَبَى عَلَيْهِ. — اِمْتَنَعَ *It was*, or *became, inaccessible*, or *inapproachable*; like ↑ مَنُعَ; syn. with حَصُنَ, q. v.: and also, *difficult of access*, as in an instance in art. أبى (last sentence of 4); and also عَرِسَ عَلَىَّ. — See 5.

مُنْعَةٌ: see مَنَعَةٌ.

مَنَعَةٌ *State*, and *power, of resistance*; lit. *a state of might of one's people* or *party, so that such as desires to do so will not prevail against him*: [or *a state of might in his people* or *party*, &c.; or *a state of might, and power of resistance, in his people* or *party*:] (Mṣb:) [*resistibility*: or simply *resistance*:] *inaccessibleness*, or *unapproachableness*, of a people; as also ↑ مُنْعَةٌ and ↑ مِنْعَةٌ. (TA.)

مَنُوعٌ One *who denies*, or *refuses to give*; as also ↑ مَانِعٌ and ↑ مَنَّاعٌ. (Ḳ.)

مَنِيعٌ, from مَنُعَ, [*Unapproachable*; *inaccessible*:] *difficult of access*; *fortified*; *strong*: (TḲ, voce وَزَرٌ:) [*defended*, or *protected*, *against attack*: like حَصِينٌ: *resistive*; *resisting attack*;] applied to a fortress. (Mṣb.) — قَوْمٌ مُنَعَآءُ [pl. of مَنِيعٌ] *An inaccessible*, or *unapproachable*, *people*. (TA.)

مَنُوعٌ { مَنَّاعٌ / مَانِعٌ }.

الْمُتَمَنِّعَانِ *The young she-camel and young she-kid*: because they resist the year of dearth by reason of their youthful vigour, &c. (Ḳ.)

مُمْتَنِعٌ *Resisting*; *resisting attack*; *unyielding*; *incompliant*.

منى

1. مَنَاهُ *He tried him*; *proved him*. (Ṣ, Ḳ.) You say, مَنَاهُ ٱللّٰهُ بِحُبِّهَا *God tried him by love of her*. (T.) And مُنِىَ بِكَذَا *He was tried by such a thing*. (T.) — مَنَى *He meditated* [a thing in his mind]; syn. قَدَّرَ. (Bḍ, ii. 73.) See أُمْنِيَّةٌ.

5. تَمَنَّاهُ *He wished*, or *desired, it*. (Ḳ, TA.) — اَلتَّمَنِّى relates to that which is possible and to that which is impossible: whereas اَلتَّرَجِّى relates only to what is possible. (I'Aḳ, p. 90.)

10. تُسْتَمْنَى, said of a she-camel: see 8 in art. سمو.

مَنًى: see مَنِيَّةٌ.

مُنْيَةٌ *A thing wished for* by a man: pl. مُنًى. (T.) This word and ↑ أُمْنِيَّةٌ signify the same. (M, Mgh, Mṣb, Ḳ.) See an ex. in a verse cited voce أَوْ. — اَلْمُنْيَةُ in the case of a covered she-camel, *The period by the end of which one knows whether she be pregnant or not*. (M.) — مُنْيَةٌ of a mare, *Twenty days*. (M, voce سُفُودٌ.)

مَنِيَّةٌ [*A decreed event. Fate; destiny*:] The *decree of death*: (IB:) or the *decreed term* [*of life*, or] *of a living being*: (Er-Rághib:) *death*; (Ṣ, M, Ḳ;) because it is decreed; (Ṣ, M;) as also ↑ مَنًى: (M, Ḳ:) [properly a thing decreed: and hence the pl.] اَلْمَنَايَا signifies *the fates* or *decrees* [*of God*]. (T.) — مَنِيَّةٌ also means † *A man of courage upon his saddle*: (TA in art. حوى:) pl. مَنَايَا: see an ex. voce حَوِيَّةٌ.

أُمْنِيَّةٌ *An object of wish*, or *desire*: originally, *a thing that a man meditates* (يُقَدِّرُهُ) in his mind; from مَنَى signifying قَدَّرَ: and hence applied to a lie; and to what is wished, or desired, and what is read, or desired [pl. أَمَانِىُّ and أَمَانٍ]. (Bḍ in ii. 73.) See مَنِيَّةٌ and حَجْوَى.

مه

لَيْسَ بِهِ مَهَاهٌ, (T in art. رمد,) or فِيهِ, (L in that art.,) *It has no goodness and lastingness*. (T and L in that art.)

مهد

4. أَمْهَدَتْ بِوَلَدِهَا *She* (a woman) *brought forth, or cast forth, her child with a single impulse*. (IAạr, in L, art. خفد.) — أَمْهَدَتْ بِالوَلَدِ is *syn. with* أَسْهَدَتْ بِهِ; (IAạr, O, TA in art. سهد;) and زَكَبَتْ بِهِ, &c. (IAạr, L, in art. خفد.)

مهل

4. أَمْهَلَهُ *He acted gently, softly, or in a leisurely manner, towards, or with, him*. (Ḳ.) *He granted him some delay, or respite; let him alone, or left him, for a while*. (Ṣ, Ḳ.) [*In both senses*] i. q. أَرْوَدَهُ. (Ṣ, art. رود.) You say أَمْهِلْنِى حَتَّى أَفْعَلَ كَذَا *Grant thou me some delay that I may do such a thing; give me time to do such a thing*. See Ḥar p. 164.

5. تَمَهَّلَ *He acted, or behaved, deliberately, or leisurely; without haste*; (Ṣ, Mṣb, Ḳ;) in an affair. (Ṣ, Mṣb.)

مَهْلٌ and ↑ مَهَلٌ and ↑ مُهْلَةٌ *Gentleness; a leisurely manner of acting or proceeding*. (Mṣb, Ḳ, &c.) — مَهْلًا *Act gently, softly, or leisurely*.

مَهَلٌ: see مَهْلٌ.

مُهْلَةٌ: see مَهْلٌ. — فِى ٱلْأَمْرِ مُهْلَةٌ *In the affair is a delay*; syn. تَأْخِيرٌ. (Mṣb.) — فِى مُهْلَةٍ *Leisurely; gently; by little and little*.

غُرْمُولٌ مُتَمَهِّلٌ *A hard penis*: see قَاسِبٌ.

مهم

مَهْمَهٌ *A far-extending* مَفَازَةٌ [or *desert*, &c.]. (Ṣ, Ḳ.) See إِصْمِتُ.

مهن

8. اِمْتَهَنَهُ *He used it for service and work*: (Ḳ:) i. q. اِبْتَذَلَهُ, q. v.: (Ṣ, Mṣb:) *He held it in mean estimation*. (Ḥar, p. 65.)

مِهْنَةٌ [is syn. with عَمَلٌ and فِعْلٌ, and means *work, labour*, or] *service; ministration; performance of an office*. (Ṣ, &c.) — Also, The *clothes worn in service, or in the performance of business*. (Mṣb.)

مَهِينٌ *Contemptible; abject*: (Ṣ, Ḳ) *weak: having little judgment and discrimination*. (Ḳ.)

مهو

مَهْوٌ, applied to a sword, *Thin edged*: see an ex. voce خَشِيبَةٌ. — سَلْحٌ مَهْوٌ *Thin excrement*. (Skr in Carm. Huds. p. 15.)

مَهًا † *Front teeth* (ثَغْرٌ) *that are clean, white, and lustrous* (*having much* مَآء): so in a verse of El-Aạshà [cited voce رَقَّ]. (TA.)

مُمَهًّى Beverage, or wine, (شَرَابٌ,) *mixed with much water*. (IAạr, in TA, art. حنذ.)

موا

مَآءٌ *Water*. — مَآءُ ٱلظَّهْرِ [*The seminal fluid*]. (Ḳ, voce إِنْبَثَّ.) See Ḳur, lxxxvi. 6, 7, and see 4 in art. روق. — مَآءٌ *Lustre* [likened to water, and running water,] of the teeth, (IbrD,) &c.: see ظَلْمٌ and دَرْزٌ and غَرْبٌ. — مَآءٌ The *water* of a sword: see فِرِنْدٌ and رَوْنَقٌ: also its *lustre*. — سَيْفٌ كَثِيرُ ٱلْمَآءِ [*A sword much diversified with wavy marks* or *streaks in its grain*; as are the swords of Damascus &c.] (TA voce إِبْرِيقٌ.) — بَنَاتُ ٱلْمَآءِ i. q. اَلْغَرَانِيقُ [*storks* or *cranes*]. (L, art. وضر.) See عَرِسٌ. — اِبْنُ ٱلْمَآءِ is ‡ *A kind of bird*; pl. بَنَاتُ ٱلْمَآءِ; (Mgh in art. بنى:) *the aquatic bird; the bird of the water*. (Mṣb in art. بنو.) — مَآءُ ٱلشَّبَابِ: see شَبَابٌ. — مَآءُ ٱلذَّهَبِ: see تَشَهَّلَ. — مَآءُ ٱلْوَجْهِ: see حَقَنَ and *Gold-wash* for gilding: and مَآءُ ٱلْفِضَّةِ *Silver-wash* for silvering: you say, طَلَاهُ بِمَآءِ ٱلذَّهَبِ, and ٱلْفِضَّةِ *He washed it over with gold*, and *silver*. — مَآءٌ is used as a coll. gen. n., of which the n. un. is مَآءَةٌ; and therefore is sometimes made, as a pl., to have a pl. epithet: ex. مَآءٌ عِذَابٌ. (See عَذْبٌ). مَآءَةٌ signifies *A water; or some water*.

موق

مُوقٌ [*Stupidity*;] *foolishness with lack of understanding.* (Ṣ, Ḳ.) ═ *A kind of boot*: see جُرْمُوقٌ.

مول

5. تَمَوَّلَ *He became abundant in wealth.* (TA, art. ثمر).

مَالٌ *Whatever one possesses*: (Ḳ:) *property*; *wealth*:] accord. to Moḥammad [the Ḥanafee Imám), *whatever men possess, of dirhems,* or *deenárs,* or *gold,* or *silver,* or *wheat,* or *barley,* or *bread,* or *beasts,* or *garments or pieces of cloth,* or *weapons,* or *other things*: (Mgh:) [*property,* or *wealth*:] or originally *what one possesses of gold and silver*: then applied to *anything that one acquires and possesses of substantial things*: and mostly applied by the Arabs to *camels,* because these constitute most of their wealth: (IAth, TA:) and *animals.* (TA.) — مَالٌ *Camels or sheep or goats.* (Ṣ.) The مال of the people of the desert consists of what are termed نَعَمٌ, (T, Mṣb,) i.e. *Cattle, consisting of camels* or *neat* or *sheep* or *goats,* or *all these,* or *camels alone*; (Mṣb in art. نعم;) *herds,* or *flocks,* or *herds and flocks.* — مَالٌ *A square in arithmetic*: pl. أَمْوَالٌ. See جَذْرٌ — رَجُلٌ مَالٌ, for ذُو مَالٍ. (L, art. صيد.)

مَالِىٌّ *Of,* or *relating to, property* or *wealth.*

موم

مُومٌ [*Pleurisy*]: see بِرْسَامٌ and حُمَامٌ.

مَوَامِى *Lands wherein is nothing*: see بَلُّوقَةٌ.

موه

2. مَوَّهَ *He silvered* or *gilded,* (Ṣ, Ḳ,) or *washed over with gold* or *silver,* (Mṣb,) a thing (Ṣ, Mṣb, Ḳ, TA) of brass (TA) or copper or iron. (Ṣ, Ḳ.) — *He* [*varnished* or] *embellished* falsehood *so as to give it the appearance of truth.* (TA.) *He falsified* information, عَلَيْهِ *to him,* in reply to a question. (Ḳ.) — *He involved in confusion,* or *doubt*; or *practised concealment* or *disguise*; or *he concealed* or *disguised*: (Ṣ, TA:) and *he deceived, deluded, beguiled, circumvented,* or *outwitted.* (TA.) — *He varnished,* or *embellished with a false colouring.*

4. أَمَاهَ *He* (a digger) *produced,* or *fetched out, water, by his labour* or *work*; syn. أَنْبَطَ المَآءَ; (Ṣ, Ḳ:) or *reached the water*: (Mṣb:) or *reached much water*; as also أَمْهَى. (AA, in TA, art. نبط.) — أَمَاهَ الرَّكِيَّةَ *He* (a man) *produced,* or *fetched out, by his labour,* or *work* [*in digging,*] *the water of the well*; syn. أَنْبَطَ مَآءَهَا: (Ṣ, Ḳ:) *He* (God) *made the water of the well to be much,* or *abundant.* (Mṣb.)

موى

مَاهَةٌ *Small-pox*: see آهَةٌ in art. اوه.

مَاوِيَّةٌ *A mirror*; so called in relation to water, because of its clearness, and because images are seen in it as they are in clear water: the م is a radical letter. (T in art. اوى.)

ميس

المَيْسَانُ One of the two stars called الهَنْعَةُ. The other [ξ] is called الزِّرُّ. (El-Ḳazweenee.)

ميش

1. مَاشَ *He mixed hair with wool*: see طَرَقَ; and see Freytag's Arab. Prov. ii. 28. — مَاشَ الكَلَامَ i. q. طَارَقَهُ [*He practised various modes of speech*]. (TA in art. طرق.)

ميع

4. اماعهُ *He made it to flow.* (Mṣb.)

7. انماع *It flowed.* (Mṣb.)

مَائِعٌ Anything *in a melted state, fluid,* or *liquid*: opposed to جَامِدٌ. (Mṣb.)

مَيْعَةٌ *Briskness, liveliness,* or *sprightliness.* (Ṣ.) The *prime,* or *first part,* of youth, and of the day. (Ṣ, Ḳ.) The *first part* of the run of a horse: (Ṣ:) the *first part, and the briskness, liveliness,* or *sprightliness,* of a run, and of intoxication: or the *main part* of anything. (TA.) — And The *flowing of* anything poured out. (TA.)

ميل

1. مَالَ [*He,* or *it, inclined, leant, bent, propended, tended, declined, deviated,* or *deflected.*] — مَالَ مَعَهُ and ▾ مَايَلَهُ *He conformed with,* and *assisted,* or *aided, him.* (TA.) — مَالَ إِلَيْهِ *He loved him.* (TA.) — مَالَ عَلَيْهِ *He wronged him.* (TA.) *He was,* or *became, inimical to him.* — مَالَتِ الدَّابَّةُ مِنْ رِجْلِهَا (Ḳ, art. غمز,) i. q. ظَلَعَتْ [*It limped*]. (TA.)

2. مَيَّلَ بَيْنَ شَيْئَيْنِ *He wavered,* or *vacillated, between two things.* (Ṣ, MA.) See 10.

3. مَايَلَهُ *He inclined towards him reciprocally*: and مَايَلَا *they two inclined each towards the other.* (TḲ, art. هود.) See also مَالَ مَعَهُ in 1.

5. See 6. — تَمَيَّلَ بِالقَوْلِ *He vacillated in the saying*: see تَرَجَّحَ.

6. تَمَايَلَ فِي مِشْيَتِهِ [*He affected an inclining of his body,* or *a bending,* or *he inclined his body,* or *bent, from side to side, in his gait*; a meaning well known, and still common]; (Ṣ;) syn. تَثَنَّى. (Ḥar, p. 269.) — See تَرَايَغَ. — تَمَايَلَتْ فِى مِشْيَتِهَا and ▾ تَمَيَّلَتْ signify the same. (TA.) — تَمَايَلَ إِلَى الشَّىْءِ; and عَنْ طَرِيقِهِ: i.q. تَجَانَفَ [*He affected a deviation,* or *purposely deviated from his course,* &c.] (TA in art. جنف.)

10. استماله, and استمال بِقَلْبِهِ, (Ṣ, Ḳ,) *He inclined him, and his heart.* (Ḳ.) — اِسْتَمَالَهُ *He attracted him to himself*; or *sought to make him incline.* (MA.) — استمال is a quasi-pass. of ▾ مَيَّلَهُ. (Ḳ,* TA.)

مِيلٌ as used by the Arabs, [*A mile*:] The *distance to which the eye reaches along land*: accord. to the ancient astronomers, *three thousand cubits*: accord to the moderns, *four thousand cubits*: but the difference is merely verbal; for they agree that its extent is ninety-six thousand digits; [about 5166 English feet;] each digit being the measure of six barley-corns, each placed with its belly next to another; but the ancients say that the cubit is thirty-two digits; which makes the mile three thousand cubits. (Mṣb, which see for more.) See also مُطَلَّبٌ — مِيلٌ i.q. مُلْمُولٌ, [*A style*]. (Ḳ.)

مَيْلٌ *Inclination; leaning; bent; propensity; tendency.*

مَيَلٌ *A natural wryness.* (Ṣ.)

مِيلَانٌ (?) of a مَحَالَة of a well: see ثَنَايَةٌ.

مَيَّالٌ [i. q. مُتَمَايِلٌ, *Inclining much*]. (A, art. فيد.) See سَيَّالٌ.

أَمْيَلُ *Swaying* on horseback: see an ex. of its pl. مِيلٌ in a verse cited voce أَشْعَلَ — عِمَّةٌ مَيْلَآءُ: see قَفْدَآءُ.

امالة الأَلِف *The inclining of the sound of* ا, *when quiescent, after fet-ḥah, towards the sound of* ى; *so that the fet-ḥah, with that* ا, *composes a sound the same as that of the long "e" in the English word "there."* This is accordant with present usage; and I have not found any learned Arab who asserts otherwise. See also رَابٌ, and مَشُوبٌ, and مُحْجَاجٌ.

ن

نأث

1. نَأَثَ عَنْهُ, aor. ـَ, (inf. n. نَأْثٌ, TA,) *He became distant, or far removed, from him, or it.* (K.) — نَأَثَ, aor. ـَ, inf. n. نَأْثٌ *He was slow, or tardy.* (TA.) — Also, inf. n. نَأْثٌ and مَنْأَثٌ, *He walked, or went,* syn. سَعَى, (K,) *at a slow pace.* (TA.)

4. انأثه, inf. n. إِنْآثٌ, *He removed him, or it, far off; put him, or it, at a distance.* (TA.)

سَيْرٌ مَنْأَثٌ [so accord. to a marginal note in the L, in the handwriting of SM] *A slow pace, or going, or journeying.* (TA.)

نأدل

نَأْدَلٌ *Calamity; incubus; nightmare:* see ضِئْبِلٌ.

نأف

1. نَأَفَ *He disliked, disapproved, or hated.* (IAar, art. انف.)

نأى

1. نَأَى بِهِ [*He, or it, removed him; put or placed him at a distance, away, or far away.*] (S, art. طرح.) — نَأَى *He shrank* from a thing: see an ex. in a verse cited voce دَقَّ.

4. أَنْآهُ: see آنَآهُ in art. انى.

10. اِسْتَنْأَى: *i. q.* اِسْتَنَاءَ q. v. in art. نوأ.

نُؤْىٌ *A trench dug round a tent,* (S, K,) or *a barrier* [*raised*] *around it,* (T, IB, TA,) *to prevent the rain-water from entering it,* (S,) or *keep off a torrent.* (K.)

نبض

4. أَنْبَضَ فِى قَوْسِهِ *He made the string of his bow to vibrate, that it might twang.* (K.)

نبط

10. اِسْتَنْبَطَ *He drew forth, elicited, extracted, extorted:* see 4 in art. خرج. See also Bd, and Jel, iv. 85. It may sometimes be rendered *He excogitated.*

نبع

1. نَبَعَ *It* (water) *welled,* or *issued forth.* — نَبَأَ عليهم: see نَبَعَ عَلَيْهِمْ.

4. أَنْبَعَ *He* (God) *made,* or *caused,* water *to issue.* (Msb.)

نَبْعٌ *The tree so-called:* see an ex. of its n. un. in a verse cited voce تَخَوَّفَ and تَخَوَّنَ. — نَبْعَانِ: see فَنْخٌ and شَوْحَطٌ and شِرْيَانٌ. — نَبْعٌ The *two shafts* of a cart: so called because they were commonly made of wood of the tree called نَبْع: see رَادَّةٌ.

اِنْبَعٌ, irregularly formed from the augmented verb أَنْبَعَ: see an ex. in a couplet cited voce سَقَى.

نبق

نبق من الطريق and انباق denote *nearness* and *shortness in a way* (TA, art. عجل), like مُسْتَعْجِلَةٌ.

نَبِقٌ, properly *the fruit of the* سِدْر or *lote-tree,* is also applied to The *tree called* سِدْر *itself:* see دَوْمٌ. The fruit so called is a *drupe,* resembling the crab. — It seems to be also applied to *A drupe* absolutely, or *a drupe like that of the* سِدْر: see its dim., نُبَيْقَةٌ voce أَشْكَلُ: see also شِرْيَانٌ.

نبيق [app. نُبَيْقٌ] *A bad sort of dates, also called* حُبَيْقٌ. (TA in art. حبق.) — See نَبِقٌ.

نُبَيْقَةٌ of a grape-vine, *A* زَمَعَة *when it has grown large.* (ISh in TA, art. زمع.)

نبل

نَبْلٌ *Arrows:* (M:) or *Arabian arrows:* (T, S, Mgh, Msb, K:) for the sing. they say سَهْمٌ. (T.)

نُبْلٌ *Sharpness, acuteness,* or *sagacity;* syn. نَجَابَةٌ: and *generosity,* or *nobility;* syn. ذَكَآءٌ. (K.) — نُبْلٌ *Excellence;* (T, M;) syn. نَجَابَةٌ; and also ذَكَآءٌ. (M.) [Ex.],

كَفَى ٱلْمَرْءَ نُبْلًا أَنْ تُعَدَّ مَعَايِبُهُ

(MF, art. حبر.)

نبه

1. مَا نَبِهَ لَهُ *He did not know it;* or *know,* or *have knowledge, of it; was not cognizant of it;* or *did not understand it.* (K.) — نَبِهَ لِلْأَمْرِ *His attention became roused to the thing,* or *affair, after he had forgotten it.* (AZ, S.) — مَا نَبِهْتُ لَهُ: see نَبَهَ عَلَيْهِمْ: see نَبَأَ عليهم. — مَا أَبِهْتُ لَهُ. — نَبُهَ *He was,* or *became, eminent, celebrated,* or *well known.* (S, K,* TA.)

2. نَبَّهَهُ عَلَى ٱلشَّىْءِ *He made him acquainted with the thing; informed him of it; gave him notice of it; notified it to him.* (S.) — نَبَّهَهُ لِلْأَمْرِ ‡ [*He roused his attention to the thing,* or *affair*]. (TA in art. يقظ.) — نَبَّهَهُ ‡ [*He roused him* from heedlessness or inadvertence: *he roused his attention.* (TA.)

5. تَنَبَّهَ عَلَى ٱلشَّىْءِ *He became acquainted with the thing; became informed of it; had notice of it.* (S.) — تَنَبَّهَ لِلْأَمْرِ ‡ [*His attention became roused,* or *he had his attention roused, to the thing,* or *affair*]. (Msb and TA in art. يقظ.) — تَنَبَّهَ ‡ *He became vigilant, wary,* or *cautious.* (Msb, TA.) — تَنَبَّهَ and اِنْتَبَهَ ‡ *He became roused* from heedlessness or inadvertence; *his attention became roused;* or *he had his attention roused.* (TA.)

8: see 5.

نَبِيهٌ *Eminent, celebrated,* or *well known;* (Ṣ, Ḳ,* TA;) *contr. of* خَامِلٌ. (Ṣ, TA.)

كَلِمَةُ تَنْبِيهٍ *A word used to give notice,* to a person addressed, of something about to be said to him. (TA, voce هَا.) See also هَا termed تَنْبِيهٌ. It may generally be rendered *Now.*

نبى

1. نَبَا عَنِ الضَّرِيبَةِ *It* (a sword) *recoiled,* or *reverted,* [or *glanced off,* or *away,*] *from the thing struck with it, without penetrating, or without effect;* (TA;) *returned from it without cutting;* (Mṣb;) *took no effect upon it;* (Ṣ;) syn. كَلَّ. (Ḳ.) — نَبَا *It* (the edge of a sword) *would not cut; was blunt.* (TA.) — نَبَا عَنِ الشَّىْءِ *It* (the sight) *recoiled, or reverted, from the thing; was repelled by it;* (Ṣ,* Ḳ,* TA;) syn. تَجَافَى (TA) and كَلَّ. (Ḳ.) — نَبَا عَنِ الشَّىْءِ *It* (nature) *recoiled, flinched, shrank, or was averse, from the thing,* or *shunned it, and would not accept it.* (Mṣb.) — نَبَا جَنْبُهُ عَنِ الفِرَاشِ ‡ *His side did not rest,* or *was restless,* or *uneasy, upon the bed:* (Ḳ, TA:) *it shrank from it.* — نَبَا *It* (a saddle) *was unfirm,* or *unsteady; not firm,* or *steady, in its place.* (TA.)

نَبِىٌّ: see a verse voce رَتَمٌ.

نَبِيَّةٌ, *A thing like the* سُفْرَة, q.v., *made of palm-leaves, upon which flour or meal is sifted.* (I'Abbád, O, Ḳ.)

نتع

تُتُوعٌ The *gums* of trees; correctly تُتُوحٌ.

نتن

وَا نَتْنَاهُ and نَتْنًا لَهُ *Fye* or *shame on him* or *it!* See دَفْرٌ.

مِنْتِنٌ, originally مُنْتِنٌ or مُنْتِينٌ: see مُنْخُرٌ.

نثل

1. نَثَلَ *He cleansed an intestine:* see مُبعر.

نَثُولٌ *A lean,* or *emaciated,* woman. (IAạr, TA, art. جمل.)

نَثِيلٌ The *dust,* or *earth, of the foundations of a house.* (TA, art. ثوب.)

نَثِيلَةُ بِئْرٍ *The earth that is around a well, that is seen from afar.* (Ṣ, art. جبو.)

نثى

1. نَثَيْتُ and نَثَوْتُ عَنْهُ خَبَرًا: see رثى.

6. تَنَاثَيْنَاهُ: see رثى.

أُنْثَى: see أَنْثَى.

نجع

1. نَجَعَ فِيهِ *It* (a discourse, Ṣ, Ḳ; and exhortation, Ṣ, Mṣb, Ḳ; and medicine, Ṣ, Mṣb; and fodder, Mṣb) *entered into him, and produced an effect upon him:* (Ṣ, Ḳ:) or *showed its effect* [*upon him*]. (Mṣb.) — *It* (medicine) *benefited him;* as also ↓ أَنْجَعَ and ↓ نَجَّعَ. (TA.) [And *It* (eating) *had an agreeable, a wholesome,* or *a beneficial, effect upon him:* so I have rendered it voce عَنَى.] — نَجَعَ said of food and of beverage, inf. n. نُجُوعٌ, *It was* [*wholesome,* or] *suitable,* or *it agreed.* (So accord. to an expl. of the inf. n. in the KL.)

2: } see 1.
4: }

8. اِنْتَجَعَ *He sought after herbage* (Ṣ, Mgh, Ḳ) *in its place:* (Ṣ, Ḳ:) or *went to seek after herbage in its place.* (Mṣb.) And انتجع بَلَدًا [*He sought after herbage in a district,* or *country*]. (Ḳ in art. حنك.)

نُجْعٌ for نُجَعٌ: see رِجْعَةٌ.

نُجْعَةٌ The *seeking after herbage* (Ṣ, Mgh, Ḳ) *in its place;* (Ṣ, Ḳ;) the *going to seek after herbage in its place.* (Mṣb.)

نَجِيعٌ *Effused blood:* see 2 in art. خوض.

مَنْجَعٌ, pl. مَنَاجِعُ *A desert:* see بَادِيَةٌ.

مُنْتَجَعٌ *A place where herbage is sought:* see مَحْضَرٌ.

نجف

نِجَافٌ of a door, *i. q.* دَرْوَنْد [a Persian word, *A bolt,* or *bar.*] (IAạr in L, art. رتج.)

نجل

طَعْنَةٌ نَجْلَاءُ *A wide wound with a spear or the like.* (TA.) See an ex. in a verse cited voce رُبَّ. — عَيْنٌ نَجْلَاءُ *A wide eye;* pl. عُيُونٌ نُجْلٌ. (TA.) See a verse in art. فرغ (conj. 4).

مِنْجَلٌ *A reaping-hook.* (Mgh; and Ṣ, Ḳ, voce مِحْصَدٌ.) *It has a toothed,* or *serrated, edge:* (A, art. حز; and Ḳ, art. اشر:) *and is sometimes plain.* (Ḳ, voce مِحَشٌّ, and M and L, voce سِنٌّ.) See مِخْلَبٌ and دَرْهَرَهَةٌ. — [*A reaping-hook:* or *a pruning-hook:* sometimes signifying the latter:] *an iron implement, having teeth, with which seed-produce is cut:* or *one with which the wood,* or *branch, is cut off from the tree, and cast down,* or *away.* (TA.)

طَخْمَاءُ: see تَجِيلٌ.

نجم

4. أَنْجَمَ *It* (rain, &c.) *left off.* (Ḳ.)

نَجْمٌ [*A star.* — Also, *An asterism,* or *constellation:* being applied autonomastically to] *the Pleiades.* (Ṣ.) — نُجُومٌ [like عُرُوقٌ] signifies also The *sprouts from the roots* [of a tree, or shrub], *before the* رَبِيع [meaning either *spring* or *autumn*], *the heads of which one sees like large needles, cleaving the ground.* (TA.) See عُسْلُوجٌ. — نَجْمٌ also signifies ‡ The *time when a payment falls due.* (Mṣb.) [Hence, app., an ex. cited voce طَىٌّ.] — And hence, (Mṣb,) ‡ *An instalment;* syn. وَظِيفَةٌ. (Mgh, Mṣb.) See also غَزْلٌ. — نَجْمٌ and نَجْمَةٌ *A kind of plant, triticum repens* or *dogs' grass:* see ثِيلٌ.

مِنْجَمٌ The *beam of a balance;* (MA;) the *transverse piece of iron, in which is the tongue, of a balance.* (Ṣ, Ḳ.) See عَمُودُ المِيزَانِ.

نجو

1. نَجَا *Alvum dejecit;* (Mṣb, TA;) *ventumve per anum emisit:* (TA:) *he voided his ordure;* or *broke wind.* — نَجَا, inf. n. نَجَآءٌ, *He was quick,* or *swift,* and *outstripped.* (Ṣ.) See an ex. of the inf. n., voce غُولٌ. — نَجَا *He became safe,* or *secure; he escaped.* (Mṣb, &c.)

2: see 4.

4. أَنْجَاهُ and ↓ نَجَّاهُ *He saved him; rescued him; preserved him.* (Ḳ.)

10. اِسْتَنْجَى *He washed,* or *wiped with a stone* or *a piece of dry clay, the place* [*of exit*] *of his excrement.* (Mṣb.) = اِسْتَنْجَوْا: see 8 in art. سعر.

نَجْوٌ and نَجَآءٌ *A shower of rain.* — See شُؤْبُوبٌ and 1. — نجاء *A well of which the water is distant* [*from the mouth*]. (O, TA, voce قَرُوبٌ.)

نَجْوَةٌ *An elevated piece of land.* (Mṣb.)

نَجِىٌّ: see نَجْوَى. — عُرْيَانُ النَّجِىِّ: see art. عرى.

نَجْوَى *Secret discourse between two persons or parties.* (TA.) — *A secret between two persons or parties;* as also ↓ نَجِىٌّ. (Ḳ*, TA.) — *A person,* or *persons, discoursing secretly,* or *telling secrets one with another.* (TA.)

مَنْجَاةٌ [*A cause, or means, of safety*: of the measure مَفْعَلَةٌ, originally مَنْجَوَةٌ; similar to مَفْلَحَةٌ, &c.]. (Ṣ.)

نُجَيْتُ a dial. var. of نَجَوْتُ: see دَوْكَةٌ.

نحز

1. نَحَزَ: see an ex. in a verse cited voce عَاسِجٌ.

نَاحِزٌ: see نَاكِتٌ.

مِنْحَازٌ *A mortar*; syn. هَاوُونٌ. (Ḳ.)

نحس

5: see 10.

10. إِسْتَنْحَسْتُهُ عَنْ كَذَا and ↑ تَنَحَّسْتُهُ: see 10 in art. سنح.

نحف

نَحِيفٌ *Slender, slim, thin, spare, lean,* or *light of flesh.*

نحل

1. نَحَلَ جِسْمُهُ *His body became lean,* or *emaciated.* (Ṣ.)

نِحْلَةٌ *i. q.* دِينٌ; or دِيَانَةٌ; and فَرِيضَةٌ, as in the saying مَا نِحْلَتُكَ [*What is thy religion?*]. (TA.)

نحم

1. نَحَمَ, said of a horse, seems to be best rendered *He breathed pantingly,* or *hard, with a sound from the chest.* See 1 in art. ضبح.

نَحِيمٌ signifies *A sound* (صَوْتٌ) *from the chest* of the horse. (TA.)

نحو

1. نَحَا نَحْوَهُ *He went towards,* or *in the direction of, him* or *it.* (Mṣb, TA.) — Also, *He pursued his* (another's) *course, doing as he did;* or *purposed his purpose.* — See عَرَضَ عَرْضَهُ, and شَذَا شَذْوَهُ; and see قَصْدَهُ. — نَحَاهُ, inf. n. نَحْوٌ, signifies [also] *He purposed it,* or *intended it.* (MA.) — نَحَوْتُ جِلْدَ البَعِيرِ, and ↑ أَنْحَيْتُهُ, *I stripped off the skin of the camel.* (Mṣb, voce سَلَخَ). See 4.

2. نَحَّى *He put* a thing *aside,* or *away,* or *apart;* (Mṣb;) *removed* it *from its place,* (Mṣb, Ḳ, TA,) *placed it at a distance.* (TA.) — *He made* a person *to turn away,* or *withdraw,* or *retire,* from (عَنْ) an affair. — نَحَّى عَنْهُ الشَّىْءَ *He put aside,* or *away,* or *he warded off,* or *removed, from him the thing.* See 4.

4. أَنْحَى عَلَيْهِ [*He leant, bore,* or *pressed, upon him,* or *it,* with his body, hand, &c.:] i. q. إِعْتَمَدَ; as also ↑ نَحَا. (IAạr, TA.) — أَنْحَى عَلَى فُلَانٍ بِالسَّوْطِ [*He attacked such a one with the whip*], and بِالسَّيْفِ [*with the sword*]: and hence بِالتَّعْنِيفِ ‡ *he accosted him with harsh,* or *rough, behaviour;* syn. أَقْبَلَ عَلَيْهِ. (Ḥar, p. 508.) — أَنْحَى عَلَى الشَّىْءِ بِجَمِيعِ كَفِّهِ [*He seized the thing with his whole hand*]. (M, voce قَبَضَ [q. v.]). — أَنْحَيْتُ عَلَى حَلْقِهِ السِّكِّينَ *I applied the knife to,* or *put it across, his throat,* or *fauces;* syn. عَرَضْتُهُ: and in like manner you say, نحى عليه بشفرته [but whether by this be meant نَحَّى or نَحَا is doubtful. (TA.) — See 1.

5. تَنَحَّى *He,* or *it, removed; withdrew; went,* or *moved, away,* or *aside;* (Mṣb;) or *retired to a distance.* (TA.) — تَنَحَّى (TA, art. قعر,) signifies تكلّف ان يتكلّم كلامًا نَحْوِيًّا, i. e. تكلّف التكلّم على طريق النحاة. (IbrD.)

8. إِنْتَحَى *It fell, like a man's hand when he strikes with it upon his other hand;* (L, TA, in art. ترح:) and, in prostration, *he fell with his forehead to the ground, and rested upon his forehead, not upon the palms of his hands:* mentioned by Sh, from 'Abd-Eṣ-Ṣamad Ibn-Ḥassán, on the authority of some of the Arabs: so says Az. (L and TA in that art.)

نَحْوٌ The *like* of a thing: syn. مِثْلٌ. (TA.) — *Quantity,* &c.; syn. مِقْدَارٌ. (TA.) — *A division,* &c.; syn. قِسْمٌ. (TA.) — نَحْوَةٌ: see نَحَا. — فِى نَحْوِ ثَلَاثٍ *About three.* نَحْوُ الثَّلَاثَةِ — عَرَفْتُهُ فِى نَحْوِ سَاعَاتٍ *In about three hours.* — فِى مِعْرَاضِ كلامه and فى لَحْنِ كلامه and فى عُرْضِ كلامه signify the same. (Mṣb in art. عرض.) See the last of these, voce عَرُوضٌ. — إِتَّئِدْ عَلَى نَحْوِكَ, i. e. أَوِّنْ عَلَى قَدْرِكَ [or مِقْدَارِكَ]: see art. اون.

نَحْىٌ: see نِحْىٌ.

نِحْىٌ *A skin for holding liquids:* (Ḳ:) or *for clarified butter:* (Ṣ, Mṣb, Ḳ:) as also ↑ نَحْىٌ. (Ḳ.)

شَدِيدُ النَّاحِيَةِ † A *hardy* man. (TA, art. عرض.)

ذَاتُ النِّحْيَيْنِ. Respecting what is said of the woman thus named, and of خَوَّات, in the Ṣ, see شرد.

مُتَنَحٍّ *Going,* or *being, away* from (عَنْ) a place, person, or thing. — مُتَنَحًّى [*A place to which to turn away,* or *back,* from a thing; or *to which one removes, withdraws,* or *retires afar off*]. (Ḳ, voce مُنْكَصٌ.) See مُنْكَصٌ and مُنْحَرِفٌ.

نَاحِيَةٌ *i. q.* جَانِبٌ q. v., *A side; a lateral,* or *an outward,* or *adjacent, part* or *portion.* (Ḳ, &c.) — *An apartment* of a house. (Mgh, voce حَيِّزٌ.) And the pl., نَوَاحٍ, *The outer parts* or *regions* of an animal. The sing. may often be rendered *A part,* or *portion,* of a place. — نَاحِيَةٌ is of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, [meaning مَنْحُوَّةٌ, *a part,* or *the like,* or *a point, towards which one goes,* or *directs himself; a point of direction;*] because one goes, or directs himself, towards it: (Mṣb:) best rendered as above; adding, or *part, region, district, quarter,* or *tract considered with respect to its collocation or juxtaposition or direction,* or *considered as belonging to a whole: a vicinage,* or *neighbourhood:* and *a part of a country, a region, district, quarter,* or *tract, absolutely; a district; a province:* often best rendered *a side;* or *a region, district, quarter,* or *tract:* or *a part of a place, an apartment;* see حَيِّزٌ, in art. حوز. — Also *A limit, bound,* or *boundary:* see two tropical exs. of its pl. (نَوَاحٍ) voce حِنْوٌ, and another in a verse voce رَسُولٌ: or *a remote side;* syn. جَانِبٌ مُتَنَحٍّ: (Kz, in TA:) *a tract of land.* (KL.) See أُفُقٌ and جَانِبٌ. — عَلَى نَاحِيَةٍ *Beside, aside,* or *apart;* like عَلَى جَانِبٍ and عَلَى طَرَفٍ; and so نَاحِيَةً and فِى نَاحِيَةٍ, &c.: you say جَلَسَ فِى نَاحِيَةٍ مِنْهُمْ *He sat aside,* or *apart, from them:* and أَنَا فِى نَوَاحٍ مِنْ هٰذَا الأَمْرِ, expl. voce شَقٌّ. And فِى نَاحِيَةِ كَذَا *In the direction of such a thing:* see أَشْرَى. — هُوَ عَلَى نَاحِيَتِهِ *He is keeping to his own side, following his own course:* see جَدِيَّةٌ.

نخع

نُخَاعٌ The *spinal cord,* or *spinal marrow;* (Ṣ, Ḳ, &c.;) *what extends from the* هَامَة *through* (فِى) *the vertebræ to the end of the* ذَنَب, *like a cord of marrow.* (Zj in his "Khalḳ el-Insán.") See also شَلِيلٌ and البِخَاعُ.

أَنْخَعُ: see أَخْنَعُ.

نخف

نِخَافٌ *A boot:* (IAạr, Ḳ, TA:) or *a boot much patched.* (Az, TA.)

نخل

1: } see 8.
5: }

8. إِنْتَخَلَهُ *He cleared it* [or *sifted it*]; as also

♦ نَخَلَهُ and ♦ تَنَخَّلَهُ: (K [see سَفْسَفَهُ]:) or *he took the best of it* (S, Msb) *to the utmost:* (S:) or *he chose the best of it for himself.* (TA.)

نَخْلِيٌّ *A cultivator of palm-trees:* see عَطَّلٌ.

نُخَالٌ *Bran.*

نخو

1. نُخِيَ بِكَذَا: *He boasted of such a thing:* see زُهِيَ بِكَذَا.

نَخْوَةٌ *Pride; self-magnification; haughtiness.* (S, Msb, K.)

ندس

5. تَنَدَّسَ عَنِ الأَخْبَارِ *He sought to learn the news privily:* see تَحَدَّسَ and تَحَسَّسَ.

رِمَاحٌ نَوَادِسُ *Piercing spurs:* see a verse of El-Kumeyt cited voce غَارَةٌ, in art. غور.

ندف

1. نَدَفَ [*He separated and loosened cotton by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet:* see حَلَجَ; and حَرَنَ] *he beat* cotton *with the* مِنْدَف, (S, Msb,* K,) also called ♦ مِنْدَفَةٌ, i.e., *his wooden implement with which he strikes the bow-string, that it* [*the cotton*] *might become fine.* (K.)

مِنْدَفٌ and مِنْدَفَةٌ: see 1; and see مِحْرَنٌ and مِنْبَضٌ.

ندل

5. تَنَدَّلَ *He bound a* دَسْتَار [or مِنْدِيل i.e. *napkin or the like*] *upon his head.* (KL.) And ♦ تَمَنْدَلَ بِمِنْدِيلٍ *He bound a* منديل *upon his head.* (Mgh.)

Q.Q. 2. تَمَنْدَلَ بِرَائِطَةٍ *He used a* رائطة [or رَيْطَة] *as a* مِنْدِيل. (TA in art. ريط from a trad.) — See 5.

مَنْدَلٌ app., *Hard steel* (ذَكَرٌ صُلْبٌ, *not penis rigens*). (K.) See ذَكَرٌ.

ندم

1. نَدِمَ عَلَى مَا فَعَلَ *He grieved for what he had done; regretted it; repented of it:* or *he disliked it.* (Msb.)

نَدِيمٌ *A companion in drinking; a cup-companion.* (S, Msb, K.) And hence, *Any convivial companion; a boon-companion.*

مَنْدَمٌ *Repentance:* an inf. n. of نَدِمَ; see an ex. in a verse of El-Kattál El-Kilábee, cited voce أَيٌّ.

ندى

1. نَدِيَ *It was,* or *became, moist,* or *moistened.* (S, K.) — مَا نَدِيَنِي مِنْهُ شَيْءٌ, (M,) or مَا نَدِيَنِي مِنْهُ شَيْءٌ أَكْرَهُهُ, (T,) [*A thing,* or *a thing that I dislike,*] *did not betide me* or *befall me* [*from him*]. (T, M.) And لَا يَنْدَاكَ مِنِّي شَيْءٌ تَكْرَهُهُ [*A thing that thou dislikest*] *shall not befall thee* [*from me*]. (M.) مَا نَدِيتُ كَفِّي لَهُ بِشَرٍّ [*My hand did not evil to him*]: and مَا نَدِيتُ بِشَيْءٍ تَكْرَهُهُ [*I did not a thing that thou dislikest*]. (T.) See also art. عرق, first par., last sentence but two. — سَأَلْتُهُ فَلَمْ يَنْدَ لِي بِشَيْءٍ [*I asked him, and he did not to me, or for me, anything*]. (TA, in art عنو.) — مَا تَنْدَى صَفَاتُهُ i. q. مَا يَبِضُّ حَجَرُهُ, q. v. (S, art. بض.) See also art. صفو.

2: see 5.

3. نَادَى عَلَيْهِ [*He made proclamation of him*] (S, A, Msb) بِالْإِفْلَاسِ (A) or أَنَّهُ أَفْلَسَ (S) or بِأَنَّهُ صَارَ مُفْلِسًا (Msb) [*that he had become bankrupt,* or *insolvent*]. — [نَادَى بِهِ *He proclaimed it; made proclamation of it:* a very common signification, but one which I have not found in any Lex.] — You say also نَادَى فِي النَّاسِ, meaning تَأَذَّنَ and تَقَدَّمَ and أَعْلَمَ. (S in art. اذن. See آذَنَهُ.) — وَنُودُوا أَنْ تِلْكُمُ الجَنَّةُ: (Kur vii. 41:) see أَنْ as a contraction of أَنَّ. — نَادَاهُ تُرَابُهُ: see نبأته الارض. — نَادَاهُ *He called him; called to him; summoned him,* or *hailed him:* (S, Msb:) or, (T, M,) and نادى به, (M,) *he called out to him* (T, M) *with the loudest voice.* (T.)

5. تَنَدَّى [quasi-pass. of ♦ نَدَّى, *It was moistened, by dew,* or *the like;* or] i. q. نَدِيَ [*it was,* or *became, moist*]; said of a place [&c.]: and i. q. تَرَوَّى. (TA.)

نِدَآءٌ signifies simply The *raising the voice;* not implying the expression of meaning by speech. (Er-Rághib, TA.) — حَرْفُ نِدَآءٍ *A particle of calling,* or *hailing,* or *invocation;* as يَا. — *A vocative particle.* — The *vocative form of speech.* — Also, agreeably with many other instances, like خَلْقٌ in the sense of مَخْلُوقٌ, an inf. n. used in the sense of a pass. part. n., meaning A person or thing *called;* the *object of a vocative particle,* syn. with ♦ مُنَادًى.

نَدًى, originally, *Rain:* (Msb: [but generally it seems to signify *dew,* absolutely; or *day-dew.*] See a tropical usage in a verse of El-Kumeyt cited voce رَقْبَةٌ. — نَدًى *Bounty; liberality:* (S, M:) *a gift.* (T.) — نَدًى *Moisture* (S, K) of the earth;* as also ♦ نَدَاوَةٌ. (S.) — نَدًى is generally thus written: not نَدًا.

نَدِيٌّ *An assembly:* see a verse cited voce شَرَفٌ.

نَدَاوَةٌ and نُدُوَّةٌ *Moisture.* (Msb.) See نَدًى.

مُنَادًى: see نِدَآءٌ.

نرجس

دَابَّةٌ نَرْجِسِيَّةٌ *A beast of carriage whose whiteness inclines to yellowness* [like the narcissus]. (TA, art. قرطس.)

نرسن

نِرْسِيَانَةٌ *A species of dates.* (S, in art. رسو.)

نزع

1. نَزَعَ إِلَى أَهْلِهِ, (S, K,) aor. ـِ, (S,) inf. n. نِزَاعٌ (S, K) and نُزُوعٌ and نَزَاعَةٌ; (K;) and ♦ نَازَعَ; (K;) *He yearned towards* or *for, longed for,* or *desired, his family.* (S,* K,* TA, PS). — نَزَعْتُ إِلَيْهِ inf. n. نِزَاعٌ, *I yearned towards, longed for,* or *desired, him* or *it;* syn. حَنَنْتُ. (Ham, p. 429.) See an ex. voce خَفَضَ. — Hence, نَزَعَ بِي إِلَيْهِ *It* (desire) *invited me to it.* (Har, p. 606.) — نَزَعَ إِلَيْهِ *He inclined to it.* (Har, p. 234.) — نَزَعَ إِلَى عِرْقٍ كَرِيمٍ [*He inclined to a noble radical,* or *ancestral,* or *hereditary quality;* and in like manner, لَئِيمٍ]: and نَزَعَ إِلَى أَعْرَاقِهِ and نَزَعَهَا [*he inclined to his radical,* or *ancestral,* or *hereditary, qualities*]: and نَزَعَتْ بِهِ أَعْرَاقُهُ [*his radical,* or *ancestral,* or *hereditary, qualities inclined him*]. (L, in TA.) — نَزَعَ *It inclined by likeness.* (Msb.) — نَزَعَ إِلَى أَبِيهِ (S, Msb, K,) فِي الشَّبَهِ (S,) and نَزَعَ أَبَاهُ, (K,) *He resembled his father:* (Msb, K:) or *inclined to his father in likeness;* syn. ذَهَبَ: (S:) or *he took after his father; had a natural likeness to him.* — نُزُوعٌ signifies *Yearning;* and *natural inclining.* ═ نَزَعَ and ♦ اِنْتَزَعَ *He pulled, plucked,* or *drew, out,* or *up,* or *off; removed from his* or *its place; displaced.* (S, Msb, K.) — نَزَعَ ثَوْبَهُ, (Mgh, in art. خلع,) and نَعْلَهُ, (Mgh and Msb in that art.,) *He pulled off his garment,* and *his sandal.* See, however, خَلَعَ.

— نَزَعَ, (Mṣb, TA,) aor. ـَ, (TA,) inf. n. نَزْعٌ (Mṣb, TA,) *He was at the point* [or *in the agony*] *of death; meaning, of having his soul drawn forth:* (Mṣb:) *he gave up his spirit;* as also ▼ نَازَعَ, inf. n. نِزَاعٌ. (TA.) — نَزَعَ فِى القَوْسِ *He drew the bow;* (Ṣ, Mṣb, Ḳ;) i. e., *its string;* or *he drew,* or *pulled, the string of the bow with the arrow.* (TA.) = تَنْزِعُهُ شَعْرَةٌ بَيْضَآءُ, relating to a horse: see أَسْفَى.

3. نَازَعَهُ الحَبْلَ *He contended with him in pulling the rope;* syn. جَاذَبَهُ إِيَّاهُ. Hence, نازعه فى كَذَا ‡ *He contended, disputed,* or *litigated, with him, respecting such a thing.* (Mgh.) — نَازَعَهُ الكَلَامَ ‡ *He disputed with him in, or respecting, words.* (TA.) — نَازَعَتْنِى نَفْسِى إِلَى هَوَاهَا, inf. n. نِزَاعٌ, *My soul strove with me to incline me to love her.* (TA.) See 1.

6. تَنَازَعْنَا الحَدِيثَ *We discoursed together; one with another.* (TA, art. هصر.) — تَنَازَعُوا الرَّجَزَ بَيْنَهُمْ (Ḳ, art. رجز,) *They recited verses,* or *poetry, of the metre termed* رَجَز *one with another;* as also تَعَاطَوْهُ. (TḲ, art. رجز.) — تَنَازُعٌ *The contending in altercation, disputing,* or *litigating, one with another:* (Ḳ:) or تَنَازَعُوا *they disagreed, one with another; held different ways* or *opinions.* (Mṣb.)

8. See 1. — اِنْتَزَعَ مِنْهُ حَقَّهُ *He wrested from him his right,* or *due.* — اِنْتَزَعَ حَدِيثَهُ: see اقتضب.

نَزَعٌ *Baldness on each side of the forehead:* see جَلَحٌ; and غَمَمٌ.

نَزْعَةٌ *A baldness in the side of the forehead.* See صَدْمَةٌ.

بِئْرٌ نَزُوعٌ [*A deep well*] *i. q.* جَرُورٌ. (A, voce جَرُورٌ.)

نُزَّعٌ is pl. of نَازِعٌ; as is also نُزُعٌ. (TA.) See an ex. in a verse cited بَابٌ.

نَزَّاعٌ *Dragging much,* or *forcibly:* see Ḳur, lxx. 16. — العِرْقُ نَزَّاعٌ (see Freytag's Arab. Prov., ii. 168) is probably similar to العِرْقُ دَسَّاسٌ, and means *The radical,* or *ancestral,* or *hereditary, quality is wont to return to its usual possessor:* or it may mean, *is wont to draw.*

أَنْزَعُ: see أَجْلَحُ.

مَنْزَعُ بِئْرٍ [*The bottom of a well; the place from which the water is drawn*]. (TA, art. متح.)

نزف

1. نَزَفَ *He entirely exhausted* (Ṣ, Mṣb, Ḳ) a well, (Mṣb,) or the water of a well. (Ṣ, Ḳ.)

مَنْزُوفٌ *Exhausted:* see an ex. voce ضَرَطَ.

نزق

نَزَقٌ *Lightness, and unsteadiness,* or *lightwittedness,* (Ṣ, Mṣb, Ḳ,) *on an occasion of anger;* (Ḳ;) *i. q.* سُرْعَةٌ; *lightness in any work, or action: hastiness, with foolishness or ignorance:* (JK, TA:) *hastiness, or sharpness, of temper; irascibility; passionateness:* a meaning deduced from various examples, and confirmed by present usage.

نَزِقٌ *Light, and unsteady,* or *lightwitted.* (Mṣb.) See also نَزَقٌ: and see شُحْذُوذٌ.

نَزِقَةٌ and ▼ نِزَاقٌ A *refractory* she-camel; *hard to be managed.* (Mṣb.)

نِزَاقٌ: see نَزِقَةٌ.

اللَّبُوَةُ أَنْزَقُ مِنَ الأَسَدِ [*The lioness is more impetuous than the lion*]. (Ṣ, voce سَبُعَةٌ.)

نزك

نَزْكٌ The *penis* (ذَكَر, Ṣ, Ḳ, i. e. قَضِيب, TA) of the ضَبّ (Ṣ, Ḳ) and of the وَرَل: (Ḳ: [in the CḲ, والوَرِكُ is erroneously put for والوَرَلِ:]) accord. to the assertion of the Arabs, (Ṣ,) it (Ṣ, Ḳ,) the former, (Ṣ,) as also the حِرْذَوْن, (Mṣb voce حرذون,) has two penes (نِزْكَانِ); (Ṣ, Ḳ, TA;) and the female has قُرْنَتَانِ, i. e. [two wombs] رَحِمَانِ. (TA.)

نزل

1. نَزَلَ بِالمَكَانِ (Kull) and نَزَلَ المَكَانَ (Mṣb in art. حل, &c.) *He alighted, descended and stopped* or *sojourned* or *abode* or *lodged* or *settled, in the place;* syn. حَلَّ فِيهِ. (Kull.) See حَلَّ. — نَزَلَ لَبَنُ الشَّاةِ [*The milk of the ewe descended into her udder;* i. e. *she secreted milk*]. (Ṣ, Ḳ, voce أَضْرَعَتْ.) — نَزَلَ مَنْزِلَ كَذَا *It took,* or *occupied, the place,* or *became in the position* or *condition, of such a thing:* see a verse cited voce أَنْ, near the end of the paragraph; and another voce حَبِيبٌ; and see مَنْزِلَةٌ. — نَزَلْتُ فِى الوَادِى, for الوَادِىَ: see دَخَلْتُ البَيْتَ in art. دخل.

3. نَازَلَهُ *He alighted with him, each to oppose the other,* in war, or battle; inf. n. مُنَازَلَةٌ and نِزَالٌ. (Mṣb.) — نَازَلَهُ *He alighted with him.*

4. أَنْزَلَتْ *Her* (a camel's) *milk descended* [*into her udder*]: opposed to أَقْلَصَتْ. (TA, art. قلص.) — أَنْزَلَتِ اللَّبَنَ [i. e. اللِّبَأَ] *She* (a camel) *excerned the first milk,* or *biestings, into her udder; i. q.* أَبْسَقَتْ. (TA in art. بزق.) — *She excerned milk* [either *into,* or *from, the udder*]. — أَنْزَلَتِ النَّاقَةُ اللَّبَنَ مِنَ الضَّرْعِ [or فِى الضرع] *The she-camel excerned the milk from* [or *into*] *the udder.* (TA, art. ذرأ.) — أَنْزَلَهُ *He lodged him; made him his guest;* or *gave him refuge* or *asylum;* syn. آوَاهُ; (Ṣ and Ḳ in art. اوى;) and ضَيَّفَهُ and أَضَافَهُ: (Mgh in art. ضيف:) [and *he lodged and entertained him;*] namely, a guest. (Mṣb.) *I. q.* أَثْوَاهُ مَنْزِلًا. (Fr in T in art. بوأ.) — أَنْزَلَهُ عَنْ كَذَا *He made him to resign,* or *relinquish, such a thing.* — أَنْزَلْتُ بِكَ حَاجَتِى [app. *I imposed my want upon thee*]. (Ṣ in art. عر.) And أَنْزَلَ حَاجَتَهُ على كريم. (TA.)

6. تَنَازَلَ *He descended gradually, by little and little.* — تنازل إِلَى أَحَدٍ *He humbled himself, condescended, to one.* — تنازل عَنِ المُلْكِ *He abdicated the kingdom.* — تنازل عَنْ شَىْءٍ *He desisted from a thing.* — تَنَازَلُوا *They alighted and ate by turns with different people; i. q.* تَنَاوَبُوا, q. v.

10. اِسْتَنْزَلَهُ *He made him,* or *caused him,* or *it, to descend.* (Mṣb.) — اِسْتَنْزَلَهُ عَنْ رَأْيِهِ [*He sought to make him resign,* or *relinquish, his opinion*]. (Bḍ, xii. 11.)

نُزْلٌ *Food* or *rations* at a halt: see سُكْنٌ, in two places.

نُزُلٌ *Food prepared for the guest.* (Mṣb.) See مَفَثَّةٌ.)

أَرْضٌ نَزِلَةٌ: see حَشَادٌ.

نَزِيلٌ *A guest.* (Ṣ, Mgh, Mṣb,* Ḳ.) See also Ḥar, 353.

نَازِلٌ [*Alighting,* &c.,] has for pl. نُزُولٌ and نُزَّالٌ. (TA.)

نَازِلَةٌ *A defluxion:* pl. نَوَازِلُ. See سِلٌّ. — *A severe calamity* or *affliction,* (Ṣ, Mṣb, Ḳ,) *that befalls men.* (Ṣ, Mṣb.)

مَنْزِلٌ *A place of alighting* or *descending and stopping* or *sojourning* or *abiding* or *lodging* or *settling:* (Mgh:) *a place of settlement: an abode; a dwelling; a place where travellers alight in the desert;* syn. مَنْهَلٌ: *a* [*house,* or *mansion, such as is called*] دَارٌ: (Ṣ, Ḳ†) or, accord. to the فُقَهَآء, *less than a* دار, *and more than a* بَيْت [*or chamber*], *consisting of at least*

two chambers (بَيْتَانِ) or *three.* (Mgh.) See also بَيْتٌ.

مَنْزِلَةٌ *A space which one traverses in journeying.* (TA, art. سير.) — مَنْزِلَةٌ, used unrestrictedly, *Station, standing, footing,* or *grade; honourable station* or *rank; a place of preferment.* — *A predicament in which one stands.* — كَلِمَةٌ بِمَنْزِلَةِ كَلِمَةٍ أُخْرَى *A word equivalent,* or *similar, to another word.* — [You say] يُسْتَعْمَلُ بِمَنْزِلَةِ كَذَا *It* (a word) *is used in the manner of such* [*another word*]; generally with respect to government, not necessarily with respect to meaning. (The lexicons passim.) — النَّازِلُ مِنَ الدِّينِ وَالدُّنْيَا مَنْزِلَةَ النُّورِ مِنَ العَيْنِ *Who is, in respect to religion and the world, as light to the eye.*

مُسْكِنٌ : see مَرْعًى مُنْزِلٌ.

نزه

2. نَزَّهَ ٱللّٰهَ *He declared God to be far removed,* or *free, from every impurity* or *imperfection,* or *from everything derogatory from his glory;* like سَبَّحَهُ and قَدَّسَهُ. — تَنْزِيهُ ٱللّٰهِ is *The declaring God to be far removed, or free,* [*from every imperfection or impurity,* or *from everything derogatory from his glory;* i. e.,] *from evil* [*of every kind*]; or *from the having anything like unto Him by participation of his essence or otherwise, and from defects that may not be imputed to Him.* (TA.)

5. تَنَزَّهَ عَنِ الأَقْذَارِ *He shunned, avoided,* or *kept* or *removed himself far from, unclean things;* (Ṣ,* Mgh, Mṣb;) *preserved himself therefrom.* (Mgh.) — تَنَزَّهَ, used absolutely, and said of a man, means *He shunned, avoided,* or *kept* or *removed himself far from, unclean things; kept aloof from, &c.;* or *from things occasioning blame.* (TA.) — تَنَزَّهَ is best rendered, when not used absolutely, *He removed himself,* or *kept, far,* or *aloof:* and with عَنْ following it, it may be rendered *he shunned,* or *avoided.* — تَنَزَّهَ عَنِ البَوْلِ [*He purified,* or *cleansed, himself from urine:* a meaning assigned in the TA, art. نزه, by an evident mistranscription, to استنزه]. (Mṣb in art. برأ: and a trad.) — Also, *He diverted,* or *recreated, himself;* or *took an airing;* in the country, or in a garden. — تَنَزَّهَ meaning *He went forth to the gardens* (Ṣ, Mṣb, Ḳ) *and* [*green fields,* or] *green plants,* and *meadows,* (Ḳ,) is a mistake, (Ṣ, Mṣb, Ḳ,) accord. to some; but IḲt holds it to be not so. (Mṣb.)

نَزِهُ الخُلُقِ [in copies of the Ḳ الخَلْقِ] and ▾نَزْهُهُ and ▾نَازِهُهُ [and ▾نَزِيهُهُ and نَزِهُ النَّفْسِ (see ظَلِفٌ)] *Who abstains from that which is indecorous,* &c. (Ḳ, TA.)

نَزْهٌ } see نَزِهُ الخُلُقِ.
نَازِهٌ }

نَزِيهٌ : see نَزِهُ الخُلُقِ. — نَزِيهٌ A *pious* man; or one *who abstains from unlawful things.* (TA.)

نزو

1. نَزَا عَلَى الأُنْثَى *He* (a solid-hoofed, or cloven-hoofed, animal, and a wild beast,) *leaped the female;* (Ṣ, &c.;) and so نَزَا alone, elliptically. — نَزَتْ حَنْجَرَتُهُ, said of a camel: see عَزَفَ.

نس

1. نَسَّ, aor. يَنُسُّ, *He went at a gentle pace.* (TA, art. خبز.)

R.Q. 1. نَسْنَسَتِ الرِّيحُ *The wind blew coldly:* see R.Q. 1 in art. سن.

رِيحٌ نَسْنَاسَةٌ *A cold wind:* see سَنْسَانَةٌ.

نسج

نَسِيجَةٌ, applied to a wind: see نَيِّحَةٌ, art. نوح.

نسع

نِسْعٌ *A plaited thong, serving for the nose-rein of a camel, &c.;* and sometimes *woven wide,* [*for a fore-girth,*] *placed on the breast of a camel.* (KL, TA.) See also نِسْعَةٌ.

نِسْعَةٌ *A kind of broad plaited fore-girth for a camel:* pl. نُسْعٌ and نِسَعٌ and أَنْسَاعٌ: (Ṣ:) or نِسَعٌ and نُسْعٌ and نُسُوعٌ and أَنْسَاعٌ are pls. of نِسْعٌ, [a coll. gen. n.,] of which نِسْعَةٌ is the n. un. (Ḳ.) See عَظْمُ الرَّحْلِ, in art. عظم. — † أَنْسَاعُ الطَّرِيقِ *The furrows of the road, made by the beasts with their legs* [or *feet*] *in its surface.* (TA, voce شَرَكٌ.)

نسغ

مِنْسَغَةٌ *An instrument for pricking bread:* see مِرْقَمٌ.

نسف

1. نَسَفَتْهُ الرِّيحُ, (Mgh, Mṣb, TA,) aor. ـِ, (TA,) inf. n. نَسْفٌ; (Mṣb, TA;) and ▾اِنْتَسَفَتْهُ, (TA,) *The wind carried it away;* (TA;) i. q. ذَرَتْهُ [q. v.]; (Mgh;) namely, dust. (Mgh, Mṣb.)

8: see 1.

مِنْسَفٌ *A vessel* (وِعَآء) *in which dates* [*and grain*] *are shaken to remove the dust, &c.* (TA in art. نفض.)

نسك

1. نَسَكَ *He worshipped:* used transitively. See an ex. in a verse of El-Aạshà, in the Ṣ, art. نصب. See 5.

4. أَنْسَكَ [app. *He washed and purified a garment*]. (TA voce إِجْتَابَ.)

5. تَنَسَّكَ *He devoted himself to religious exercises; applied himself to devotion;* (Ṣ, Mṣb, Ḳ;) as also ▾نَسَكَ (Ṣ, Ḳ) and ▾نَسُكَ: (Ḳ:) or the last, *he became a* نَاسِك. (Ṣ.)

نَسِيكَةٌ : see عَقِيقَةٌ.

مَنَاسِكُ الحَجِّ *The religious rites and ceremonies of the pilgrimage:* or *the places where those rites and ceremonies are performed.* (Mṣb.)

نسل

8. اِنْتَسَلَ said of camels' fur: see عَصِيمٌ.

نَسْلًا وَأَسْلًا is a form of imprecation against a man, like تَعْسًا وَنَكْسًا. (M, in art. اسل.)

نَسْلٌ *Progeny,* whether of man or beast. (The Lexicons passim.)

نسم

5. تَنَسَّمَ شَيْئًا *He sought, or endeavoured to get, or attain, a thing, with labour and perseverance:* i. q. تَطَلَّبَهُ. (IbrD.) — تَنَسَّمَ الخَبَرَ *He sought, searched,* or *inquired, for,* or *after, the news,* or *tidings;* (MA, KL;) [*as though endeavouring to scent it;*] *so that he elicited it.* (TA.)

نسم من الطريق, denoting *nearness and shortness of the way,* see نبق and مُسْتَعْجِلَةٌ.

نَسِيمٌ : see نَسَمٌ.

نَسَمَةٌ *A soul;* syn. نَفْسٌ, with sukoon: and نَسَمٌ *souls;* syn. نُفُوسٌ. (Mṣb.) — *A man.* (Ḳ.)

نَسِيمٌ *A gentle wind; a gentle gale; a breeze.* — The *commencement of any wind before it becomes strong:* (AḤn, M:) or *a pleasant wind:* (Ṣ:) or the *breath of the wind:* (Mṣb:) or the *breath of the wind when weak;* as also ▾نَسَمٌ: or *a wind from which comes a weak breath:* pl. of both أَنْسَامٌ. (M.) — بَارِدُ النَّسِيمِ ‡ *One who chills people:* see ثَقِيلٌ. — نَسِيمٌ *Odour, scent, sweet or disagreeable:* see رَائِحَةٌ.

نَيْسَمٌ i. q. نَيْسَبٌ.

مَنْسِمٌ The sole (بَاطِن) of the خُفّ: or, *to a camel, the same as the* سُنْبُك *to the horse;* (Mṣb;) [i.e., *the toe*, or *nail*, or *edge of the fore part of the foot, of a camel*: see ظُفْرٌ:] the *extremity of the* خُفّ *of the camel* and *ostrich* and *elephant*, and *of the solid hoof*: or *each of the two nails* (ظُفْرَان) *of the camel, that are upon* [*each of*] *his fore-feet*: or it is, *to a she-camel, like the* ظُفْر *to a man*: (M:) or the خُفّ *of the camel*, (Ṣ, Ḳ,) and *of the ostrich*. (Aṣ, Ṣ.) —— [Also, † The *toe* of a human being: see a verse cited voce جَذَا, art. جذو.]

نسى and نسو

1: see 6.

6. تَنَاسَاهُ *He pretended that he had forgotten it*: (Ṣ, KL,* TA:) and (TA) *he forgot it;* (MA, KL,* TA;) like † نَسِيَهُ: (TA:) [or] *he constrained himself to dismiss it from his mind.* (MA.) —— تُنُوسِىَ *It* (a word or the like) *was forgotten by degrees.* (Occurring often in the larger Lexicons.)

النَّسَا [vulg. عِرْقُ النَّسَا, app. *The sciatic vein;*] *the portion, in the thigh, of the vein* (عِرْق) *which, in the back, is called the* وَتِين, *and which extends to the shank, where it is called the* صَافِن: (IAth, TA, voce أَبْهَر:) or the صَافِن and عرق النسا are *two branches of one* عِرْق [or *vein*]: (Ibn-Seenà, vol. i. book iii. p. 608: [where the opening of each of these to let blood is mentioned:]) [in a solid-hoofed animal,] النسا is *a vein* (عِرْق) *proceeding from the hip*, or *haunch, lying within each thigh, then passing by the hock, so as to reach the hoof: when the breast is fat, each of its thighs becomes cleft by two large portions of flesh, and the* نسا *runs between them, and is apparent.* (Ṣ.) [In the present day it seems to be applied by some to the *sciatic nerve*: and عِرْقُ النَّسَا, as also النَّسَا alone, often signifies *sciatica*, or *hip-gout*: see نِقْرِس and also شَنْج.]

مُنْسِيهَا for مُنْسِئُهَا: see a verse cited voce عُقْبَةٌ.

نشف

1. نَشَفَ المَآءَ, aor. ـَ, (Mgh, Mṣb,) inf. n. نَشْفٌ, (Mṣb,) *He took* [or *absorbed*] *the water from the ground*, (Mgh, Mṣb,) or *from a pool*, (Mgh,) *with a piece of rag* or *some other thing* (Mgh, Mṣb) *of a similar kind.* (Mṣb.)

2. نَشَّفَتْ *She* (a camel) [*yielded frothy milk;*] *had* نُشَافَة. (Ṣ in art. رغو. [See 2 in that art.])

4. أَنْشَفَ الأَرْضَ المَآءَ [*It caused the earth to imbibe the water*], said of the سَمُوم. (Ḳ voce أَضْرَبَ.)

مِنْشَفَةٌ (pl. مَنَاشِفُ) *A drying-towel; napkin.*

نشق

5: see 10.

10. اِسْتَنْشَقَ الرِّيحَ † [*He snuffed the wind*]: (TA, art. مخر:) *he snuffed, scented*, or *smelt, the wind;* as also † تَنَشَّقَهَا. (Mṣb.) See 10 in art. شم.

نُشَاقَةٌ *What is taken* [or *ladled out*], *while hot, from a cooking-pot.* (TA.)

نصع

1. نَصَعَ *He*, or *it, purified.* (L.)

أَبْيَضُ نَاصِعٌ *Intensely white.*

نصف

4. أَنْصَفَهُ *He did justice to him*: (MA:) *he acted equitably with him*: (Mṣb:) *he gave him*, or *obtained for him, his right*, or *due*, from (مِنْ) another: see أَعْذَرَ. —— إِنْصَافٌ The *giving what is right*, or *due*: (M:) or the *granting*, or *rendering, justice.* (KL, PṢ.) —— أَنْصَفَهُ مِنْ ظَالِمِهِ [*He exacted justice for him from his wronger*]. (T voce ظَلَّمَ.)

8. اِنْتَصَفَ مِنْهُ *He exacted*, or *obtained, his right*, or *due, from him* (M, Ḳ) *completely, so that each of them became on a par with the other;* (Ḳ;) [i.e. *with equity*]. —— اِنْتَصَفَ *It became halved*: (Mṣb:) [often said of the day-time (النَّهَار)].

أُصْلِحَ على النصف, and طُبِخَ على النَّصْفِ, *It* (wine) *was boiled until half of it had gone*, or *evaporated.* (TA, voce طَابَةٌ.)

مَكَانٌ نَصَفٌ بَيْنَ مَكَانَيْنِ [*A place half-way, midway*, or *equidistant, between two places*]. (Mughnee in art. سَوَآءٌ.) —— نَصَفٌ A *middle-aged* woman or man: (Ṣ, Ḳ:) or *forty-five years old*: or *fifty years old.* (Ḳ.) Dim. نُصَيْفٌ.

نَصِيفٌ *A woman's muffler*: see خِمَارٌ.

نُصَيْفٌ, dim. of نَصَفٌ: see خُلَيْقٌ voce خَلَقٌ.

مُنَصَّفٌ *Expressed juice*, (Mgh, Mṣb,) or *wine*, or *beverage*, (Ḳ,) *cooked until half of it has gone* [*by evaporation*]. (Mgh, Mṣb, Ḳ.)

مُنَاصِفٌ *Not wholly ripe*: [*half-ripe*:] applied to the date. (TA, voce بُسْرٌ.)

أَنْصَافُ اللَّبِنِ [*Half-bricks*, or] *cut bricks, whereof the one is placed, in building, beside the whole brick, for the purpose of ornamentation.* (Mṣb in art. خرج.)

نصل

نَصْلٌ The *iron head* or *blade* (Mgh, Ḳ) of an arrow, (Ṣ, Mgh, Ḳ,) and of a spear, (Ṣ, Ḳ,) and of a sword, (Ṣ, Mgh, Mṣb, Ḳ,) and of a knife, (Ṣ, Mṣb,) and the like. (Mṣb.) —— نَصْلٌ The *spun thread* of the spindle: (Ḳ:) see سُرْسُورٌ.

لِحْيَةٌ نَاصِلٌ *A very white beard.* (See العَنْقَآءُ, art. عرب.) —— مَا بَلِلْتُ مِنْ فُلَانٍ بِأَفْوَقَ نَاصِلٍ: see بَلَّ and أَفْوَقُ in two places.

نصم

نُصْمَةٌ or نَصَمَةٌ *An idol*: see صَنَمٌ.

نصى

5. تَنَصَّى بَنِى فُلَانٍ: see تَذَرَّى.

نَصِىٌّ *A certain plant*: (Ṣ, TA:) Golius says, *a species of thistle;* but this seems to be inconsistent with the description of it: see رِبِّجَةٌ. —— خَصِىٌّ نَصِىٌّ *Gelded, castrated.* The second word is an imitative sequent.

نَاصِيَةٌ properly, in the language of the [classical] Arabs, The *place where the hair grows in the fore part of the head*: and hence, the *hair of that part;* the *hair over the forehead;* (Az, TA;) [and this is the general meaning;] *i.q.* قُصَّةٌ and طُرَّةٌ. (Mṣb, art. قص.) The *forelock* of a horse. —— نَاصِيَةُ بَنِى فُلَانٍ: see تَذَرَّى and ذِرْوَةٌ.

نضر

نُضَارٌ *A tree of which yellow cups* (أَقْدَاح) *are made.* (T, in TA, voce غَرَبٌ.) See وَرْسِىٌّ.

نضل

1. نَضَلَهُ *He overcame him*, or *surpassed him, in shooting.* (Ṣ, Mṣb, Ḳ.)

3. نَاضَلَهُ *He vied, competed*, or *contended for superiority, with him in shooting.* (Ṣ, Mṣb, Ḳ.) —— نَاضَلَهُ, inf. n. نِضَالٌ: see بَيَّنَهُ. —— نَاضَلَ عَنْهُ ‡ *He defended him, pleaded in defence of him*, or *repelled from him;* (Ḳ, TA;) *spoke in his defence, excusing him;* (Ṣ, TA;) *defended him*, &c., as above; (Ṣ;) *contended*, or *pleaded, in his defence;* (TA;) *defended him;* and *contended in his defence.* (Mṣb.)

نضو

1. نَضَا الخَيْلَ *He outstripped the* other *horses*: see تَجَرَّدَ.

نِضْوٌ *A lean*, or *emaciated*, camel: fem. with ة. (Ṣ, Mṣb, Ḳ.) نِضْوُ سَفَرٍ [*Lean, or emaciated*

by journeying]; applied to a beast. (TA, in رجع.)

نطع

5. تَنَطَّعَ, (KL,) or تنطّع فِى الكَلَامِ, (Ṣ, Ḳ,) *He went deeply*, or *far, in speech*; (KL;) syn. تَعَمَّقَ: (Ṣ, Ḳ:) *was exorbitant*, or *extravagant, therein*: (Ḳ:) or تنطّع signifies *he spoke with the extremity of his fauces*; [or *with a guttural voice*;] from النِّطْعُ signifying the upper غار in the mouth. (IAth.)

الحُرُوفُ النِّطَعِيَّةُ and النِّطْعِيَّةُ *Dental letters*: see ت.

نَطْعٌ
نِطْعٌ } see نِطَعٌ.
نَطَعٌ

نِطَعٌ and ♦ نِطْعٌ and نَطَعٌ and نَطْعٌ *A certain thing* (Munjid of Kr, Mgh, Mṣb, Ḳ) *that is spread* [*upon the ground to serve as a table for food*, and *for play at chess or the like*, and *to receive the head of a person when it is cut off*], (Munjid, Ḳ,) *made of leather*; (Munjid, Mgh, Mṣb, Ḳ;) *a piece of leather that is spread upon the ground for any of the purposes above mentioned.* — *The anterior part of the palate*; see غار.

نَطَّاعٌ *A man who makes* نُطُوع: and *who binds books.* (T, in TA, art. خط.)

نطف

نُطَفٌ *Earrings*: see a verse cited in art. سجد.

نُطْفَةٌ *Sperma* of a man (Ṣ, Mṣb, Ḳ) and of a woman. (Mṣb.)

نَاطِفٌ *A kind of sweetmeat*; (Mṣb;) i. q. قُبَّيطى. (Ṣ, Mṣb.)

نطق

1. نَطَقَ trans. by means of بِ: see Ḥam, p. 75. — نَطَقَ بِهِ means *he pronounced it*, or *articulated it.* — نَطَقَ, said of a bird or any animal: see Bḍ, xxvii. 16.

3. نَاطَقَهُ, inf. n. مُنَاطَقَةٌ, *He talked*, or *discoursed, with him*; syn. خَاطَبَهُ, (TA,) followed by بِ before the subject of talk, &c. (TA in art. فرغ.)

6. تَنَاطَقَا *They two talked*, or *discoursed, each with the other*; like تَقَاوَلَا. (TA.)

10. اِسْتَنْطَقَهُ *He desired him to speak*; (TA;) [*interrogated him*:] *he spoke to him until*, or *so that, he spoke.* (Mṣb.)

نِطَاقٌ The *bar* (مترس) of a door. (TA, art. لز.) — نِطَاقُ الجَوْزَآءِ *The Belt of Orion*: see الجَوْزَآءُ.

نِطَاقَةٌ *A ticket of price*, or *weight*: see بِطَاقَةٌ.

نَاطِقٌ — اطيار ناطقة *Singing birds.* — نَاطِقٌ an epithet applied to *A deenár.* — جِذْرٌ نَاطِقٌ *A rational root, in arithmetic*; opposed to جِذْرٌ أَصَمُّ. (Mgh, art. جذر.) — حَيَوَانٌ نَاطِقٌ *A rational animal.*

نَاطِقِيَّةٌ *Rationality.*

مَنْطِقٌ *Speech*: (Ṣ:) *Diction*; or *expression of ideas*, or *meanings, by voice and words.* (Ḳ, TA.)

مِنْطَقَةٌ *I. q.* حِيَاصَةٌ; (Mṣb;) *A kind of girdle, zone, or waist-belt, which is fastened round the waist with a buckle or clasp; worn by men and by women; and when worn by wealthy women generally adorned with jewels, &c., and having also two plates of silver or gold, also generally jewelled, which clasp together.* See إِبْزِيمٌ.

مِنْطِيقٌ *Eloquent*: (Ṣ, Ḳ:) or *able in speech*; *an able speaker.* (TA in art. فوه.)

الحِكْمَةُ المَنْطُوقُ بِهَا: see حِكْمَةٌ.

نطل

نَيْطَلٌ: see سَيْطَلٌ.

نطم

نَطْمَةٌ: see نَطْبَةٌ.

نطو

8. اِنْتَطَتِ المَفَازَةُ: see انتاطت, in art. نوط.

نَطَاةٌ *Distance*, or *far extent*; syn. بُعْدٌ. (TA.) See غَائِلٌ, in art. غول.

نَاطِيَةٌ *A female weaver*: pl. نَوَاطٍ. (TA in art. ذرع.)

نظف

10. اِسْتَنْظَفَ الذَّكَرَ مِنَ البَوْلِ: see استنقى.

نظم

1. نَظَمَ [*He pierced*:] *he pierced and knotted* a cord or rope: and *he* (a خوّاص) *pierced and plaited* [the leaves of] the مُقْل. (M.) — نَظَمَ *He strung* beads. (Mṣb.)

8. اِنْتَظَمَهُ *He transfixed*, or *transpierced, him*; (M;) i. q. اِخْتَلَّهُ. (Ṣ, M, Ḳ.) — اِنْتَظَمَ *It* (an affair [and language, &c.]) *was*, or *became, rightly* [or *regularly*] *ordered, arranged*, or *disposed.* (Mṣb.)

نَظْمٌ *What are strung*, of pearls and beads, &c. (M.) — النَّظْمُ: see الجَوْزَآءُ.

نِظَامٌ [*A standard* of a thing, *by which to regulate or adjust it.* See voce عِيَارٌ.] — ‡ The *cause*, or *means, of the subsistence*, of anything; or its *foundation*, or *support*; syn. مِلَاكٌ: (M, Ḳ:*) a tropical meaning. (TA) — † *A way, course, mode*, or *manner, of acting* or *conduct* or *the like*: *custom*, or *habit.* (M, Ḳ.) — لَيْسَ لِأَمْرِهِ نِظَامٌ † *His affair has not a right tendency.* (T.) And لَيْسَ لِأَمْرِهِمْ نِظَامٌ † *Their affair has not a right way*, or *method, of procedure, nor connexion, or coherence*, (مُتَعَلَّق,) (M, TA,) *nor right tendency.* (TA.) And مَا زَالَ عَلَى نِظَامٍ وَاحِدٍ † *He ceased not to follow one custom*, or *manner of conduct.* (M, TA.) And أَحَادِيثُ لَا نِظَامَ لَهَا † [*Stories having no foundation*, or *no right tendency* or *tenour*]. (M and Ḳ in art. سطر.)

نَظَّامٌ and ♦ نَظِيمٌ *A composer of many verses*, or *of much poetry.* (TA.)

نَظَّامٌ: see نَظِيمٌ.

نعظ

1. نَعَظَ, aor. -َ, inf. n. نَعْظٌ and نُعُوظٌ (Ṣ, Mṣb, Ḳ,) and نَعِظَ, (ISd, Ḳ,) *It* (the زُبّ, Ṣ, or ذَكَر, Mṣb, Ḳ,) *became erect*, (Ṣ, Mṣb, Ḳ), *by reason of carnal appetite*; (Mṣb;) as also ♦ انعظ. (M, TA.)

4. انعظ, (Mṣb, Ḳ,) inf. n. إِنْعَاظٌ, (Ṣ, Mṣb,) *He* (a man, Mṣb, Ḳ,) *became affected with carnal appetite*: (Ṣ, Mṣb, Ḳ:) and in like manner انعظت, said of a woman. (Mṣb, Ḳ.*) — *His penis became extended.* (M, in art. ورل.) — انعظت *She* (a beast) *opened and contracted, alternately, her vulva*; (Ṣ, Ḳ;) and so ♦ انتعظت. (AO, Ḳ.) — See also 1. = انعظه *He caused it to become erect*: (Ṣ:) or *put it in motion*: (Mṣb:) namely his زُبّ, (Ṣ,) or ذَكَر. (Mṣb.)

8: see 4.

حِرٌ نَعِظٌ *A vulva excited by carnal appetite.* (Ḳ.)

نَاعُوظٌ *That excites erection of the penis.* (Ḳ.) شرب النَّاعُوظ [app. a mistranscription for شُرْبَةُ النَّاعوظ] *Medicine which has that effect*: mentioned by Z and Ibn-'Abbád. (TA.)

نعق

1. نَعَقَ بِهِمْ إِلَى الفِتْنَةِ *He hallooed them on to fight, etc.*: see 10 in art. عو.

نَاعِقٌ *One who drives away the beasts, and cries out after them.* (TA in art. زعق.)

نَاعِقَآءُ : see عَانِقَآءُ.

نعل

1: } see 4.
2: }

4. أَنْعَلْتُ الخُفَّ and ↑ نَعَّلْتُهُ *I affixed a sole to the bottom of the* خُفّ [i. e. *boot*]: and hence, أَنْعَلْتُ الدَّابَّةَ and ↑ نَعَّلْتُهَا. (Mṣb.) See صَرْمٌ.

8. اِنْتَعَلَتْ ظِلَالَهَا : see ظِلٌّ.

نَعْلٌ [*A sandal: a sole:*] the *thing by which the foot is preserved,* or *protected, from the ground;* (Ḳ;) syn. حِذَآءٌ: and also applied to a تَاسُومَة [or *shoe*]. (Mṣb.) *What is now called* تَاسُومَة. (IAth, TA.) It often signifies only *a sole:* so in the Ṣ, Ḳ, Mṣb, &c., in art. خصف &c. — The *leathern shoe,* or *sandal,* of a camel; *which is attached by thongs,* or *straps, called* سَرَائِح (pl. of سَرِيحَة) *to the* خَدَمَة or *plaited thong which surrounds the pastern:* see سَرِيحَةٌ and خَدَمَةٌ. — نَعْلٌ of a sword The *iron,* (Kr, Ṣ, Ḳ,) or *silver,* (Ṣ,) *thing* [or *shoe*] *at the lower end of the scabbard.* (Kr, Ṣ, Ḳ.) See غَاشِيَةٌ, and 2 in art. فرص. — نَعْلٌ meaning *A* حَرَّة, or *hard rugged tract of land,* &c.: see رَجْلٌ. — نَعْلٌ ‡ *A wife.* See عَتَبَة.

نَعَالِىٌّ *One who takes care of the sandals* or *shoes* [*at the door of a bath or mosque*]. (TA in art. ثوب.)

نَاعِلٌ *Wearing,* or *having on the feet, sandals.*

نعم

1. نَعِمَ عَيْشُهُ *His life was,* or *became, plentiful and easy:* (Mṣb:) *was,* or *became, good,* or *pleasant.* (Mgh.) See عَوْفٌ. — نَعِمَ, aor. ـَ, is like فَضِلَ, aor. ـُ, and حَضِرَ, aor ـُ. See the latter. — عِمْ صَبَاحًا, and اِنْعَمْ صَبَاحًا: see تَرِبَ — and صَبَاحٌ. — نَعُمَ, inf. n. نُعُومَةٌ; (Ṣ, Mṣb;) and نَعِمَ; (Ṣ;) *It was,* or *became, soft,* or *tender,* (Ṣ, Mṣb,) *to the feet.* (Mṣb.)

2. نَعَّمَهُ, (Ṣ, Mṣb, Ḳ,) and ↑ نَاعَمَهُ, (Ṣ, Ḳ,) *He* (God, Ṣ, Mṣb,) *made him to enjoy,* or *lead, a plentiful, and a pleasant* or *an easy, and a soft,* or *delicate, state,* or *life; a state,* or *life, of ease and plenty.* (Ṣ, Mṣb, Ḳ.) — نَعَّمَهُ *He nourished well him,* or *it; pampered him.*

3: see 2.

4. أَنْعَمَ عَلَيْهِ بِشَيْءٍ *He conferred,* or *bestowed, upon him a thing as a favour.* See أَحْسَنَ. — أَنْعَمَ عَجْنَهُ *He kneaded it well, thoroughly,* or *soundly.* (TA, voce رَبَغَ.) — أَنْعَمَ الدَّقَّ *He bruised* or *powdered finely:* see دَقَّ. — أَنْعَمَ طَبْخَهُ *He cooked it well;* syn. أَجَادَ طَبْخَهُ. (IbrD.) The verb is often used in this sense. — أَنْعَمَ ٱللّٰهُ بِكَ عَيْنًا : see أَبْغَضَ.

5. تَنَعَّمَ *He enjoyed,* or *led, an easy, a pleasant, a soft,* or *a delicate, life, with ampleness of the means of subsistence; a life of ease and plenty.* (Ḳ.) — تَنَعَّمَ *It* (a tree) *became flourishing and fresh,* (TḲ, art. روى, &c.,) *luxuriant, succulent, sappy, soft, tender, and supple.* See رَوِىَ. — تَنَعَّمَ *i. q.* تَمَتَّعَ. (Mṣb.*)

نُعْمٌ contr. of بُؤْسٌ, (Ṣ,) [like ↑ نَعْمَآءُ and ↑ نُعْمَى and ↑ نَعْمَةٌ and ↑ نَعِيمٌ:] pl. أَنْعُمٌ. (Ṣ.) See نِعْمَةٌ.

نَعَمْ *Even so; yes; yea.* (Mṣb, &c.) See أَجَلْ and بَجَلْ.

نَعَمٌ *Pasturing* مَالٌ [or *cattle*]; mostly applied to *camels,* and *neat,* and *sheep and goats:* or applied to *all these,* and to *camels when alone,* but neat and sheep or goats when alone are not thus termed; (Mṣb;) therefore, *cattle, consisting of camels* or *neat* or *sheep* or *goats,* or *all these,* or *camels alone.*

نِعْمَ الرَّجُلُ زَيْدٌ *Excellent,* or *most excellent,* or *excellent above all, is the man, Zeyd;* or [*very* or] *superlatively good,* &c. (Mṣb.) — See بِئْسَ.

نَعْمَةٌ *subst. of* تَنَعَّمَ (Mṣb, Ḳ) *in the sense of* تَرَفُّهٌ, (Ḳ,) or تَمَتُّعٌ: (Mṣb:) or *i. q.* تَنَعُّمٌ — (Ṣ: in F's smaller copy, تَنْعِيمٌ, an evident mistake:) i. e. *plentifulness, and pleasantness* or *easiness, and softness* or *delicacy, of life: ease and plenty.* — نَعْمَةٌ *A living in* [or rather *enjoyment of a life of*] *softness, daintiness,* or *delicacy,* and *ease, comfort,* or *affluence:* (KL:) *i. q.* ↑ نَعِيمٌ; (Mṣb;) and مُتْعَةٌ: (Jel in xliv. 26:) it is from التَّنَعُّمُ; and ↑ نِعْمَةٌ is from الإِنْعَامُ. (Ksh, cited in Kull, p. 364.) See نِعْمَةٌ: and see تُرْفَةٌ. — نَعْمَةُ الشَّبَابِ [*The flourishing freshness, softness, tenderness,* or *blooming loveliness or graces, of youth.* See عُبْعُبٌ.] — نَعْمَةٌ *Softness; tenderness; bloom;* or *flourishing freshness* (IbrD;) of a branch; and of youth, or youthfulness. (M, art. ملد; &c.)

نِعْمَةٌ and ↑ نُعْمَى and ↑ نَعْمَآءُ *A benefit; benefaction; favour; boon;* or *good:* (Ṣ, Mṣb:) *a blessing;* [*bounty; gratuity;*] or *what God bestows upon one:* and so ↑ نَعِيمٌ: (Ṣ:) [*grace of God:*] and ↑ نُعْمٌ and ↑ نَعْمَةٌ, with fet-ḥ, [and ↑ نُعْمَى and ↑ نَعْمَآءُ and ↑ نُعْمٌ, *ease and plenty,*] *enjoyment;* (Mṣb;) [*welfare; well being; weal:*] ↑ نُعْمَى and ↑ نَعْمَآءُ are the *contr. of* بُؤْسَى and بَأْسَآءُ: (TA, art. بأس:) نَعْمَآءَ ↑ بَعْدَ ضَرَّآءَ, in the Ḳur [xi. 13,] is like health after sickness; and richness, or competence, after want. (Bḍ.) — نِعْمَةٌ *A blessing;* (Ṣ;) *a cause of happiness.* (Ḳ.) *A favour: a benefit; and the like.* (Ṣ.) — نِعْمَةٌ *Wealth,* or *property.* (Ḳ.) The first explanations given to it above are assigned in the Ḳ, not to this word, but to ↑ نَعِيمٌ and ↑ نُعْمَى. — نِعْمَةٌ with the article seems generally to signify *Wealth:* and without the article, *A benefit, benefaction, favour, boon,* or *blessing.*

نُعْمَةٌ The act of *rejoicing by a thing:* and the state of *rejoicing in a thing.* (KL.)

نُعْمَى *contr. of* بُوسَى; (Ṣ, TA in art. بأس;) and نَعْمَآءُ *contr. of* بَأْسَآءُ. (TA in that art.) — See نِعْمَةٌ.

نَعْمَآءُ : see نِعْمَةٌ.

نَعِيمٌ *Enjoyment;* [*delight; pleasure;*] as also ↑ نَعْمَةٌ, q. v.: (Mṣb:) *plenty and ease.* (Ḳ.) See نِعْمَةٌ.

نَعَامَةٌ The *blackness* of night. (Ṣ in art. سقط.) see an ex. voce سَقْطٌ. — نَعَامَةٌ *The ostrich:* it sometimes denotes the female. See مَخْزُومٌ and شَالَ, زَالَ, طَائِرٌ: see شَالَتْ نَعَامَتُهُمْ — جَرَادٌ, and a verse voce إِمَّا. — اِبْنُ النَّعَامَةِ *The shank-bone:* and *a certain vein in the leg:* and *the middle,* or *beaten track, of the road:* and *the brisk, lively,* or *sprightly, horse:* and *the drawer of water* (السَّانِى) *who is at the head of the well.* (T in art. بنى.) — نَعَامَةٌ and نَعَامَتَانِ of a well-see زُرْنُوقٌ. — النَّعَائِمُ *Nine stars* [*of Sagittarius*], behind الشَّوْلَةُ, *four in the Milky Way,* [β, γ, δ, and ε,] called النعائم الوَارِدَةُ, *as though drinking; and four without the Milky Way,* [ζ, σ, τ, and φ,] *called* النعائم الصَّادِرَةُ, *as though returning from drinking; and the ninth,* [λ,] [*not mentioned by some,*] *high between them: each of the two fours forming the corners of a quadrilateral figure. The twentieth Mansion of the Moon.* (El-Ḳazweenee.)

عَيْشٌ نَاعِمٌ [*A plentiful and easy life.* See نَعِمَ عَيْشُهُ.] *A pleasant life.* (Mgh.) [*A soft,* or *delicate, life.*] — نَاعِمٌ *Soft,* or *tender:* applied to a plant or tree: (Mgh:) [*smooth; sleek.* And *i. q.* مُتَنَعِّمٌ.]

مُنْعَلٌ, applied to a horse, white on the forelegs: see أَقْفَزُ.

أَنَاعِيمُ, pl. pl. of نَعْمٌ: see a verse cited voce دَانٍ.

نعو

1. نَعَاهُ *He announced his death:* see a verse cited voce طُوبَالَةٌ.

نغ

نُغْنُغَةٌ: see غُنْدُبَةٌ, and لُغْدٌ.

النَّغَانِغُ *Certain portions of flesh by the uvula.* (O in art. علق)

نغف

نَغَفَاتٌ *Portions of dry mucus:* see سَلِيلَةٌ.

نغق

نُغَاقٌ and نُعَاقٌ, of a crow, signify the same. (Lḥ in O, art. عوق.)

نغل

نَغِلٌ [in the CḲ نَغْلٌ] A hide *vitiated,* or *rendered unsound,* (Ṣ, Ḳ,) in the tanning. (Ḳ.)

إِبْنُ نَغِيلَةٍ *The son of a female slave.* (T in art. بنى.)

نغم

1. نَغَمَ, aor. ـَ and ـِ, *He spoke in a low, gentle,* or *soft, voice* or *tone:* (Ṣ, Mṣb:) [*he spoke in an undertone:*] *he used such a voice* in singing: (Ḳ:) or *he modulated his voice,* or *made melody,* in singing. (TḲ.) See جرس.

2. تَنْغِيمٌ: see شِينٌ.

5. تَنَغَّمَ: see جَرَسَ.

نَغْمَةٌ *Gentle-toned speech;* syn. جَرْسُ الكَلَامِ: (Mṣb:) and *sweetness of voice, or melody,* in recitation [and in singing]. (Ṣ, Mṣb.) — [Also, *A musical sound, or note:*] *a melody:* see طَرْقٌ: *sweet sound:* pl. نَغَمَاتٌ. (KL.)

مُنَاغَمَةٌ: see voce بَاغَمَهُ.

نغو

3. نَاغَاهُ *He interchanged speech with him, each of them addressing the other with a word* or *saying:* (TA:) نَغَيْتُ إِلَيْهِ نَغْيَةً signifies *I addressed to him a word* or *saying:* and المُنَاغَاةُ signifies المُوَاجَهَةُ. (JḲ.)

نفع

1. نَفَعَهُ *It profited him; availed him; was of use or benefit,* or *was useful* or *beneficial, to him.* — يَنْفَعُ لِكَذَا — جَدٌّ: نَفَعَهُ مِنْهُ: see an ex. voce — and مِنْ كَذَا, *It* (a medicine) *is good, beneficial,* or *profitable, as a remedy, for,* or *against, such a thing,* meaning such a disease or the like.

2. نَفَّعَهُ, inf. n. تَنْفِيعٌ, *He caused* نَفْع *to come to him.* (TA.)

8. إِنْتَفَعَ بِهِ *He benefited* or *profited by it; made use of it; had the use of it; enjoyed it;* like تَمَتَّعَ بِهِ. See 10.

10. إِسْتَنْفَعَهُ *He sought,* or *demanded, his profiting him,* or *being useful to him.* (IAạr, TA.) — And إِسْتَنْفَعَ sometimes occurs in the sense of ↓ إِنْتَفَعَ. (TA.)

نَفْعٌ *contr. of* ضَرٌّ: (TA:) or *a thing whereof one makes use for the attainment of good:* (B:) or *good:* or *a means of attaining one's desire.* (Mṣb.)

مَنْفَعَةٌ [*A cause, or means, of advantage, profit, utility;* or *benefit:* and simply, *advantage; profit,* or *profitableness; utility, use, usefulness;* or *benefit:*] contr. of مَضَرَّةٌ. (Ṣ, art. ضر.)

نفق

1. نَفَقَتِ السُّوقُ *The market became brisk, its goods selling much;* syn. قَامَتْ. (Ḳ.) — نَفَقَ *It was,* or *became, saleable; easy,* or *ready, of sale;* or *in much demand:* see its syn. رَاجَ. — نَفَقَتْ *It* (a commodity, سِلْعَة,) *was in much demand:* and *she* (a woman) *was demanded in marriage by many.* (Mṣb.) — نَفِقَتِ الدَّرَاهِمُ, inf. n. نَفَقٌ, *The dirhems passed away, came to an end,* or *became spent* or *exhausted;* syn. نَفِدَتْ. (Mṣb.)

3. نَافَقَ *He played the hypocrite* in religion: (Ḳ, TA:) *he pretended, to the Muslims, that he held the religion of El-Islám, concealing in his heart another religion than El-Islám.* (Mṣb.) And نَافَقَ فُلَانًا *He acted with such a one hypocritically.* (TḲ in art. دهن. [But I have not found this elsewhere.]) And نَافَقَ فِي المَحَبَّةِ [*He acted the hypocrite in respect of love*]. (Ḥar, p. 505.) See خَانَ.

4. أَنْفَقَ *He expended* money: and *he* (God or a man) *dispensed* gifts.

5. تَنَفَّقَتِ الجَزُورُ [*The slaughtered camel became dealt out, or dispensed*]. (Ṣ, Ḳ in art. شيط.) — تَنَفَّقَ: see Ḥar, p. 472. — تَنَفَّقَ *It* (a wound) *cracked in its sides, and made, in the flesh, what resembled* ↓ أَنْفَاق, i.e. *holes in the ground,* or *subterranean excavations* or *habitations,* pl. of نَفَقٌ. (TA in art. دسم.)

نَفَقٌ: see سَرَبٌ — أَنْفَاقٌ The *holes* of rats or mice. (Ṣ, TA in art. خفى:) see 1 in that art.: *holes in the ground;* or *subterranean excavations* or *habitations;* pl. of نَفَقٌ. (TA in art. دسم.) See 5. = Also *Fresh olive-oil:* see فَاقٌ in art. فوق: also mentioned in art. نفق in the TA.

نَفَقَةٌ *What one expends, of money and the like,* (Ḳ, TA,) *upon himself and upon his family* or *household.* (TA.)

نَيْفَقٌ The *part* of a pair of drawers, or trousers, *which is turned down at the top, and sewed, and through which the waistband, or string, passes.* See نُقْبَةٌ.

نفل*

2. نَفَّلَهُ, inf. n. تَنْفِيلٌ, *He gave him spoil,* (Ṣ, Mṣb,* Ḳ,) and *a free and disinterested gift.* (Mṣb, Ḳ.) And it is doubly trans.: see 2 in art. غنم.

نَفَلٌ *Trifolium melilotus indica* of Linn.: and *medicago intertexta* of Linn. (Delile, nos. 706, 730.) — نَفَلٌ: see غَنِيمَةٌ.

نُفَلٌ: see تُسَعٌ.

نَافِلَةٌ: the pl., نَوَافِلُ, is explained in the TA, art. حرز, by زَوَائِدُ [*Accessions, or additions*]. — *What accedes to,* or *exceeds, the original.* (T.) *A voluntary gift, by way of alms,* or *as a good work:* (T:) *a gift:* (Ḳ:) or *a gift* عَنْ يَدٍ: (M:) *a deed beyond what is incumbent,* or *obligatory.* (M, Ḳ.) — نَافِلَةٌ *Supererogatory prayer.* (S, Mṣb.) See تَطَوَّعَ.

نفى

1. نَفَاهُ *He drove away, expelled, or banished, him, or it.* (T, in TT.)

3. هٰذَا يُنَافِي هٰذَا *This precludes the co-existence of this therewith; is inconsistent,* or *incompatible, with this.*

6. تَنَافَيَا *They two were incompatible.*

8. إِنْتَفَى *It was negative:* contr. of ثَبَتَ and and وَجَبَ. (IbrD.) — إِنْتَفَى مِنْ شَيْءٍ *He denied a thing;* meaning an accusation or the like: syn. تَنَصَّحَ.

نُفَايَةٌ *Refuse;* i.e. *what one rejects,* of a thing, *because of its badness:* (Ṣ:) or *refuse little in quantity:* (T:) or the *remains, and bad portion,*

of a thing: (M, Ḳ:) or, accord. to IAạr, *what is bad of wheat or food.* (M.)

فِعْلٌ مَنْفِىٌّ *A verb rendered negative* by its being preceded by مَا or the like; *contr. of* مُثْبَتٌ and مُوجَبٌ. — كَلَامٌ مَنْفِىٌّ *A denied sentence; contr. of* مُثْبَتٌ and مُوجَبٌ; virtually the same as كَلَامٌ نَافٍ *a denying, or negative, sentence.*

نقع

1. نَقَعَ and ↑ اِسْتَنْقَعَ *It* (water) *remained, or stagnated, or collected,* in a hollow, or cavity: (Mgh:) or *remained long, and became altered:* (Mṣb:) or the former [and latter] *collected in a* مَنْقَع: (Ṣ:) or the latter [and former] *became yellow and altered.* (Ḳ.) — نَقَعَ and ↑ أَنْقَعَ [*He macerated, steeped,* or *soaked,* a medicine, *in water,*] *he left it in water until its colour became changed.* (Mṣb.)

4: } see 1.
10: }

نَقِيعٌ *An infusion;* meaning, *a beverage made by steeping something in water:* (Mṣb:) and *a mash.*

سَمٌّ نَاقِعٌ *Poison that takes effect:* (Ṣ, Ḳ;) *that kills:* (TA:) *that remains fixed,* (Abu-n-Naṣr, Ḳ, TA,) *and collects.* (Abu-Naṣr, TA.)

أَنْقَعُ *More,* or *most, thirst-quenching:* see an ex. under الحَاذُ, in art. حوذ; and another voce رَشَفَ.

أُنْقُوعَةٌ The *hollow,* or *depression, of* ثَرِيد, (Ṣ, A, Ḳ,) *in which the gravy collects.* (A, Ḳ.*)

مَنْقَعُ مَآءٍ, and ↑ مُسْتَنْقَعُ مَآءٍ, *A place where water remains and collects; where it collects and stagnates;* or *where it remains long, and becomes altered.* See نَقَعَ.

مِنْقَعُ البُرَمِ *Untwisted old thread which a woman spins a second time, and puts into the stone cooking-pots, because she has nothing but these [in which to deposit it].* (Sgh, Ḳ, TA. [From the Ḳ it would seem to be مِنْقَع alone: and in the CḲ, البرام is erroneously put for البِرَام: Golius found it written البَرَام; and has wrongly explained it in his Appendix.]) — سَمٌّ مُنْقَعٌ *Poison made into a confection.* (Ṣ, Ḳ, TA.)

مُسْتَنْقَعٌ: see مَنْقَعٌ.

نقف

مِنْقَافٌ *A species of* وَدَع [or *cowry*]; (Ṣ, Ḳ*;) pl. مَنَاقِفُ: (TA in art. ودع: and thus in the M in art. دمل: in the T in that art. مَنَاقِيف: see دُمَّالٌ.) See بُوقٌ.

نقل

1. نَقَلَهُ *He related it, told it, or mentioned it,* from another; *he transmitted it; he transcribed it.* See 1 in art. حكى. نَقَلَ إِلَيْهِ حَدِيثًا [*He related to him a tradition*]. (Mṣb.) — نَقَلَهُ *He transferred it; shifted it; translated it; conveyed it. He discerned it,* or *took and mentioned it,* namely a word or phrase or signification, from (مِن) such a one; *he quoted it;* i. e. نَقَلَهُ إِلَى كِتَابِهِ مِنْ كِتَابٍ آخَرَ *he transferred it to his book from another book.*

5. تَنَقَّلَ بِالنُّقْلِ [and تنقّل alone] *He ate* نُقْل. (MA.) — Hence, تَنَقَّلَ بِالحَدِيثِ *He amused himself with talk;* like as one amuses himself with the eating of fruit after a meal: see تَفَكَّهَ.

8. اِنْتَقَلَ *He shifted, removed,* or *passed,* from one place, or time (as in an instance in the Ḳ voce أَسْوَعَ), or state, to another.

نَقْلُ الأَقْدَامِ *The shifting of the feet from place to place.* — بَآءُ التَّعْدِيَةِ i. q. بَآءُ النَّقْلِ *The* ب *that renders a verb trans.;* as in ذَهَبَ بِهِ. (Mughnee in art. ب.) — الهَآءُ لِلنَّقْلِ or التَّآءُ لِلنَّقْلِ means لِلنَّقْلِ مِنَ الوَصْفِيَّةِ إِلَى الاِسْمِيَّةِ, i. e. *The* ة that is added *for the transference* of a word *from the category of epithets to that of substantives;* as in خَلِيفَةٌ, accord. to some, and دَائِرَةٌ.

نُقْلٌ *Dried* and *other fruits* (such as *nuts, almonds, raisins, dried figs, dried dates,* &c.), [and *comfits:*] the *fruit* [*that is an accompaniment*] *of wine;* (MA in explanation of نُقْل [which is more common than نَقْل];) *fruit that is eaten with wine.* (KL in explanation of نُقْل.)

نَقَلٌ *Stones with trees.* (AZ and IḲṭṭ in TA, voce غَدَرٌ.)

مَنْقَلَةٌ i. q. مَرْحَلَةٌ (JK, Mṣb) مِنْ مَرَاحِلِ السَّفَرِ. (JK.)

مِنْقَلَةٌ *A thing upon which bricks are carried from place to place.* (O, voce شَبَحَةٌ.)

مُنَقِّلَةٌ: *A wound in the head,* by which bone is removed: see شَجَّةٌ.

المَنْقُولُ [*Discerned* knowledge; opposed to مَعْقُولٌ]: under this term are comprised the sciences of أُصُولُ الدِّينِ (also called عِلْمُ الكَلَامِ), الحَدِيثُ, and الفِقْهُ: all the other sciences are comprised under the term المَعْقُولُ; (IbrD;) i. e. *intellectual, or perceived by the intellect;* and *excogitated.*

نقلس

أَنْقَلِيسٌ [*An eel*] i. q. [Pers.] مَارْ مَاهِى [*and* أَنْكَلِيس]. (En-Naḍr, in TA, voce جِرِّيثٌ.)

نقم

1. نَقَمَ عَلَيْهِ *He exacted vengeance upon him, punished him:* see an ex. voce ابدى in art. بدو. See 8.

8. اِنْتَقَمْتُ مِنْهُ *I took,* or *executed, vengeance on him,* or *inflicted penal retribution on him, for that which he had done:* (JK:) or *I punished him;* (Ṣ, Mṣb, Ḳ;) as also ↑ نَقَمْتُ مِنْهُ, (Mṣb, Ḳ,) and عَلَيْهِ, (TA,) aor. ـِ; (Mṣb, Ḳ;) and نَقِمْتُ. (Ḳ.) — See نِقْمَةٌ.

نِقْمَةٌ [and ↑ اِنْتِقَامٌ] *Vengeance;* or *penal retribution.* (JK.)

نقه

1. نَقَهَ *He recovered, but not completely, his health and strength:* (TA:) or *he became convalescent;* or *sound,* or *healthy; at the close of his disease:* (Ṣ:) or *sound,* or *healthy, but was yet weak.* (Ḳ.) See بَرِئَ.

نَقَاهَةٌ [*Convalescence;*] the *slight degree of health that immediately succeeds sickness.* (TA, art. برأ.)

نقى

2. نَقَّاهُ *He cleansed it; cleared it; picked it; purified it; removing from it what was bad.* (Mṣb, &c.)

10. اِسْتَنْقَى *He took extraordinary pains,* or *the utmost pains, in cleansing his body.* (Mgh.) You say also, اِسْتَنْقَى الذَّكَرَ مِنَ البَوْلِ (Ḳ, art. برأ,) [*He took extraordinary pains in cleansing the* ذكر *from urine:* or] *he cleansed the* ذكر *entirely from urine;* syn. اِسْتَنْظَفَهُ. (TA in that art.) — اِسْتِنْقَآءٌ: see voce اِسْتِبْرَآءٌ.

نِقْىٌ The *pith* of canes, or reeds: see دِهْنٌ. — *Somewhat of fat* in a camel. (TA in art. طعم.) — And *Marrow;* i. q. مُخٌّ. (TA voce صُبَارَةٌ.)

بَنَاتُ النَّقَى, or النَّقَا, *The* حُلَكَة [or حُلَكَآء]; *to which the fingers* (بَنَان) *of virgins are likened:*

(T in art. بنى:) *a certain small reptile, that dwells in sand, resembling a fish, smooth, and having a mixture of whiteness and redness; called also* شَحْمَةُ النَّقَا. (TA.) See حَلَكَةٌ and شَحْمٌ. — نَقًا or نَقًى *An extended gibbous piece of sand.* (S,* Msb,* K.)

نُقَايَةٌ *The extract,* or *refuse,* of a thing: see عُصَارَةٌ.

مُنَقٍّ, said of a sheep, *Becoming a little fat:* see سَاحٍ. — *A sieve,* syn. غِرْبَالٌ. (TA, art. دوس.)

مُنَقِّيَةٌ *A woman who trims the split palm-stalks in mat-making:* see شَطَبَ and شَاطِبَةٌ.

نكز

4. أَنْكَزَ: see مُنْكِدٌ and ذَمَّةٌ.

مُنْكِزٌ: see مُنْكِدٌ.

نكع

نُكْعَةٌ, so written for نُكَعَةٌ or نُكَعَةٌ in the O and K, voce سُوقَةٌ, q. v., [The *head* of a plant.]

نكف

1. نَكِفَ مِنَ الشَّىْءِ, aor. ـَ, *inf. n.* نَكَفٌ; and نَكَفَ, aor. ـُ; and ↓ استنكف; *He abstained from, or refused to do, the thing, from disdain and pride.* (Msb.)

5. تَنَكَّفَ بِمَوْضِعِ كَذَا [*He waited, &c.,*] *i. q.* تَلَبَّثَ. (TA in art. صقر, from the "Nawádir.")

10. إِسْتَنْكَفَ مِنْهُ (KL,* MA) *He disdained,* or *scorned, it; was ashamed of it.* (KL, MA.) See 1.

نَكَفَةٌ: see غُنْدُبَةٌ, and لُغْدٌ.

نكل

1. نَكَلَ, aor. يَنْكُلُ, see 1 in art. فضل.

أَلَّذِى يَنْكُلُ أَقْرَانَهُ signifies النِّكْلُ. (A, art. عض.) — See نِكْلٌ.

نَكَلٌ and ↓ نِكْلٌ: see بَدَلٌ.

نَكَالٌ *Any punishment serving to give warning to others than the sufferer:* (M, K, TA:) or *that restrains the offender from repeating the offence.* (Bd, ii. 6.)

نكه

نَكْهَةٌ The *odour of the mouth.* (S, TA.)

نكى

1. نَكِىَ, aor. ـَ, inf. n. نَكًا, *He* (an enemy) *was defeated, and overcome.* (TA, art. نكا.)

نِكَايَةٌ The *inflicting injury* upon an enemy: (MA, KL:) *slaying and wounding* among the enemy: (S, K:) or *making much slaughter,* (MA,) or *a great,* or *vehement, slaughter* or *wounding,* (Msb,) [i. e. the *making havock,*] among the enemy: (MA, Msb:) the *inflicting a routing and overthrow* among the enemy. (ISk, TA.)

نلج

نِيلَجٌ and نِيلَنْجٌ *Indigo-pigment:* see نَوُورٌ, art. نور.

نلك

نُلْكٌ A kind of medlar-tree, *Mespilus aronia.* See زُوبَةٌ.

نم

1. نَمَّ *He* [*uttered calumny:* or] *excited discord,* or *dissension, and made known discourse in a mischievous manner;* or *embellished speech with falsehood.* (M, K.) You say, نَمَّ بِهِ and عَلَيْهِ, inf. n. نَمٌّ and نَمِيمَةٌ and نَمِيمٌ, or this last is pl. of نَمِيمَةٌ, (M,) meaning, *He calumniated him;* or *misrepresented him.* — نَمَّ الحَدِيثَ *He made known, divulged,* or *told, conversation, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like.* (TA, art. قت; and Msb.*)

R. Q. 1. نَمْنَمَ *He variegated* a thing: *he decorated* or *embellished* it. (S, K.)

نَمِيمَةٌ The *sound of the bow-string.* (Kr.) — نَمِيمَةٌ *Malicious and mischievous misrepresentation; calumny; slander;* (S, K;) the *embellishment of speech with falsehood.* (Kr.)

نَمَائِمُ The *sutures* of the skull; as resembling lines of writing; see شَأْنٌ.

نَمَّامٌ now commonly applied to *Wild thyme, thymus serpyllum:* see شَبَهَانٌ.

نَامَّةٌ *The artery in the head:* see أَبْهَرُ.

مُنَمْنَمٌ A garment, or piece of cloth, *figured with marks resembling writing, or otherwise.* See مُنَمَّرٌ.

نمص

أَنْمَصُ *Having no eyebrows.* (TA in art. نط.)

نمغ

نَمَاغَةٌ The *upper part of the head:* and also the *part that is in a state of commotion, of the* يَافُوخ *of a child, before it becomes hard.* (L, TA.) See also يَأْفُوخٌ.

نمل

2. نَمَّلَ الثَّوْبَ [*He mended a garment*] *i. q.* رَفَأَهُ. (TA in art. لقط.)

5. تَنَمُّلٌ *A formication* or *stinging,* as of the torpedo fish: see "Abdollatiphi Hist. Aeg. Comp.," p. 82.

نَمْلُ سُلَيْمَانَ *Red ants:* see أُحْوَى, in art. حو.

أُنْمُلَةٌ (thus generally written, Msb) The *head* [or *end*] *of a finger;* (S, Msb;) i. e. (Msb) the *joint* (مَفْصِل) (Az, Msb) *in which is the nail:* (Az, Msb, K:) [i. e. the *ungual phalanx, with,* or *without, the flesh upon it:* (see قَصَبٌ:)] or *a joint,* or *an articulation,* (عُقْدَة) *of the fingers.* (Msb.)

نمى

1. نَمَى, aor. ـِ, inf. n. نَمَآءٌ, *It increased;* (M, K, Mgh, TA;) *multiplied; became plentiful,* or *abundant;* (Msb, TA;) said of a thing, (Msb,) of cattle, or wealth, (S, Mgh, TA,) &c. (TA.) — نَمَتِ الأَرْضُ *The land throve,* or *yielded increase.*

4. أَنْمَى الصَّيْدَ *The quarry died out of sight* of the sportsman: see أَصْمَى.

8. إِنْتَمَى إِلَيْهِ *He asserted his* [own] *relationship* [*of son*] *to him;* (S, Msb, K;) like اِعْتَزَى. (S and Msb in art. عزو.)

نَامِيَةٌ, of a grape-vine, The *shoot upon which are the bunches of grapes:* (M, K:) or the *eye,* or *bud, that breaks open so as to disclose its leaves and its berries:* (M:) or *its branches:* pl. نَوَامٍ. (T.)

نه

R. Q. 1. نَهْنَهَ بِهِ *He cried out to him,* or *at him,* namely, a beast of prey, *in order that he might forbear, refrain,* or *abstain.* (TA.)

نهق

النَّوَاهِقُ *The channels of the tears* of a horse. (M in art. سمر.)

نهك

1. نَهِكَ الشَّرَابَ *He consumed the beverage.* (K.) — نَهِكَهُ الدِّبَاغُ [*The tan wore it,* or *eroded it*], namely, a hide. (M and K, voce مُقَلْقَلٌ.) See مُقَلْقَلٌ.

8. إِنْتَهَكَ مَحَارِمَ ٱللّٰهِ [*He violated the sacred ordinances of God;*] *he did that which God had forbidden him to do.* (Ḥar, p. 18; where see more.) — إِنْتَهَكَ حُرْمَتَهُ *He violated* [his honour, &c.]. (MA.)

مَنْهُوكٌ *Affected with a constant,* or *chronic, pervading disease;* or *emaciated by disease, so as to be at the point of death.* (Ṣ, Ḳ.) — See مَنْلُوثٌ.

نهل

نَهَلٌ *A first drinking:* see عَلَلٌ.

مَنْهَلٌ *A watering-place; i.e., a spring to which camels come to water.* (Ṣ, Mṣb.)

نهم

1. نَهِمَ *He had an inordinate desire* or *appetite* (Ṣ, Mṣb, Ḳ) *for food.* (Ṣ, Ḳ.)

نَهِيمٌ *A chiding of camels.* (TA.)

طَرِيقٌ نَهَّامٌ *A road wherein is* [*heard*] *a chiding of camels:* (TA:) see حَنَّانٌ.

نهى

1. نَهَاهُ عَنْهُ *He forbade him it.* — لَا تُنْهَى وَلَا تُنْهِى: see art. سهى, in two places.

6: see 8.

8. إِنْتَهَى عَنْهُ, and ↓ تَنَاهَى, *He refrained, abstained,* or *desisted, from it, as forbidden; left, relinquished, or forsook it.* (Ṣ, Mṣb.) See an ex. of the latter voce سَوَادٌ. — إِنْتَهَى إِلَيْهِ *It ultimately reached,* or *extended,* and sometimes *it so pertained, to him,* or *it:* in the latter sense said of authority and the like: and simply, *it reached to him,* or *it.* — إِنْتَهَى إِلَيْهِ الخَبَرُ, and ↓ تَنَاهَى, *The information,* or *news, reached him.* (Ṣ.) — إِنْتَهَى إِلَى مَوْضِعٍ *He came at last,* or *ultimately, to a place.* So I have rendered it in explaining أَفْضَى. — إِنْتَهَى *It* (a thing, or an affair,) *attained the utmost possible point,* or *degree.* (Mṣb.) *It* (fruit, and the like) *attained its utmost state of growth.* — إِنْتَهَى *It is ended:* a word put to mark the end of a quotation.

رَكِبَ النَّهْىَ *He did that which he was forbidden to do.* (TA in art. ردع.)

نُهُوٌّ is anomalous, (TA,) like بُغُوٌّ.

نِهَايَةٌ The *utmost possible point,* or *degree:* (Mṣb:) and the *ultimate point,* or *element, to which a thing can be reduced* or *resolved;* its *utmost point* or *particular:* as also ↓ مُنْتَهًى. See فَضٌّ. — نِهَايَةٌ فِي السَّخَآءِ [*Extreme in bounty,* or *munificence*]. (O and Ḳ, voce مِشْعَلٌ.)

نَاهِيكَ بِأَخِينَا [*A person sufficing thee is our brother*]: the ب is added to denote emphatic praise. (Fr in TA, art. ب.) See also Ḥar, p. 28, and, more particularly, p. 91.

مُنْتَهًى *A place to which a person* or *thing comes at last; a journey's end; a goal; a destination,* or *place* or *state to which a person* or *thing is appointed to come; an end; an ultimate object:* see an ex. in a verse near the end of art. ب. See نِهَايَةٌ. — سِدْرَةُ المُنْتَهَى (Ḳur liii. 14) *The lote-tree of the ultimate point of access, in the Seventh Heaven:* see سدر.

نوح

الغُرَابُ النُّوحِىُّ [*The Noachian crow;*] an appellation applied in Egypt to the زَاغ (or *rook*). (TA, art. زيغ.)

نوط

النَّوْطَةُ The *crop* of a bird: see الجِرِّيَّةُ.

نَوَّاطة The *same as* نُوَّاعَةٌ. See رُجَّاحَةٌ.

نوع

5. تَنَوَّعَ, said of a branch of a tree: see تَنَوَّسَ. — تَنَوَّعَ *It became of various sorts,* or *species.* (Mṣb.)

نُوَّاعَةٌ *A child's swing, of rope.* See رُجَّاحَةٌ.

نوف

مُنِيفٌ *High; lofty;* applied to a mountain, and a building. (T.) You say also عِزٌّ مُنِيفٌ [*High nobility*]. (Ḳ in art. عيط.)

نوق

2. نَوَّقَ [*He broke,* or *trained,* a camel]. (TA, voce مُصْعَبٌ.)

5. تَنَيَّقَ فِى مَطْعَمِهِ وَمَلْبَسِهِ, and تَنَوَّقَ, *He was nice and luxurious* (تَجَوَّدَ وَبَالَغَ) *in his diet and his apparel.* (JK, Ḳ.) Better explained voce تَأَنَّقَ. — تَنَوَّقَ: see تَأَنَّقَ and تَجَوَّدَ, and نِيقَةٌ.

نِيقٌ quasi-inf. n. of أَنَاقَ.

نَاقَةٌ: see قَلُوصٌ, and بَعِيرٌ, and بَكْرٌ. — نَاقَةٌ: see رِحَالَةٌ. — أَيْنُقَاتٌ pl. of أَيْنُقٌ pl. of الحَذَّآءُ نَاقَةٌ: see a verse cited voce مُشْهِرٌ.

نِيقَةٌ a subst. from تَنَوَّقَ (IJ, Ṣ, Ḳ) as syn. with تَأَنُّقٌ (Ṣ) [and therefore signifying *Daintiness, nicety, exquisiteness, refinement,* or *scrupulous nicety and exactness;* and the *exceeding of what is usual* in a thing: or the *choosing what is excellent,* or *best, to be done, and doing admirably:* or the *doing firmly, solidly, soundly,* or *thoroughly, and skilfully:* or] the *exceeding what is usual* in a thing, *and making* it *good,* or *beautiful, and firm, solid, sound,* or *free from defect* or *imperfection.* (Ḥam, p. 625) See تَأَنُّقٌ.

نول

1. نَالَ, aor. يَنَالُ, has for inf. ns. نَالٌ and مَنَالٌ and مَنَالَةٌ. (TA.) — See 6.

3. نَاوَلَهُ شَيْئًا *He gave him a thing; presented,* or *offered, it to him; gave him it with his hand; handed it to him;* syn. عَاطَاهُ; (T;) *he gave him a thing with his extended hand.* (T, Ḳ.)

5. تَطَوَّلَ: see تَنَوَّلَ عَلَيْنَا بِشَىْءٍ يَسِيرٍ.

6. تَنَاوَلَ مَآءَ الحَوْضِ [*He reached, and drank of, the water of the drinking-trough*]: said of a camel. (Ṣ, art. نوش.) — تَنَاوَلَ مِنْ يَدِهِ شَيْئًا *He took from his hand a thing; took it with his hand from his* (another's) *hand;* syn. تَعَاطَاهُ. (T.) — [تَنَاوَلَ شَيْئًا *He reached a thing; took it with his hand; handed it to himself;*] *he took a thing with the extended hand;* (TḲ;) or simply *he took a thing; took it with his hand, took hold of it;* syn. أَخَذَهُ: (Ḳ:) best rendered, *he took,* or *reached,* or *reached and took, a thing, absolutely,* or *with the hand,* or *with the extended hand;* and in like manner, with the mouth, as in an instance voce رَمَّ, &c.; *he helped himself to it* (i. e. food). — تَنَاوَلَهُ بِالسَّيْفِ *He reached,* or *hit him, with the sword:* see نَفَحَهُ: and see تَنَاوَلُوا, and أَطَفَّ. — هُوَ قَرِيبُ المُتَنَاوَلِ and سَهْلُ المُتَنَاوَلِ [app. *He is one from whom it is easy to take,* or *receive, gifts, &c.*]. (TA.) — تَنَاوَلُوا الرِّمَاحَ: see 6 in art. ذوق. — تَنَاوَلَهُ بِمَا يَسُوْؤُهُ [*He carped at him by saying,* or *taxed* or *charged him with, that which would grieve him*]. — تناوله بما ليس فيه [*He carped at him by saying,* or *taxed* or *charged him with, what was not in him*]. (TA, voce إِغْتَابَهُ.) — تَنَاوَلَهُ بِلِسَانِهِ *He carped at him with his tongue:* (IbrD:) as also ↓ نَالَهُ. (TA, art. هلب.) — تناول شَيْئًا *It* (a noun, &c.) *applied to a thing.* — تَنَاوَلَ *It comprehended,* or *comprised:* post-classical in this sense, but commonly used. (MF, TA.) — تَنَاوَلَهُ بِمَا يُكْرَهُ *He taxed* or *charged him with,* or *accused him of a thing disliked,* or *hated.* See also art. نيل; see an explanation of إِغْتَابَهُ, and see ظَهْرٌ.

نَوَالٌ: see نَالٌ.

نَوَال and ▼ نَائِل (Ṣ, Ḳ) and ▼ نَال (Ḳ) *A gift:* (Ṣ, Ḳ:) and *a benefit, or favour, obtained from a man.* (TA.) See two exs. of the first voce خرق: and an ex. of the second voce عَرَبَةٌ. — نَوَال is also used as an inf. n. See an ex., from El-Aạshà, voce لَيْسَ.

نَائِل : see نَوَال.

مِنْوَال The *web-beam of a loom; the beam on which the web is rolled,* (Ṣ, Mṣb, in art. نول, and Ṣ, Ḳ, voce حَفَّةٌ,) *as it is woven.* (Mṣb.)

نام

1. نَامَتْ رِجْلُهُ † *I. q.* خَدِرَتْ [*His leg,* or *foot, became benumbed,* or *torpid*]. (TA in art. بسر.) — نَامَ † *It* (a woman's anklet) *ceased to sound,* by reason of the fulness of the leg: like as one says [in the contr. case], استيقظ. (TA in art. يقظ.) — نَامَ has for its inf. ns. نَوْمٌ and مَنَامٌ. (Mṣb.) — نَامَ الثَّوْبُ *i. q.* رَقَدَ [q. v.] (A, art. رقد.) — نَامَتِ السُّوقُ *i. q.* رَقَدَتْ [q. v.] (Th, in TA, art. رقد.) — نَامَ ‡ *He lay; as opposed to he sat and he stood.* See نَائِمٌ. — نَامَ عَنْ حَاجَتِهِ *He cared not for the object of his want, neglected it.* (Mṣb.)

2. نَوَّمَ and ▼ أَنَامَ † *It benumbed,* or *torpified:* see نَامَتْ رِجْلُهُ.

3. نَاوَمْتُهُ فِى شِعَارٍ وَاحِدٍ [*I slept with him in one under-garment*]. (Ṣ, art. شعر.)

4: see 2.

10. اِسْتَنَامَ إِلَيْهِ *He trusted to him, and became quiet, or easy, in mind; relied upon him.* (Ṣ, Ḳ.)

إِمْرَأَةٌ نَؤُومُ الضُّحَى *i. q.* رَقُودُ الضحى [which see]. (A, art. رقد.)

نَائِمٌ ‡ *Lying; as opposed to sitting and standing.* (Mgh.)

أَنْوَمُ [*More, or most, prone to sleep*]. (A, art. فهد.)

مَنَامٌ *Time of sleep.* (Jel, xxxix. 43.) See also 1.

نون

نُونَةٌ The *dimple in the chin of a young child:* (M, Ḳ:) see خُنْعُبَةٌ, and قَلْتَةٌ, and دَائِرَةٌ, and 2 in art. دسم.

نوه

1. نَاهَ بِهِ (Mṣb) and ▼ نَوَّهَ بِهِ (Ṣ, Mgh, Mṣb, Ḳ) *He rendered famous* (Ṣ, Mgh, Mṣb, Ḳ*) and *magnified;* * (Mṣb;) and *rendered notorious;* (Mgh;) *it,* (Ṣ, Mṣb,) namely a person's name, (Ṣ,) or a thing, (Mṣb,) or *him.* (Mgh.)

2: see 1.

نوى

1. نَوَاهُ and ▼ اِنْتَوَاهُ *He intended it, purposed it, designed it, aimed at it, proposed it to himself as the object of his aim.*

8. اِنْتَوَى القَوْمُ مَنْزِلًا بِمَوْضِعِ كَذَا (Ṣ, Mṣb) *The people,* or *party, repaired,* or *betook themselves, to,* or *towards, a place of alighting* or *abode, in such a place.* (Mṣb.) See 1. — اِنْتَوَى *It* (a people, or company of men,) *removed from country to country,* or *town to town.* (TA.)

نَوًى *Date-stones:* they are often used as food for camels; (see إِبِلٌ نَوَوِيَّةٌ;) and for this purpose are bruised, and sometimes mixed with barley, and then moistened: see بَسِيسَةٌ. — نَوَاةٌ *What is cut off in the circumcision of a girl.* (Lḥ, in TA, voce عُذْرَةٌ.) The name shows that this is the prepuce of the *clitoris,* the end of which resembles the end of a date-stone. But see بَظْرٌ. — النَّوَى *What remains of the place of circumcision of a girl after that operation;* i. e. the بَظْر: (M:) or *the place of circumcision of a girl, which is what remains of her* بَظْر *when the* مُتْك *has been cut off.* (T.) — نَوًى *Pieces of gold, each of the weight of five dirhems.* (TA in art. جب.) — نَوًى The *tract,* or *region towards which one goes* (Ṣ) *in journeying,* whether *near* or *distant;* (Ṣ;) the *place that is the object of a journey:* (El-Ḳálee, TA:) [a traveller's *destination:*] the *course,* or *direction, that one pursues* (Ḳ, TA) in journeying and in acting or conduct: (TA:) see an ex. voce صَرْفٌ (third sentence), and عَقْرٌ. It is of the fem. gender. (Ṣ.) See an ex. in some verses cited voce بَيْنٌ.

نَىٌّ and نِىٌّ: see art. نيأ.

نِيَّةٌ *An intention, an intent, a purpose, a design, an aim; a determination of the mind,* or *heart:* (Mṣb, TA:) this is the general meaning: (Mṣb:) the *direction that one takes* (Ṣ, Mṣb, Ḳ) *in a journey,* (Ṣ, Ḳ,) *near or distant,* (Ṣ,) and *in an action:* (Ḳ:) the *thing that one intends,* or *purposes,* or *aims at: an affair:* (Mṣb:) the *place to which one purposes journeying:* (Ṣ in art. زل:) see an ex. from a rájiz in art. زل, first paragraph: the *thing,* or *place, that one proposes to himself as the object of his aim,* in an action, or a journey: or the *thing,* or *place, that is the object of an action* or *journey:* see طِيَّةٌ and شُطُنٌ. — نِيَّةٌ نَقَحٌ *i. q.* طَرَحٌ and ضرح, &c. (O, art. ضرح.) — نِيَّةٌ بَعِيدَةٌ: see بَعِيدٌ, where the ة of the latter word has been accidentally omitted. It also often (or generally) means *A distant,* or *remote, thing,* or *place, that is the object of an action* or *journey:* &c.

أَنَا مُنْتَوٍ عَنْ هٰذَا الأَمْرِ *I. q.* مُتَرَبِّعٌ, q. v. (TA in art. ربع.)

نيك

1. نَاكَ المَطَرُ الأَرْضَ, and النُّعَاسُ عَيْنَهُ: see نَكَحَ.

نيل

1. نَالَ مِنْهُ *He defamed him.* (L, art. قبح.) — نَالَ مِنْ عِرْضِهِ *He defamed him.* (T, Ḳ, TA.) — نَالَ مِنْهُ *He harmed, hurt,* or *injured him,* namely, an enemy. (Mgh.) — نَالَهُ بِلِسَانِهِ is coupled in the Mṣb, art. قرص, with آذَاهُ; and seems plainly to signify أَصَابَهُ, which, in this case, is the same as آذَاهُ. And ▼ تَنَاوَلَهُ has a similar meaning. — نَالَ *He obtained,* or *attained.* (Ṣ, Ḳ.) نَالَ مِنْ عَدُوِّهِ *He attained* [or *obtained*] *the object of his aim,* or *desire, from his enemy.* (Mgh.) — نَالَهُ, aor. يَنَالُ, *It reached him; came to him;* syn. وَصَلَ إِلَيْهِ. (M, art. نيل.) See also Bḍ, xxii. 38. — نَالَ لَكَ أَنْ تَفْعَلَ, aor. يَنِيلُ; and ▼ أَنَالَ لَكَ: see أَنَى. — نَالَهُ, first pers. نِلْتُهُ, inf. n. نَيْلٌ, *He obtained it; he attained it:* namely, the object of his wish, &c. (Ṣ, Ḳ, Mṣb, &c.)

4: see 1.

6. يَتَنَاوَلَانِ and هُمَا يَتَنَايَلَانِ signify the same. (TA.)

نَيْلٌ *Obtainment;* &c.: see 1.

إِنَالَةٌ The act of *giving;* (PṢ in art. نيل;) the *giving a gift.* (KL.) It seems properly to belong to art. نول.

نَيْلٌ (T, M, Ḳ) and ▼ نَائِلٌ (M, Ḳ) *What one obtains,* or *acquires,* (T, M, Ḳ,) *of the bounty of another;* like نَوَال. (T.)

نيلج

See art. نلج.

ه

ه : the vowel of this pron. is sometimes, in a case of pause, transferred to the preceding letter: and this is always done in modern Arabic. — ه subjoined in هٰذِهْ, and the like: see أَبْيَضُ. — The هَا, termed تَنْبِيهٌ, is said by some to be used as an inceptive, without any meaning but inception. (See ذَا.) See كَلِمَةُ تَنْبِيهٍ in art. نبه: and see an ex. voce ثَ. When followed by a pronoun, as هُوَ, &c., it is best rendered *Lo.* — ه of pausation: see remarks on a verse cited voce حَطْأً بِهَا in رِبَّهَا — حِينَ, and many phrases syn. therewith, is app. for بِأَسْتِهِ. See حَطْأً.

هَدَّ and هَآءِ: see art. هوأ.

هبخ

Q. Q. 3. اِهْبَيَّخَ; (K;) and اِهْبَيَّخَتْ, aor. تَهْبَيَّخُ; inf. n. إِهْبِيَاخٌ; (TA;) *He,* (K,) and *she,* (TA,) *walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (K, TA.)

هَبَيَّخٌ, of the measure فَعَيَّلٌ, (S,) *A boy,* or *young man:* and هَبَيَّخَةٌ *a girl,* or *damsel:* both in the dial. of Himyer. (L.) — Also, the former, *A soft boy,* or *young man:* (K:) or the former and latter, respectively, *a soft, thin-skinned, and plump, boy or young man,* (S,) *and girl or damsel:* (S, K:) or *a plump and goodly* young man, and woman: (L:) or the latter, a *tall and great* woman: (JK:) [and hence, app., applied as an epithet, in the sense of *long and large,* to a woman's train, in the following verse, quoted by Az,]

* جَرَّتْ عَلَيْهِ الرِّيحُ ذَيْلًا أَنْبَخَا *
* جَرَّ العَرُوسِ ذَيْلَهَا الْهَبَيَّخَا *

(L.) [*The wind dragged over it a train of dusky colour, and abounding with dust, like as the bride drags her long and large train.*] — Also, the latter, *A damsel suckling,* or *that suckles.* (M, K.) — Also, the former, A *stupid, and flabby, or flaccid,* man. (K.) — Also, a man *in whom is no good.* (K.) — Also, *A great valley.* (K) — And *A large river.* (K.)

هبع

هُبَعٌ, applied to a young camel: *a young camel brought forth in the end of the breeding-time.* (K, voce رُبَعٌ, q.v.) See بُلَعٌ.

هبل

1. هَبِلَتْ, inf. n. هَبَلٌ: see عَمِلَ.

8. اِهْتَبَلَ: see 5 in art. حفو. — *I. q.* تَحَيَّنَ. (TA.)

هَيْبَلِيٌّ *A Christian monk:* see أَبِيلٌ.

مَهْبِلٌ *The place of gestation:* see a verse cited voce مُحْبَلٌ.

هبو

1. هَبَا الرَّمَادُ, (JK, TA,) aor. يَهْبُو, (TA,) *The ashes became mixed with dust,* and extinguished: (JK, TA:) and هَبَا الجَمْرُ. (M, art. رمد.)

هَبَةٌ: see أَهْبَةٌ.

هَبْوَةٌ *Dust rising,* or *spreading, in the sky like smoke.* (JK.)

هَبَآءٌ *The motes that are seen in the rays of the sun:* (TA:) see an ex. voce غُثَآءٌ.

هتك

1. هتك *He rent open.* (K, S.) — هتك الله سِتْرَهُ *God dishonour him:* see سِتْرٌ.

هَتَّاكٌ One *who rends frequently* tents and the like: see بَابٌ.

هُتَارَةٌ, for أُثَارَةٌ: see ثور.

هجع

5. تَهَجَّعَ *He slept.* (1001 Nights, ii. 321.)

هَجْعَةٌ †The *setting* of a star. (Sgh in TA, art. شرط.) See شَرَطٌ. — *A light sleep in the first part of the night.* (S.)

هجل

هُوجَلٌ, of a ship or boat, is smaller than the أَنْجَرُ. (O, TA, voce مَعَايِيرُ.) — See De Sacy, Chrest. Arab., ii. 359.

هَجُولٌ *A fornicatress,* or *an adulteress:* pl. هَجَائِلُ. (JK.)

هجم

1. هَجَمَ عَلَيْهِ *He came upon him suddenly, or at unawares,* (Mgh, Msb, K,) or *came in to him without permission,* (K,) or *without asking permission:* (Mgh:) *he invaded, assaulted, assailed, attacked, attempted, or ventured upon, him or it: he pounced upon him or it.*

هَجْمَةٌ, or, accord. to Kz, هَزِيعٌ, *The third of the five divisions of the night.* (TA.) See سُدْفَةٌ, and يَعْفُورٌ. — As applied to camels, see عَائِضٌ and زِيَادَةٌ.

هجن

1. نَكَحَ فِى بَنِى فُلَانٍ وَهَجَّنَ أَوْلَادَهُمْ [*He married among the sons of such a one, and made their children to be base-born,* or *ignoble*]. (TA in art. بغل.)

هُجْنَةٌ [*Meanness of race,* in a horse]. (K, voce إِعْرَابٌ.)

هَجِينٌ *One whose father is free,* or *an Arab, and whose mother is a slave.* (S, K.) — *A* horse [*half-blooded*] *got by a stallion of generous race out of a mare not of such race:* (S:) or *got*

by an Arabian stallion out of a mare not of Arabian birth: (Mṣb:) or *not of generous birth; a jade.* (Ḳ.)

هَاجِنٌ A girl *not arrived at puberty*, or a beast *not yet fit to be covered*: see an ex. voce جُلّ.

هجو

1. هَجَاهُ *He censured, dispraised, reviled*, or *satirized him*, (Ṣ, Mṣb, Ḳ,) *in verse.* (Mṣb, Ḳ.) — مَا هَجَوْتُ مِنْهُ شَيْئًا : see 1 in art. هجو.

3. هَاجَاهُ, inf. n. مُهَاجَاةٌ, *He contended with him in satirizing.* See 4 in art. فحم.

أُهْجُوَّةٌ, *Dispraise*, is like أُسْبُوبَةٌ, *contr. of* أُمْدُوحَةٌ.

هدف

10. إِسْتَهْدَفَ *He became a* هَدَف, or *butt.* (Ḥar, p. 65.) See رَتِيمَةٌ.

هَدَفٌ *A high* or *lofty building*: see صَدَفٌ.

هدل

1. هَدَلَ *He uttered a cry*: see هَدَرَ, in two places.

5. تَهَدَّلَ *It hung down*; [*it dangled*;] said of a branch of a tree, (Ṣ, TA,) and of fruit; *it hung loosely*; said of the former. (TA.)

مِشْفَرٌ أَهْدَلُ [*A camel's lip*] *flaccid*, or *pendulous.* (Ḳ, TA.)

هدم

1. هَدَمَ *He threw down, or pulled down*, a building; (Mṣb;) *pulled* it *to pieces*; *demolished* it; *destroyed* it: (Ḳ:) [the last two explanations are the most correct, as is shown by the phrase] نَقَضَ البِنَآءَ مِنْ غَيْرِ هَدْمٍ [*He took to pieces the building without demolishing*, or *destroying*]: (Ṣ, A, Mṣb, Ḳ,* in art. قوض:) *he ruined* [a building, &c.]; *reduced* [it] *to ruin.* (Ḥam, p. 31.)

6. تَهَادَمَتِ الحِيطَانُ [*The walls fell to ruin by degrees*]. (Ṣ in art. دعو.)

7. إِنْهَدَمَ *It became thrown down, pulled down, pulled to pieces, demolished*, or *destroyed*: and *it fell in ruins*, or *to pieces*; or *became a ruin.* — إِنْهَدَمَ الحَائِطُ مِنْ مَكَانِهِ مِنْ غَيْرِ هَدْمٍ [*The wall fell in ruins*, or *to pieces, from its place, without being pulled to pieces*]. (Lth, in TA, art. قيض.)

دَمٌ : see الدَّمُ الدَّمُ وَالهَدْمُ الهَدْمُ.

هَدَمٌ *Earth that is dug from a pit or well*: see حَفْرٌ.

هدمل

هِدَمْلَةٌ *Food and drink*: see فِطَحْلٌ.

هدن

هُدْنَةٌ عَلَى دَخَنٍ *An illusory truce*: see دُخَانٌ.

هدى

1. هَدَاهُ *He directed him*, or *guided him*, to the way; (Ḳ,* TA;) *directed him aright*; or *caused him to take*, or *follow, a right way* or *course* or *direction.* (Ḳ, TA.) See 8. — هَدَى العَرُوسَ *He sent* [or *conducted*] *the bride* (MA, KL) to her husband, (MA,) or to the house of her husband; (KL;) *i. q.* زَفَّهَا, (Ḳ *in* art. زف,) and so ↑ أَهْدَاهَا. (Mṣb in that art.) — يَهْدِى meaning يُؤَدِّى: see an ex. in a verse cited voce طَبْعٌ.

4: see 1.

6. تَهَادَنَا *They* (two parties who had been at war) *made a truce, each with the other.* (T, art. نبذ.)

8. اِهْتَدَى *He became rightly directed; followed a right direction*; (Ḳ;) *went aright*; as also ↑ هَدَى. (Ṣ.) — *He guided himself.* — *He went a right way; went aright.* — لَا يَهْتَدِى إِلَى جِهَةٍ *He cannot go aright; or knows not the way that he would pursue; or knows not in what direction to go*: sometimes said of a drunken man. — لَا يَهْتَدِى لِأَمْرِهِ means *He does not, or cannot, find the way to accomplish*, or *perform, his affair.* — اِهْتَدَى *He found*, (MA,) or *took* (KL,) *the right way* or *road.* (MA, KL.) — دَاهِيَةُ الغَبَرِ لَا يُهْتَدَى لَهَا, by which is expl. in the Ṣ and O, means لَا يُهْتَدَى لِلنَّجَاةِ مِنْهَا, by which the same phrase is expl. in the JK: or it may be well rendered *A calamity in relation to which one knows not the right course to pursue.* — اِهْتَدَى also signifies *He continued to be rightly directed*, or *to follow a right direction*: and *he sought to be rightly directed*, or *to follow a right direction.* (TA.) — اِهَدَّى and اِهِدَّى, for اِهْتَدَى; like اِعَذَّرَ and اِعِذَّرَ, for اِعْتَذَرَ.

هَدْىٌ *A way, course, method, mode*, or *manner, of acting*, or *conduct*, or *proceeding*, or *the like*; (Mṣb, Ḳ;) as also ↑ هِدْيَةٌ and ↑ هَدْيَةٌ: (Ḳ:) or to the second and third; and the first is pl. [or coll. gen. n.] of the last: (Ṣ:) and *a good way*, &c.: and *calm*, or *placid, deportment*; or *calmness*, or *placidity, of deportment*: (TA:) see also دَلٌّ. — هَدْىٌ [*Conduct, mode of life; manners*]. — See هَدِىٌّ.

هُوَ عَلَى هُدًى *He is following*, or *he follows, a right direction.* — الهُدَى *The Ḳur-án.* (Bḍ, Jel in lxxii. 13, &c.)

هِدْيَةٌ and هَدْيَةٌ : see هَدْىٌ.

هَدِيَّةٌ [n. un. of هَدِىٌّ] *A present*; i. e. *a thing sent to another in token of courtesy* or *honour*; (Mṣb;) such as is termed طَرِيفٌ and لَطَفٌ. (JK.) — ↑ هَدْىٌ and هَدِىٌّ [coll. gen. ns.] *What one brings as an offering to Mekkeh*, (Ḳ,) *or to the Kaạbeh*, (Beyḍ, v. 2,) *or to the Ḥaram*, (Ṣ, Mgh,) *consisting of camels* (Lth, Ṣ, Mgh, Mṣb) *or other beasts*, (Lth,) namely *kine or sheep or goats*, (Mgh,) *to be sacrificed*, (TA,) *and of goods or commodities*: (Lth:) n. un. with ة. (Ṣ, &c.) — Also, *Camels*, absolutely. (TA.) — هَدِىٌّ also *One who is entitled to respect*, or *honour*, or *protection*: so in a verse cited voce إِسْتِبَآءٌ. (ISk in T in art. بوأ.)

هَادٍ : see an ex. of its pl. هَوَادِى meaning *Necks* of horses, voce تَالٍ. — هَادِيَةٌ *The fore part of the neck of a horse.* (Ḳ in art. سلف.) — أَخَذَ هَادِىَ الرَّحَى فَجَعَلَ يُدِيرُهَا ‡ [*He took the handle of the mill, and began to turn it*]. (Ḳ, art. خبز.)

أَهْدَى مِنْ دُعَيْمِيصِ الرَّمْلِ *More expert*, &c.: see art. دعمص.

المَهْدِىُّ, meaning *The directed* by God to the truth, is a proper name, and the name of him of whose coming at the end of time the happy tidings have been announced. (TA.) [It is always so pronounced by the Arabs in the present day: not المُهْدِى.]

هذ

1. هَذَّ بِسَلْحِهِ *He ejected his excrement.* (TA, art. تر.)

هذى

1. هَذَى *He talked nonsense; he raved*, or *talked irrationally, foolishly*, or *deliriously*; (JK, Ḳ;) *by reason of disease or some other cause.* (Ḳ.) — هَذَى بِهِ *He talked irrationally*, &c., *with him.* (TA.) — And *He mentioned him*, or *it, in his irrational*, &c., *talk.* (TA.)

3. قَعَدَ يُهَاذِى أَصْحَابَهُ [*He sat talking irrationally*, &c., *with his companions*]. (TA.) — سَمِعْتُهُمْ يَتَهَاذَوْنَ [*I heard them talking together irrationally*, &c.] (TA.)

شَرَابٌ هَاذٍ ‡ [*Beverage causing delirious*, or *irrational, talk.*] (TA.)

هر

1. هَرَّ, inf. n. هَرٌّ, *He drove* sheep or goats:

(IAạr, in Ṣ, Ḳ, voce بِرٌّ :) or *he called* them. (Yoo, in TA, ibid.)

هرجل

هِرْجَالٌ, pl. هَرَاجِيلُ, *A tall, long-bodied,* or *bulky, she-camel:* (TA:) see هِرْجَابٌ.

هرح

هَرَاحِ : see أَرَاحِ.

هرس

هَرَاسٌ *A certain thorny* or *prickly tree,* (Ṣ, Ḳ, TA,) *the thorns or prickles of which are like the* حَسَك, (TA,) *and its fruit is like the* نَبِق : n. un. with ة. (Ḳ, TA.) See قُطْبٌ.

هرشف

هِرْشَفَّةٌ *A piece of rag with which water is dried up from the ground.* (TA, art. جف.) — See هِرْشَبَّةٌ.

هرطل

هِرْطَالٌ *A large long-bodied* man. (Az, in TA, voce هِرْدَبَّةٌ.)

هرق

1. هَرِقْ عَلَى خَمْرِكَ [*Pour* water *upon thy wine*; i.e.,] *quiet thine anger.* (T.) See also Freytag's Arab. Prov., ii. 875; also the same, ii. 877. — هَرِقْ عَنَّا مِنْ رُوبَةِ اللَّيْلِ : see رُوبَةٌ.

4. أَهْرِقْ عَنْكَ مِنَ الظَّهِيرَةِ, *i.q.* أَبْرِدْ, q.v. (IAạr, in TA, art. فيح.) See 4 in art. روق. — هَرَاقَهُ and أَهْرَاقَهُ and ✝هَرَقَهُ, aor. ـَ, inf. n. هَرْقٌ, *He poured it out,* or *forth:* see 4 in art. روق. — هَرِيقُوا عَنْكُمْ أَوَّلَ اللَّيْلِ, (in the Ḳ, erroneously, عَنْيكُمْ,) *Alight ye in the first of the night:* (TA:) or *disburden yourselves* (أَنْزِلُوا عنكم): or *relieve,* or *rest, yourselves*; which seems to be generally meant by هريقوا عنكم.

إِهْرَاقَةٌ and هَرَاقَةٌ *The seminal fluid* of a man: see إِرَاقَةٌ, in art. روق.

هرل

Q.Q. 1. هَرْوَلَ *He walked quickly:* (Mṣb:) [*he went a kind of trotting pace between a walk and a run;* see رَمَلَ ;) هَرْوَلَةٌ is *not so quick as* خَبَبٌ [*an amble*]; (Mṣb;) and is *between* مَشْيٌ [*a walk*] *and* عَدْوٌ [*a run*]: (Ṣ, Mṣb, Ḳ:) it is *a kind of* عَدْوٌ: (Ṣ:) or *quicker than* عَنَقٌ: or *a quick walk.* (Ḳ.)

هرم

1. هَرِمَ *He became extremely aged;* (Ḳ;) *old and infirm;* (Mṣb;) *decrepit;* or *a weak old man.*

هَرِمٌ *The mind:* see 6 in art. رق.

هرن

كُرٌّ : see الكُرُّ الهَارُونِىُّ.

هرنصن

The هرنصانة, (Ḳ,) i.e. هِرْنِصَانَةٌ, (TA,) or هِرْنِصَّانَة, (so in the CḲ, and in my MS. copy of the Ḳ,) with kesr, (Ḳ,) and the ر quiescent, and with kesr to the ن, (TA,) is *A certain worm,* (Ḳ,) accord. to IAạr; said by others to be (TA) what is *called the* سُرْفَة [which is very variously described]. (Ḳ, TA.) See دُخْلُلٌ.

هرى

هُرْىٌ *A granary:* see نَبْرٌ.

هزر

هَزَوَّرٌ *A strong* boy or young man: and a *weak* old man: as also حَزَوَّرٌ: pl. هَزَاوِرَةٌ. (Abu-ṭ-Ṭeiyib, in TA, art. حزر.)

هزع

هَجْمَةٌ : see هَزِيعٌ.

هزل

1. هَزَلَ is *contr. of* جِدٌّ. (Ṣ, Mgh, Ḳ.) You say, هَزَلَ, aor. ـِ, inf. n. هَزْلٌ; (Ṣ, Mṣb, Ḳ;) and هَزِلَ, aor. ـَ, (Ḳ,) inf. n. as above; (TA;) and ✝هَازَلَ; (Ḳ;) *He jested,* or *joked;* (Mṣb;) or *was not serious,* or *in earnest;* (TA;) فِى كَلَامِهِ, *in his speech;* (Mṣb, TA;) and فِى الأَمْرِ *in the affair.* (TA.)

3. هَازَلَ *He jested,* or *joked.* (Ḳ.) See 1.

هُزَالٌ *Leanness, meagreness, emaciation: contr. of fatness.* (Ṣ, Ḳ.)

هَزْلَى, pl. of هَزِيلٌ *Lean, meagre, emaciated.* (Ḳ, voce خَشَبٌ.)

مَهْزُولٌ : see two exs. in a verse cited voce عِرْضٌ.

هزم

7. إِنْهَزَمَ *It* (an army) *was routed, discomfited, defeated,* or *put to flight.* (Ḳ, &c.) See حَاصَ, in art. حيص; and إِنْحَازَ, in art. حوز; from both of which it is distinguished.

هَزْمَةٌ The [*purring,* or] *sound of the throat* of a cat. (TA.) — The *pit between the two collar-bones.* (TA, art. ترب.) — [The *pit* above a horse's eye.] (Ḳ, voce وَقْبٌ.) See also خَنْعَبَةٌ, and قَلْتَةٌ: and see عُقْمٌ, where it seems to mean *a stricture:* it generally and properly signifies *a depression,* or *dint:* or *a pit,* or *small hollow, resembling a dint:* see also غَيْبٌ.

مَهْزُومُ الصَّدْرِ *Depressed of breast,* i. e., apparently, *illiberal, niggardly:* see حَوْضٌ.

هشم

1. هَشَمَهُ *He crushed it.*

2. هَشَّمَهُ, inf. n. تَهْشِيمٌ, *He broke it* [*much,* or *so crushed it*]; (TA;) namely, a dry thing, and anything hollow, such as the head, and the like. (TA in art. شدخ.)

5. تَهَشَّمَ *It* (a plant, or herbage,) *became* هَشِيم, i. e. *dry, and broken in pieces.*

هَشِيمٌ A plant *that is dry, and breaks,* or *is broken, in pieces.* (Ṣ, Mṣb, Ḳ.)

هَاشِمَةٌ *A wound in the head which breaks the bone:* see شَجَّةٌ.

كُرٌّ : see الكُرُّ الهَاشِمِىُّ.

هضم

1. هَضَمَهُ and اِهْتَضَمَهُ : see تَخَوَّنَهُ. — هَضَمَ لَهُ مِنْ مَالِهِ : see خَضَمَ.

5 : see 7.

7. اِنْهَضَمَ *It* (a thing) *melted,* or *dissolved, after being congealed.* (JK.) — اِنْهَضَمَتِ الثَّمَرَةُ, and ✝تَهَضَّمَتْ, *The fruit broke;* or *became broken,* or *crushed;* syn. تَشَدَّخَتْ; (TA;) and *became mellow, so as to be easy of digestion.* See also نَوْعٌ. — اِنْهَضَمَ, said of food, (MA), *It was,* or *became, digestible,* or *easy of digestion.* (MA, KL.) — اِنْهِضَامٌ of the زَوْر [app. *Depression*]. (Ḳ in art. جنف. [There coupled with دُخُولٌ.]) See also صَقَلٌ.

8 : see 1. — اِهْتَضَمَ الشَّجَرَ مِنْ أَعْلَاهُ (Ḳ voce شَعَبَ) *He cropped the tops of the shrubs:* see شَعَبَ.

هَضَمٌ *Contraction of the sides,* (Ṣ, Ḳ,) *and lankness of the belly, and smallness of the flank:* (Ḳ:) in a horse it is a fault. (Ṣ.)

هَاضُومٌ: see هَضُومٌ.

هَاضُومٌ *Any medicine* [or *other thing* (see حَاطُومٌ)] *that is a digestive of food;* as also هَضُومٌ ♦; (Ḳ;) *i. q.* جُوَارِشُ. (Ṣ.)

هطل

1. هَطَلَ *It* (water) *poured:* see its inf. n. voce سَكْبٌ.

هف

هُفٌّ *Certain small fish,* which are dried: see سُمَيْكَة.

هفو

1. هفا, said of the heart, *It fluttered,* or *palpitated;* and, as Z says, *was flurried* by reason of grief, or of beating. (TA.) See 1, in art. فهو.

هَفْوَةٌ *A slip, lapse, fault,* or *fall into wrongdoing;* pl. هَفَوَاتٌ. (TA.)

هق

حَقْحَاقٌ: see قَرَبٌ هَقْهَاقٌ.

هقر

هُقُورٌ *A large, long-bodied* man. (Az, in TA, voce هُرْدُبَّةٌ.)

هقع

الهَقْعَةُ *Three small stars* [λ, φ 1, *and* φ 2, *of Orion,*] *forming the points of a triangle, in the head of* الجَوْزَاءُ *The 5th Mansion of the Moon.* (El-Ḳazweenee.) [This is accord. to those who make نَوْءٌ to signify the "auroral setting:" accord. to those who make it to signify the "auroral rising," these stars compose الهَنْعَةُ, q. v.; and الهقعة seems to consist of o 1 and o 2 *of Orion.*]

هك

1. هَكَّ: see سَكَّ.

فَاكٌّ: see هَاكٌّ.

هُكَّاكٌ: see فُكَّاكٌ.

هل

4. أَهْلَلْنَا هِلَالَ شَهْرِ كَذَا: see سَلَخَ.

10. اِسْتَهَلَّ: see a verse cited at the close of the first paragraph of art. ضحك. — See also a verse cited voce أَقْنَا. — See مُسْتَهِلٌّ.

هَلْ may be originally هَلُو or هَلِي or هَلَّ: (Akh, in Ṣ, voce بل:) see بَلْ. — هَلْ followed by إِلَى; see the latter. — حَيَّ هَلَ: see حى. — هَلَّا: see حَضَّةٌ and عَنْ, latter part, and لَوْلَا, and أَلَّا.

هَلَّةٌ: see بَلَّةٌ.

الهِلَالُ *The new moon;* or *the moon when it is termed* هلال: it may be explained as meaning, generally, *the moon when near the sun,* or *moon a little after or before the change.* — See سَمًا.

مُسْتَهَلُّ الشَّهْرِ *The first night of the lunar month.* (Mṣb.)

هلف

أَحَصُّ: see يَوْمٌ هَلُوفٌ.

هلك

1. هَلَكَ, inf. n. هَلَاكٌ &c., (Ṣ, Ḳ, &c.,) *He,* or *it, perished, came to nought, came to an end, passed away, was not, was no more,* or *became non-existent* or *annihilated:* (KL, PṢ in explanation of هَلَاكٌ, &c.:) or *fell:* or *became in a bad,* or *corrupt, state; became corrupted, vitiated, marred,* or *spoiled:* or *went away, no one knew whither:* (Mgh in explanation of هَلَاكٌ:) *he died.* (Ḳ.) — هَلَكَتْ أَرْضُهُ *His land had its herbage dried up by drought:* see جَرِبَ.

2. وَادِى تُهُلِّكَ *I. q.* تُضُلِّلَ.

4. أَهْلَكَهُ *He destroyed, made an end of,* or *caused to perish* or *come to an end, made away, did away with,* or *brought to nought, him,* or *it; took away his life.*

6. تَهَالَكَ غَمًّا [app. *He perished gradually by reason of grief.*] (A, art. سوس: see 1 in that art.) — تَهَالَكَ عَلَيْهِ *He was vehemently eager for it.* (TA.) — تَهَالَكَ فِيهِ *He strove, laboured, toiled,* or *exerted himself, in it,* namely in running; as also اهْتَلَكَ ♦. (TA.) *He strove, laboured, toiled,* or *exerted himself, and hastened, in it,* namely an affair; as also استهلك فيه ♦. (TA.) — تَهَالَكَتْ said of a she-camel, *i. q.* عَشِقَتْ [*She vehemently desired the stallion*]. (AA, TA in art. عشق.)

8: see 6.

10. اِسْتَهْلَكَ properly signifies *He sought, or courted, destruction;* like اِسْتَمَاتَ: see مُسْتَمِيتٌ: and see an ex. voce شُرْشُرَةٌ. — اِسْتَهْلَكَ فِى كَذَا *He* (a man) *distressed, troubled,* or *fatigued, himself in,* or *respecting, such a thing.* (TA.) See also 6.

هَلَكَةٌ *The drying up of the plants,* or *herbage.* (AḤn, TA.) See هَلَاكٌ.

هَلَاكٌ [*Perdition; destruction; a state of perdition* or *destruction; a lost state;*] *death.* (Ḳ.) — هَلَاكٌ and هَلَكَةٌ ♦ are syn. (Ṣ, Mṣb, Ḳ.) — اِرْتَبَكَ فِى الهَلَكَاتِ *He stuck fast in cases of perdition:* see art. ربك.

هَالِكٌ *Dead;* or *dying.* (Bḍ, Jel in xii. 85) — هَالِكٌ sometimes means *Subject to perish;* as in the Ḳur, xxviii. last verse.

مَهْلَكٌ: see أَلُوكٌ.

مَهْلَكٌ *Death:* see a verse cited voce شَهْوٌ.

مَهْلَكَةٌ *A cause of perdition,* or *of death.* (TA in art. بخل.) — ‡ *A place of perdition* or *death:* and *a desert:* (KL:) or *a* [*desert,* or *such as is termed*] مَفَازَة; (Ṣ, Ḳ, TA;) because persons perish therein; (Z, TA;) or because it urges [or leads] to perdition. (TA.) See جَادَّةٌ.

مُسْتَمِيتٌ *i. q.* هُوَ مُسْتَهْلِكٌ إِلَى كَذَا [q. v.]. (TA, art. موت, from the A.) — مُسْتَهْلِكُ الوِرْدِ A road *that destroys him who seeks water, by reason of its far extent.* (O.)

هلم

هَلُمَّ *i. q.* تَعَالَ, *Come.* (Ṣ, Ḳ, &c.) — It is intrans.; as in هَلُمَّ إِلَيْنَا *Come to us.* And trans. also; as in هَلُمَّ شُهَدَاءَ كُمْ *Cause your witnesses to come; bring your witnesses.* (Mṣb.) — هَلُمَّ جَرًّا *At thine ease:* see 1 in art. جر.

هم

1. هَمَّ *He purposed,* or *intended,* a thing. هَمٌّ denotes more than إِرَادَةٌ, and less than عَزْمٌ. (Kull, p. 382.) — لَا مَهَمَّةَ وَلَا مَكَادَةَ: see art. كود. — هَمَّ بِالشَّىْءِ [*He meditated, proposed to himself, purposed,* or *intended, to do the thing;*] *he desired to do the thing,* (Ṣ, Mṣb,) *without doing it;* (Mṣb;) *he endeavoured to do the thing.* (Ṣ.) — هَمَّ بِالأَمْرِ *He intended the affair,* or *purposed it;* or *he desired it.* (Mgh.) — هَمَّ بِهِ فِى نَفْسِهِ [aor. ـُ] *He intended it, meant it, desired it,* or *determined upon it, in his mind.* (TA.) See also a verse cited voce وَتَرٌ. — هَمَّ بِالبُكَآءِ [*He was about,* or *ready, to weep;* like أَرَادَ البُكَآءَ, and تَهَيَّأَ لِلْبُكَآءِ, q. v.]. (A, art. جهش, &c.) — هَمَّ بِالسُّقُوطِ [*It threatened to fall*], said of a

wall. (Ṣ, in art. وهى, &c.) — هَمَّهُ and † أَهَمَّهُ *It disquieted him;* (Msb;) *caused him care, or anxiety.* — لَا يُهِمُّهُ إِلَّا بَطْنُهُ [*Nothing causes him care, or anxiety, but his belly*]. (Ṣ in art. بطن.)

4. أَهَمَّهُ *It rendered him anxious;* (MA;) *disquieted him,* and *grieved him.* (Mgh.) See عَنَاهُ.

7. إِنْهَمَّ: see a verse cited in art. ب, p. 144.

8. اِهْتَمَّ بِالأَمْرِ *He was grieved,* and *disquieted, by the affair,* or *case:* (TA:) you say اِهْتَمَّ لَهُ بِأَمْرِهِ *he was grieved for him by his affair,* or *case.* (Ṣ.) [*He was,* or *became, anxious, disquieted,* or *grieved,* by it.] — *He minded,* or *attended to, the affair:* (MA:) *undertook,* or *superintended,* or *managed, the affair.* (Msb.) See عُنِىَ, in art. عنى. — اِهْتَمَّ لَهُ *He cared for, minded,* or *regarded, him,* or *it.* (Ḥar, p. 94.) — اِعْتَسَهُ i. q. اِهْتَمَّ بَلَدَ كَذَا. (TA in art. عس.)

هَمَّ for هَمَّا for أَمَا before an oath: see the last.

هَمٌّ and † هِمَّةٌ *Purpose,* or *intention;* syn. أَوَّلُ العَزِيمَةِ and أَوَّلُ العَزْمِ. (Msb.) See Ḥar, p. 345, and a verse cited voce طَلَّاعٌ. — Also the † latter, *Strong determination* or *resolution.* (Msb.) — هَمٌّ *An object,* or *a thing intended* or *meant* or *desired* or *determined upon, in the mind.* (Ḳ,* TA.) See an ex. voce حُمٌّ and سُمٌّ: you say, هَمُّهُ كَذَا *His object is such a thing.* — هَمٌّ [*Anxiety;* or *disquietude,* or *trouble, of mind; solicitude; care:* or *grief,* or *sorrow:*] *distress,* or *disquietude, affecting the heart* or *mind, by reason of some harm,* or *annoyance, that is expected to happen;* differing from غَمٌّ, which signifies "distress, or disquietude, affecting the heart or mind, by reason of what has happened:" or both, as some say, signify the same [namely *distress,* or *disquietude, of mind*]: the difference is asserted by 'Iyád and others. (TA in art. غم.) — هَمُّهُ بَطْنُهُ [*His object of care,* or *of anxiety, is his belly*]. (Ḳ in art. بطن.) And لَا هَمَّ لَهُ إِلَّا بَطْنُهُ [*He has no object of care,* or *of anxiety, but his belly*]. (TA in that art.) — هَمُّكَ مَا هَمُّكَ means هَمُّكَ مَا عَنَاكَ: and also signifies ازابك. (JK.) See also Freytag's Arab. Prov. ii. 880.

هِمٌّ *A decrepit, old,* and *weak,* or *extremely aged,* man. (Ṣ, Mgh, Ḳ.)

هَمَّةٌ: see هِمَّةٌ.

هِمَّةٌ *A thing that one meditates, purposes,* or *intends to do;* or *that one desires to do;* or *endeavours to do; a purpose; an intention;* or *an object of desire,* or *of endeavour;* as also † هَمَّةٌ. (JK, Ḳ.) — هِمَّةٌ [*Ambition;* particularly *of a high kind;*] *a faculty firmly rooted in the soul, seeking high things, and fleeing from base things.* (Ibn-Kemál, in TA.) See بَعِيدٌ, and هَمٌّ. — هِمَّةٌ [*Mind; purpose; aspiration; desire; ambition; enterprise; emprise.*] — هِمَّةٌ عَالِيَةٌ *High purpose; ambition.*

هُمَامٌ *An aspiring king:* (Ṣ, Ḳ:) *a magnanimous,* i. e. *courageous and liberal, chief.* (Ḳ.)

هُمَّامٌ *A wild bird of the crow kind:* see صُرَدٌ.

هَامَّةٌ, pl. هَوَامُّ, *Any venomous creeping thing* or *reptile* or *the like, that may be killed; such as the scorpion, and the serpent:* and ‡ *a louse:* (Mgh:) *what has deadly venom; as the scorpion:* (Az, Msb:) and sometimes, *what is noxious:* (Msb:) *any reptile or the like, from the louse to the serpent;* (AHát, Msb:) but its application to the louse is tropical: (Msb:) *any venomous or noxious reptile or the like; such as the scorpion, and the serpent:* the *like of serpents and scorpions;* because they creep (تَهِمُّ, i.e. تَدِبُّ). (JK.)

مُهِمٌّ *A difficult, an arduous, a distressing,* or *an afflictive affair,* or *business:* syn. أَمْرٌ شَدِيدٌ: (Ṣ:) and مُهِمَّاتٌ signifies أُمُورٌ شِدَادٌ, (JK,) *affairs of difficulty:* and, *of importance.*

بَرَدٌ مُنْهَمٌّ [app. *Dissolving hail-stones*]. (Mughnee and Ḳ, in explanations of ل.) See a verse in explanation of ب used redundantly, p. 144.

همد

هَمْدَةٌ *A trance:* so rendered voce رَقْدَةٌ.

همرجل

هَمَرْجَلٌ A *bulky* she-camel. (IAar, TA, voce شَمَرْدَلٌ.)

همش

8. اِهْتِمَاشٌ The *intermingling,* or *interpenetrating.* (KL.) — And the *proceeding slowly.* (KL.) See قَرْتَنَ.

همل

1. هَمَلَ, aor. ـُ, inf. n. هَمَلَانٌ; and † اِنْهَمَلَ; *It* (water) *overflowed, and poured forth.* (Mgh.) — تُهْمَلُ عَلَى رُؤُوسِهَا وَظُهُورِهَا; so in a copy of the Ḳ, voce وَسُوطٌ: in other copies of the Ḳ, يُحْمَلُ or تُحْمَلُ: if the first be correct, the meaning is probably Camels *left without rein and without burden;* and this is agreeable with the context.

4. أَهْمَلَ المَاشِيَةَ *He sent* [or *left*] *the cattle to pasture* [*by themselves,*] *without a pastor, by night and by day.* (Msb.) — أَهْمَلَهُ *He left it, let it alone,* or *neglected it, intentionally* or *from forgetting:* (Msb:) or *he left it,* or *let it alone,* expl. by خَلَّى بَيْنَهُ وَبَيْنَ نَفْسِهِ: (Ṣ, O, Ḳ:) or *he left it,* or *neglected it, and did not make use of it.* (Ḳ.) — أَهْمَلَ عَبْدَهُ (Ṣ, Ḳ, in art. سبع) *He left his slave without work,* or *occupation:* (PṢ:) *he left him to himself, uncontrolled.*

7. اِنْهَمَكَ فِى الأَمْرِ *He exerted himself, strove,* or *laboured, in the affair,* (Ṣ, Msb,) *and persisted,* or *persevered, in it.* (Ṣ, Msb, Ḳ.) — اِنْهَمَكَ فِى البَاطِلِ *He obstinately persevered in vain or false affairs.*

هَمَّالَةٌ Applied to the eye or eyes, *Flowing abundantly with tears:* see a verse cited voce عَلَقَ.

مُهْمَلٌ *Having no government.* (TA, art. on the particle ف.) — لَفْظٌ مُهْمَلٌ *A word that has no grammatical government; contr. of* عَامِلٌ. (IbrD.)

هن

هَنٌ and هَنٌّ *A thing:* and *a penis:* and the *vulva* of a woman: (KL:) or the former is pl. [or coll. gen. n.] of † هَنَةٌ, which signifies *a small,* or *little, thing:* (MA:) or this last signifies *a thing,* (KL,) as does هَنٌ: (Ḳ, KL:) [but the former meaning I have found to be very common, and I think it the more approvable. † هَنَةٌ may be rendered *something, somewhat:*] it denotes anything. (TA.)

هَنَةٌ: see هَنٌ.

هنبر

هِنْبَرٌ A *light,* or an *active,* ass. (IAar, in TA, voce يَعْفُورٌ.)

هنع

الهَنْعَةُ *Two white stars,* [γ *and* ξ *of Gemini,*] *between which is the space of the length of a whip, in the Milky Way; one of which is called* الزِّرُّ, *the other* المَيْسَانُ. — *The 6th Mansion of the Moon.* (El-Ḳazweenee.) — Or *The three stars* [λ, φ 1, *and* φ 2,] *in the face of Orion.* (Idem, descr. of Orion.) [The former accord. to those who make نَوْءٌ to signify the "auroral setting:" the latter accord. to those who make it to signify the "auroral rising:" accord. to those who m[ake] it to have the first of these two significat[ions] the three stars in the face of Orion [illegible] الهَقْعَةُ, q. v.] See التَّحَايِى, in art. حى.

هنبر

Q. Q. 1. هَنْبَرَ *He concealed*, or *kept secret*, a story; syn. أَسَرَّ. (A, art. جهر.)

هوع

هَيْعُوعَةٌ, originally هَيْوُعُوعَةٌ: see شَاعَ.

هول

مَهُولٌ *Terrible.* (TA.)

نَارُ المُهَوِّلِ: see نَارٌ.

هوم

2. هَوَّمَ *He slept.* (TA, voce نَامَ.)

هَامَةٌ The *head*: (Ṣ, Ḳ:) or the *part between the two edges of the head*: or the *middle*, and *main part, of the head*, [see قَرْنٌ, and صَدًى, in several places,] of anything: (TA:) or the *upper part of the head, in which are the* نَاصِيَة *and the* قُصَّة, *which mean the fore part of the hair of the forehead; in it is the* مَفْرِق, *which is the* فرق *of the head, between the two sides, extending to the* دَائِرَة. (AZ, TA.) See also two explanations voce جُمْجُمَةٌ. — هَامَةٌ The *crown, or top, of the head.* See قَمَحْدُوَةٌ, and هَامٌ meaning *Headmen*, or *chiefs*: see اِعْتَجَرَ. — a verse cited in art. غلصم. — بَنَاتُ الهَامِ *The marrow of the brain.* (TA.) — أُمُّ الهَامِ (Ḳ in art. دمغ) app. *i. q.* أُمُّ الرَّأْسِ and أُمُّ الدِّمَاغِ: see أُمٌّ and دِمَاغٌ. — هَامَةٌ *An owl: a certain night-bird,* (Ṣ, Ḳ,) *that frequents the burial-places, of small size,* (TA,) *i. q.* صَدًى: (Ṣ, Ḳ:) or *i. q.* بُومَةٌ: (TA:) pl. [or coll. gen. n.] هَامٌ. (Ṣ.) See بُومٌ; and see also أَحَرُّ.

هون

1. هَانَ, inf. n. هَوَانٌ and هُونٌ (Mṣb, Ḳ) and مَهَانَةٌ, (Ḳ,) *He, or it, was, or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious,* and *weak*; syn. ذَلَّ, (Mṣb, Ḳ,) and حَقُرَ, (Mṣb,) and ضَعُفَ. (TA.) — هَانَ عَلَيْهِ [*It was of light estimation to him*]. *It* (a thing) *was* [*easy and*] *light to him.* (TA.) — هَانَ also, *He, or it, was, or became, gentle,* and *easy.* (Mṣb.)

2. هَوَّنَهُ عَلَيْهِ *He* (God) *made it easy and light to him.* (Ḳ,* TA.) — هَوِّنِ الأَمْرَ وَلَا تَحْزَنْ لَهُ [*Make thou the case*, or *affair, light*, or *easy*; i. e., *regard it lightly; and do not grieve for it*]. (TA, art. خفض.)

4. أَهَانَهُ, and تَهَاوَنَ ♦ بِهِ, and اِسْتَهَانَ ♦ بِهِ, *He held him in light*, or *little*, or *mean, estimation, or in contempt; despised him; made light of him* or *it.* (Ṣ, Ḳ, &c.) — أَهَانَهُ *He lowered*, or *abased, him; debased him; rendered him abject, vile, mean, paltry, contemptible, despicable, or ignominious.*

6: } see 4.
10: }

هَيْنٌ and ♦ هَيِّنٌ *Easy*: (Ṣ, Mṣb, Ḳ:) and the latter *of light estimation, paltry, despicable.* (Ḳ,* TA.)

على هِينَتِكَ *at their ease.*

هَيْنٌ: see هَيِّنٌ.

أَهْوَنُ in the sense of هَيِّنٌ: see أَكْبَرُ. See also an ex. voce بَصِيرَةٌ; and another voce بَعْرٌ.

بَعِيرٌ مُهَانٌ عَلَى أَهْلِهِ [*A camel held in mean estimation by his owner*]. (TA, art. دفع.)

هوى

1. هَوَى بِهِ *He made it to fall down*: see an ex. in a verse of Ru-beh, cited voce رِيَاغٌ, in art. ريغ. — See 4. — هَوَتْ أُذُنُهُ *His ears heard a confused*, or *humming*, or *singing, sound.* (Ḳ.) — هَوَتْ أُمُّهُ is used to express wonder; like as when one says, قَاتَلَهُ ٱللّٰهُ مَا أَسْمَعَهُ. (IB, in TA, art. امر.)

4. أَهْوَى إِلَى الشَّيْءِ بِيَدِهِ *He extended*, or *stretched forth, his arm*, or *hand, to the thing to take it*; it being near: if it be distant, you say, هَوَى ♦ إِلَيْهِ, without ا. (Mṣb.) And أَهْوَى إِلى سَيْفِهِ *He reached his sword; took it with his hand*, or *with his extended hand*; or *took hold of it.* (Mṣb.) And أَهْوَيْتُ بِالشَّيْءِ [in my copy of the Mṣb, erroneously, إِلَى الشَّيْءِ] *I made a sign with the thing.* (Aṣ, Ṣ.)

5. تَهَوَّهَ: see أَهَّهْ, in art. اوه.

7. إِنْهَوَى: see اِنْغَوَى, in art. غو.

هَاهْ and هَاهُ: see آهِ, in art. اوه.

الهَوَى *Love*, and *attachment*: then, *inclination of the soul, or mind, to a thing*: then, *blameable inclination*; as when one says, اِتَّبَعَ هَوَاهُ [*He followed his evil inclination*]; and هُوَ مِنْ أَهْلِ الأَهْوَاءِ [see below]. (Mṣb.) See also حُبٌّ. — هَوًى Also signifies *Beloved* [or *an object of love*]. (Ḳ, Ḥam, p. 546.) [Being originally an inf. n., it may be used alike as sing. and pl. See an ex. in a verse cited in the first paragraph of art. زين: and see an ex. voce شَكْلٌ. — الهَوَى *The inclination of the soul to that in which the animal appetites take delight, without any lawful invitation thereto;* (KT;) [*natural desire*:] *love, and desire*; generally, *such as is not praiseworthy*: (Mgh:) I render it, *love*, or *desirous love.* — [Its pl.] أَهْوَاءٌ also signifies *Opinions declining*, or *swerving, from the right way*, or *from the truth.* (Bḍ, ii. 114.) [Hence,] أَهْلُ الأَهْوَاءِ [*The people of erroneous opinions*]. (T, in art. سمع; &c.)

هُوَّةٌ *A deep hollow in the ground*: (Ṣ, JK, M, Mṣb, Ḳ:) or *a hollow*, or *cavity, in the ground*; *a pit*: (Mṣb:) or *a descent in the ground*: (Ḳ:) or *a deep hollow, cavity, or pit*; as also ♦ مَهْوَاةٌ: or *a low*, or *depressed, place in the ground.* (TA.) — اِجْعَلِ الأَمْرَ هُوَّةً وَاحِدَةً *Make thou the affair*, or *case*, [*uniform*, or] *one uniform thing.* (Fr in TA, in art. بأج.)

هَوَآءٌ *A vacancy; a vacuity; a vacant*, or *an empty, space.* (Mgh.) — *A vacant*, or *an empty, thing.* (Mṣb.)

هُوَى and هُوَى: see 4, (last sentence), in art. سلم.

هَاوُنٌ, said to be thus, with fet-ḥ to the و, originally هَاوُونٌ, [*A mortar*;] the *thing in which one pounds*, or *bruises*: pl. هَوَاوِينُ. (Mṣb.)

هَاوِيَةٌ *An abyss; a depth*, or *deep place, of which the bottom cannot be reached.* (JK, TA.)

مَهْوَى الرَّكِيَّةِ [*The cavity of the well*]. (Ḳ, voce إِزَآءٌ.) — See مَهْوَاةٌ.

مَهْوَاةٌ: see هُوَّةٌ. — The *space between two mountains*; (Ṣ, Mṣb;) and *the like*; as also ♦ مَهْوًى: (Ṣ:) *a pit*, or *hollow, dug*, or *excavated.* (Mṣb.)

مُهَيًّا *i. q.* زَمَاوَرْدٌ. (MF, art. ورد.)

هيف

5. تَهَيَّفَ, (Ṣ, Ḳ,) said of a man, (Ṣ,) is from الهَيْفُ [the hot south-west wind], like تَشَتَّى from الشِّتَآءُ. (Ṣ, Ḳ.) See an ex. voce مُصْقُولٌ.

الهَيْفُ: respecting the wind thus called, see نَكْبَاءُ.

رِيحٌ مِهْيَافٌ [*A very thirsty wind*]. (TA, voce نَكْبَاءُ.)

هيق

هَيْقَةٌ *A female ostrich.* (A, art. زمر.)

هيل

7. إِنْهَالَ *It* (sand, &c.) *poured down.* (Ṣ, Ḳ.) — إِنْهَدَمَ الجِدَارُ وَٱنْهَالَ [*The wall fell in ruins, or to pieces, or became a ruin, and broke, or crumbled down*]. (Ḳ in art. قيض.) So rendered voce إِنْقَاضَ, art. فيض.

هَيْلٌ inf. n. of هَالَ: see حَثَا — هَيْلٌ and ♦ هَائِلٌ Sand *that will not remain steady in its place, but falls down.* (JK.)

هَيُولَى and هُيُولَى: wrongly mentioned in art. هول. See مَادَّةٌ.

مَهِيلٌ: see كَثِيبٌ.

هيم

2. هَيَّمَهُ: see هُيُومٌ.

هَيَامٌ: see an ex. in a verse of Lebeed, voce أَصْلٌ.

هُيَامٌ: see هُبٌّ.

هُيُومٌ [The *being bewildered,* or *distracted, by amorous desire;*] the *pursuing a heedless,* or *an inconsiderate course,* or *going at random, heedlessly,* or *without consideration,* or *certain aim, by reason of amorous desire:* and تَهْيَامٌ the [*being so,* or] *doing so, much.* (TA.) You say, of love [or amorous desire], ♦ هَيَّمَهُ, inf. n. تَهْيِيمٌ. (TA.) — *An affection like insanity arising from amorous desire:* (JK:) *bewilderment,* or *distraction, by amorous desire.* (KL.)

هَيْمَانُ A man *loving intensely,* or *very passionately* or *fondly:* (TA:) and so applied to a heart: see شَنِقٌ — هَيْمَانُ A *thirsty* camel: fem. هَيْمَى: pl. هِيمٌ. (Jel, lvi. 55.)

مُهْيُومٌ: see voce قَتٌّ.

هين

1. هَانَ لَهُ, aor. يَهِينُ, *He treated him with gentleness,* or *blandishment;* syn. دَارَاهُ. (Aboo-Is-ḥáḳ, in TA, art. عن; but only the imp., هِنْ لَهُ, is there mentioned, said to be with kesr.) See عَزَّ, near the end, p. 2031, and the distinction there made between هُنْ and هِنْ.

هيه

هِيهَ and هِيهِ and هِيهٍ: see إِيهَ and إِيهِ and إِيهٍ

هَيْهَاتَ كَذَا *Far, or far from being believed or from the truth, is such a thing;* as also هَيْهَاتَ لِكَذَا: or the latter means *remoteness,* or *remoteness from being believed* or *from the truth, is to be attributed to such a thing:* هَيْهَاتَ followed by لِ means بَعُدَ, (Jel, in xxiii. 38,) or بَعُدَ الصِّحَّةُ or التَّصْدِيقُ: (Bḍ, ibid:) or البُعْدُ: (Bḍ, ibid, TA:) and without لِ after it, it denotes the pronouncing [a thing] remote. (TA.) See أَيْهَاتَ — هَيْهَاتَ denotes one's deeming a thing remote, or improbable, and despairing of it; and means بَعُدَ جِدًّا [*Very far,* &c.], or مَا أَبْعَدَ [*How far,* &c.]; implying more than بَعُدَ, though we render it by this word. (Kull, p. 382.)

هى

ٱبْنُ هَيَّانَ and إِبْنُ هَيٍّ *The low, ignoble, mean, contemptible, man.* (T in art. بنى.)

و

وَ : you say, سَارَ زَيْدٌ وَعَمْرٌو, using و as a conjunction; rather than وَعَمْرًا: and سِرْتُ وَزَيْدًا, using و as [a prep.] denoting concomitance; rather than وَزَيْدٌ. (I'Aḳ, p. 161.) — مَا أُمِّى وَأُمُّهُ; and مَا أَنَا وَطَلَبُ الوَحْشِ : see أُمٌّ : and see another ex. in a verse cited voce حَلِمَ. In the Ḳur, ii. 121 some read وَإِسْمَعِيلَ; and others وإِسْمٰعِيلُ. In مَا لَكَ وَزَيْدًا, the و denotes concomitance; *What hast thou in common,* or *to do, with Zeyd?* or it is for مَا لَكَ وَلِزَيْدٍ. — وَ in وَهُوَ لَكَ : see حَمْدٌ. — الوَاوُ لِمُطْلَقِ الجَمْعِ [*The* و *denoting unrestricted conjunction,* not necessarily implying simultaneousness nor relative order]. (I'Aḳ, p. 254.)

وَا generally means *Alas!* see وَا حَرَبَا, and the last verse voce حَتَّى. — وَا زَيْدَاهُ *Alas, Zeyd!* — وَا دَفْرَاهُ, and وَا نَتْنَاهُ, *Alas, stench!* meaning *Alas, what an abominable thing!* See دَفْرٌ ; and أُبٌّ.

وأر

1. The verse of Lebeed,

تَسْلُبُ الكَانِسَ لَمْ يُوأَرْ بِهَا ٭ شُعْبَةَ السَّاقِ إِذَا الظِّلُّ عَقَلْ

means *She carries off from the gazelle entering his covert, he not being frightened by her, the branch of the trunk of the tree* above him, *when the shade contracts,* or *decreases,* or *goes away, at midday:* he is describing his swift she-camel.

10. اِسْتَوْأَرَ *He hasted in the darkness;* as also اِسْتَأْوَرَ. (Ḳ, art. أور.)

وأل

1. وَأَلَ : see آلَ, in art. اول, in two places.

أَوَّلُ *First,* and *former; preceding all others, and preceding another.* See art. اول. — أَوَائِلُ السُّوَرِ The *first parts,* or *beginnings, of the chapters of the Ḳur-án.* — جَآءَ فِى أَوَائِلِ القَوْمِ *He came among the first comers of the people.* (Mṣb.) — And الأَوَائِلُ *The people of former ages;* as also الأَوَّلُونَ. — لَقِيتُهُ عَامًا أَوَّلَ means *I met him* [*in a former year,*] *before this year, though by several years.* ('Alee El-Ḳári, in his Expos. of the Ḳ, from Seer; cited in the margin of a copy of the Ḳ; art. اول.) See عَامٌ.

وأم

3. See art. ومأ.

وِئَامٌ The *being mutually near; mutually agreeing.* (T, voce تَوْءَمٌ.)

التُّوءَمَانِ, *The herb so called:* see art. تأم.

وأى

1. وَأَى as syn. with وَعَدَ; imperative إِهْ, with the ه of silence added; fem. corroborated form of the imperative إِنَّ; of which last, see a curious ex. in the end of article حَرْفُ الأَلِفِ, in the Mughnee.

وبر

1. وُبِرَتِ النَّخْلَةُ [*The palm-tree was fecundated:*] i.q. أُبِرَتْ, i.e. أُلْقِحَتْ. (Aboo-'Amr Ibn-El-'Alà, in L, art. أبر.) See art. أبر.

4. أَوْبَرُوا عَلَى شَىْءٍ i. q. اوصبوا عليه, q.v. (TA, art. وصب.)

مَأْبُورَةٌ i. q. نَخْلَةٌ مَوْبُورَةٌ. (Aboo-'Amr Ibn-El-'Alà, *l. c.*)

وبش

وَبْشٌ *A whiteness on the nails:* see زِنْجِيرٌ.

وبل

1. وَبَلَ *He* (a horse) *ran vehemently:* see an ex. in a verse cited voce دَامَ, in art. دوم.

وَبْلٌ *Violent rain, consisting of large drops;* as also † وَابِلٌ; (Ḳ;) *a heavy rain.*

بِلَةٌ : see إِبَالَةٌ.

وَبَلَةٌ : see أُبَلَةٌ.

وَبَالٌ *An evil result.* (Mṣb.)

وَبِيلَةٌ : see إِبَالَةٌ.

وَابِلٌ : see وَبْلٌ.

وَابِلَةٌ The *extremity* [*in which is the glenoid cavity*] of the scapula: and the *portion of flesh* [or *muscle*] of the scapula. (IAạr, T.) See مَرْدَغَةٌ, and also صَدَفٌ; and more particularly اِنْفَرَكَ.

وبه

1. مَا وَبَهْتُ لَهُ, and وَبِهْتُ : see مَا أَبَهْتُ لَهُ.

وبى

1. وَبُوَتِ الأَرْضُ and وَبِيَتِ الأَرْضُ : see وبِئَت.

4. مَآءٌ لَا يُوبِى : see وبأ.

وتر

وَتَرَةٌ The *vein* (عِرْق [meaning the *frenum*]) *that is in the inner side* (بَاطِن) *of the glans of the penis.* (Ṣ, Ḳ, and Zj, in his "Khalḳ el-Insán.")

مَوْتُورٌ : see voce ثَأْرٌ.

وتن

الوَتِينُ [*The aorta:* or *the aorta descendens:*] *a certain vein* [*or artery*] *adhering to the inner*

side of the backbone all along, which supplies all the [other] veins [or arteries] with blood, and irrigates the flesh, being the river of the body: or a certain thick white vein resembling a cane: [this last is the description given by Zj in his "Khalk el-Insán:"] or [the aorta ascendens;] the نِيَاط of the heart: or a certain white vein within the back of the neck: it is said to draw up [its supply] from the heart, and in it is the blood. — Also, the خِلْب, q. v.: pl. أَوْتِنَةٌ and وُتُنٌ: (M:) i. q. نِيَاطُ القَلْبِ. (Bd, and Jel, lxix. 45.) See أَبْهَرُ.

وتى

3. وَاتَاهُ عَلَى الأَمْرِ, inf. n. مُوَاتَاةٌ and وِتَآءٌ, i. q. طَاوَعَهُ; a dial. var. of the verb with ء [i. e. آتَاهُ, q.v., and of وَاطَأَهُ also]. (TA.) See 3 in art. عدو.

4. أَوْتَى: see وَتٌّ.

مُسْتَوْتٍ, or مستوتى, A mare desirous of the stallion: see مُسْتَأْتٍ in art. اتى.

وتر

التَّوَاتِيرُ i. q. أَعْوَانُ الرَّجُلِ. (TA, in art. امل.)

وثق

1. وَثُقَ It was, or became, firm, stable, fast, or strong; (Msb;) i. q. أُحْكِمَ (S, Mgh, K) [or اِسْتَحْكَمَ, q.v.]. — وَثِقَ بِهِ He trusted, or confided, in him. (S, Mgh, Msb, K.)

4. أَوْثَقَهُ He made it firm, stable, fast, or strong. (Msb.) — He bound, or tied, him, or it, firmly, fast, or strongly, in a bond. (S, K, TK.) See شَدَّهُ.

5. تَوَثَّقَتِ العُقْدَةُ [The knot became firm, or fast]. (A, in art. ارب.)

10. اِسْتَوْثَقَ مِنْهُ [He secured himself against him, by a bond or the like, or absolutely:] he took, or received, a bond (وَثِيقَة) from him. (S, K.) — اُكْتُبُوهُ ٱسْتِيثَاقًا وَدَفْعًا لِلنِّزَاعِ [Write ye it, (namely, the debt,) for the creditor's self-securing, and for preventing contention]. (Jel, ii. 282.) See اِسْتَظْهَرَ. — اِسْتَوْثَقَ مِنَ البَابِ He closed the door firmly. (MA.) — اِسْتَوْثَقَ مِنْ أُمُورِهِ: see استوثج. — اِسْتَوْثَقَ مِنَ المَالِ: see أَعْنَجَ. — اِسْتَوْثَقَ بِهِ He confided in him.

ثِقَةٌ Trusty; trustworthy; honest: applied as an epithet alike to a man and a woman, and to two or more men or women: pl. ثِقَاتٌ. (Msb.) — بِهِ ثِقَتِى In him is my trust, or confidence. (TA.) — لَسْتُ مِنْهُ عَلَى ثِقَةٍ I am not confident, or sure, of it. Occurring in the S, art. ضمر, &c. See an ex. voce شَهْرٌ (last sentence). — أَخُو ثِقَةٍ: see أَخٌ. — أَخَذَ بِالثِّقَةِ: see أَخَذَ, and see my explanation of اِحْتَاطَ.

الوَثِيقَةُ فِى الأَمْرِ The doing the thing firmly; and taking the sure method, or way; expl. by إِحْكَامُهُ والأَخْذُ بِالثِّقَةِ. (TA.) — وَثِيقَةٌ A bond, security, or writing of obligation for the payment of a debt or the like: pl. وَثَائِقُ. Ex., كِتْبَةُ الوَثَائِقِ (Bd, ii. 282,) The mode of writing bonds. — A pledge. — وَثِيقَةٌ i. q. دُرْجَةٌ, q. v.

أَخَذَ الأَمْرَ بِالأَوْثَقِ He set about the affair in the surest, or firmest, manner. (TA.)

مَوْثِقٌ and ↓ مِيثَاقٌ A compact; a contract; a covenant; an agreement; a league; a treaty; an engagement; a bond; an obligation; a promise. (S, K, &c.)

مِيثَاقٌ: see مَوْثِقٌ; and Jel, &c., in ii. 60 and 87.

مَوْثُوقٌ بِهِ In whom [and in which] trust, or confidence, is placed. (Mgh.)

مُوَثَّقَةُ الخَلْقِ A she-camel rendered firm, strong, or compact, in make. (S.)

وثم

وَثِيمَةٌ Broken stones. (TA, art. جرم.) See جَرَامٌ.

وثن

وَثَنٌ An idol: see صَنَمٌ and عَثَنٌ and عَنَنٌ.

وثى

وَثْىٌ: see وَثْءٌ.

وجع

1. وَجِعَ رَأْسَهُ He had a pain in his head: see أَلِمَ.

4. أَوْجَعَهُ He, or it, pained him; or caused him pain, or aching. (K, MA, TA.)

5. تَوَجَّعَ He expressed, or manifested, pain, affliction, distress, grief, or sorrow; [complained; moaned; or] uttered lamentation, or complaint; (PS;) syn. تَأَلَّمَ. (S, art. ألم) and تَفَجَّعَ (S, art. فجع; and K) and تَشَكَّى (Msb, K) and تَأَوَّهَ (Msb, art. اوه) and أَهَّ (S, art. اه) and تَحَزَّنَ. (K, art. حزن.) — تَوَجَّعَ لَهُ مِنْ كَذَا [He was pained for him, or he lamented for him, on account of such a thing]; he pitied him for such a thing. (S, Msb, K.) — تَوَجَّعَ لِلْمُصِيبَةِ [He lamented for the affliction, or calamity]. (K, art. فجع.) — تَوَجَّعَ إِلَيْهِ من كذا He lamented, complained, or expressed pain, or grief, to him, on account of such a thing.

وَجَعٌ A disease, or malady, (S, Msb, K, TA,) of any kind, (Msb,) causing pain. (TA.) — وَجَعُ المَفَاصِلِ Pain of the joints; i. e. arthritis: see نِقْرِسٌ.

جِعَةٌ The نبيذ, or beverage, made from barley: see مِزْرٌ.

الوَجْعَآءُ The anus: see a verse cited voce أَفْدَعُ.

وجن

وَجْنَةٌ The ball, or elevated part, of the cheek. (S, Msb, K.)

وجه

2. وَجَّهْتُ سِجَافَتَهُ and سِدَافَتَهُ; i. e. هَتَكْتُ سِتْرَهُ, i. e. أَخَذْتُ وَجْهَهَا: see arts. سجف and سدف, and وجوه conj. 2.

3. وَاجَهَهُ, inf. n. مُوَاجَهَةٌ, He faced him; confronted him; encountered him; met him face to face (S, K, Msb.) He confronted him, accosted him, or encountered him, with speech, or words, or with his face. (Lth, JK, TA.)

4. أَوْجَهَهُ He repelled, or rejected, an asker, or a beggar. (T.) — See وجوه.

5. تَوَجَّهَ He tended, repaired, or betook himself, to, or towards, him, or it, either in a direct course, or indirectly. (IJ, in M and L, art. قصد.) — أَحْمَقُ مَا يَتَوَجَّهُ A stupid man, who does not accomplish his affair well. (JK.)

8. لَمْ يَتَّجِهْ لِشَىْءٍ (S, K, art. بور; and M, K, art. بلد; &c.) He did not apply himself rightly to anything; he knew not the right course to pursue; like لَمْ يَهْتَدِ. See also أَحْمَقُ مَا يَتَوَجَّهُ; and see بَائِرٌ and غُمِّىَ. — اِتَّجَهَ لَهُ رَأْىٌ i. q. سَنَحَ. (S, TA.) See سَنَحَ, in two places. — اِتَّجَهَ إِلَى الصِّحَّةِ He became convalescent.

وَجْهٌ — أَسْلَمْتُ وَجْهِى لِلّٰهِ I resigned, or resign, myself to God: i. e., I became, or become, a

Muslim: وجه is here used for the whole because it is the most noble part: (Jel, ii. 106:) or ذاتى *my course.* (TA.) — مِنْ كُلِّ وَجْهٍ *In every respect; considered from every point of view.* — الوَجْهُ أَنْ يَكُونَ كَذَا *The* [*proper or reasonable*] *way is that it should be thus:* or *the valid and obvious* [*way*]. (Mṣb.) See تُرْعَةٌ. — وَجْهٌ *A course, a purpose, or an object,* which one is pursuing; *a direction* in which one is going or looking, &c.; as also ↑ جِهَةٌ. — The *way* of a thing. (TA.) — لَيْسَ لِكَلَامِكَ وَجْهٌ *There is no truth,* or *correctness, in thy saying.* (TA.) — وَجْهٌ *Brightness* [of intellect]. (L, voce كَدٌّ.) — لِوَجْهِ ٱللّٰهِ (Ḳur, lxxvi. 9) *For the sake of God;* or *to obtain the countenance* or *favour of God.* (Ḳull, p. 378.) See فِى ذَاتِ ٱللّٰهِ in art. ذُو. — لَوْكَانَ كَذَا لَكَانَ وَجْهًا *Were it so, it were reasonable.* — لَا وَجْهَ لَهُ, said of a phrase, &c., *There is no reasonable way of accounting for it.* — لَيْسَ بِالوَجْهِ same as لَيْسَ ↑ بِوَجِيهٍ *Not of respectable, or esteemed, or high, authority:* (said of a word or phrase, &c.:) or *it is not the proper way.* — إِبْتِغَآءَ وَجْهِ ٱللّٰهِ *From a desire of God's recompense:* (Ḳur, ii. 274; and Expos. of the Jeláleyn:) or *countenance,* meaning *favour.* There are several similar phrases in the Ḳur, where وجه is explained in the same sense of ثَوَابٌ in the Expos. of the Jeláleyn. — حَبَسَهُ عَنْ وَجْهِهِ [*He withheld him, or restrained him, from his course, purpose, or object*]. (Ṣ, art. لت.) — صَرَفَ الشَّىْءَ عَنْ وَجْهِهِ *He turned the thing away, or back, from its course,* عَنْ سَنَنِهِ. (TA.) — خَرَجَ وَجْهُهُ (Ṣ, A, L, art. مرد; and L voce استعلج;) [for خَرَجَ نَبَاتُ وَجْهِهِ, *The hair of his face grew forth*]. — وَجْهُ الدَّهْرِ *The beginning of time,* (Ḳ,) and نَهَارٍ *of day.* (TA.) — رَوَاهُ عَلَى وَجْهِهِ, (Ṣ, Ḳ, art. قص,) and حَدَّثَ بِهِ عَلَى وَجْهِهِ: (Mṣb, art. قص:) see قَصَّ, in two places. — أَتَيْتُ الأَمْرَ مِنْ وَجْهِهِ, &c., and ↑ جِهَتِهِ: see مَأْتًى. — وَجْهٌ The *drift* of speech. (Ḳ, Kull, p. 378.) — مَضَى عَلَى وَجْهِهِ [*He went at random, heedlessly, headlong,* or *in a heedless,* or *headlong, course,* or *manner;* and so ذَهَبَ عَلَى وَجْهِهِ]: see رَكِبَ رَأْسَهُ in art. ركب. — ذَهَبَ عَلَى وَجْهِهِ حَيْثُ شَآءَ [*He went away at random whither he would*]. (TA in art. سوم.) — بَلَّتْ مَطِيَّتُهُ عَلَى وَجْهِهَا and أَبَلَّتْ: see 1 in art. بل. — أُطْلُبُوا الحَوَائِجَ إِلَى حِسَانِ الوُجُوهِ *Make ye petition, for the things that ye want, to persons of good rank* or *station.* (El-Ḥasan El-Muäddib, in TA, art. نضر.) — وَجْهٌ † *Consideration and regard.* See 3 in art. سو. — وَجْهٌ and ↑ جِهَةٌ *The place towards which one goes:* (Munjid of Kr:) or the *place, region, quarter, part,* or *point, towards which a person,* or *thing, goes, tends,* or *is directed:* so I have rendered ↑ جِهَةٌ: see صُقْعٌ, and مُسْجُوحٌ: ↑ جِهَةٌ signifies *any place towards which one looks* or *goes;* as also ↑ وُجْهَةٌ: (Har, p. 373:) the *place,* or *point, of the tendency* or *direction* or *bearing* of anything: whence ↑ جِهَةَ كَذَا *in the direction of such a thing:* and ↑ لِجِهَةٍ *towards one quarter.* — Hence, وَجْهُ الطَّرِيقِ *The point,* or *place, to which the way,* or *road, leads:* see ذُنَابَةٌ. And in like manner, وَجْهُ أَمْرٍ and ↑ جِهَتُهُ *The end,* or *result, of an affair, to which it leads,* or *tends.* — رَمَوْا وَجْهًا وَاحِدًا [*They shot in one direction*]. (M voce رَشْقٌ.) — وَجْهُ الضُّحَى The *first,* or *beginning, of the* ضُحًى. (TA voce رَوْنَقٌ, q. v.) — وَجْهٌ *A chief* of a people or party. (Ḳ.) — أَتَوْا مِنْ وَجْهِهِمْ: see فُورٌ. — وَجْهٌ *i. q.* طَرِيقَةٌ [meaning The *mode,* or *manner,* of a thing]. (KL.) — مَا أَدْرِى مَا وَجْهُهُ *I know not what is its meaning.* — أَخَذَ وَجْهَهَا [app. *He degraded her; took away her grade:* and hence *he took her maidenhead:* see وَجَّهْتُ سِجَافَتَهُ].

جِهَةٌ: see وَجْهٌ throughout. — مِنْ جِهَةِ كَذَا *In respect of,* or *with reference to, such a thing:* and *by reason,* or *on account,* or *because, of such a thing.* — الجِهَاتُ السِّتُّ *The six relative points* or *directions* or *locations;* namely, above, below, before, behind, right, and left.

وُجْهَةٌ: see وَجْهٌ. — *A way, mode,* or *manner, of acting,* &c.

وَجِيهٌ *Worthy of regard.*

أَوْجَهُ *More,* and *most, worthy of regard.*

تَوْجِيهٌ: see وَلْثٌ. — التَّوْجِيهُ *i. q.* التَّوْرِيَةُ.

مُتَوَجَّهٌ *A place towards which one tends, repairs,* or *betakes himself.*

وجى

1. وَجِىَ and ↑ تَوَجَّى [said of a man, or of a horse or the like, or of a camel] *His foot,* or *hoof,* or فِرْسِن, *was,* or *became, attenuated, and chafed,* or *abraded:* (TA:) or *he* (a horse) *experienced a pain in his hoof.* (Ṣ.)

5: see 1.

وحج

مُوحَجٌ: transp. for مُوجَحٌ.

وحف

5. تَوَحَّفَ quasi-pass. of أَتْحَفَهُ: see تُحْفَةٌ.

8. إِتَّحَفَهُ: see art. تحف.

وُحْفَةٌ and وُحَفَةٌ, said to be the originals of تُحْفَةٌ and تُحَفَةٌ: see تُحْفَةٌ.

وحل

وَحَلٌ (Ṣ, Mṣb, Ḳ) and وَحْلٌ (Mṣb, Ḳ) *Slime, mire,* or *thin mud,* (Ṣ, Mṣb, Ḳ,) *in which beasts of carriage stick.* (Ḳ.)

وحم

1. وَحِمَتْ *She was incompliant to the male:* see an ex. voce شَغَبَ.

وحن

حِنَةٌ: see إِحْنَةٌ.

وحى

4. أَوْحَى إِلَيْهِ *He* (God) *revealed to him;* or *spake,* or *made known, to him by revelation.* — Also, *He suggested to him;* or *put into his mind.* (Mughnee voce أَنْ.)

وَحِىٌّ *Hasty;* (Ḳ;) *quick;* (Ṣ, Mgh, Mṣb, Ḳ;) applied in this sense to death. (Ṣ, Mgh, Mṣb.)

الوَحَآءَ الوَحَآءَ [Make thou] *haste;* or *haste to be first,* or *before,* or *beforehand: haste;* &c. (Ṣ, TA.)

فِى أَوْحَى مُدَّةٍ *In the shortest period:* see an ex. in the first paragraph of art. ثقف.

وخف

1. وَخَفَهُ *He beat it* (namely خِطْمِىّ, IDrd, Ḳ, and in like manner سَوِيق, IDrd) *with his hand, and moistened it in a* طَسْت [or *basin*], (TA,) *until it became viscous,* or *cohesive,* (Ḳ, TA,) *and became* [*fit for*] *food;* (TA;) as also ↑ وَخَّفَهُ (Ḳ) and ↑ أَوْخَفَهُ. (TA.)

2: see 1.

4: see 1.

وخم

5: see 10.

10. إِسْتَوْخَمَهُ *He found it* (food) *to be unwholesome;* as also ↑ تَوَخَّمَهُ: (JK, Ḳ:) *he found it* (a land) *to be insalubrious:* (TA:) *he found it* (a country or town) *to disagree with*

its inhabitants. (Ṣ, Mṣb.) — مَا أَسْتَوْخِمُ أَنْ — أَصْحَبَكَ : see 5 in art. جدب.

وَخْمٌ *A heavy person* (Ḳ) [i.e., *dull*].

وَخَمٌ *A tainted condition of the air, engendering pestilential diseases.* (TA.)

وَخِيمٌ *Unwholesome* food: (Mgh:) *unsuitable food.* (Ḳ.)

وخى

3. وَاخَاهُ : see آخَاهُ.

5. تَوَخَّاهُ *He sought it, aimed at it,* or *purposed it:* (Ṣ, Mgh, Mṣb, Ḳ:) and *he sought it,* &c., *exclusively of,* or *in preference to, any other thing.* (Mgh.)

ودع

1. وَدُعَ, (Ṣ, Ḳ,) inf. n. وَدْعٌ and دَعَةٌ, (TA,) *He* (a man, Ṣ,) or *it,* (a thing, TA,) *became still, quiet,* or *at rest;* (Ṣ, Ḳ, TA;) as also ▾ اِتَّدَعَ, (Ḳ, TA,) [quasi-] inf. n. تُدْعَةٌ and تُدَعَةٌ. (TA.) You say to a man, ▾ اِتَّدِعْ and ▾ تَوَدَّعْ meaning *Be thou grave, staid, steady, sedate,* or *calm.* (TA.) See also 1; and art. وذر. — وَدَعَ and وَدُعَ, inf. n. وَدَاعَةٌ, *He was,* or *became, in a state of ease, and ampleness of the means* or *circumstances of life.* (Mṣb.) — دَعْ : see an ex. voce آذَى : it may be rendered, in different cases, *Leave thou,* or *let alone,* or *say nothing of:* see بَلْهَ. — دَعْنِى مِنْ كَذَا *Let me alone and cease from such a thing:* and *exempt thou me,* or *excuse me, from such a thing.* — دَعْ عَنْكَ كَذَا *Dismiss thou from thee such a thing.* See خُذْ عَنْكَ. — دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ : see art. ريب. — دَعْ مَا زَيْدٌ : see سِىّ, in art. سوى. — وَدَعَ used as a pret.: see an ex. voce زَائِلَةٌ, in art. زول.

2. وَدَّعَهُ, (MA,) inf. n. تَوْدِيعٌ, (PṢ,) *He bade farewell to him.* (MA, PṢ.)

3. وَادَعَهُ, inf. n. مُوَادَعَةٌ, and subst. وِدَاعٌ, *He made peace* or *reconciled himself, with him:* (Mṣb:) [the inf. n.] مُوَادَعَةٌ is *syn. with* مُصَالَحَةٌ because it is مُتَارَكَةٌ [*a mutual leaving,* or *leaving unmolested*]. (Mgh.) — مُوَادَعَةٌ is also syn. with تَرْكٌ ; as also ▾ دَعَةٌ : (TA:) so that وَادَعَهُ signifies *He left him:* but more correctly, *he left him, being left by him;* like تَارَكَهُ, and خَالَاهُ ; and this is the primary meaning.

5: see 1.

6. تَوَادَعَا *They two made peace,* or *became reconciled, each with the other.* (Ḳ.)

7: see 1.

8. اِتَّدَعَ : see 1: *he acted,* or *proceeded, with moderation, without haste* or *hurry,* in his pace or journeying. (M in art. اون.)

10. اِسْتَوْدَعَهُ مَالًا *He intrusted him with property; intrusted to him property; gave property to him in trust,* or *as a deposit.* (Mṣb.) And اِسْتَوْدَعَهُ وَدِيعَةً *He asked him to keep, preserve, guard,* or *take care of, a deposit.* (Ḳ.)

دَعَةٌ *Ease; repose; freedom from trouble or inconvenience, and toil or fatigue; tranquillity;* syn. خَفْضٌ (Ṣ, Mgh, Ḳ, TA) and رَاحَةٌ (Mgh, Mṣb, TA) and سُكُونٌ ; (TA;) and *ampleness of circumstances* (سَعَةٌ) in life: (Ḳ:) or دَعَةٌ is syn. with راحة and سكون ; but خَفْضٌ signifies "ampleness of the circumstances" (سَعَةٌ) of life, and "plentifulness and pleasantness" thereof: [see an ex. of both, voce خَفْضٌ]. (El-Marzooḳee and MF, art. خفض.) = See 1 and 3.

وَدَعَةٌ *A cowry; Cypræa:* see an ex. cited voce سَمٌّ.

وَدِيعَةٌ *A thing committed to the trust and care of a person; a trust; a deposit.* (Mgh, Mṣb.) See 10.

وَدَاعٌ [*Gravity, steadiness:*] *i. q.* سَكِينَةٌ, [like ▾ مَوْدُوعٌ,] as also وَقَارٌ. (Ṣ, L, in art. سكن.) — And *Valediction.* (Ṣ, Mṣb.)

مِيدَعٌ and مِيدَعَةٌ *A garment,* or *piece of cloth, used as a repository for clothes.* (TA.)

مَوْدُوعٌ : see وَدَاعٌ, and see a verse cited voce مَصْدَق.

مُسْتَوْدَعٌ *A depository:* see a verse cited voce ظِلٌّ.

ودق

وَدْقٌ *Rain,* (Ṣ, Ḳ, TA,) whether *violent* or *gentle:* (TA:) or *violent rain.* (MF in art. قهب.)

وَدِيقٌ : see 10 in art. قرأ.

مُتَوَدِّقٌ : occurring in the TA, art. قهب ; from الوَدْق, meaning *Violent rain.* (MF.)

ودك

وَدَكٌ *Grease,* or *gravy:* i. e. the *oily matter that is produced from flesh-meat;* (TA;) or the *dripping that exudes from flesh-meat* and *from fat.* (Mgh, Mṣb.)

ودن

مَوْدُونٌ : see مَطْلُولٌ.

ودى

1. وَدَى القَتِيلَ *He gave the bloodwit to the heir,* or *next of kin, of the slain person.* (Mṣb.)

3. وَادَاهُ inf. n. مُوَادَاةٌ, *He took* [*from him*] *the* دِيَة. (TA.) See 3 in art. عدو.

4. أَوْدَى بِهِ *It destroyed him;* (T;) *it removed him,* or *took him away:* (M, Ḳ:) said of death [&c.]. (T, M, Ḳ.) See an ex. in art. بلو, conj. 8, and another voce أَزْلَمُ. — أَوْدَى : see a verse cited voce قَلَبَةٌ. — أَوْدَى العَيْرُ إِلَّا ضَرِطًا : see ضَرِطَ.

دِيَةٌ *Bloodwit; a fine for bloodshed,* i.e., *homicide;* consisting of a hundred camels. — دِيَاتُ جِرَاحَاتٍ [*Fines for wounds*]. (Ṣ, M, TA, &c., in art. شنق.)

وَدِىٌّ *Small* فَسِيل, q. v.; (Ṣ, Mṣb, Ḳ;) *shoots,* or *offsets, cut off from palm-trees and planted:* (Mgh:) *young palm-trees.* (TA.)

وَادٍ [*A valley; a water-course,* or *torrent-bed;* and sometimes *a river;*] *a space intervening,* (M, Mṣb, Ḳ,) i. e. *any such space,* (M, Mṣb,) *between mountains or hills;* (M, Mṣb, Ḳ;) *through which a torrent runs forth* [*occasionally* or *constantly*]: (Mṣb:) for which reason it is thus called. (M, Mgh, TA.) — حَلَّ بِوَادِيهِ i. q. بَاعَ عَلَى بَيْعِهِ in one of the senses explained in art. بيع ; i. e., ‡ *He superseded him,* &c.

تَوْدِيَةٌ ; pl. تَوَادٍ, in the accus. case, by poetic licence, تَوَادِيًا : see a verse cited voce خُفٌّ.

وذم

4. أَوْذَمَ حَجًّا : see an ex. voce دَسِمٌ.

وذم [app. وَذَمٌ] The *villosity* of a tripe. (TA, art. ترب.)

ورع

1. وَرَعٌ *Piety:* or *pious fear:* syn. تَقْوَى : (Ḳ:) and *abstinence from unlawful things.* (TA.) — هُوَ وَرَعٌ ضَرَعٌ : see ضَرَعٌ.

ورف

1. وَرَفَ, and its inf. n. وَرِيفٌ : see رَفَّ, in two places.

ورق

وَرِقٌ *Silver,* whether coined or not: (AO,

...ms; (Ṣ, Ḳ;) coined silver. ... عين.

أَوْرَاق, pl. of وَرَق, meaning أَحْدَاث: see قَعْبٌ.

وُرْقَةٌ *Ash-colour.* (Mṣb.) See سُمْرَةٌ.

وَرِقَةٌ and وَرِيقَةٌ: see وَارِقٌ.

شَجَرٌ وَارِقٌ *Trees having leaves:* (Mṣb:) [or *leafy trees; trees having many leaves;* for] شَجَرَةٌ وَارِقَةٌ (TA) and ↑ وَرِقَةٌ and ↑ وَرِيقَةٌ, (Ṣ, Ḳ, TA) signify *a tree having many leaves.* (Ṣ, Ḳ, TA.) And شَجَرَةٌ وَارِقَةُ الظِّلَالِ [*A tree having leafy coverings* or *shades*]. (Ḳ in art. غيل.)

أَوْرَقُ, applied to a camel, *White inclining to black;* i.e. *of a dusky white hue:* or rather, simply, *duskish;* or *dusky;* (Ṣ, Ḳ;) or *of a colour like that of ashes.* (T, Mgh, Mṣb.) See أَحْمَرُ and خُطْبَانِيٌّ. — أَوْرَقُ *Ashes.* (Ḳ.) See an ex. a verse cited voce عَنَّةٌ, last sentence.

ورك

وَرِكٌ *What is above the thigh;* [the *haunch;* or *hip;* and often signifying only the *hip-bone;* and the *hip* as meaning the *joint of the thigh?*] (Ṣ, Ḳ, &c.)

مُوْرِكٌ of a camel's saddle: see 8 in art. عقل.

ورل

وَرَلٌ: see ضَبٌّ: there are two species: وَرَلُ البَحْرِ *the* ورل *of the river; the monitor of the Nile; lacerta Nilotica:* (see Forskål, Descr. Animalium, p. 13:) and وَرَلُ الأَرْضِ *the* ورل *of the land; the land monitor; lacerta scincus:* vulg. pronounced وَرَن.

ورم

1. وَرِمَ أَنْفُهُ ‡ *He became enraged:* see أَنْفٌ.

4. أَوْرَمَهُ meaning أَرْغَمَهُ *He angered him:* see شَرَاهُ.

وَرَمٌ, a coll. gen. n., *Swellings,* or *tumours:* n. un. with ة. The n. un. occurs in the TA, art. جدر, &c.

وره

وَرْهَآءُ الرَّخَمِ: see رَخَمٌ.

ورى

1. وَرَى, aor. يَرِى, inf. n. وَرْيٌ [and وُرِيٌّ and رِيَةٌ, Ḳ]; and وَرِىَ, aor. يَرِى; and ↑ أَوْرَى; *It* (a زَنْد) *produced its fire.* (Mṣb.) — وَرِيَتْ بِكَ زِنَادِى, or وَرَتْ: see art. زند, and see وَقَدَ and خَيَّابٌ. — قَدْحٌ لَا يُورِى: see رأى, and زَهَرَ.

2. وَرَّى بِشَىْءٍ عَنْ شَىْءٍ [*He pretended,* or *made believe, a thing, instead of a thing* which he meant: as is shown by the explanation of a trad. in the TA]. (Ṣ, art. عرض; save that the inf. n. is there mentioned instead of the pret.) — وَرَّى عَنْ كَذَا, inf. n. تَوْرِيَةٌ, *He alluded to such a thing equivocally,* or *ambiguously; equivocated respecting it: he meant such a thing and pretended another.* (M, Ḳ.) التورية is also called الإِيهَامُ and التَّوْجِيهُ and التَّخْيِيلُ: (Kull, p. 113:) and signifies The *using a word, an expression,* or *a phrase, which has an obvious meaning, and intending thereby another meaning, to which it applies, but which is contrary to the obvious one.* (Mṣb.) See مِعْرَاضٌ. — See 4.

3. وَارَاهُ *He hid it, concealed it,* or *covered it.* (Ṣ, Mṣb, Ḳ, &c.)

4. أَوْرَى and ↑ وَرَّى and ↑ اِسْتَوْرَى *He made his* زند *to produce fire.* (Ṣ, Ḳ.) — See 1.

10: see 4.

وَرْىٌ *Purulent matter in the interior of the body:* or [*an abscess;* or] *a severe ulcer that discharges purulent matter and blood.* (M, Ḳ, TA.) وَرْيًا وقُحَابًا: see قُحَابٌ.

رِيَةٌ: see رِئَةٌ, in art. رأى.

وَرَائِى كَذَا *Behind me is such a thing,* as though it were a burden upon my back. — مِنْ وَرَآءِ وَرَآءِ *From behind a thing covering,* or *concealing.* (TA.) — فُلَانٌ مِنْ وَرَآءِ فُلَانٍ *Such a one is an aider of such a one:* or *a follower.* (Ḥam, p. 206.) — اَللّٰهُ مِنْ وَرَائِكَ *God is seeking after thee,* and *watching,* or *lying in wait, for thee.* (Ḥam, p. 206.) See also an ex. in the first paragraph of art. قتل.

اَلتَّوْرَاةُ *The Book of the Law revealed to Moses.* (Bḍ, iii. 2; &c.)

وزع

الوَزَعَةُ *i. q.* أَعْوَانُ الرَّجُلِ. (TA in art. امل.)

وَازِعٌ: see قَارِعٌ.

وزغ

4. أَوْزَغَتِ الطَّعْنَةُ بِالدَّمِ: see أَزْعَلَتْ.

وَزَغَةٌ *A certain reptile* (دُوَيْبَّةٌ); (Ṣ;) *i. q.* بُرْص [*a lizard of the species called gecko, of a leprous hue,* as its name برص indicates]; (TA, art. برص;) and *i. q.* سَامُّ أَبْرَصَ: (JK, M, Ḳ:) or سامّ ابرص is a name of *the large* وَزَغ; (A and Mṣb, both in art. برص;) or is *of the large* وَزَغ. (Ṣ and Ḳ, both in art. برص.)

وزن

1. وَزَنَ *It* (a thing) *was heavy:* (Mṣb:) or *outweighed,* or *preponderated;* syn. رَجَحَ. (TA.)

3. هٰذَا يُوَازِنُ هٰذَا *This is equiponderant to this.* (Ṣ.)

8. اِتَّزَنَهُ *He took it,* or *received it, by weight.* (Ṣ,* Mgh, Mṣb, Ḳ.*) See an ex. voce سَنْجَةٌ.

الوَزْنُ *A certain star in the left fore leg of Centaurus.* (Kzw.) See حَضَارِ.

زِنِىٌّ, rel. n. of زِنَةٌ. (Ṣ, art. وعد, q. v., voce عِدَةٌ.)

وَازِنٌ: see رَاجِحٌ: *heavy:* (Mṣb:) or *of full weight:* (KL:) pl. وُزَّنٌ: see زَالٌ. You say, دِرْهَمٌ وَازِنٌ (Ṣ) *A full,* or *complete, dirhem:* (so in a copy of the Ṣ:) [*a dirhem of full weight:*] *a heavy dirhem.* (PṢ.)

وَزَّانٌ *A weigher.* (TA, in art. قسط.)

مِيزَانٌ *A weighing-instrument;* (TA;) *a balance; a pair of scales.* — The *weight* of a thing. (Ḳ, &c.) See مِثْقَالٌ.

وزى

3. وَازَاهُ, inf. n. مُوَازَاةٌ: see آزَاهُ. See also 3 in art. قرأ.

السَّجْعُ المُتَوَازِى *A variety of rhyming prose:* see سَجْعٌ.

وسط

وَسُوطٌ *A middle-sized tent of goats' hair:* see مِظَلَّةٌ.

وسع

1. وَسِعَ الإِنَآءُ المَتَاعَ [*The vessel was sufficient in its capacity* or *dimensions,* or *sufficiently capacious,* or *large, for the goods*]; and المَكَانُ القَوْمَ [*the place for the company of men*]. (Mṣb.) لَا يَسَعُكَ ان تَفْعَلَ كَذَا *It is not in thy power,* or *proper for thee,* (MA,) or *allowable for thee,* (Mgh, Mṣb,) *to do such a thing.* (MA, Mgh Mṣb.) — وَسِعَ عَلَيْهِ رِزْقَهُ, aor. يَوْسَعُ; and ↑ أَوْسَعَهُ and ↑ وَسَّعَهُ; *He* (God) *made his means of subsistence ample and abundant.* (Mṣb.)

2. وَسَّعَ *He made wide, broad, spacious, roomy, or ample.* — وَسَّعَ لَهُ فِى المَجْلِسِ *He made room, or ample space, for him in the sitting-place.* (Ṣ, art. فسح.) — [And so] تَوَسَّعُوا ♦ فِى المَجْلِسِ *They made room, or ample space,* [*one for another,*] *in the sitting-place.* (Ṣ, art. فسح.) — وَسَّعَ عَلَيْهِ, for وَسَّعَ عَلَيْهِ رِزْقَهُ, *He* (God) *amplified, enlarged,* or *made ample* or *plentiful, his means of subsistence; contr. of* ضَيَّقَ. — See 1, and 4.

4. أَوْسَعَهُ الشَّىْءَ [*He made,* or *rendered, the thing ample,* or *free from straitness, to him;*] *he made the thing sufficient for him;* syn. جَعَلَهُ يَسَعُهُ: (TA:) [*he gave him sufficiently of the thing;* or *largely thereof.*] — اللّٰهُمَّ أَوْسِعْنَا رَحْمَتَكَ *O God, make thy mercy sufficient for us;* syn. اِجْعَلْهَا تَسَعُنَا. (TA.) — أَوْسَعَهُ أَمْرَهُ [*He made,* or *rendered, his state,* or *case,* or *affair, ample,* or *free from straitness, to him*]. (Ṣ, art. فرش.) See فَرْشَةٌ. — أَوْسَعُوا لِلرَّجُلِ *They made room,* or *ample space, for the man,* in a place of standing or of sitting. (Mṣb, voce فَرَجَ.) — أَوْسَعَ عَلَيْهِ, (Ṣ, Ḳ.) and ♦ وَسَّعَ, (Ḳ,) *He* (God) *enriched him;* or *rendered him free from want.* (Ṣ, Ḳ.) — See 1.

5. تَوَسَّعَ [*He became,* or *made himself, ample,* or *abundant, in his circumstances;* or *in his means of subsistence;* for تَوَسَّعَ فِى عَيْشِهِ;] *i. q.* تَرَفَّغَ. (Ṣ, in art. رفغ.) — تَوَسَّعَ *He took a wide, an ample,* or *a large, range,* فِى أَمْرٍ, in an affair. — تَوَسَّعَ فِى السَّخَآءِ † [*He took a wide,* or *an ample range,* or *was profuse, in bounty,* or *munificence*]. (Ṣ, Ḳ, in art. خرق.) — *It expanded itself, spread out, dilated, widened.* — *He expatiated.* One says, تَوَسَّعَ فِى الدَّارِ, and لَهُ سَاحَةٌ يَتَوَسَّعُ فِيهَا. (TA, voce ترحّب.) — *He strode,* in walking. — تَوَسَّعُوا فِيهِ حَتَّى أَطْلَقُوهُ عَلَى كَذَا *They extended its* (a word's) *signification,* or *amplified in respect of it,* or rather, *took an extended range in using it, so that they applied it to such a thing.* (The lexicons, &c., passim.) — تَوَسَّعَ: see تَبَقَّرَ.

8. اِتَّسَعَ *It* (a man's state, or condition, &c.) *became free from straitness,* or *unstraitened.* — اِتَّسَعَ عَيْشُهُ [*His means,* or *circumstances, of life became ample,* or *plentiful*]. (Mṣb, art. نعم.) — اِتَّسَعَ *It widened, became wide, dilated,* or *expanded.* — اِتَّسَعَ بَطْنُهُ *His belly became wide,* or *distended.* — اِتَّسَعَ لِأَمْرٍ *He was capable of doing a thing.* An instance occurs in the TA, voce أَوْهَبَ. — اِتِّسَاعُ البِئْرِ *i. q.* جِرَابُهَا [*The interior of the well*]. (Ḳ, art. جرب.) See also 5, in art. عقد. — اِتَّسَعَ الخَرْقُ عَلَى الرَّاقِعِ *The hole was wide to the pitcher:* see خَرْقٌ. — اِتِّسَاعٌ *Extension of the signification* of a word or phrase: *an amplification.* (The lexicons, &c., passim.)

سَعَةٌ *Width; breadth; extent,* or *space, from side to side.* See سَدِيلٌ. — سَعَةُ العَيْشِ *Ampleness of the means,* or *circumstances, of life; an unstraitened,* or *a plentiful, state of life.* — سَعَةٌ [*Ample scope for action, &c.:* and *a state in which is ample scope for action, &c.:* see نَفَسٌ, and مَعْرَاضٌ:] *richness,* or *wealthiness,* or *competence:* and *capacity,* or *power,* or *ability:* (Ṣ, Ḳ:) and *plentifulness and* [consequently] *easiness* of life. (TA.) — سَعَةُ الصَّدْرِ *i. q.* سَعَةُ الخُلُقِ. (Ḥar, p. 194.) — لَكَ عَنْهُ سَعَةٌ: see رُدْحَةٌ. — يَجُوزُ فِى السَّعَةِ *It is allowable absolutely, in other cases than those of poetical necessity.* (IbrD.)

وَسَاعٌ A horse *wide in step:* (Ṣ, Ḳ:) or *i. q.* جَوَادٌ. (Ḳ.)

وَسِيعٌ, pl. وِسَاعٌ: see أَرِيضٌ in art. أرض.

عَيْشٌ وَاسِعٌ *A life ample in its means* or *circumstances; unstraitened,* or *plentiful.* — وَاسِعٌ *Having power,* or *ability:* (Bḍ, iv. 129:) or rather, *having ample power* or *ability; powerful.* See Ḥam, p. 609. — نَفْسٌ وَاسِعٌ: see رَابِطٌ. — خُلُقٌ وَاسِعٌ † *A large,* or *liberal, disposition:* see بَارِجٌ. — وَاسِعُ الخُلُقِ ‡ *Large,* or *liberal, in disposition.* — وَاسِعُ الصَّدْرِ: see مَجْمَرٌ. — وَاسِعُ الجَرْىِ (Ṣ voce سُهُبٌ, applied to a horse,) *Wide-stepping* [*in running*]. (So expl. in the PṢ.)

أَوْسَعُ *Wider,* or *widest:* see 3 in art. خلط.

مُوَسَّعٌ عَلَيْهِ *Amply,* or *abundantly, provided with the means of subsistence.*

مُتَّسَعٌ *Width; extent; ampleness of space,* and *of quantity:* properly *a place of width,* or *spaciousness.* See نُفْسَةٌ and مَبْسَطٌ.

وسق

وَسْقٌ *A camel's load:* see وِقْرٌ.

وَسِيقَةٌ *A mob of driven cattle:* see سَيِّقَةٌ and مِعْتَاقٌ.

وسل

1: }
2: } see 5.

5. تَوَسَّلَ بِالدَّلْوِ إِلَى المَآءِ [*He sought to get at,* or *obtain, the water by means of the bucket*]. (M in art. دلو.) — تَوَسَّلَ إِلَيْهِ بِكَذَا *He sought to bring himself near to him,* or *to approach to him, to gain access to him,* or *to advance himself in his favour, by such a thing:* (Mṣb, &c.:) so too ♦ وَسَّلَ; (Ṣ, Ḳ;) and ♦ وَسَلَ, aor. يَسِلُ. (Mṣb.)

وَسِيلَةٌ *A means of access to a thing;* (IAth;) *a means of becoming near to a thing:* (IAth, Mṣb:) these are the primary significations: (IAth:) *a means of becoming near to,* or *intimate with,* or *of ingratiating oneself with, another:* (Ṣ:) *honourable rank* or *station with a king: degree: affinity:* (Ḳ:) *a tie,* or *connexion:* (TA:) it may be rendered *a means of access, nearness, intimacy, ingratiating oneself, attachment,* or *connexion:* and also, *of attainment,* or *accomplishment.*

وسم

1. وَسَمَ الثَّوْبَ [*He marked,* or *put a mark on, the garment,* &c.]; said of a trader, or dealer. (JK in art. رقم.) — وَسَمَهُ بِالهِجَآءِ [*He branded him,* or *stigmatized him, with satire*]. (TA.) See a hemistich cited voce شَكِىٌّ. — وَسَمَهُ *He marked it* [in any manner]. (Mṣb.) — وَسَمَهُ بِالقَوْلِ ‡ *He stigmatized him,* or *set a mark upon him whereby he should be known, by something said.* (TA in art. علط.) — وَسَمْتُ الكِتَابَ [*I put a superscription,* or *title, to the book,* or *writing.*] (TA in art. عنو.) — وَسُمَ, inf. n. وَسَامَةٌ (Ṣ, Mṣb, Ḳ) and وَسَامٌ, (Ṣ, Ḳ,) *He* (a man, Ṣ) *was beautiful in face:* (Ṣ, Mṣb:) or *bore the impress,* or *stamp, of beauty.* (Ḳ.)

5. تَوَسَّمْتُ فِيهِ الخَيْرَ *i. q.* تَفَرَّسْتُهُ; (Ṣ;) [*I discovered,* or *perceived, in him good,* or *goodness, by right opinion formed from its outward signs;*] originally, *I knew its real existence in him by its outward sign.* (MF.) See also Ḥar, pp. 30, 46, 76. — تَوَسَّمَ *He examined deliberately in order to know the real state or character of a thing by the external sign thereof.* (Bḍ, xv. 75.) — *He perceived* a thing *by forming a correct opinion from its outward signs.* (TḲ.)

سِمَةٌ *A brand,* or *mark* or *figure made with a hot iron, upon an animal.* (Ḳ.) And *i. q.* عَلَامَةٌ [*A mark, sign, badge, token, symptom,* &c.]. (Mṣb.) And The عُنْوَان [or *title*] of a book or writing. (TA in art. علو.) See also سِيمَةٌ and سِيمَى in art. سوم.

وَسْمَةٌ [now applied to *Woad*]: *i. q.* عِظْلِمٌ, *with which one tinges* or *dyes* [*the hands, &c.*]: (Ṣ:) *a certain plant, with the leaves of which*

one tinges or *dyes* [*the hands, &c.*]; and said to be the عِظْلِم: (Mṣb:) the *leaves of the* نِيل [or *indigo-plant*]: or *a plant* [*of another species* (TA)] *with the leaves of which one tinges* or *dyes* [*the hands, &c.*] (Ḳ.)

الوَسْمِىُّ: on the rain thus called, see نَوْءٌ.

مَوْسِمٌ [*A periodical festival: a fair:*] i. q. عِيدٌ. (Mṣb, art. عود.) — مَوْسِمُ الحَاجّ *The fair, and place of meeting, of the pilgrims.* (Mgh.)

مِيسَمٌ *A brand,* or *mark made with a hot iron.* (TA, voce حِدَادٌ.) — [Originally] *A branding,* or *cauterizing, instrument* [or *iron*]; (Ṣ, Ḳ;) *a marking instrument.* (Mṣb.) — *An impress,* or *a character, of beauty.* (Ṣ, Ḳ.) See an ex. in a verse cited voce أُثُرٌ.

وسى

3. وَاسَى: see آسَيْتُهُ, throughout.

4. أَوْسَى, originally أَسْوَى: see إِسْتَوَى

6. تَوَاسَوْا: see its syn. تَآسَوْا.

وشظ

وَشِيظٌ [thus without ة]: see صَمِيمٌ.

وشع

وَشِيعَةٌ *A ball of spun thread.* (AA, TA in art. سحل.)

وشق

8. إِتَّشَقَ: see تَجَبْجَبَ.

وَشِيقَةٌ: see جُبْجُبَةٌ.

وشك

3. يُوشِكُ أَنْ يَكُونَ *It will soon be:* (Ṣ, Mṣb, Ḳ, TA:) or *it is near to being.* (Mṣb, TA.)

وَشْكَانُ an anomalous inf. n., or perhaps a simple subst.: see 1 in art. شنأ.

وَشِيكًا *Quickly,* or *speedily.* (IB, TA.) See an ex. in a verse cited voce تَارَةٌ.

وشل

وَشَلٌ: applied to water: see an ex. voce سَجَعَ; and another in a verse cited voce دَقَلٌ; and another voce رَاشِحٌ.

وَشُولٌ A she-camel *whose milk lasts throughout the year.* (IAạr., in TA, art. شكر.)

وشم

4. أَوْشَمَ فِيهِ, said of hoariness, *It became abundant,* or *spread:* see 5 in art. سنم.

8. إِتَّشَمَتْ بِالنَّؤُورِ [*She tattooed herself with smoke-black*]. (T, art. نور.)

وَشْمٌ *Tattoo:* see أَسِفٌ and قَرَّحَ.

وَاشِمَةٌ *A female tattooer.* See رَجَعَ, latter part of the paragraph.

مُوَشَّمٌ [*Tattooed*]: see a verse cited voce طَفْلٌ.

وشى

1. وَشَى, inf. n. وَشْىٌ, *He variegated,* or *figured,* a piece of cloth, or a garment; (Mgh, Mṣb,* Ḳ;) and *embellished it.* (Ḳ.) — وَشَى بِهِ إِلَى السُّلْطَانِ, (Ṣ, Ḳ,) or عِنْدَ السُّلْطَانِ, (Mṣb,) *He calumniated,* or *misrepresented, him to the Sulṭán.* (Ṣ, Mṣb, Ḳ.)

شِيَةٌ *Any colour differing from the main colour* of a horse, &c.; *a colour differing from the rest,* (Ṣ,) or *from that which generally pervades a thing.* — لَا شِيَةَ فِيهِ *It is of one generally pervading colour, in which is no other colour.* — شِيَةٌ [also] *A mark, sign, symptom,* or *token, by which a thing is known;* syn. عَلَامَةٌ; (Mṣb;) and مَخِيلَةٌ, which see.

وَشْىٌ, originally an inf. n., *A kind of variegated, or figured, cloth, or garment.* (Mgh, Mṣb.*) — وَشْىٌ The *variegation, figured work,* or *figuring,* of a garment; *making* it *party-coloured.* — وَشى sometimes signifies *A natural diversity of colours:* see رُمْلَةٌ. — وَشْىٌ of a sword: see فِرِنْدٌ.

شِيَوِىٌّ: see what next follows.

وَشَوِىٌّ rel. n. of شِيَةٌ, the rad. و being restored; (Ṣ in the present art.;) and so ▼شِيَوِىٌّ, like عِدَوِىٌّ [of عِدَةٌ]. (Ṣ in art. وعد.)

قَوْلٌ مُوْشًى بِهِ [*A saying misrepresented*]. (TA in art. قت, in an explanation of قَوْلٌ مَقْتُوتٌ.) — مُوْشًى is used by Aboo-Dhu-eyb to signify *A musical reed-pipe.* (TA, art. نوب.)

وصف

1. وَصُفَ *He attained to the proper age for service.* (Ḳ.) See an ex. in the Ḳ, voce مُخَلَّدُونَ.

4. أَوْصَفَ and ▼ إِسْتَوْصَفَ *He* (a boy) *became of full stature, and fit for service.* (Mgh.)

8. إِتَّصَفَ بِالعِلْمِ [*He was,* or *became, characterized,* or *he characterized himself, by knowledge,* or *science*]. (Mṣb in art. أهل.)

10: see 4.

صِفَةٌ *A quality; an attribute; a property:* or *a description,* as meaning the *aggregate of the qualities or attributes or properties* of a thing; or the *state, condition,* or *case,* of a thing. So explained voce صِنْفٌ, and voce صُورَةٌ. See its syn. حَالٌ. — صِفَةٌ in grammar, *The same as* نَعْتٌ, *An epithet.* (Ḳ.) — *A word denoting an attribute* (مَعْنًى) *and a substance* (ذَات). Under this term are comprised the اسم فاعل, the اسم مفعول, the صفة مشبّهة, and the افعل التفضيل. (I'Aḳ, sect. الصفة المشبّهة باسم الفاعل.) — صِفَةٌ مُشَبَّهَةٌ [*A simple epithet*]; *an epithet resembling an* اسم فاعل. — صِفَةٌ غَالِبَةٌ *An epithet in which the substantive character predominates.* — صِفَةٌ, as a general term for an attributive word, is also applied by Lth and other old writers to *An adverbial n. of place or time,* and to *a preposition.* It is so applied in the L and TA, art. عنل, &c. It was applied to the former by Fr, (T, voce ظَرْفٌ,) and to the latter also. (L, TA, ubi supra.)

بَيْعُ المُوَاصَفَةِ: see 3 in art. روض.

وصل

1. وَصَلَهُ, and وَصَلَ إِلَيْهِ, *He, or it, arrived at, came to, reached, attained, him, or it;* (Ṣ, Ḳ, &c.;) as also ▼ تَوَصَّلَ إِلَيْهِ. (M.) — وَصَلَ رَحِمَهُ *He made close his ties of relationship by behaving with goodness and affection, &c., to kindred:* see صِلَةُ الرَّحِمِ. — وَصَلَهُ and ▼ وَاصَلَهُ *He had,* or *held, close,* or *loving, communion, commerce, or intercourse, with him.* (Mṣb, Ḳ.) — وَصَلَهُ, inf. n. وَصْلٌ and صِلَةٌ; and ▼وَاصَلَهُ, inf. n. مُوَاصَلَةٌ and وِصَالٌ; are said with relation to love, whether chaste or unchaste. (M, Ḳ.) — And وَصَلَ حَبْلَهُ, inf. n. وَصْلٌ and صِلَةٌ; and ▼وَاصَلَ حَبْلَهُ: [*He made close his bond of love, by affectionate conduct*]. (M.) — وَصَلَهُ *He gave him property.* (TA.) And وَصَلَهُ بِجَائِزَةٍ [*He gave him a gift*]. (Ḳ in art. حذف.) — وَصَلَ *He connected,* or *conjoined, a word with a following word, not pausing after the former; he made no interruption.*

2. وَصَّلَهُ, inf. n. تَوْصِيلٌ, *He joined,* or *connected, much: he made* a string *to have many joinings.* (TA: the latter from an explanation of the pass. part. n.) — وَصَّلَهُ إِلَيْهِ *He made it to reach it,* or *him:* syn. أَنْهَاهُ إِلَيْهِ, and أَبْلَغَهُ

إِيَّاهُ; like أَوْصَلَهُ ♦ إِلَيْهِ [q. v.]. (TA.) See an ex. voce غفل.

3. See 1. — وَاصَلَ الصِّيَامَ, inf. n. مُوَاصَلَةٌ and وِصَالٌ, *He continued the fasting uninterruptedly.* (TA.) — وَاصَلَ: see وَاتَرَ. — وَاصَلَ المَرْأَةَ *He held communion, or commerce, of love with the woman.* — وَاصَلًا *Contr. of* قَاطَعًا. (K in art. قطع.)

4. أَوْصَلَهُ *He made, or caused, him, or it, to reach; he caused to come, brought, conveyed,* or *delivered, him,* or *it;* (Ṣ,* M, Ḳ,*;) إِلَيْهِ *to him,* or *it;* as also ♦ وَصَّلَهُ. (M.) See أَدَّاهُ.

5. تَوَصَّلَ إِلَيْهِ *He applied himself with gentleness, or courtesy, to obtain access, or nearness, to him.* (Ṣ.) See 1.

8. اِتَّصَلَ بِهِ *It communicated with it.* (Modern usage.)

وَصْلٌ *Union* [of companions or friends or lovers]; *contr. of* فِرَاقٌ (T, Ṣ, voce بَيْنٌ) or *of* فَصْلٌ (Mṣb, ibid.) or *of* فُرْقَةٌ (Bd in vi. 94) or *of* هِجْرَانٌ. (Ṣ.) — فِي الوَصْلِ وَالوَقْفِ *In the case of connexion with a following word and in the case of a pause.*

وِصْلٌ and ♦ وُصْلٌ *A limb:* see فَخِذٌ and فَعْمٌ; and see also Ḥar, p. 346. Between every فَصْلَانِ [or rather between every فَصْل and the فَصْل next to it] is a وِصْل. (O, Ḳ, in art. فصل.)

وُصْلٌ: see وِصْلٌ.

صِلَةُ الرَّحِمِ ‡ *The* [*making close one's ties of relationship by*] *behaving with kindness,* or *goodness and affection and gentleness, and considerateness,* or *regard for their circumstances, to kindred,* or *relations, even though remote,* or *evil-doers:* and قَطْعُ الرَّحِمِ signifies the contr. (IAth, TA.) — صِلَةٌ *A gift for which no compensation is to be made; a free gift; a gratuity;* like هِبَةٌ and صَدَقَةٌ. (Marg. note in a copy of the KT.) — صِلَةٌ The *connexion* of a verb *with the objective complement,* whether immediate or by means of a preposition. — صِلَةٌ The *complement of a* مَوْصُول [or *conjunct*], (I have thus rendered it voce أَلْ,) whether the latter be a particle or a noun. (I'Aḳ, sect. المَوْصُول.) — [The term صِلَةٌ is also applied in the Mṣb, art. أذن, to لَهُ in the phrase مَأْذُونٌ لَهُ.] Often applied to the connective prep. by which a verb or act. part. n. is transitive, together with the noun or pronoun governed by it; as to لَهُ in أَذِنَ لَهُ: and that prep. alone is called حَرْفُ الصِّلَةِ. Also, to a prep. by which a pass. verb or part. n. is connected with its subject, together with that subject; as لَهُ in أُذِنَ لَهُ. In this case it is an inf. n. in the sense of a pass. part. n., namely, of مَوْصُول. (IbrD.) — [صِلَةٌ *A connective* word or phrase: as يَكَدْ is said to be in the phrase لَمْ يَكَدْ يَرَاهَا: see art. كود. In this case it is an inf. n. used in the sense of an act. part. n.] It is used in this sense especially with reference to cases in the Ḳur-án. (MF, art. كود.)

وُصْلَةٌ: see عُلْقَةٌ: *A means of connexion,* or *attachment:* see ذَرِيعَةٌ.

مَوْصِلٌ *A joint,* or *place of juncture.*

مَوْصُولٌ, in grammar, [*A conjunct*]. This is of two kinds; مَوْصُولٌ إِسْمِيٌّ and مَوْصُولٌ حَرْفِيٌّ. The former term [or *conjunct particle*] is applied to the infinitive particles أَنْ, أَنَّ, كَيْ, لَوْ, and مَا. The latter term [or *conjunct noun*] (I have thus rendered it voce أَلْ, and voce إِنْ, and voce إِنَّ) is applied to the conjunctive nouns الَّذِي, and its fem. الَّتِي, and مَنْ, and مَا, and ذُو in the dial. of Ṭeiyi, and to أَلْ, which last some incorrectly hold to be a conjunct particle, and others assert to be a determinative particle and not a conjunct, and to ذَا after the interrogative مَا or مَنْ. (I'Aḳ, sect. المَوْصُول.)

إِسْتِثْنَآءٌ مُتَّصِلٌ *An exception in which the thing excepted is united in kind to that from which the exception is made; contr. of* مُنْقَطِعٌ.

وصى

2. وَصَّاهُ and ♦ أَوْصَاهُ *He enjoined him; charged him; bade him; ordered him:* (Ḳ, &c.:) *he commanded him,* بِكَذَا, *to do such a thing.* (Mṣb.)

4. أَوْصَى لَهُ بِالثُّلُثِ *He bequeathed to him the third* of the property. (MA.) — أَوْصَى *He made his will.* — See 2.

6. تَوَاصَوْا *They enjoined, charged, bade, ordered,* or *commanded, one another.* See an ex. voce تَبَاعَثُوا.

وَصِيٌّ *A person commissioned; a commissioned agent:* (Ḳ:) *an executor appointed by a will.*

وَصِيَّةٌ *An injunction, a charge, bidding, order,* or *command:* (Ḳ:) *an admonition, with an endeavour to persuade:* and *a command:* its place may be supplied by any word in which is the meaning of أَمْرٌ. (Mṣb.) — And *A will,* or *testament.* (Ḳ,* TA.)

وضع

1. وَضَعَهُ *He put it,* or *laid it,* (KL,* PṢ,) in, or on, a place: (PṢ:) *he put it,* or *threw it, down* from his hand: (TA:) *contr. of* رَفَعَهُ: (Mgh:) syn. حَطَّهُ: (Ḳ,* TA, in art. حط:) but it has a more general sense than this last. (Er-Rághib, Kull.) — وَضَعَ *He put down* a thing: contr. of رَفَعَ. (Ḳ, voce نَصَبَ.) — وَضَعَتْ *She brought forth.* — وَضَعَ لَهُ *He appointed to him,* or *for him,* a sign, or token, &c.: see Mṣb in art. علم. — وَضَعَ عَلَيْهِ *He imposed upon him* a fine, or tax, &c. — وَضَعَ *He remitted* a tax or the like; *did not exact* it. (Mgh, Mṣb, in art. جوح.) — وَضَعُوا الحَرْبَ † [*They gave over,* or *relinquished, war;*] *they made peace;* opposed to رَفَعُوهَا. (Ḥam, pp. 179 and 180.) — وَضَعَ مِنْهُ, (Ṣ,) or عَنْهُ, (Ḳ,) *He lowered his grade, rank, condition,* (Ṣ, Ḳ,) or *estimation.* (Ḳ.) — وُضِعَ فِي تِجَارَتِهِ *He lost,* or *suffered loss or diminution, in his traffic;* (Ṣ, Mgh, Mṣb, Ḳ;) *did not gain in it;* (Mgh;) as also ♦ أُوضِعَ. (Mgh.) — وَضَعَ *He forged* (a word:) *he forged* (poetry, عَلَى in the name of). (Mz, 8th نوع.) — وَضَعَ لَفْظًا لِشَيْءٍ *He applied* or *assigned* or *appropriated a word,* or *phrase, to denote,* or *signify, a thing.* (Kull, 371, &c.) See also إِزَآءٌ. — وَضَعْتُ عَلَيْهِ الشَّيْءَ app. signifies *I made the thing according to his,* or *its, measure.* See قَدَرْتُ.

2. فِي فُلَانٍ تَوْضِيعٌ: see طُرْقَةٌ.

4. See 1. — مِنْ أَيْنَ أَوْضَعَ الرَّاكِبُ *i. q.* مِنْ أَيْنَ أَوْضَحَ. (T, in L, art. وضح.)

6. تَوَاضَعَ *He was,* or *became, lowly, humble, submissive,* or *in a state of abasement:* (Mṣb:) or *he lowered, humbled,* or *abased, himself.* (Ṣ, Ḳ.) — تَوَاضَعَا الرُّهُونَ *They two laid bets, wagers,* or *stakes, each with the other;* syn. تَرَاهَنَا. (TA, art. رهن.) — تَوَاضَعَتِ الأَرْضُ ‡ *The land was lower than that which was next to it.* (TA.)

8. اِتَّضَعَتْ أَرْكَانُهُ: see R. Q. 2 in art. ضع.

وَضْعٌ, as one of the ten predicaments, or categories, *Collocation,* or *posture.* — Also The *constitution* of a thing; its *conformation;* its *make.* And *i. q.* فَنٌّ, meaning *A mode,* or *manner,* &c.

ضَعَةٌ perhaps an inf. n. of وَضَعَتْ, meaning "she brought forth:" see 1, third sentence, in art. قرأ.

وَضِيعٌ *Low, ignoble, vile,* or *mean; of no rank,* or *estimation.* (Mṣb.)

هُوَ مَوْضِعُ سِرِّي *He is the depository of my secret,* or *secrets.* — مَوْضِعُهُ الرَّفْعُ Same as مَحَلُّهُ الرفع. — مَوْضِعٌ The *proper application,* or

meaning, of a word. (Bḍ, iv. 48 and v. 45.) See 1 in art. حرف. And The *case in which a word is to be used*: see Ṣ, art. on the particle فَ. — And The *proper place* of a thing. — *Ground*; as when one says, "a ground for, or of, belief, trust, accusation," &c. And The *proper object* of an action, &c.: as in the phrase فُلَانٌ مَوْضِعٌ لِلْإِكْرَامِ *Such a one is a proper object of honouring*.

مَوْضُوعٌ *A certain pace* of a beast; *contr. of* مَرْفُوعٌ. (Ṣ in art. رفع.) — مَوْضُوعٌ as an inf. n., signifying a certain manner of going of a beast: see رَفَعَ البَعِيرُ. — مَوْضُوعٌ, in logic, † *A subject, as opposed to a predicate*: and † *a substance, as opposed to an accident*: in each sense, *contr. of* مَحْمُولٌ. — † The *subject* of a book or the like. — See مَصْنُوعٌ. — أَصْوَاتٌ مَصُوغَةٌ مَوْضُوعَةٌ: see art. صوغ.

مُوَاضَعَةٌ [when used as a conv. term in lexicology] *i. q.* إِصْطِلَاحٌ [when so used]. (Mz, 1st نوع.)

أَكَمَةٌ مُتَوَاضِعَةٌ [† *A low hill*]. (Ṣ in art. خشع.)

وضف

4. أَوْضَفَ النَّاقَةَ *He made the she-camel to go the pace termed* خَبَب; like أَوْفَضَهَا. (Khaleefeh El-Ḥoseynee, in TA, art. وفض.)

وضن

وَضِينٌ *A girth* (بِطَان) *wide, woven of thongs or hair*, or *only of skin*; (M, Ḳ;) *said to be adapted for the* رَحْل *and the* هَوْدَج; the بِطَان being peculiarly for the قَتَب: (M:) or *it is for the* هَوْدَج, *like the* بِطَان *for the* قَتَب *and the* تَصْدِير *for the* رَحْل *and the* حِزَام *for the* سَرْج; and *both* [but to what this refers is doubtful] *are like the* نِسْع, *except that they are of thongs woven one upon another, doubly* or *more*. (Ṣ.)

مِيضَنَةٌ *i. q.* قُفَّةٌ i. e. مُرْجُونَةٌ. (TA in art. ضون.)

وطس

1. وَطَسَ: see طَاسَ in art. طوس.

وطن

2. وَطَّنَ نَفْسَهُ عَلَى الأَمْرِ *He disposed and subjected his mind, or himself, to do the thing*; syn. مَهَّدَهَا لِفِعْلِهِ وَذَلَّلَهَا. (Mṣb.) — وطّن نفسه عَلَى الشَّىْءِ, and لَهُ, *He induced, or persuaded, himself to do the thing*; syn. حَمَلَهَا عَلَيْهِ. (ISd, in TA.) See also 5 and 10.

4: see 10.

5. تَوَطَّنَتْ نَفْسُهُ عَلَى الشَّىْءِ, and لَهُ, *He undertook the thing, and submitted to it*; syn. تَحَمَّلَتْ وَذَلَّتْ لَهُ (ISd, in TA) [see also 2 and 10] *his mind, or he, became disposed and subjected to do the thing*; syn. تَمَهَّدَتْ. (Ḳ [in the CḲ, for تَوَطَّنَهَا تَمَهَّدَهَا, is put تَوَطَّنَهَا تَمَهَّدَهَا].)

10. إِسْتَوْطَنَ *He took for himself as a home*, or *settled place of abode*, (Ṣ, Mṣb, Ḳ,) a country; (Ṣ, Mṣb;) as also ↓ أَوْطَنَ (Ṣ, Mṣb, Ḳ) and ↓ وَطَّنَ (Ṣ, Ḳ) or ↓ تَوَطَّنَ. (Mṣb.)

وَطَنٌ The *place of abode* or *residence* (Ṣ, Mgh, Ḳ) of a man; (Ṣ, Mgh:) a man's *settled place of abode*; his *place of constant residence*; his *dwelling*; his *home*. (Mṣb.)

وظف

2. وَظَّفَ عَلَيْهِ العَمَلَ *He appointed him the work*. (Mṣb.) — وَظَّفَ عَلَيْهِمُ الخَرَاجَ [*He assessed them their rates of the* خراج]. (Mgh in art. قسط.)

وَظِيفٌ, in every quadruped, *What is above the* رُسْغ [or *pastern*], *to the joint of the* سَاق: in the fore-leg of a horse, *what is beneath the knee, to the* جُبَّة; and in the hind-leg, *what is between the* كَعْب [or *hock*] *and the* جُبَّة: accord. to IAạr, in a camel, *from the* رُسْغ [or *pastern*], *to the knee* in the fore-leg, and in the hind-leg *to the* عُرْقُوب [or *hock*]: (M, TT:) [the *shank*, fore and hind]. — See جُبَّةٌ, and رُكْبَةٌ, and عُرْقُوبٌ. — In a horse, *What corresponds to the* كُرَاع *in an ox or a sheep or goat*; or *the slender part of the leg*. (Ḳ, voce كراع.) (The مَوْصِلُ الوظيف is *The joint between which and the hoof is the slender part called the* رُسْغ. (Ḳ, art. رسغ.) The *slender part of the* ذراع *and* سَاق *in a horse, camel, &c.* (Ṣ, Ḳ.) That which is broad, in the hind-leg, is preferred; and that which is gibbous in the fore-leg. (Ṣ.) [In art. جُبَّة, the place where the ساق and وظيف meet is mentioned.] The arm (ذراع) of a camel, [&c.,] is above the وظيف. (Ḳ, voce ذِرَاعٌ.) The وظيف evidently signifies what anatomists call the *metacarpus* (in the fore-leg) and the *metatarsus* (in the hind-leg): see ركبة and كَعْبٌ. In general it seems to signify the *slender part of the shank, next the pastern*: and this, accord. to the explanation of مُسْتَدَقٌّ in the M and Ḳ, is the meaning assigned to it in the Ṣ and Ḳ. See also ذِرَاع.] — The *bone of the* سَاق. (L, art. زج.) — مَوْصِلُ الوَظِيفِ *The fetlock-joint*. (Ṣ, Ḳ, voce رُسْغٌ.)

وَظِيفَةٌ *A daily allowance*, or *portion*, *of food, or the like*. (Ṣ, Ḳ.) — وَظِيفَةٌ also *An appointed part-payment*, or *instalment*, *due at a particular period*. (Mgh, Mṣb, in art. نجم.) — وَظِيفَةٌ مِنْ خَرَاجِ الأَرْضِ [*An assessed rate of the land-tax*]. Ṣ, voce طَسْقٌ.)

وع

وَعْوَعٌ: see فُرَانِقٌ.

وعس

1. وَعَسَهُ الدَّهْرُ *i. q.* حَنَّكَهُ and عَرَكَهُ and نَجَّذَهُ &c. (IAạr, TA, in art. حنك.)

وعق

وَعَاقٌ: see عُوَاقٌ.

وَعِيقٌ: see عَوِيقٌ.

وعل

وَعْلٌ *A mountain-goat*: (Ḳ, &c.:) see ثَيْتَلٌ; also أَلْبٌ; and أُرْوِيَّةٌ and شَوْرٌ.

وُعُولٌ as meaning *Noble* persons: and *strong* men: see two exs. voce تَحْتُ.

وعى

1. وَعَاهُ *He kept it in mind, and considered it*. (Mṣb.) — وَعَى الحَدِيثَ *He kept*, or *retained*, *the narration in his mind*, or *memory*; or *knew it*, or *learned it*, *by heart*; and *studied it until he knew it*. (Mṣb.) — وَعَى, aor. ـِ, *He heeded*; *paid attention to*.

4. أَوْعَاهُ الحَدِيثَ *He made him to retain the narration in his memory*; or *to know it*, or *learn it*, *by heart*. (TA, in art. زكت.)

وِعَآءٌ *A* [*bag*, or *wallet*, or] *receptacle*, *for travelling-provisions, and for goods or utensils, &c.*: (Ṣ, MA:) *a vessel* (?). — وِعَآءُ القَلْبِ [*The pericardium*]. (TA, voce فُؤَادٌ.) — بَثَثْتُ لَهُ مَا فِى وِعَائِى † *I showed him what was in my heart*. (Er-Rághib, TA, in art. شكو and شكى.) — حَرْفُ الوِعَآءِ [*The adverbial particle* فِى]. (IB, in TA, art. وسط.)

وغل

4. أَوْغَلْتُهَا, for أَوْغَلْتُ فِيهَا: see a verse cited voce غَمْرٌ.

وَاغِلٌ: see وَارِشٌ, شَطَنَ, and طَفَّ.

وغم

وَغْمٌ, said of food: see قَغْمٌ.

وفض

2. وَفَّضَ الرَّحَى *He put a* وِفَاض [or *skin*] *beneath the* [*hand-*]*mill.* (M, in art. ثفل.)

4. أَوْفَضَ: see أَوْضَفَ.

وِفَاضٌ: see 2, and ثِفَالٌ.

وفق

1. وَفِقَ أَمْرُهُ *His affair,* or *case, was right, agreeable with what was wished,* or *desired.* (A, TA.)

2. وَفَّقَ أَمْرَهُ [*He accomodated, adapted,* or *disposed, his affair to its object; directed it to a right issue;*] *prospered it.* (TK.) — وَفَّقَهُ لِأَمْرٍ *He disposed him,* or *adapted him, to a thing; he disposed him,* or *made him fit, for a thing.* — وَفَّقَهُ ٱللّٰهُ *God accommodated him, adapted him, or disposed him, or directed him, to the right course;* syn. سَدَّدَهُ: (Mṣb:) *God made him to take,* or *follow, a right way, course,* or *direction,* [in an affair]: or *directed him by inspiration to that which was good,* or *to prosperity.* (TA.) — وَفَّقَهُ لِلسَّدَادِ [*He accommodated, adapted, disposed, or directed him, to that which was right*]. (Ḳ, art. سد.) — وَفَّقَ بين الشَّيْئَيْنِ *He effected an agreement, a harmony, a reconciliation, an accommodation,* or *an adjustment, between the two things.* (MA.) And وَفَّقْتُ بَيْنَ ٱلْقَوْمِ [*I effected an agreement, a harmony,* &c., *between the people,* or *party; made peace between them*]. (Mṣb, in art. صلح; &c.)

3. وَافَقَهُ *He, or it, was conformable,* or *did conformably, to him, or it; was as he, or it, was, or did as he, or it, did: coincided with him, or it: it suited him, or it: it matched it; tallied with it.* — وَافَقَهُ عَلَى أَمْرٍ i. q. اِتَّفَقَ ♦ مَعَهُ عَلَيْهِ, *He agreed with him,* or *was of one mind or opinion with him, upon,* or *respecting, a thing,* or *an affair.* (TA.) — [وَافَقَهُ is best rendered *He agreed, consented, accorded,* or *was of one mind or opinion, with him:* and *he complied with him,* or *it* (see طَاوَعَهُ): and *he coincided with him, suited him,* or *it; it matched it,* &c.] — وَافَقَ العَذَابُ الذَّنْبَ [*The punishment agreed,* or *corresponded with the sin, crime,* or *offence*]. (TA.) — وَافَقَ *It was suitable,* or *convenient.* — See مُشَاكَلَةٌ in art. شكل, conj. 3. — وَافَقَهُ *He encountered him;* syn. *with* صَادَفَهُ, q. v.

4. أَوْفَقَ أَمْرَهُ *He found his affair,* or *case, agreeable with his wish,* or *desire.* (TA.)

8. اِتَّفَقَ *It happened; chanced.* So used in the Ḳ, art. لفت, and in many other works. — اِتَّفَقَ مَعَهُ عَلَى أَمْرٍ: see 3.

تَوْفِيقٌ *A certain legal document: a pleading.* See مَحْضَرٌ.

اِتِّفَاقِيٌّ *Casual.*

وفى

1. وَفَى بِالعَهْدِ and بِالوَعْدِ [*He fulfilled, performed, kept,* or *was faithful to, the compact,* or *covenant,* and *the promise*]: act. part. n. وَفِيٌّ; pl. أَوْفِيَآءُ. (Mṣb.) — وَفَآءٌ signifies The *being faithful to an engagement,* or *promise:* see 1, last sentence, in art. رعى. — وَفَاهُ *He paid it:* see an ex. (فِي ثَوْبَيْ أَبِي أَنْ أَفِيَهُ) voce ثَوْبٌ.

2. وَفَّاهُ حَقَّهُ and ♦ وافاه and ♦ اوفاه and ♦ توفّاه and ♦ استوفاه *He paid,* or *rendered, to him fully,* or *completely, his right,* or *due.* (Ḳ. [In the CḲ, أَوْفَاهُ is erroneously put for وَافَاهُ.])

3. وَافَى بِهِ *He brought it:* see a verse cited in art. سجد. — See 2.

4. أَوْفَى عَلَيْهِ *He looked upon it, looked upon it from above, looked down upon it; got a view of it;* or *saw it;* syn. أَشْرَفَ عَلَيْهِ, (Ṣ, Mṣb, Ḳ, TA,) and اِطَّلَعَ; and اوفى فيه [likewise] signifies اشرف. (TA.) — See 2.

5. تَوَفَّاهُ ٱللّٰهُ *God took his soul,* (Ṣ, Ḳ,) [either at death, or in sleep. See the Ḳur-án, vi. 60]: or *caused him to die.* (Mṣb.) — See 2 and 10.

10. اِسْتَوْفَاهُ and ♦ تَوَفَّاهُ *He* [*exacted,*] *took,* or *received, it fully, or wholly.* (Mgh.) See an ex. voce عَلَى. — See 2. — اِسْتَوْفَى [*He completed*] so many years of his age. (A, O, in TA, voce احفر.)

وَفِيٌّ: see وَفَى. — وَفِيُّ العَهْدِ [*A fulfiller, performer,* or *keeper, of the compact,* or *covenant.* (TA, voce إِلٌّ.)

وقع

1. وَقَعَ الأَمْرُ *The thing,* or *affair,* [*fell, befell,*] *happened; took place; came to pass; became* [*executed, performed,* or] *realized;* syn. حَصَلَ. (TA.) — وَقَعَ فِي *He lighted,* or *came, upon a thing or place; and he became in a place.* — وَقَعُوا فِي السَّنَيَاتِ البِيضِ [*They lapsed into the years of scantiness of herbage*]. (K in art. سنه, q. v.) — وَقَعَ إِلَيْهِ *It chanced,* or *happened, to come to him,* or *it:* and, said of a thing borne by water, *it drifted to it,* namely, a place. — وَقَعَ عَلَيْهِ *It fell, lay,* or *closed, upon it,* or *against it.* — وَقَعَ بِالأَمْرِ *He originated the thing,* or *event, and made it to befall.* (TA.) — وَقَعَ *He fell into a snare, or the like: he became insnared.* — وَقَعَ فِي أَرْضٍ فَلَاةٍ i. q. صَارَ فِيهَا [*He was,* or *became,* meaning *he found himself, came to be,* or *chanced to be, in a desert,* or *waterless, land*]; (Mṣb:) and فِي رَوْضَةٍ [*in a meadow,* or *garden*]: (T, Ṣ, in art. انق:) [or *he lighted upon,* &c.; from the lighting of a bird]. — يَقَعُ followed by عَلَى, often signifies *It* (a garment, &c., or a portion thereof,) *lies against* or *upon* a certain part of the body, &c. — وَقَعَ بِهِمْ and ♦ أَوْقَعَ بِهِمْ *He made much slaughter among them:* (Mṣb:) or *he fought them vehemently:* (Ḳ:) or *he fell upon them* in fight: (PṢ:) both mean the same: (Ṣ:) *he made an onslaught upon them:* اوقع بالعَدُوِّ *he made an assault,* or *a sudden assault, upon the enemy.* (MA.) — وَقَعَ فِيهِ, inf. n. وَقِيعَةٌ, *He spoke evil of him, behind his back, or in his absence, or otherwise, saying of him what would grieve him if he heard it;* (Ṣ;) *slandered him.* — *He reviled, vilified,* or *vituperated, him; charged him with a vice, fault,* or *the like; defamed him;* or *detracted from his reputation.* (Mṣb.) — وَقَعَ مَوْقِعًا مِنْ كِفَايَتِهِ, [and مِنْ حَاجَتِهِ, (see Ḳ, art. فقر,)] *It supplied,* or *sufficed for, his need;* syn. أَغْنَى غَنَآءً. (Mṣb.) وَقَعَ مَوْقِعًا signifies *It stood in stead,* or *in some stead:* see فَقِيرٌ, in the Ḳ; and see Bḍ, and Jel, ix. 60: and مَوْقِعًا عَظِيمًا, *in great stead.* — لَمْ يَقَعْ مِنْهُ مَوْقِعًا [*It did not stand with him in any stead*]. (Ṣ, Ḳ, voce تَسَخَّطَ, end of art. سخط.) [You say] وَقَعَ مِنْهُ الأَمْرُ مَوْقِعًا حَسَنًا أَوْسَيِّئًا *The thing stood with him* [*in good stead,* or (if the expression be allowable) *in evil stead*]; syn. ثَبَتَ لَدَيْهِ. (TA.) — وَقَعَ مَوْقِعًا مِنَ الحَاجَةِ [*It supplied,* or *sufficed for, what was needed*]. (Bḍ, ix. 60.) — — وَقَعْتُ بِقُرِّكَ and بِقُحَاحِ قُرِّكَ: see قُحَاحٌ. — يَقَعُ عَلَى كَذَا *It* (a word) *applies to such a thing.*

2. وَقَّعَ فِي الكِتَابِ, (MA, TA,) inf. n. تَوْقِيعٌ, (KL, TA,) [as commonly used in the present day,] *He signed the writing* [*for the purpose of giving effect to it, either beneath, or by endorsing it*]: (MA, KL:) [but as generally used in earlier, though post-classical, times,] *he annexed to the writing, after it had been finished, for the*

Sultán or the administrator of affairs, to whom it had been submitted, something [*for the purpose of giving effect thereto*]; *as, for instance, when a complaint is submitted to the Sultán or to the administrator, and one writes beneath the writing or on the back thereof,* "*Let the affair,* or *case, of this person be looked into, and let his right,* or *due, be fully exacted for this person:*" or, accord. to Az, *he wrote, upon the writing, a concise abstract, omitting redundances, of the objects of want* [*petitioned for therein*]: from تَوْقِيعُ الدَّبَرِ ظَهْرَ البَعِيرِ [" the gall's, or sore's, *marking* the back of the camel"]; as though the مُوَقِّع upon the writing marked, upon the case respecting which the writing was written, that which confirmed it, and rendered its execution obligatory: (TA:) تَوْقِيعٌ also signifies such a writing itself (مَا يُوَقَّعُ فِى كِتَابٍ; Ṣ, Ḳ, TA;) and its pl. is تَوْقِيعَاتٌ: (TA:) it is said to be an Islámic term; not old Arabic. (TA.) [Also *He made an entry of a note* or *postil* or *the like,* or *entries of notes, &c., in the writing,* or *book:* see an ex. voce ضعف. — وقع به *He blamed him; reproved him angrily,* or *severely.* (TA.) — See 4.

3. وَاقَعَ الأَمْرَ † *He threw himself* [or *plunged*] *into the affair: he fell into the affair: he fell into the affair, subjecting himself to difficulty.* (MA.) And † *He fell to the thing;* such as eating, and drinking, and the like: see 3 in art. فتك, for an instance of this, as well as a similar, meaning. — وَاقَعَ الأُمُورَ, inf. n. مُوَاقَعَةٌ and وِقَاعٌ, app., *He was near to* doing, or experiencing, *the affairs,* or *events;* syn. دَانَاهَا. (TA.) — وَاقَعَ شَيْئًا also means *He experienced the occurrence of a thing; he met with a thing;* i.e., something occurred. — وَاقَعَ شَيْئًا *same as* وَقَعَ فِى شَىْءٍ *He fell into a thing.* (Ḳur, xviii. 51, and Expos. of the Jeláleyn.) — وَاقَعَهَا *He compressed her.* (MA.) — وَاقَعَ بِهِمْ [*He engaged with them in fight,* or *conflict*]. (Ṣ.)

4. أَوْقَعَ الأَمْرَ, inf. n. إِيقَاعٌ, (with which تَوْقِيعٌ ▼ is syn., as is shown in the TA,) *He made the thing,* or *affair, to happen, to take place, to come to pass,* or *to become executed* or *performed* or *realized.* — أَوْقَعَهُ *He caused him to fall into a snare,* or *the like; he ensnared him.* — أَوْقَعَ بِهِمْ: see 1. — أَوْقَعَ فِيهِمْ شَرًّا *He caused evil to befall them; occasioned them evil.* — أَوْقَعَ بِهِ [*He punished him*]. (A, art. عذر.) — See 1. — أَوْقَعَ فِى قَلْبِهِ *He put into his heart,* or *mind.* — أَوْقَعَ بَيْنَ القَوْمِ, (L, art. أرش,) or أَوْقَعَ بَيْنَهُمُ الشَّرَّ (TA, in that art.) *i. q.* أَرَّشَ. (L, TA, in that art.) — أَوْقَعَ *He made a verb transitive.*

5. تَوَقَّعَهُ and اِسْتَوْقَعَهُ ▼ *He expected it; looked for its coming to pass,* or *being.* (Ṣ, Ḳ.)

10: see 5.

وَقْعٌ: see 8, in art. حذو.

وَقْعَةٌ *An onslaught; a shock in battle:* (Ṣ:) or *such as is repeatedly made.* (Ḳ.)

وَقِيعَةٌ *The wisp of wool, &c., with which one tars a mangy camel:* see رِبْذَةٌ.

وَقَّاعٌ فِى الشَّرِّ [app., *One who is wont to make* others *fall into evil,* or *mischief*]. (Ḳ, voce مِنْدَاصٌ, q. v., in art. ديص.)

وَاقِعٌ *Actually occurring.* — *An event; a fact; a case.* — فِى الوَاقِعِ *In fact; in reality.*

إِيقَاعٌ, in music, *A cadence.*

مَوْقِعُ إِثْمٍ *An occasion* (lit., *a place*) *of falling into sin.* — [وَقَعَ مَوْقِعًا: see وَقَعَ, in three places: lit., *It fell in a place of falling,* or *where it should fall:* sometimes app. meaning *it had an effect.*] — It is said of a half of a date given as alms, لَا يَتَبَيَّنُ لَهُ مَوْقِعٌ عَلَى الجَائِعِ كَمَا لَا يَتَبَيَّنُ عَلَى الشَّبْعَانِ إِذَا أَكَلَهُ [app., *There appears not, of it, any effect upon the hungry,* &c.]. (O, in art. وقع, in explanation of a trad. mentioned there and in the Mṣb.) See وَقَعَ, مُوَاقَعَةٌ, voce عَلِقَ.

مُوقِعٌ *An efficient.*

مُوَقَّعٌ *Tried, experienced:* see مُوَقَّعٌ.

وقف

1. وَقَفَ *He was,* or *became, still,* or *stationary;* (Mṣb;) [*he stood still;*] *he continued standing:* (Ḳ:) and [simply] *he stood;* contr. of جَلَسَ. (TA.) — وَقَفَ الدَّابَّةَ, inf. n. وَقْفٌ, *He made the beast to be,* or *become, still,* or *motionless.* (Mṣb.) — وَقَفَ عَلَيْهِ *He stopped,* or *paused, upon coming to him,* or *it; he stopped,* or *paused, at it;* or *where he,* or *it, was.* — وَقَفَ عَلَى شَىْءٍ *He paused at, and paid attention to, a thing.* — وَقَفَ عَلَيْهِ *He comprehended it,* namely, a meaning: *he understood it.* (TA. [Or, correctly, وُقِفَ, for it is there altered.]) — *He met with it;* namely, a word or the like, in reading: often occurring in this sense. — وَقَفَ عَلَيْهِ *He saw it:* and *he was introduced into it, and knew what was in it.* (TA.) *He was made to know it surely.* See Bḍ, vi. 27 and 30. — وَقَفْتُهُ على ذَنْبِهِ *I made him acquainted with,* or *made him to know, his crime, sin, fault, or the like;* (Ṣ, K:) and so أَوْقَفَهُ ▼ عَلَيْهِ, q. v. (Mgh.) — وَقَفَ, aor. ـِ, inf. n. وُقُوفٌ, *He withstood, resisted:* governing by عَنْ. — وَقَفَهُ and أَوْقَفَهُ ▼ and وَقَّفَهُ ▼ [*He bequeathed it,* or *gave it, unalienably:*] the first of these is the most chaste: the last is disapproved and rare. (TA, art. حبس.) See مُؤَبَّدٌ.

2. وَقَّفَهُ عَلَى الأَمْرِ [*He made him to pause,* or *wait, at the thing,* or *affair*]. (Ḳ, TA, in art. ثبط.) See the quasi-pass. تَوَقَّفَ; and see ثَبَّطَهُ. — وَقَّفَهُ, inf. n. تَوْقِيفٌ *He taught him the places of pausing, in reading.* (Mgh.) And hence, *He made him to know* a thing. (Mgh.) — وَقَّفَهُ عَلَى الشَّىْءِ, meaning عَرَّفَهُ إِيَّاهُ, *He made him acquainted with the thing; informed him of it; gave him notice of it;* though often occurring, for وَقَفَهُ عَلَيْهِ, seems to be post-classical. It is used in this sense, or as meaning *He* (God) *revealed to him the thing,* in many places in the Mz, 1st نوع: as, for ex., in the following instance, cited from IF, وَقَّفَ اللّٰهُ آدَمَ عَلَى مَا شَآءَ أَنْ يُعَلِّمَهُ إِيَّاهُ [*God taught,* or *revealed to, Adam what He pleased to teach him*]. — وَقَّفَ الحَدِيثَ, (JK,) inf. n. تَوْقِيفٌ, (Ḳ,) *He explained the tradition;* syn. بَيَّنَهُ. (JK, Ḳ.*) — تَوْقِيفٌ, as a legal term: see نَصٌّ عَلَى شَىْءٍ مَّا. — See 1.

3. وَاقَفَ *He stood* with another *in a competition; was a partner* in a match, &c.: see وَسِيلٌ.

4: see 1. — أَوْقَفَهُ عَلَى شَىْءٍ *He acquainted him with a thing.* — اوقفته على ذنبه: see وَقَفْتُهُ, which is the expression commonly known.

5. تَوَقَّفَ عَلَى الشَّىْءِ ‡ *He paused,* or *waited, at the thing;* syn. تَلَبَّثَ. (IDrd, Ḳ, TA.) (Accord. to some copies of the Ḳ, تَثَبَّتَ.] You say, تَوَقَّفْتُ عَلَى هٰذَا الأَمْرِ ‡ *I paused,* or *waited, at this thing,* or *affair.* (TA.) And تَوَقَّفَ عَلَى جَوَابِ كَلَامِهِ ‡ [*He paused,* or *waited, at the reply to his speech*]. (TA.) And hence, تَوَقَّفَ عَلَى السَّمَاعِ *He limited,* or *restricted, himself to what had been heard* [from the Arabs, with respect to a construction, &c.]; *did not transgress it,* or *overstep it.* See مُتَوَقِّفٌ. — تَوَقَّفَ فِيهِ † *He paused upon it; he hesitated,* or *deliberated, respecting it.* Of very frequent occurrence. — تَوَقَّفَ عَنِ الأَمْرِ † *He held, refrained,* or *abstained, from the thing,* or *affair.* (Mṣb.) — تَوَقَّفَ عَلَى كَذَا *It* (for instance, an

opinion or a judgment, and the truth of an evidence or a demonstration, and the result of an inquiry or investigation) *rested, was founded* or *grounded, depended,* or *was dependent, upon such a thing.* You say, of knowledge, يَتَوَقَّفُ حُصُولُهُ عَلَى كَذَا *Its origination rests upon such a thing;* as, for instance, speculation.

وَقْفٌ *An entailed,* or *unalienable, legacy* or *gift; a mortmain.* See أَرْقَبَ. — الوُقُوفُ بِعَرَفَاتٍ *The halting* of the pilgrims *at* Mount *'Arafát.*

حَبِطَ مَوْقِفُ الفَرَسِ *The horse's belly was inflated:* see حَبِطَ.

مَوْقُوفٌ عَلَى حَدِّ كُفْرٍ *Brought to the verge of infidelity:* see حَدٌّ.

أَنَا مُتَوَقِّفٌ فِى هٰذَا [*I am pausing,* or *hesitating, respecting this;*] *I do not form,* or *give, a decided opinion* (لَا أُمْضِى رَأْيًا) *respecting this.* (TA.)

وقى

1. وَقَاهُ ٱللّٰهُ ٱلسُّوْءَ *God preserved him from evil.* (Mṣb.) See a verse cited voce نَقْشٌ. — وَقَاكَ ٱللّٰهُ كُلَّ مَحْذُورٍ *God preserve thee from all fear:* see مَحْذُورٌ. — قِ, or قِهْ, and تَوَقَّ, are imperatives [meaning *Be thou cautious*]. (JK) — طَلَعَ. — قِ عَلَى ظَلْعِكَ: see وَقَاهُ — and اِتَّقَاهُ ▼ both signify *He was cautious of it;* syn. حَذِرَهُ. (Ḳ.)

5. تَوَقَّاهُ (and, accord. to a usage in the Ḳ, art. حرز, also تَوَقَّى مِنْهُ) *He guarded against it; was cautious of it;* syn. تَحَرَّزَ منه and اِحْتَرَزَ منه. (Ṣ, Ḳ,* art. حرز.) — تَبَقَّهْ وَتَوَقَّهْ: see 4 in art. بقى.

8. اِتَّقَى *He preserved,* or *guarded, himself exceedingly,* or *extraordinarily:* (Ksh, Bḍ in ii. 1:) *he put a thing between him and another to preserve him, or guard him.* (Ḥam, p. 359.) — In the conventional language of the law, *He preserved,* or *guarded, himself exceedingly,* or *extraordinarily,* (Ksh, Bḍ, ubi supra,) *from sin, of commission* or *of omission,* (Ksh,) [or] *from what would harm him in the world to come.* (Bḍ, who describes three degrees.) It may often be rendered *He was pious;* or *careful of his religious duties.* — اِتَّقَى عَلَيْهِمْ وَحَذِرَ [*He guarded himself against them in an extraordinary degree, and was cautious,* or *wary*]. (JK, TA, in art. خشى.) See 1. — يَتْقِى, for يَتَّقِى: see art. تقى: and see a verse of Khufáf Ibn-Nudbeh, (quoted in the Ṣ, in art. وقى,) cited voce أَثَرٌ. — يَتَقِ for يَتَّقِ: see a verse cited voce مُتَأَوِّبٌ.

وَقِىٌّ *Cautious, guarding himself from sin, &c.:* see تَقِىٌّ.

وَقِيَّةٌ *Property by means of which one preserves himself:* pl. وَقِيَّاتٌ. (TA.) See a verse cited voce مُحْبِلٌ.

وِقَايَةٌ *Excess of preserving* or *guarding.* (Ksh, Bḍ in ii. 1.) — *A preservative.*

وَاقٍ A saddle *that does not gall the back.* (Ṣ, Ḳ.)

وَاقِيَةٌ used as an inf. n., like بَاقِيَةٌ: see Ḥar, p. 136. — وَاقِيَةٌ as meaning *one preserver:* see an ex. voce بَاقِيَةٌ.

أُوقِيَّةٌ *An ounce:* see رِطْلٌ, in two places.

وك

عَكٌّ وَكٌّ and عَكِّى وَكِّى: see art. عك.

وكظ

وَاظِبٌ *i. q.* مُوَاكِظٌ and وَاكِظٌ عَلَى كَذَا and مُوَاظِبٌ: *Attending assiduously to such a thing; intent upon it.* (Lḥ, in TA, art. وظب.)

وكع

وُكُعَةٌ pl. of وَكِيعٌ, like as خَبَثَةٌ is of خَبِيثٌ, *Base:* see a verse cited voce أَحْصَنَ.

وكف

1. وَكَفَ said of water from the eyes: see a verse cited voce رَسْمٌ. One of its inf. ns. is وَكَفَانٌ. (Ḳ, voce جدٌّ.)

2. وُكِّفَ عَلَى الخُبْزِ [*It was made to drip upon bread*]; said of fat melting and dripping. (TA in art. جمل.) — وَكَّفَ and أَوْكَفَ ▼: see أَكَّفَ and آكَفَ.

4: see 2.

وَكْفٌ: see an ex. in a verse cited voce خَيْطَةٌ.

وَكِيفٌ, inf. n. of 1: see رَسْمٌ.

وكل

1. وَكَلَهُ إِلَى رَأْيِهِ, inf. n. وَكْلٌ and وُكُولٌ, *He left him to his opinion,* or *judgment.* (TA.) And وَكَلْتُهُ إِلَى نَفْسِهِ, aor. يَكِلُ, inf. n. وُكُولٌ, [*I left him to himself;*] *I did not manage his affair, nor aid him.* (Mṣb.) And كِلْنِى إِلَى كَذَا *Leave thou me to manage such a thing.* (TA.) — وَكَلْتُهُ إِلَى دِينِهِ [*I left him to his religion, not interfering with him therein*]. (Ṣ, Mṣb, Ḳ, voce دِينَتُهُ.)

2. وَكَّلَهُ بِشَىْءٍ *He appointed him,* or *intrusted him, as his commissioned agent, factor, or deputy, with the management, or disposal, of a thing.* — وَكَّلْتُ بِفُلَانٍ *I associated a* وَكِيل [or *factor,* &c.] *with such a one.* (T in art. ب.)

5. تَوَكَّلَ عَلَيْهِ, and اِتَّكَلَ ▼ عليه, *He relied upon him;* (Ṣ, Mṣb;) *and confided in him:* (Mṣb:) *he submitted himself to him.* (Ḳ.) — تَوَكَّلَ بِالأَمْرِ *He became responsible to him for the management of the affair.* (TA.) — تَوَكَّلَ لَهُ بِهِ *He became responsible to him for it.* (TA.) — تَوَكَّلَ فِى أَمْرٍ *He became* وَكِيل *in an affair.* — توكّل بِمَالِ أَحَدٍ *He became administrator of one's property.*

6. تَوَاكَلَهُ *He deserted him,* or *it: i. q.* تركه: see two exs. voce سَدِرَ.

8: see 5. — مُتَّكَلٌ is used as an inf. n. of اِتَّكَلَ.

وَكَلٌ and وُكَلَةٌ ▼ and تُكَلَةٌ ▼ An *impotent man,* (Ṣ, Ḳ,) *who commits his affair to another.* (Ṣ.)

وُكَلَةٌ: } see وَكَلٌ
تُكَلَةٌ: }

وَكِيلٌ *A witness;* syn. شَهِيدٌ. (Jel, ii. 66; and iv. 169.) — *A commissioned agent; a factor; a deputy.*

وَكَالَةٌ, for دَارُ الوَكَالَةِ, *A factory:* pl. وَكَائِلُ.

وكن

وُكْنَةٌ certainly means, sometimes, A bird's *nest,* wherever it be: see an ex. in the first paragraph of art. غدو.

وكى

وِكَآءٌ *A tie:* see an ex. voce اِسْتٌ, in art. سته. — The *tie,* (Ṣ, Mgh, Mṣb, Ḳ,) which is a cord, (Mṣb,) *of the head* (Ṣ, Mṣb) *of the* قِرْبَة, (Ṣ, Mgh, Mṣb, Ḳ,) *&c.* (Ḳ.)

ول

R. Q. 1. وَلْوَلَتْ *She* (a woman) *wailed,* or *raised her voice with weeping.* (Ḥar, p. 395.)

ولس

3. وَالَسَ *He acted perfidiously,* or *practised fraud:* see دَالَسَ.

وَلْسٌ *Treachery*: see دَلْسٌ.

ولع

2. وَلَّعَهُ بِهِ [*i. q.* أَوْلَعَهُ بِهِ]: (Ḳ, art. غرو:) *He made him to be desirous*, or *fond*, *of it*. See أَغْرَاهُ بِهِ.

4. أَوْلَعَهُ بِكَذَا *He*, or *it*, *rendered him eagerly desirous of such a thing*; or *fond of it*. (MA.) — أَوْلَعَهُ بِهِ *i. q.* أَغْرَاهُ بِهِ. (Ḳ.) — أُولِعَ بِهِ *He became attached to it*, or *fond of it*; [*was devoted*, or *addicted*, *to it*; *was eagerly desirous of it*;] *he adhered*, *clung*, or *clave*, *to it*; or *loved it*; (Mṣb;) *i. q.* أُغْرِىَ بِهِ. (Ṣ.) See this last, and أُغْرِمَ بِهِ.

وَلْعٌ *Lying*: see شَهْلٌ.

وَلُوعٌ *Eager desire* [بِشَىْءٍ *for a thing*]; syn. حِرْصٌ: (Ḥar, p. 607:) *fondness* [for it]; *attachment* [to it]: (L, Mṣb, TA:) i. q. غَرَامٌ. (Ṣ, Ḳ, in art. غرم.)

وَلِيعٌ and وَلِيعَةٌ of the طَلْع: see ضَحْكٌ.

مُوَلَّعٌ *Marked, in oblong shapes, with black and white*: (Ṣ:) or, *with other colours*. (Aṣ, Ṣ.) See also مُلَمَّعٌ.

ولغ

1. وَلَغَ *He* (a dog) *lapped*. (Ṣ, Mṣb, Ḳ.) See an ex. voce مَحْسُومٌ.

ولف

الوَلْفُ *The common cyclamen*: see بَخُورُ مَرْيَمَ.

وِلَافٌ, for إِلَافٌ: see أَلِفَهُ.

ولم

وَلِيمَةٌ *A repast prepared on the occasion of a wedding*: (T, Ṣ, M, Mgh, Mṣb, Ḳ:) or, *on any occasion*. (M, Mgh, Ḳ.)

وله

1. وَلِهَ *His reason departed*, or *he became bereft of his reason* or *intellect*, *in consequence of grief*; (Ḳ;) or *of joy*, or *grief*; (Mṣb;) or *of intense grief*; (Ṣ, Mgh;) or *of the loss of the beloved*: (TA:) or *he grieved*, or *sorrowed*: (Ḳ:) and *he became confounded*, or *perplexed*, *and unable to see his right course*, (Ṣ, Ḳ, TA,) *by reason of intense grief*: (Ṣ, TA:) and *he feared*. (Ḳ.) See also أَلِهَ, in two places. — وَلِهَ إِلَى أُمِّهِ *He* (an infant) *yearned for his mother*. (TA.) And وَلِهَ إِلَيْهِ is app. syn. with أَلِهَ إِلَيْهِ, q.v.

وَلَهٌ *Distraction* in love: see حُبٌّ.

وَالِهٌ [*Bereft of the beloved*:] *i. q.* ثَاكِلٌ. (TA, art. طرب.) And *Distracted*.

ولى

1. وَلِيَهُ, (Ṣ, Mṣb, Ḳ,) and وَلِىَ عَلَيْهِ, (Mṣb, Ḳ,) inf. n. وِلَايَةٌ (Ṣ, Mṣb, Ḳ,) and وَلَايَةٌ, (Ḳ,) or the former is a simple subst., (TA,) and signifies the office, and authority, (Ḳ,) *He held command or authority over it*; *had charge of it*; *presided over it*, or *superintended it*, (namely a thing, Ṣ, Mṣb, Ḳ, and a country, province, town, or the like, Ṣ, Mṣb,) *as a prefect*, *commander*, *governor*, *lord*, *prince*, *king*, *administrator*, or *manager*; (Ḳ, TA;) *i. q.* † تَوَلَّاهُ. (Mṣb.) — وَلِىَ كَذَا *He performed the act* or *office of doing such a thing*; *he did such a thing himself*.

2. وَلَّى *He caused to turn away*, or *back*. (Ḳur-án, ch. ii. v. 136.) — *He caused to turn towards*, with acc. (Idem, ch. ii. v. 139.) — *He turned away*, or *departed*. (TA.) — وَلَّى عَنْهُ *He turned away from*, *avoided*, *shunned*, *and left*, *him or it*. (Mṣb.) — وَلَّتِ الحَرْبُ [*The war declined*]. (A, Ḳ, in art. سفر.) — وَلَّى هَارِبًا *He went back*, or *retreated*, *fleeing*. (Ṣ.) — وَلَّيْتُهُ ظَهْرِى *I placed him behind me*, *and betook myself to defending him*. (TA in art. شزن.) — More commonly *I turned my back upon him*, or *it*: see Ḥar, p. 564. — وَلَّى اللَّيْلُ لِيَذْهَبَ *The night* [*declined*, i. e.] *retreated to depart*; syn. أَدْبَرَ. (T in art. دبر.) — وَلَّى أَمْرُ القَوْمِ لِفَسَادٍ *The case of the people*, or *party*, *declined*, or *became reduced to a bad state*; syn. أَدْبَرَ. (M in art. دبر.) — وَلَّى كِبَرًا, and وَلَّى alone, both of frequent occurrence in the lexicons, &c., *He became in a declining state by reason of age*.] وَلَّى said of a man is *syn. with* دَبَرَ; as also شَيَّخَ (S in art. دبر.) See also two exs., p. 75, col. 3. التَّوْلِيَةُ, like الإِدْبَارُ, properly signifies *Retrogression*; and hence, like this English word, tropically, *declension*. — وَلَّاهُ أَمْرًا *He set him over the thing*; *appointed him superintendent of it*; or *set him to do it*; as also † أَوْلَاهُ إِيَّاهُ. — وَلَّاهُ دُبُرَهُ and وَلَّى دُبُرَهُ; see دُبُرٌ, and see three phrases voce ذَنَبٌ.

3. وَالَاهُ *It was next*, or *adjacent*, *to it*. Said of one place or tract with respect to another. — وَالَى *He made a consecution*, or *succession*, *of one to the other*; (Ṣ, Ḳ;) بَيْنَهُمَا *between them two*; (Ṣ;) or بَيْنَ الأَمْرَيْنِ *between the two things or affairs*; *he made a successive connexion*, or *no interruption*. (Ḳ.) And وَالَاهُ *He made it consecutive*, *successive*, or *uninterrupted*, *in its progressions*, or *gradations*, or *the like*; syn. تَابَعَهُ [which see]. (Mṣb.) — وَالَاهُ, (MA,) inf. n. مُوَالَاةٌ, (Ṣ, KL, TA,) *He befriended him*, or *was friendly to him*. (Ṣ, MA, KL, TA.) See شَايَعَهُ.

4. أَوْلَى *He gave*: and *he made near*. (KL.) — أَوْلَاهُ مَعْرُوفًا *He did to him*, or *conferred upon him*, *a benefit*, or *favour*; syn. أَسْدَاهُ إِلَيْهِ; *as though he made it cleave to him*, *being next to him*: or *he put him in possession of it*. (TA.) You say also, أَوْلَاهُ ذُلًّا [*He brought upon him abasement*, or *ignominy*], (Ṣ, Ḳ, in art. خسف,) and الذُّلَّ وَالهَوَانَ. (Mṣb in that art., voce خَسْفٌ, q. v.)

5. تَوَلَّى *He turned himself*, الى *towards*. (Jel, ii. 139.) *He turned away* (Idem, xix. 50; and Ṣ, Mṣb) عَنْهُ *from him*, or *it*. (Ṣ.) — تَوَلَّى *He turned the back* to another: see a verse in art. فيل, conj. 1. — تولّى أَمْرًا *He took upon himself an affair*. — تَوَلَّى كِبْرَهُ *He took upon himself*, or *undertook*, *the main part thereof*; syn. تَحَمَّلَ مُعْظَمَهُ. (Jel, xxiv. ii.) — تَوَلَّاهُ: see وَلِيَهُ.

10. اِسْتَوْلَى عَلَيْهِ *He mastered*, or *gained the mastery over*, *him or it*; (Mṣb;) *he got it in his hand*, *possession*, or *power*. (TA.) — اِسْتَوْلَتْ عَلَيْهِ الحُجَّةُ [*The argument*, *allegation*, or *plea*, *overcame him*]. (L in art. بهت.)

وَلِىٌّ The *manager of a thing*, or *of the affairs* of another: (Mṣb:) the *guardian*, or *manager of the affairs*, *and maintainer*, of an orphan: the *guardian* of a woman, *who affiances* her, *and independently of whom marriage cannot be contracted* by her. (TA.) The *executor* of a deceased person: (Bḍ, xvii. 35:) the *heir* of a deceased person. (Bḍ, Jel, *ibid.*) The *heir* [or *next-of-kin*] of a slain person, (Bḍ, Jel, xvii. 35,) *who has the management of the affairs after the death* of that person. (Bḍ, ibid.) And the slayer's *next-of-kin*, *who is answerable for him*. — وَلِىُّ عَهْدٍ and وِلَايَةُ عَهْدٍ: see art. عهد. — وَلِىُّ اللّٰهِ may be rendered *The friend of God*: or وَلِىٌّ has the meaning of an act. part. n., i. e. the *constant obeyer* [of God]: or that of a pass. part. n., i. e. [the *favourite* of God;] the *object of the constant beneficence and favours* of God. (TA.) See عَدُوٌّ. — اللّٰهُ وَلِىُّ الحَمْدِ signifies both مُسْتَحِقُّهُ and صَاحِبُهُ. (IbrD.) — وَلِىٌّ pl. أَوْلِيَاءُ *A saint*, *&c.* — وَلِىٌّ The *rain after the* وَسْمِىّ. (TA in art. عنو.)

وَلَآءٌ *Relationship:* so in the phrase بَيْنَهُمَا وَلَآءٌ [*Between them two is relationship*]. (JM.) — Also used for أَصْحَابُ وَلَآءٍ: see a verse cited voce عَيْرٌ. — وَلَآءٌ The *right to the inheritance of the property left by an emancipated slave.*

وِلَايَةٌ: see وَلِىٌّ.

وَالٍ *A prefect, governor, ruler, king, regent, judge, magistrate, &c.* See مَعُونَةٌ.

فُلَانٌ أَوْلَى بِكَذَا *Such a one is more, or most, entitled to such a thing; has a better, or the best, right, or title, or claim, to it; is more, or most, deserving, or worthy, of it; is more, or most, competent to it; is more, or most, fit for it;* syn. أَحَقُّ بِهِ. (Mṣb.) But see أَحَقُّ. See also an ex. voce أُولُو, from the Ḳur, viii., last verse, and xxxiii. 6. — أَوْلَى بِشَىْءٍ *More worthy, or deserving, of a thing. More fit, apt, or proper, for a thing.* — بِالطَّرِيقِ الأَوْلَى *A fortiori:* see طَرِيقٌ.

مَوْلًى *A lord, or chief;* syn. سَيِّدٌ. (TA in the addenda.) — The *son of a paternal uncle:* (Ṣ, Mṣb:) or *a relation,* (Ḳ,) *such as a son of a paternal uncle* (IAạr, Ḳ) and *the like,* (Ḳ,) [i. e.] and *such as a son of a sister.* (IAạr, TA.) — And *A freedman;* (Ṣ, Mṣb, Ḳ;) so called because he is in the condition of the son of a paternal uncle; *being one* [*under the patronage of his emancipator,* i. e.,] *whom the emancipator is bound to aid, and whose property he inherits if he dies having no* [*natural or other legal*] *heir.* (TA.) And (Ḳ) *a slave:* (M, Ḳ:) fem. with ة. (M.)

مَوَالِيَا, vulg. مَوَّال (not مُوَالِيًّا) *A kind of short poem,* generally of five lines, of which all but the penultimate end with the same rhyme: see note 5 to ch. xxvi. of my "1001 Nights."

ومى

2. وَمَّى and ▾ اِسْتَوْمَى: see وَمَأَ.

10: see 2.

مَوَامٍ *Lands wherein is nothing.* (A'Obeyd, TA, in art. بلق.) The pl., when indeterminate, is thus, not مَوَامِى. See a verse in art. عرى, conj. 12. [This is a correction of art. موم, to which this word, and also the verb, belong: for there is no such root as ومى.]

ونى

1. وَنَى فِيهِ *He entered upon a thing languidly;* and عَنْهُ *He passed from it:* see عَنْ.

6. تَوَانَى *He was, or became, languid, remiss, weak, feeble, or faint,* (T, Ṣ, M, MA, Mṣb, Ḳ,*) *in actions, and affairs,* (T,) *in respect of an object of his want,* (Ṣ,) *or in an affair.* (MA, Mṣb.) — تَوَانَى فِى الأَمْرِ *He flagged, or was remiss, in the affair;* (Mṣb;) *i. q.* قَصَّرَ. (Ṣ.)

وَنَاةٌ *A woman languid, or gentle, or grave in deportment, &c.:* see أَنَاةٌ.

مِينَآءٌ *A port:* see an ex. in a verse cited voce شُحُونٌ: it is masc.; its ء being a substitute for ى: or it is an ancient Egyptian word in origin.

وهر

تَيْهُورٌ, originally وَيْهُورٌ: see تهر.

وهف

خُذْ مَا أَوْهَفَ *Take what is easily attainable; what offers itself without difficulty.* (AA, in TA, voce انتدب.)

وهق

6. تَوَاهَقَتْ أَخْفَافُهَا: see مِغْلَاةٌ.

الوَهَقُ *The lasso.* — مِغْلَاةُ الوَهَقِ: see مِغْلَاةٌ, art. غلو.

وهل

لَقِيتُهُ أَوَّلَ وَهْلَةٍ *I met him the first thing:* see صَوْلَةٌ.

وهم

1. وَهِمَ فِى الحِسَابِ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. يَوْهَمُ, inf. n. وَهَمٌ, (Ṣ, Mṣb,) *He committed an error, or a mistake, in the reckoning, or calculation;* (Ṣ, Mgh, Mṣb, Ḳ;) as also ▾ أَوْهَمَ فِيهِ: (Mgh, Mṣb:) and *committed an inadvertence therein.* (Ṣ.) [And in like manner, فِى قَوْلِهِ *in his saying.*] It is said in a trad. of 'Alee, قَالَ الشَّاهِدَانِ أَوْهَمْنَا ▾ or وَهِمْنَا إِنَّمَا السَّارِقُ هٰذَا accord. to different readings [*The two witnesses said, We have committed a mistake, or misconception: the thief is only this*]. (Mgh.) — وَهَمْتُ الشَّىْءَ, (Mgh, Mṣb,*) aor. أَهِمُ, inf. n. وَهْمٌ, (Mgh,) [*I thought of the thing;*] *the thing occurred in my mind.* (Mgh, Mṣb.*) And وَهَمْتُ فِى الشَّىْءِ, (Ṣ, Ḳ,) or إِلَى الشَّىْءِ, (Mṣb,) aor. as above, (Ṣ, Mṣb, Ḳ,) and so the inf. n., (Ṣ, Mṣb,) *I thought of the thing,* (Ṣ, Mṣb, Ḳ,) *while desiring to think of another thing.* (Ṣ, Mṣb.)

2: see 4.

4. أَوْهَمَهُ *He made him to think* [*or imagine a thing*]; as also ▾ وَهَّمَهُ. (Ṣ, Ḳ.) أَوْهَمَهُ كَذَا *He made him to think, or suspect, such a thing.* (MA.) — See 8. — أَوْهَمَ: see وَهِمَ. — أَوْهَمَ فِيهِ also signifies *He doubted respecting it.* (Mgh.)

5. تَوَهَّمَ is properly rendered *He presumed, surmised, fancied,* or *supposed* a thing: and تَوَهُّمًا, *upon presumption, surmise,* or *supposition;* and *suppositively:* see وَهْمٌ; and خَالَ and خَالَ. — تَوَهَّمَ *He thought;* (Ṣ, Ḳ;) *he imagined* a thing: (TA:) *he doubted:* see an ex., in a verse of 'Antarah, cited voce مُتَرَدَّمٌ.

8. اِتَّهَمَهُ بِهِ (Mṣb, Ḳ) and اِتَّهَمَهُ بِكَذَا (AZ, Ḳ) and ▾ أَوْهَمَهُ بِهِ (Ḳ) *He made him an object of imputation, or suspected him, of such a thing; he imputed to him such a thing.* (Mṣb, Ḳ, TA.) See art. تهم. — اِتَّهَمَهُ بِكَذَا, as also ▾ أَوْهَمَهُ بِكَذَا, *He suspected him of such a thing;* i. e., of a thing that was attributed to him. (Marg. note in Ḳ.) [This is the signification commonly obtaining. See an ex. in the TA, voce سِخَابٌ. — Also, the second, *He accused him of such a thing.*]

وَهْمٌ *A thought, or an idea, occurring in the mind:* (Mgh, Mṣb,* Ḳ:*) pl. أَوْهَامٌ: (Mṣb:) or *of the two extremes* [*or different opinions or ideas*] *between which one wavers, that which is outweighed* [*in probability*]. (Ḳ.) *An* [*indecisive*] *opinion or idea outweighed in probability* [*or formed from evidence outweighed in probability; a presumption; a surmise; a fancy; a supposition*]: opposed to ظَنٌّ, q. v. (Kull, p. 376.) — Also *Doubt,* or *suspicion:* but for this I have found no authority; though it is well known, and plainly indicated in the Mṣb, in art. خيل; voce خَيَّلَ, q. v. in this Lex. — Also The *object of a thought, or of an idea, occurring in the mind.* (Mgh.) And The *mind* itself, or *intellect;* syn. عَقْلٌ. (MF, TA.) In modern Arabic it signifies *An imagination, a fancy, a chimera,* and *a conjecture.*

وهن

1. وَهَنَ *He was, or became, weak,* or *infirm, in an affair,* and *in operation,* and *in body;* (Mṣb:) and so said of a bone: (Bḍ, and Jel in xix. 3:) and *he was, or became, languid, languid and faint,* or *lax in the joints;* (TA, Bḍ in iii. 140;) *enervated, unnerved,* or *broken in energy;* (Bḍ, ubi suprà;) *cowardly.* (TA, Jel in iii. 140.) — See also 4.

2: see 4.

4. أَوْهَنَهُ *He, or it, weakened him: [rendered him languid, languid and faint, or lax in the joints; enervated him, unnerved him, or broke his energy; rendered him cowardly:* (see وَهْنٌ :)] (Ṣ, Mṣb, Ḳ:) and ↑وَهَّنَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) but the former is the better, (Mṣb,) and ↑وَهَنَهُ. (Ṣ, Ḳ.)

وَهْنٌ The *period about midnight:* (Ṣ, Ḳ:) or the *time after an hour, or a short period,* (سَاعَة,) *of the night:* (JK, Ḳ, TA:) or *when the night is departing.* (Ṣ.) See إِنْىٌ.

عِرْقُ الوَاهِنَةِ *The cephalic vein:* see قَلِيقٌ.

وَهْنَانَةٌ *I. q.* وَنَاةٌ, q. v.; and see أَنَاةٌ.

تَوَهُّنٌ *Weak, languid, unable to rise:* see عُدَوَاءُ.

وهى

1. وَهَى *It was, or became, much slit, or rent.* (Mṣb.) — *It was, or became, lax, flaccid, or flabby:* (Mṣb:) or *weak;* said of a rope, (Mgh,) or other thing: or *it fell.* (Mṣb.) See وَاهٍ. — وَهَى *It was, or became, uncompact, unsound, or weak.* — وَهَى أَمْرُهُ [*His affair, or case, was, or became, in a weak, or an unsound, state*]. (TA, art. نقض, &c.)

وَاهٍ *Lax; weak; frail; wanting in strength, compactness, firmness, or toughness; unsubstantial; unsound.* See an ex. in the Ṣ, voce أُنْشُوطَةٌ, where it is applied to love, or affection. — وَاهًا: see an ex. voce نُغْبَةٌ; and see آهٍ, in art. اوه, in two places.

ويل

وَيْلٌ لَهُ and وَيْلًا لَهُ and وَيْلَةٌ *Woe to him!* [See عَوْلَكَ]. *Perdition befall him! Punishment befall him!* (Kull, p. 377.) See voce وَيْبٌ, and voce وَيْحٌ, and وَيْسٌ.

وَيْهًا [an imperative verbal noun, which may be rendered *On!*] a word of incitement. (Ṣ, Ḳ.) One also says to a man, and to a horse, يَا وَيْهَاهْ [*Ho! On!*]. (A'Obeyd in TA in art ايه.) See أَيَّهْ. — وَيْهَكَ: see أَيْهَكَ in art. ايه. I have not found this anywhere but in that art. in the Ḳ, and doubt its correctness.

ى

يتم

4. أَيْتَمَهُ [He made him fatherless]. (TA in art. ايم.) See an ex. in art. ايم, conj. 2.

يتن

وَلَدَتْهُ يَتْنًا She brought him forth feet foremost. (M.) In Fresnel's three copies of the Aghánee, (see his "Seconde lettre sur l'Histoire des Arabes avant l'Islamisme," Journal Asiatique, 3rd Series, no. 16,) erroneously written بتنا.

يثر

أَيْثَر — [أَثَاثِرُ and أَثَرٌ for] ثَمْرٌ and إِيثَمْ

يد

يَدٌ The arm, from the shoulder-joint to the extremities of the fingers. (Mṣb.) — [The fore-leg of a horse, &c.] — يَدٌ بَيْضَآءُ: see أَبْيَضُ, in two places, near the end of the paragraph. — يَدٌ A sleeve: see R. Q. 1 in art. رجل. — يَدُ القَوْسِ: see رِجْلٌ, in two places. — ذب. — أَقْطَاهُ — تَمَانِيَةٌ see الأَيْدِى for طِوَالُ الأَيْدِ. — عَنْ يَدٍ, as occurring in the Ḳur, ix. 29, He gave it in acknowledgment of the superiority of the receiver; that the power (يَدٌ) of the latter was superior to that of the giver: or, because of favour received: or, from subjection and abasement: (M:) or, from compulsion: (A 'Obeyd, T:) or, obediently: or, walking with it; not riding, nor sending it: or, in ready money. (TA.) — أَسْلَمَ عَلَى يَدَىْ فُلَانٍ He became a Muslim by the advice and persuasion of such a one. (Marg. note in a copy of the Jámi' eṣ-Ṣagheer, on a trad. commencing مَنْ.) — أَخَذْتُ مِنْهُ يَدًا: see art. اخذ. — لِفُلَانٍ عِنْدِى يَدٌ I owe such a one a benefit. — عَلَى يَدِهِ By his agency, or means. See the corresponding expression in Hebrew, in Ps. lxiii. 11, Jer. xviii. 21, and Ezek. xxxv. 5, in the phrase "to pour out (the blood of) a person by means of the sword." — وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ (Ḳur, ii. 191): see بِ (used redundantly). — لَا آتِيهِ يَدَ الدَّهْرِ, and يَدَ المُسْنَدِ, I will not come to him, or do it, ever; I will never do it. (IAạr, in L, voce مُسْنَدٌ.) See أَبَدٌ and جَدًّا. — عَلَى يَدَىْ: see خَبِيرٌ. — بِعْتُهُ يَدًا بِيَدٍ: see الخَيْرُ وَاليُمْنُ. — نَاجِزٌ. — You say, also, بَايَعْتُهُ يَدًا بِيَدٍ, the two nouns being only thus used, as a denotative of state, I contracted a sale with him for ready money; i. q. بِالتَّعْجِيلِ وَالنَّقْدِ. (Mgh.) — عَلَىَّ يَدِىَ [or يَدَىَّ ?] لَكَ أَنْ يَكُونَ كَذَا is like لَكَ ان يكون كذا. (Aboo-Sahl El-Harawee, TA in art. حبق.) — أُتِىَ عَلَى يَدِ فُلَانٍ: see ذَاتِ يَدَيْنِ and أَوَّلَ ذِى يَدَيْنِ: see art. الى. — يَدٌ — تَحْتَ يَدِهِ Under his authority. — ذو † Generosity. (A, voce شِبْرٌ.)

يَدِىٌّ A gazelle whose fore-leg is caught in a snare: see مَرْجُولٌ.

يربع

اليَرْبُوعِىُّ: see الجَارُ البَرَاقِشِىُّ, in art. برقش.

يرع

يَرَاعٌ A firefly: see حُبَاحِبٌ.

يرق

يَرَقَانٌ Saffron. (Sgb, in TA, art. شعر.) — See أَرَقَانٌ.

يرم

يَرْمِىٌّ and أَيْرَمِىٌّ A sign-stone: see إِرَمٌ.

يزن

يَزَنِىٌّ and أَيْزَنِىٌّ, applied to a spear: see أَزَأَنِىٌّ, in art. يزأن.

يشم

4. مَا أَيْشَمَهُ How unlucky! a vulgarism: see 4 in art. شأم.

يفع

يَفَعٌ:
يَفَعَةٌ: } see يَافِعٌ
يَفَاعٌ:

يَافِعٌ and † يَفَعَةٌ A boy grown up, (Mṣb, TA,) grown tall: (Ḥam, p. 354 et seq., Ḥar, p. 189;) as also † يَفَاعٌ and † يَفَعٌ. (Ḥam, ibid.) See an ex. voce خَبَاةٌ; and شَادِخٌ and مُطَبِّخٌ.

وَلَدُ المُيَافَعَةِ [The offspring of fornication, or adultery].

يقن

1. يَقِنَهُ, (Ṣ, Mṣb, Ḳ,) and يَقِنَ بِهِ; (Mṣb;) and † أَيْقَنَهُ, (Ṣ, Ḳ,) and † ايقن بِهِ; (Ḳ;) and † تَيَقَّنَهُ; and † اِسْتَيْقَنَهُ, (Ṣ, Mṣb, Ḳ,) and † استيقن بِهِ; (Ḳ;) all signify the same; (Ṣ;) He knew it; he was, or became, certain, or sure, or he made sure, of it; syn. عَلِمَهُ; (Mṣb, Ḳ;) intuitively, and inferentially; (Mṣb;) [see 1 in art. علم;] and تَحَقَّقَهُ. (Ḳ.)

4:
5: } see 1.
10:

يَقِينٌ is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, signifying Sure, or certain,

and *manifest.* (Mṣb.) — And *knowledge*, or *certainty*; [see ظَنٌّ;] *instinctive* and *inferential.* (Mṣb.) — عَيْنُ اليَقِينِ: see عَيْنٌ (latter part). — حَقُّ اليَقِينِ and الحَقُّ اليَقِينُ: see جَامِعٌ; where the two words are said to have the same meaning: and Bḍ and Jel in lvi. 95; in the latter of which, اليقين in حَقُّ اليَقِينِ is expressly said to be an epithet: see also Ḥam, p. 335.

يم

2. يَمَّمَ: see أَمَّمَ. And يَمَّمَ المَرِيضَ and المَيِّتَ: see Mgh in art. أم.

5. تَيَمَّمَ: see صَعِيدٌ and art. ام. — تَيَمَّمَ يَمَامَةً i. q. قَصَدَ قَصْدًا. (TA in art. ام.)

المُشَرَّكَةُ: see الفَرِيضَةُ اليَمِّيَّةُ.

حَمَامٌ: see يَمَامٌ.

يمر

يَامُورٌ The *male of the* أَيِّل [or *mountain goat*: see أَيِّلٌ]. (M, TT.)

يمن

1. يَمُنَ, (T, M, Ḳ,) and يَمَنَ, (M, Ḳ,) *He was prosperous; fortunate; lucky.* (T, M, Ḳ.)

3. يَامَنَ: see 3 in art. شأم in two places.

4. أَيْمَنَهُ *He made it to incline towards the right*: see an ex. voce بِنٌّ (near the end of the paragraph). — أَيْمَنَ: see أَشْأَمَ in two places. — أَيْمَنَتْ إِبِلِى: see أَيْسَرَتْ.

5. تَيَمَّنَ *He was placed on his right side in the grave.* (TA, voce عَلْبَى.) — تَيَمَّنَ بِهِ i. q. تَبَرَّكَ بِهِ [q. v.]. (Ṣ.) — فُلَانٌ يَتَيَمَّنُ بِرَأْيِهِ, i. e. يَتَبَرَّكُ بِهِ, (T,) app. *One is fortunate in, or derives a blessing from, his counsel.* — *He augured good by it, or from it; or looked for good fortune, or a blessing, from it*; syn. تَبَرَّكَ بِهِ: (Mgh, Mṣb, &c.:) opposed to تَشَأَّمَ بِهِ, in the Ḳ, art. طير; and in Bḍ, xvii. 14; and well known. — تَيَمَّنَ بِكَلِمَةٍ [*He augured good from the word*], (Ḥar, p. 488,) and بِكَلَامٍ. (Mṣb, in art. فأل.)

6. تَيَامَنَ: see تَشَاءَمَ. — تَيَامَنُوا: see 3 in art. يسر.

يُمْنٌ *Prosperity; good fortune; good luck; auspiciousness*; (T, Ṣ, M, Ḳ;) contr. of شُؤْمٌ (M,) and of نَحْسٌ. (L, art. سعد.)

يُمْنَةٌ: its pl. seems to be يُمَنٌ. See بُرْدٌ.

اليَمِينُ *The location that is on the right.* — يَمِينٌ also, *The south.* See سَرْحٌ. — يَمِينٌ also signifies *A covenant* (Bḍ, and Jel in lxviii. 39) *confirmed by an oath.* (Bḍ, ibid.) يَمِينُ ٱللّٰهِ *The oath by attestation of God*: see ٱيْمُ ٱللّٰهِ, and عَهْدُ ٱللّٰهِ. — حَلَفْتُ يَمِينًا [*I swore, or have sworn, an oath*]. (T, Ṣ, M, voce أَمِينٌ, which see. You say, يَمِينَ ٱللّٰهِ لَا أَفْعَلُ (as in some copies of the Ṣ [meaning, حَلَفْتُ يَمِينَ ٱللّٰهِ]), or يَمِينُ ٱللّٰهِ (as in other copies [meaning, يَمِينُ ٱللّٰهِ قَسَمِى]). See a similar form of oath voce حَرَامٌ. — يَمِينًا صَادِقَةً لَأَفْعَلَنَّ: see زَهْمَةٌ.

يَمَانٍ *A garment of Yemen*: see a verse voce تَسْهِيمٌ.

يَمَانِىٌّ and يَمَانُونَ: see تِهَامِىٌّ.

يَامِنٌ: see يَاسِرٌ.

أَيْمَنُ [The *right, as opposed to the left*: see Kur xix. 53, xx. 82, and xxviii. 30;] *contr.* of أَيْسَرُ: and [in like manner] ↑ مَيْمَنَةٌ is *contr.* of مَيْسَرَةٌ. (Ṣ.) — أَيْمَنُ, *contr.* of أَشْأَمُ, as signifying *The right*, opposed to the *left*: and as signifying *Lucky*, or *auspicious*: pl. أَيَامِنُ. See أَشْأَمُ. — It is also used in the sense of يُمْنٌ: see أَشْأَمُ. — Also *More*, and *most*, *lucky*, or *auspicious*, or *happy*: see 8 in art. فأل.

أَيْمُنُ, used only in swearing, is a sing. noun, not a particle, nor pl. of يَمِينٌ: and is derived from يُمْنٌ. (Mughnee.)

الأَيَامِنُ: see an ex. of this word, voce ثَابِرٌ.

مَيْمَنَةٌ The *right wing* of an army. See أَيْمَنُ.

مَيْمُونٌ *Fortunate; happy*; (T, M, MA, KL;) *blest.* (T.) See an ex. voce قَرِيَّةٌ.

تَيَمُّنٌ The *having* [or *receiving*] *a blessing.* (KL.)

END OF THE SUPPLEMENT.

أَمِنَهُ see أَيْمَنُهُ [illegible]

ينم

يَنَمَةٌ see حَلَمَةٌ.

يوم

يَوْمٌ *A time, whether night or day*: (Mṣb;) *time absolutely, whether night or not, little or not*: this is the proper signification; (Kull, p. 300;) and *day*, meaning *the period from the rising of the sun to its setting*; (Mṣb, TA;) the *time when the sun is above the earth*: this is the common conventional acceptation: (Kull, ubi supra:) and the *period from the second [or true] dawn to sunset*: (Mṣb, Kull:) this is the legal acceptation: (Kull:) and a *creed day*: the *period of the revolution of the greatest firmament.* (Kull.) — Also, *An accident, or event*; syn. كَوْنٌ and كَائِنَةٌ. Ex., نِعْمَ ٱلْأَخُ فُلَانٌ لِى اليَوْمِ إِذَا نَزَلَ بِنَا *Excellent is the brother, such a one, in the case of the accident when it befalls us.* (T.) — See نَهَارٌ. — يَأْتِينَا يَوْمَ يَوْمَ *He comes to us day after day, i. e. every day.* (Sharh esh-Shudhoor:) and يَوْمَ يَوْمٍ. (In a verse cited by IJ, [illegible], on the [illegible] and [illegible].) — يَوْمٌ *A day's journey, or day's journey.* — *A day* as in the phrase "he won the day;" meaning *contest, fight, or battle*: I render it *a day* [of] *conflict*. — أَيَّامُ ٱلْعَرَبِ *The [days, (agreeably with an] English, as well as Arabian, usage,) [battles or] conflicts* (وَقَائِع) *of the Arabs.* (ISk, T.) — يَوْمِىٌّ [illegible] *He who thinks [only of the present day,] but of the morrow.* (Er-Rághib, in TA, art. بنى.) — يَوْمُ ٱلشَّكِّ: see شَكٌّ. — بَيْنَ ٱلْأَيَّامِ and ذَكَرَهُ: see فِيمَا بَيْنَ ٱلْأَيَّامِ, in two places.

يَوْمِيَّةٌ *A day's wages.*

مُيَاوَمَةٌ from اليَوْمُ is like مُلَايَلَةٌ from اللَّيْلُ, and مُشَاهَرَةٌ from ٱلشَّهْرُ, &c. (TA, in art. ربع.) See مُيَاوَمَةٌ.

يى

2. [illegible] [*I wrote a beautiful* ى]. (TA, in art. [illegible].)

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